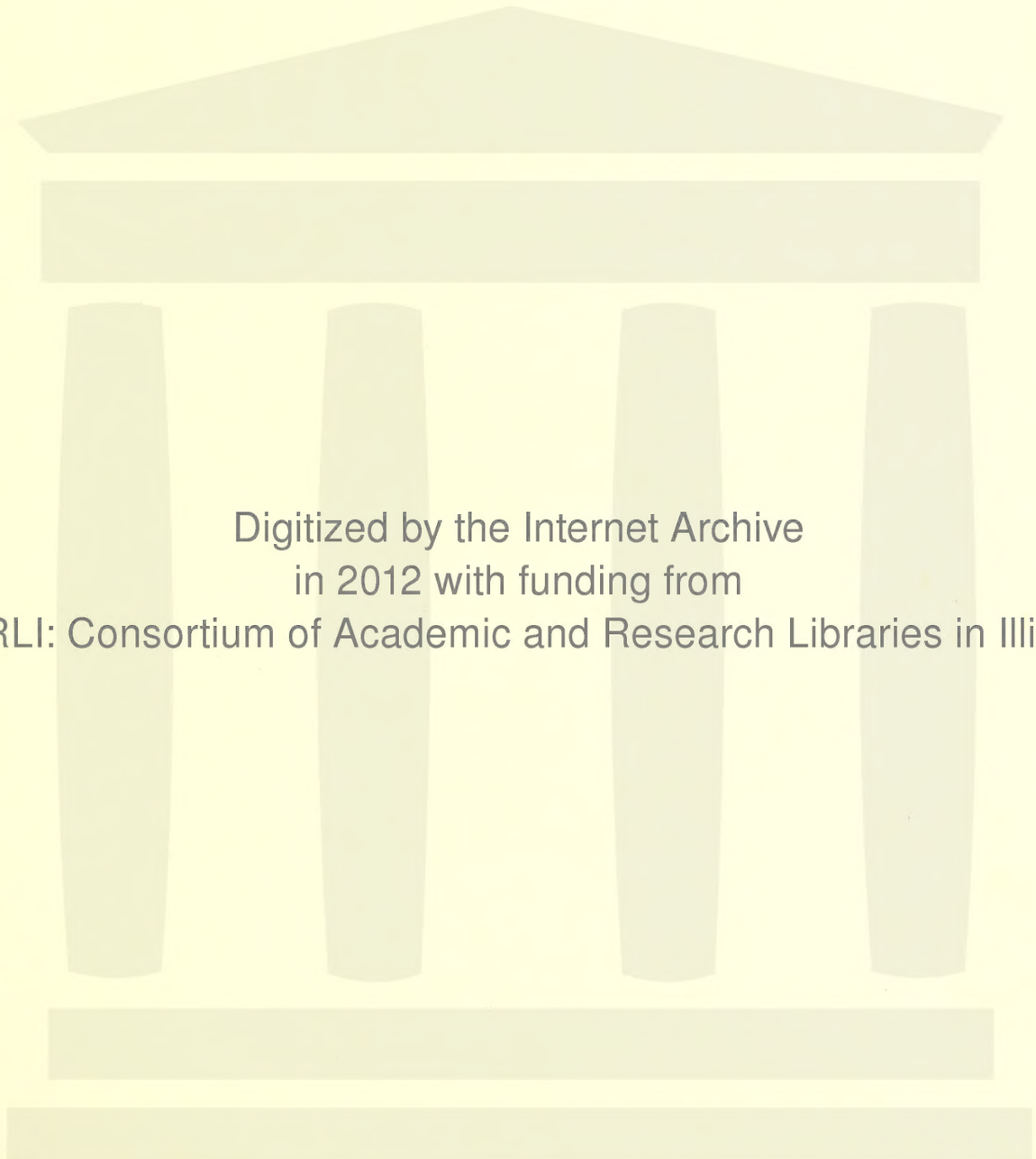
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Number 1. Volume XLIV.

THE CHRISTIAN-EVANGELIST

A WEEKLY RELIGIOUS NEWSPAPER.

ST. LOUIS, JANUARY 3, 1907.



THE OLD AND THE NEW.

THE New Year is born of the breath
Of the Winter. Life out of Death
Is the message it brings to all!
So let the mantle of the old year fall
On the new prophet. Drop no tear—
Elijah has gone but Elisha is here.

What matter? God's ways are old—
Chariot of fire or chariot of cold!
His prophets come as His prophets go—
His chariots rule in the storm-cloud and snow!
Let fall the mantle of the white-haired sage—
Welcome the New Year and the Newer Age!

CHARLES BLANCHARD.

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The Christian-Evangelist

J. H. GARRISON, Editor

PAUL MOORE, Assistant Editor

F. D. POWER, B. B. TYLER, W. DURBAN, } Staff Correspondents.

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WHAT WE STAND FOR.

For the Christ of Galilee,
For the truth which makes men free,
For the bond of unity
Which makes God's children one.

For the love which shines in deeds,
For the life which this world needs,
For the church whose triumph speeds
The prayer: "Thy will be done."

For the right against the wrong,
For the weak against the strong,
For the poor who've waited long
For the brighter age to be.

For the faith against tradition,
For the truth 'gainst superstition,
For the hope whose glad fruition
Our waiting eyes shall see.

For the city God is rearing,
For the New Earth now appearing,
For the heaven above us clearing,
And the song of victory.

J. H. Garrison.

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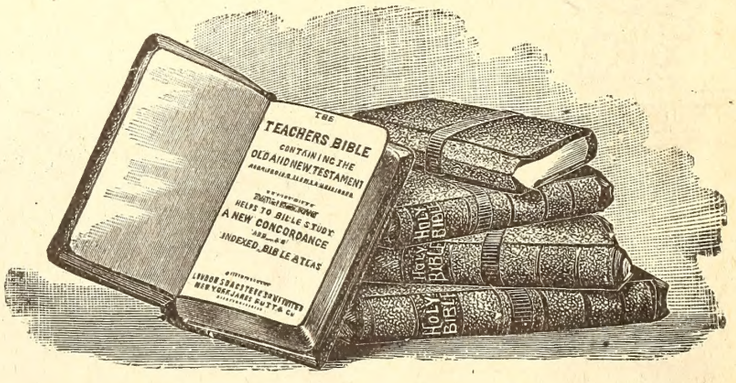
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THE
CHRISTIAN-EVANGELIST

"IN FAITH, UNITY; IN OPINION AND METHODS, LIBERTY; IN ALL THINGS, CHARITY."

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1809 CENTENNIAL PROPAGANDA CHURCHES OF CHRIST 1909

: : : GEO. L. SNIVELY : : :

CENTENNIAL FORERUNNERS.

Of course the Christian Woman's Board of Missions will succeed in its Centennial enterprises, and even surpass its allotment of things to be done by 1909, but it is always interesting and helpful to study successes in their making. This is one of the reasons for assigning Sister Harrison's article to our conspicuous Centennial page.

If there be noticeable lack of symmetry in our development at the grand review in Pittsburg, it will doubtless be in the educational arc. Though we earnestly contend for "instruction in righteousness," we have not yet given creditably for the endowment of schools of instruction. Notable progress is being made in numerical growth, in zeal for missions, and in the exemplification of "the Gospel of the helping hand," but it is necessary that Christian education should have eloquent advocacy such as is given it by Brother Smith, and equally eloquent giving.

College Endowments and the Centennial.

BY H. D. SMITH.

It is open to a church college to try any one of at fewest three methods of financial support. And in fact all of these are now being or have recently been tried by the Disciples. With what success let us remark in connection with each method as it is mentioned.

(1) The college may depend for support upon its tuition and other fees. And it may succeed commercially, yielding its management a goodly profit. But its commercial success must be had at great cost to its educational character and opportunity. In order to such success fees must be relatively high, thus hindering, if not debarring, the poor youth or maiden who should be an object of special and tender care to the church, both because he or she is poor and therefore needs help the more in securing an education, and because from the homes of the poor hereafter, doubtless, as heretofore. the church must obtain many of her noblest leaders. Or if the fees are moderate there must be a small, overworked and perhaps underpaid faculty and poorly equipped buildings—in a word, an inferior institution. And not least of all in the case of such a college, there is a constant and strong temptation to consult the patron's wishes to the detriment of the institution's ideals. The general truth is then that a college depending upon its fees for financial support is either practically closed against those of small means or it is deficient in teaching force and material equipment.

(2) The college may derive its financial support from fees and from yearly contributions of churches, other societies and individuals. This must be sooner or later the method of the most if not all schools which try the first method. For the most of them will not turn utterly away from their mission to the poorer classes. Nor will they sacrifice utterly their standards of discipline and culture. But doing neither of these they cannot maintain themselves. What then? They have recourse to the churches and individuals in their respective regions, asking and receiving from them with more or less regularity year by year such sums as added to their fees. And what they can borrow enables them to exist.

What shall be said of the second method? Even a casual glance at our schools will reveal its grievous deficiencies. Debt is the common heritage of such schools. Interest payments consume the net income, if there be any. Repairs are to be made each year and there is no money with which to pay for them. Improvements are needed—additional rooms, some new books, some new apparatus. There is not a copper for these purposes. An appeal is made to churches and the societies of churches in the neighborhood of the college. One church in twenty or thirty responds in a trifling sum. An individual here and there—one in a thousand perhaps—is quite generous. The sum raised never does fully and thoroughly that for which it was raised, because it is never enough. And then there is more debt. In the meantime men whose time and undistracted thought should be given to the work of training our youth are kept in a ceaseless battle with debt and the hateful army of ills born of debt. In desperate loyalty to their institutions such men have again and again given large percentages of their meager salaries and then mortgaged their own household goods that they might feed the maw of insatiable debt. Overworked, weary, depressed by repeated and cruel disappointments, grieved that they must so often turn aside from their own proper and high function of teaching, heroically hoping against hope, these men wait for the day that all too often never comes—the day of freedom from debt, of fair facilities and of minds sufficiently at leisure from other things to permit them to do their best as teachers.

Nor are the deep and indescribable sufferings of many of our teachers, and the consequent loss of value in their class-room and other proper work, the only ills flowing from this financial scheme. It is one of the tragedies of institutions as well as of individual men that often when they need help most then they are least able to obtain it. It is apt to be so with the college. Its very needs serve to lessen and even to destroy respect for it in the minds of those most able to relieve. The prompt, accurate and successful business man has a contempt for its slowness in meeting its obligations, for the enforced delinquency of its officers in the same regard—for its appearance of poverty and failure. Not very different is the attitude of the well-to-do member of the church to which it belongs, who lives in its shadow. Its buildings and grounds are not in such a condition as must be those of the institution where he enters his daughter and son. Thus many a promising source of gifts and fees, the very things upon which it depends for its life,

(Continued on Page 15.)

Mid-Winter Centennial Meetings of the C. W. B. M.

BY IDA W. HARRISON.

The executive committee of the Christian Woman's Board of Missions has recommended that the auxiliaries hold midwinter Centennial rallies, beginning with the New Year and continuing until the time of making ready for the Easter thank-offering. Nearly one year has been given to a campaign of education and preparation for the Centennial work of the Woman's Board. Ten leaflets and two sets of cards have been issued and 156,700 of these have been sent out during the year. The ministry of the spoken word has been added to that of the printed word; many of our national, state and local workers have presented persuasively the meaning and aims of the movement.

The states have been thoroughly organized; definite amounts have been apportioned, definite work has been undertaken and state and auxiliary Centennial secretaries have been appointed. The period of preparation has been completed, all things are now ready, the time has come to put this admirable machinery in motion, and to begin the realization of our aims. This we hope to do by these midwinter meetings.

In arranging programs for them it is eminently desirable that they should include a backward look at the beginnings of our religious movement. If we thus gain a more intelligent and general appreciation of what we stand for as a people a good aim will be realized. Our eleven Centennial missions should be carefully studied and attractively presented; our great ideal of a doubled membership should be urged and a long step taken towards its accomplishment. Information has been disseminated, inspiration has resulted. The time for realization is beginning. It is hoped that when the six weeks' campaign shall have closed the Christian Woman's Board of Missions will be richer in membership, in offerings for the Centennial missions, and in that spiritual uplift without which both numbers and money would be vain. Indiana, always in the forefront, has begun her series of meetings in advance of the time. An all day Centennial rally was held in the Central Church at Indianapolis, and a distinct impetus given to her special work, the Missionary Training School. Twelve rooms at $500 each were reported from the state, and pledges from other states were mentioned. The site of the school will be selected shortly, plans will be studied and the work begun before many months shall have elapsed.

It is trusted that this is but the beginning of many such meetings. Uniform programs are not to be expected at these rallies, as the states having special Centennial work will desire to emphasize their particular missions. The secretary, however, has prepared an outline of a general program, and these can be procured without charge by applying to her address, 530 Elmtree Lane, Lexington, Ky.

Current Events

Whisky and the Indians.

There is a federal statute which makes it a misdemeanor to sell or give intoxicating liquor to an Indian. This law, in spite of lax enforcement at certain times and places, has done more for the good of the Indians than all the rations and blankets ever issued by a government that is generous but not always just to its aboriginal wards. But there is one class of Indians to which, according to a recent court decision, this protection from fire-water does not extend. These are the Pueblo Indians of New Mexico. Unlike all the other Indians, these are citizens of the United States. They can vote if they want to. They do not live on reservations, but own their own land. The court holds that they are therefore not Indians, within the meaning of the law but that citizenship has conferred upon them certain inalienable rights, among which are life, liberty and liquor. Unfortunately, however, the bestowal of citizenship has neither diminished their thirst nor increased their self-control. The agent for these Pueblos, who is himself the superintendent of a great Indian school, recently wrote: "All the efforts put forth by a magnanimous government to educate and civilize the Pueblo Indians is being offset by the liquor traffic." The same might be said with equal truth with regard to others than Indians.

Bryce for Ambassador.

It has been decided that Mr. James Bryce is to succeed Sir Mortimer Durand as British ambassador at Washington. No appointment could be more suitable or more popular in this country. Mr. Bryce is one of those scholarly statesmen who constitute one of the chief glories of English political life. And he is especially familiar with the spirit and the form of American institutions. Bryce's "American Commonwealth" and De Tocqueville's "Democracy in America," one by a British and the other by a French author, are the two most important and successful studies of American affairs that have yet been made by foreigners.



Lost: An Island.

A little island in the Pacific has sunk. It was not much of an island, just a tiny ring of coral named Hikuern which none of us ever heard of before. It supported neither population nor vegetation, but pearl-fishers used to visit it occasionally. Yet in spite of the insignificance of this coral atoll and the absence of personal interest on our part in its welfare, its disappearance gives one a slightly creepy feeling of insecurity. We like to feel that, however shifting and treacherous the waves of the sea may be, dry land is really dependable. We want terra firma to be firm. We know that in ages past, when the earth was raw and crude and the fossils were swimming or crawling according to their several proclivities, the land rose and fell in alternate emergence and submergence. This instability was necessarily incident to the process of laying the keel and the tie-ribs of the planet. But we like to feel that the geological processes are complete and that the separation of the dry land from the waters which are beneath the firmament is final. The earth, however, is not yet a finished product. Wind and water, fire and frost are still at work on it and very likely the changes in it are proceeding now as rapidly as they have done at any time since fiery star-dust first began to collect in nebulae to form a dwelling-place for man.



Tariff Reform.

The program which is now announced as representing the intentions of Congress (that is, of the half dozen Republican leaders who make programs for Congress), contemplates no revision of the tariff until after the next presidential election. It is of course physically impossible to take up so vast a subject at the short session. Nobody expected that. The consideration and passage of the necessary appropriation bills will take up most of the time until March 4. There had been a lively hope among the tariff reformers that the President would call a special session on the adjournment of this one to take up the tariff. The President, according to the present report, has decided that nothing is to be gained by calling Congress to meet in special session to do something which it is not willing to do. If he calls it, it will have to meet, but it will not have to legislate unless it wants to. Apparently it does not want to. The leaders, who would be glad to postpone tariff reform until the Day of Judgment, or the day after, if they could, believe that the thing can be staved off two years longer if the party will go into the next election with an explicit promise to take up the tariff for revision in a special session of Congress immediately after the inauguration of the new president (or the re-inauguration of the old one), on March 4, 1909. The Republican party has been keeping itself in power through the last two or three elections partly by an appeal to the apparently self-evident proposition that the friends of the tariff, rather than its enemies, ought to be permitted to revise it. This phrase has a certain convincing and almost axiomatic flavor. But is it not equally appropriate to say that the work of tariff revision should be entrusted to the friends of tariff-revision rather than to its enemies. The friends of tariff-revision are not all in one party. Certainly many of them are in the Republican party, but unfortunately for the prospects of immediate revision, most of the present Republican leaders in Congress are such enthusiastic friends of the present schedule that they wish to protect it from revision as they would protect the shrines of their gods from sacrilege. We suggest an amended axiom, with only a slight verbal change, but a great alteration of meaning: Not the revision of the tariff by its friends, but tariff-revision by its friends.



Benefactions.

The compilers of statistics have counted up the total amount given in large sums for charitable and benevolent purposes in this country during the year 1906. It amounts to $51,230,294, with the last few days immediately before and after Christmas still to be accounted for. And this includes only gifts of $100,000 or more. The greatest single benefaction was that of Marshall Field, who left $8,000,000 (which he could no longer use) to the Field Columbian Museum. Of the total amount approximately $18,000,000 were given for education, $11,000,000 for museums and art galleries, $11,000,000 for hospitals, asylums and miscellaneous charities, $3,000,000 for church enterprises other than schools, and $1,300,000 for libraries. The relatively small figures under the last head show how completely Mr. Carnegie has covered the ground in former years. There is no probability that the gifts for education or charity will reach the point of sufficiency for many years. There have been a few large donors in whom the advertising spirit has furnished no part of the motive, as is evidenced by several important anonymous gifts, including half a million dollars for a university at Louisville and gifts of from one to three hundred thousand to Barnard and Oberlin Colleges and Union Seminary. Among the large gifts to somewhat unusual objects were $200,000 to the anti-vivisection society, $150,000 to the cause of spelling reform, $500,000 for the advancement of prohibition, and $300,000 to establish a magazine for the blind.



Back to the Good Old Way.

The President's spelling reform order has been revoked because Congress failed to approve it and it did not seem proper for the government to use two systems, one in executive and the other in legislative documents. The message to Congress was printed in the simplified system, however, and one would scarcely have noticed the difference except for "thru," "tho" and "lookt." But simplified spelling still continues to furnish a theme for the magazine writers. Professor Munsterberg has an argument against it in the current McClure's and Henry Holt, the publisher, who is also an author of repute, argues in favor of it in a recent Independent. Mr. Holt estimates that five per cent of the letters used in our language are superfluous by the most moderate system of reform, and he makes an ingenious calculation of the annual cost of teaching, writing, type-writing, printing, engraving and painting these superfluous letters. He figures it at $100,000,000 a year for the English speaking nations. To make this financial argument entirely fair, the spelling reform ought to be charged up with the cost of printing all the magazine and newspaper articles which it has called forth. It would be a big bill.

Editorial

A Forward Look.

"We walk by faith, not by sight." We *look* by faith, also, and not by sight. Who knows what a day may bring forth, much less a year? We push the prow of our vessel out into unknown seas. We face an unknown future. One thing only we know, and that by faith, but that means much. We know that the same God who has ruled in the past, will rule in the future. That means that the same great, all-pervading laws will prevail both in the material and spiritual worlds. Day and night will succeed each other, and the seasons will move on in stately and orderly sequence as in the past. Right will still be right, and wrong will still be wrong. God's revelation of himself abides, and whatever gain has been made in true progress will be the basis of yet further advancement. The past, the present and the future will constitute one continuous history, because behind all human events is the same guiding hand, and over all is the same gracious providence.

The religious journal of to-day sails on stormy seas. The hand that pilots it to some distant port, must heed neither wind nor wave, but steer right on by the fixed stars of truth. The only safe course is the right course, and whoever guides his craft by any other principle must come to shipwreck sooner or later. Better a thousand billows and as many opposing gales in following the star that leads Christward, than the easier course where popular breezes blow, or the dead calm of self-complacency where no winds of God fill our sails. The religious world, like a wind-swept sea, is in a state of unrest. It can find no rest until it finds its equilibrium. Its equilibrium can be found only in complete subjection to the mind of Christ. This process of learning what is Christ's will and conforming to it is the essential condition of all progress. This is what causes the present religious fermentation.

In entering upon its forty-fourth annual volume THE CHRISTIAN-EVANGELIST has no need to proclaim its principles. These are known through the wide realm where the paper circulates. Its very name has become a synonym for certain well-defined ideas and ideals. When a correspondent wrote recently that a certain convention was "CHRISTIAN-EVANGELIST in tone and spirit throughout," he could not have described it more fully in a dozen pages of foolscap. It was a brief way of saying that the prevailing sentiment of the convention was fidelity to the great cardinal principles of our religious movement, with utmost loyalty to Jesus Christ both in doctrine and spirit, the largest liberty consistent with such loyalty, emphasis upon the duty of union and the manifestation of the spirit of union in Christian co-operation, together with an open mind and a receptive heart to all the new truth which God may wish to show to us in his ever-enlarging revelation of his will and purpose through history, through scholarly investigation and through the enlightenment of his indwelling Spirit in his church. When we add to the foregoing what is therein implied, the duty of *applying* Christianity to all the religious, political and industrial problems of our time, you have a fair outline of the things for which THE CHRISTIAN-EVANGELIST stands and has stood for these many years. To those whose hearts and intellects respond to that kind of a program and propaganda we look for the necessary support and co-operation in carrying forward the work which we feel that God has laid upon us.

"What of the Night?"

As we face the New Year, and study the outlook for New Testament Christianity, as we have been pleading it for nearly a century, what do we see? Much for which to be grateful in the way of progress made and achievement wrought; some things to be regretted and remedied; but nothing to dishearten those who believe that God is in this movement and that he will prosper the right and true and overthrow that which is evil. Much has been accomplished in the way of evangelization; organization of local churches, bringing them into helpful co-operation for work at home and abroad; establishment of schools and papers, producing a literature and modifying the religious thought of our times. The misconceptions and hurtful extremes which we have outgrown and left behind, is evidence that others which still hinder our progress will go the same way. Not the least hopeful feature of the situation is the truer conception of our place and work in the religious world, which has gained acceptance with the great body of our ministers and members with whom, under God, rests the future of our movement.

This optimistic outlook, however, does not prevent us from seeing certain evil tendencies which need to be checked, lest they mar the unity and effectiveness of a cause which God has greatly blessed in the past. The most characteristic feature of the early church was the love which its members had for each other. This attracted the attention of the outside world. There is a manifest lack of this principle in much of our newspaper discussions and criticisms, and in the attitude of non-forbearance with each other among those who hold different opinions on current questions. How to differ and be kind and fraternal at the same time is a fine art which only love can teach us. And then, that which has befallen other religious reformations threatens ours—arrested development. There is always a tendency to stop where the fathers left us and crystallize into a denomination with fixed doctrinal beliefs to depart from which is heresy. From such crystallization there always come, in due time, disputatiousness, strife and division. At the opposite extreme there is noticeable a tendency among a few to surrender certain positions and practices which have been held in a too legalistic spirit by some, but which have a legitimate place in our plea for unity on a return to the Christianity and church of the New Testament. Nothing is clearer than that each one of these extremes feeds and nourishes the other. They have an idea that they are deadly antagonists, while they are mutually serving each other's purposes.

The great body of the Disciples of Christ do not belong to either of these extremes, certainly not consciously so. We are not to forget, however, that "a little leaven leaveneth the whole lump." We can not too zealously guard our great plea for Christian union against the evil influences of these hurtful extremes. There is one, and only one sure remedy for these evil tendencies and others that might be mentioned, and that is a deeper spiritual life nurtured by prayer, by the indwelling Spirit, a better knowledge of the Scriptures, and a more perfect consecration to the work and will of God. Divisions grow out of carnality, and unity flows from the life of God in the hearts of men. It is vain to look to any other source for a remedy for the evils which retard our own progress and that of the whole religious world.

It is the recognition of the fact just stated that has shaped the spirit and policy of THE CHRISTIAN-EVANGELIST these many years. To this continued work we pledge the best efforts of its editors and its staff of regular contributors, and in its behalf we solicit the support and helpful co-operation of all who are like-minded with us. "The grace of our Lord Jesus Christ be with you all."

Is This an "Experiment"?

We clip the following piece of information from "The Scroll," of Chicago:

The Monroe Street Church of Disciples in Chicago, where Rev. C. C. Morrison has recently returned to the pastorate, adopted the following resolution December 5, 1906: "Resolved, that we, the Monroe Street Church of Disciples, feeling as we do the shame of the divided condition of Christ's followers, undertake to illustrate in our practice a method of Christian union by receiving into our fellowship persons of Christian character from other evangelical churches without waiting for such persons to be immersed. This resolution in no wise surrenders or modifies our practice of immersion only in the case of persons who unite by confession of faith."

This plan makes no distinction with reference to membership in the church of those who have been immersed and those who have not. It is one of several experiments being made by churches of Disciples in different parts of the country looking toward a practical solution of the union problem. For years unimmersed believers presenting letters have been received as associate members of the South Broadway church in Denver, Dr. B. B.

Tyler, pastor; the Central Church, Denver, Rev. W. B. Craig, pastor; and the Shelbyville Church in Kentucky. In the Hyde Park Church, Chicago, they are received as members of the congregation. The indications are that such experiments are growing in favor and that they are proving the practicability of union between the Disciples and other religious people.

We can only express our profound regret for this action of the Monroe Street Church. It is no "experiment." It has been tried time and again and never with success. History is against it. Many Baptist churches in England have tried it, but the Baptist cause in England does not prosper as in this country. The "Christian Church" (Christian connection) are trying it in this country, and their growth compared with that of the Disciples tells the story. A few local churches among us have attempted the "experiment" without success.

But vastly more important is the fact that the New Testament is against it. That book knows but "one baptism" and that is a burial with Christ in water, accompanied with the action of the Spirit. If the New Testament does not teach that only baptized believers were received into the churches of that period, then nothing is certainly taught. But the fact that this church is going to insist that those making confession of faith shall be baptized, shows that it accepts this as the authorized practice.

That this action, condemned as it will be, by ninety-nine one-hundredths of the brotherhood, should have been taken in the interest of Christian union is the humorous side of what otherwise may prove a serious incident. We do not know the constituency of the Monroe Street Church, but if there is not a considerable minority of faithful members that will protest against this action it is a very exceptional congregation. That way points to division, not to union. How soon will the Monroe Street Church effect a union with Baptists on that basis? Not any sooner will they form a union with any pedobaptist church, while it refuses to practice sprinkling and pouring and infant baptism. No, whatever may be the motive behind this action—and it is no doubt sincere—the action itself is open to the objections (1) that it is divisive; (2) that it is a departure from the principles of the brotherhood of which that church claims to be a part, and (3) is contrary to the teaching and practice of the New Testament.

As to the "Associate Membership," said to be practiced in some other churches, we do not know definitely what is involved in that phrase, but we are sure that all that any of these brethren desire to accomplish, namely, to furnish a religious home for those who do not see their way to be immersed, may be realized more satisfactorily without ever raising the question of membership. Say to such believers: "Come and worship with us and make yourselves at home. The minister will visit you in sickness and do what he can for your happiness, and you can do such work in the church as you feel at liberty to undertake. If at any time you come to see it to be your duty and privilege to render a more perfect obedience to Christ in baptism, we shall be glad to assist you in rendering such obedience, and in extending to you a welcome into the membership of the church, Meantime we shall respect each other's honest convictions of truth and duty."

That there are some good brethren who believe that our practice in insisting on immersion as the only baptism and as a condition of church membership, is a mistake and an obstacle to Christian union, we have known for some time. For the most part we think these brethren have not studied the history of such departures, and their necessary results in producing dissension and division. It is one thing for people who thoroughly believe in the scripturalness of sprinkling and pouring to recognize and practice these forms, but a very different thing for those who have not so learned of Jesus, and who have committed themselves before the world to the program of restoring the primitive Gospel with its creed, its ordinances and its life, to turn aside from this program of reform to hasten Christian union by unauthorized methods. On the matter of a church being loyal to its congregational or collective life and subjecting itself to the consensus of judgment in the larger brotherhood of which it forms a part, for the benefit which comes from such unity and fellowship, see our editorial in our Christmas number on "Some Vexed Questions."

We do not anticipate any great spread of this departure from our original program. The great heart of the brotherhood, while large enough for the widest co-operation, beats loyally for the plea to return to original, apostolic Christianity.

Notes and Comments.

I desire to express to you my high appreciation of a recent editorial in THE CHRISTIAN-EVANGELIST with reference to "Sanctification and Christian Union." You present the thought that complete sanctification to the will and teachings of Christ will cause party names and creeds to disappear. May God bless you richly! Fraternally,

W. O. MOORE.

Yes, we believe that, and more than that. We believe the party *spirit*, which created party names and party creeds, and which makes and perpetuates divisions, will disappear with a complete sanctification to the will of God, in Christ.

"The Labor of Love," published in Santa Fe, N. M., in the interest of the American Sunday-school Union, comes to us with the following marked paragraph:

Rev. Madison C. Peters, of one of the leading Baptist churches of New York City, is reported as saying that, with an investment of $5,000,000 and an expenditure last year of $400,000, the seventy Baptist churches in the city had a net increase during that time of only nine members. He says also that the other churches of the city did little better. What is wrong?

If this is a correct report of Dr. Peters' statement, the question, "What is Wrong?" is exceedingly pertinent. It may be a delayed report of what was said some time ago. We are sure that the few churches representing the Disciples of Christ in that city, did very much better than these figures would indicate. One of them, we happen to know, had about 200 additions in a single meeting, during the year now closing. But there is abundant reason why the great Evangelical Protestant bodies of this country should, at the beginning of this year, face this question honestly and fearlessly—"What is wrong?"

Under the title, "Let us Have Peace," the "Christian Weekly" has an editorial which strikes a note we are glad to hear. The following is an extract:

No one can fail to see that there is among us a spirit of friction, contention and strife that is wholly out of harmony with the teaching of Christ and his apostles on the subject of love and union on the part of the children of God, and this fact is calculated to beget anxiety and uneasiness in the minds and hearts of all those who are concerned for the welfare of the church of the living God. We believe that the time has come to take a calm and dispassionate survey of the field, that we may recognize existing facts, perceive their evil tendency, and cast about for a remedy.

The remedy is not far to seek. It is not, as Brother Briney suggests, in avoiding discussion of questions that need discussion, for that would be cowardly and unmanly. He thinks the remedy is to keep in the background certain "mooted" questions upon which we can not agree. But there will be difficulty in drawing the line there. Our remedy is simpler and far easier of application. It is simply to treat each other as brethren equally honest and equally desirous to know the truth, and cease attempting to read out of the church those whose opinions differ from ours. Brotherly love and courteous discussion will at once put an end to all unseemly dissension and strife. Let us try it.

If anything in addition to the exercise of brotherly love and Christian courtesy is needed to prevent dissensions and unpleasant controversies, it is more faith in God and in the power of His truth to win its way against error. There is no need for any of us to become panicky because of a departure here or there, at one extreme or the other, from what we believe to be the New Testament order and the Christian spirit. Such departures have occurred in every age of the church, even in the apostolic age, but the truth ultimately triumphs. Let us possess our souls in patience and make our appeal to reason and to the Scriptures, and bide our time. The stars in their courses fight for those who fight with God. Those who feel that their position is based on the authority of Christ can afford to be calm and unruffled when their position is assailed. There is need at this time for that quiet confidence in God, that patience with men, and that charity which thinketh no evil, which should characterize a great religious movement that is seeking to accomplish God's purpose in the world. Only such words as are spoken or written in this spirit can serve to promote the cause of unity and fraternity among us, and with other friends and followers of our common Master.

Editor's Easy Chair.

This first installment of the Easy Chair for the New Year is written on a crowded car of a swiftly-moving railway train that is bearing us homeward from a flying visit to a neighboring state. This fact reminds us that time, like a hurrying train, is bearing us all on to our permanent home. We are only on a flying visit to this planet, for we have no abiding city here. This is no depressing fact, rightly considered, but a glorious promise which makes the future radiant with hope. Meanwhile there is work to be done, and it is the magnitude of this work, compared with the brief period allotted to us here, that makes the years seem to pass more rapidly as we near the end of our pilgrimage. We have now entered upon another year's work. Shall it be a year of hard drudgery in which our toil shall be unrelieved by any thought that the tasks we are performing have been assigned us by God and that we are workers together with Him? It will impart a new sense of dignity to our daily tasks to regard them as the opportunities which God has given us for discipline, for self-expression and for rising to other more difficult if not more honorable duties. Then the humblest callings of life will be glorified by the consciousness that in the faithful discharge of the duties of these callings we are carrying out God's will and can rely upon His help and blessing.



Herein is the great distinction between the world's workers. It is not that one man has a highly remunerative calling and another one that pays a bare living; or that one has a very honorable and responsible position and another a very humble and obscure one; but it is in the *spirit* in which each one does his work, and the amount of self-development and character-building he gets out of it. One man does his work as dull drudgery, and looks for his joy and his promotion outside his labor; another sees in his work his God-appointed tasks and his opportunity for advancement in work well done. The latter finds his chief joy in his work, because he thus comes into closest relation with God, whose will he is seeking to carry out. Once we get this point of view we will envy no man his lot in life, but shall be content with our own as the one best fitted to our condition and capabilities until another has been assigned us. What we have said is not to repress the laudable ambition to rise in the world, but to emphasize the law of promotion which God approves and honors, namely, to do the humbler task so well, so conscientiously, as to prepare one's self for the higher and more responsible position which is always ready for the man who is prepared for it. It is wonderfully instructive to note that the great promotions from humble to responsible positions, in the Bible, were of men who were faithful in humbler positions. Not the position which we hold confers honor, but the way in which we fill it.

> "Honor and fame from no condition rise;
> Act well thy part; there all the honor lies."



But to return from this digression to the flying visit. Away back in the early '70s, when the editor of this paper lived at Quincy, Ill., and this journal was in its struggling infancy, and when the editor worked all week without salary and preached on Sunday, to earn a living for his family besides trying to do some good, one of his regular preaching places was Carthage, Ill. And now, after a third of a century has elapsed, he was invited back to his old field of labor to speak on the occasion of the Annual Meeting of the church. We found a much greater and stronger church in every way than the one we preached for in our young preacherhood. It is giving more for missions now than it raised for all purposes at that time. It has a commodious house, very superior to the one in which it met a generation ago. But it had faithful members then, else it would not be the vital force it is to-day. There is a heredity in churches. Many of the pillars of that early period have been removed to the upper sanctuary, but some remain as venerable patriarchs who have come down from a former generation, whose hoary heads and ripe Christian characters lend honor and dignity to the church. It was our privilege to speak in the afternoon and evening of Friday last to fine audiences, made up mainly, but not wholly, from the church membership. Besides the election of officers, which was done in an orderly and satisfactory way, there were reports made from the different departments of the church showing a most healthy and vigorous condition of church life. This is a "living-link" church, which contributes to the support of a minister at Moline and another at Alton. Brother Henry, the Moline missionary was present and gave an interesting report of the work in that city. This generosity in missionary work is a fine tribute to the missionary zeal and efficiency of the present pastor, J. M. Elam, as well as to the liberality of the church. A pleasant feature of the evening service was the presentation, by Judge Scofield, of an elegant rocking-chair and gold-headed umbrella from the congregation to the preacher and his wife, both greatly beloved.

We were entertained in Carthage in the home of Bro. C. J. Scofield, widely known as lawyer, judge, preacher and author, and highly esteemed by all who know him. Bro. Scofield was a boy of 19 or 20 when we preached at Carthage, and not many years thereafter began preaching for the church, which he served many years, as will be seen from the interesting historical sketch from his pen to be found elsewhere. The story of any church that has stood in any community for more than two score years, with reasonable fidelity to its mission, furnishes abundant proof of its beneficent influence in the good it has wrought in moulding the character of the young and in the comfort and strength it has imparted in times of sorrow and temptation. The Carthage church has made an honorable record in its forty-two years of history. Only a few who were active in the work of the church when we were there yet remain. Among these is the venerable Brother Williams, who is now in his 86th year, and is yet faithful. There are also Brothers Jones and Griffin, whose acquaintance dates back to the old Abingdon days We met several also who were at one time connected with the Burnside church near there, which we organized in 1869, or '70. It was very delightful to renew these old acquaintanceships and to recall the scenes and incidents of that earlier ministry when neither heat nor cold, nor indifference, nor opposition, dampened our ardor or lessened our zeal. The old station at Burnside recalled the incident of our having been driven to it from Burnside in a sleigh when the thermometer was 20 degrees below zero, having baptized several candidates that morning in the church we had just dedicated at Burnside. We had winters in those days! But there was no suggestion of frigidity in the reception which the Carthage church gave us after an absence of a third of a century.



It is an illuminating experience in the life of any man to go back, after the lapse of a generation, to the scenes of his early labor, and witness the changes which have been wrought by time. The changes which one sees all about him in those whom he knew in earlier days, reminds him of the changes which he himself has undergone. The individual members of a church come and go, but the church itself abides. This is because there is in it a divine life which flows on through the organism from generation to generation, gathering new converts, making fresh conquests, and deepening and widening its current with the passing years. This is why the gates of hades can not prevail against it. What is true of a local church, in this respect, is true of the larger brotherhood of local churches, and even of that church universal whose metes and bounds no man knows. In so far as it is a channel of the life of God for a perishing world, it will persist through all the changes and vicissitudes of time. Its outward form, its doctrinal beliefs, its method of administration, may change, and will change, but the divine life which it incarnates—that alone is immortal. Does it not follow, therefore, that in so far only as our individual lives and our church lives become partakers of the divine nature will they abide forever when the transitory things of life have passed away?

"Just As Good Old Days Ahead"

By Harold Bell Wright

This is the season of the general round-up, when we gather in our stock—and our neighbor's stock too, if we can—and count whether our bunch is larger or smaller than twelve months ago.

It is a time for wishing we hadn't or thanking God that we did, as the case may be.

Happy is he who has more to be glad for than to regret. Twice happy is he who can forget the things he should regret. Three times happy is he who can be glad whether he has much or little to regret. Seven times happy is he who is big enough to have no regrets.

Most of us will find that we have spent half of the year trying to do things we ought not to do—and the other six months in wishing that we had not tried.

Right often too it has happened that our greatest successes came to us when we failed—but few are wise enough to see it that way.

Of some things we may be sure: We are older than we were a year ago—whether or not we are a year wiser and better, others perhaps know better than we.

1906 is gone—with its burden of sorrow, its weight of woe, with its treasure of gladness, its wealth of joy; with its smiles and laughter, its frowns and tears, it is gone—gone with all that belongs to it of good and bad—gone where all the years have gone, where all the years will go.—*Let it go.*

Man has learned to do many things since he lived in a cave and earned his living with hunting-weapons of wood and stone, but he has not yet found out how to make yesterday to-day. If he should find out how he would be a fool to do it.

No, 1906 will never come back. Whatever it ought to have been it can never, now, be—whatever it might have been it is now as it is.—*Let it alone.*

All that remains of life is before us. That one who handicaps himself with a weight of dead years is very foolish. You cannot win the race if you look behind. You cannot climb Pike's Peak backward—battles are not won by those who face to the rear.

The one great question asked by life of every soul is not what have you done—but "what are you going to do?"

The test problem placed for solution before every boy and girl in this old school is the problem of the future; and upon the scholar's solution of this problem depends his rank and standing on examination day. After all, the years are much alike. Each seems to hold its just proportion of light and shade. A bit different in the framing, perhaps, but the pictures easily show the touch of the same brush. Fear not then—to-morrow will bring all you need of sadness to soften your life. Don't carry over the woes of to-day. To-morrow will bring enough, too, of gladness to brighten your life, so don't fret your soul by sighing for the good old days. There are just as good old days ahead as you or anyone else has ever seen.

Let us lay our plans and make our resolutions for the new year just as carefully and earnestly as we did at the beginning of this. What if we did fail to follow the chart all the way, a vessel is not wrecked because a gale carries away the captain's cap or the cook falls overboard. What if our resolutions were damaged a little in the fight—a battleship is not lost because a ball goes through the smokestack.

Aye, Aye, Sir—Plan your plans and resolute your resolutions, and then take to heart the wisdom of that Hoosier who knows more than most men how to get the best out of life:

"Jest do yer best, an' praise er blame
That follers, that counts jest the same.
I've allers noticed great success
Is mixed with troubles, more er less
An' its the man who does his best,
Et gits more kicks than all the rest."

Greeting to Christian Endeavorers from National Superintendent

DEAR FELLOW ENDEAVORERS:—I come to you at the beginning of this New Year with some words of kindly greeting.

Since the Buffalo Convention, at which I was elected your national superintendent, circumstances have been such as to make it almost impossible to bring before you anything concerning our plan of work for the year. I am now glad of the opportunity to make a few suggestions to be followed by the societies if deemed wise. First, however, let me express my sincere appreciation of the honor conferred upon me. I deem it a great honor indeed to be granted the privilege of leading our hosts of young people into larger and better things for Christ and the church. I feel my own lack of opportunity to do the work as it ought to be done. In the midst of a busy and somewhat difficult ministry I cannot spare as much time to devote to this great cause as the position itself demands. Pressed, therefore, as I am for time, I must rely in a very great measure on the various state superintendents for a large part of the actual work.

It will be quite impossible for your national superintendent to come into personal touch with all the societies and workers. Lack of both time and funds forbids even the hope of this, except as we may come to know each other through our state superintendents and the columns of our papers. I am confident of the most hearty co-operation of all the state superintendents, and earnestly urge all the societies among us to keep in touch with them.

In nearly every state we have a state superintendent, and where at present we have none, steps will be taken as soon as possible looking to the selection or election of proper persons to superintend and direct the work of the societies.



Claude E. Hill, our new Superintendent of Christian Endeavor.

Report to your state superintendent concerning your work. Let them know of your progress, your plans and your problems. They stand ready to render every assistance within their power. Be certain to make correct annual reports to your own state superintendent; that is the only way we can gather statistics, and be correctly represented as to our strength in the United Society of Christian Endeavor. When new societies are organized, pastors and presidents are especially urged to report the same, not only to your state superintendent, but also to the secretary of the United Society of Christian Endeavor, Tremont Temple, Boston.

Your national superintendent will be very glad to answer all correspondence addressed to him, and will render all help possible to the local societies. It is our purpose to attend as many state conventions as possible, and through these conventions come into touch with the workers and leaders in the various states. Christian Endeavorers should be represented on the program of every state, district and county convention. We are sure that the brethren who have the making of these programs will be glad to give this cause proper representation.

Christian Endeavor is, in a very important sense, contributing to our growth and development as a people, and proper appreciation of this fact should prompt us to give to it all the encouragement possible. We desire to direct the attention of all our societies to the report submitted at the Buffalo convention by the committee on Christian Endeavor. In every way, this report is admirable, and we commend it to the societies, as outlining the course we should pursue in our work during the

ye r. It deals with matters of importance of fa -reaching interest in the cause of Christi Endeavor among us.

Your national superintendent hopes, during the course of the year and just as soon as possible, to prepare uniform leaflets for the use of societies as recommended in paragraph six of the report. There are, however, some matters recommended in the report which the societies can take up at once. These are, First. Each society can institute a campaign of "increase and betterment." Second. Our Centennial aims can be kept before the young people, and education in our history can be promoted, in connection therewith. Third. Pastors can organize and train classes in soul winning. Fourth. Systematic Giving as represented by the Tenth Legion, can be encouraged. Fifth. Our young people can use the programs now in course of preparation by the American Christian Missionary Society. Sixth. Home Mission Topics, for the year. The use of these programs will educate our societies as to the needs and importance of home missions. With all this a deeper spiritual life can be fostered in the societies and in the hearts of our young people. We can renew our devotion to Christ and the church, and the measure of this devotion will be the measure of all our fruits and activities as laborers together in his Kingdom.

CLAUDE E. HILL,
National Superintendent.

Mobile, Ala.

The Middle-of-the-Road Preacher By C. A. Freer

The preachers among the Disciples of Christ, like all Gaul, may be "quartered into three halves." The classification would be like this: 1. The up-in-the-air class. 2. The narrow, ultra conservative, more or less bigoted, cock-sure, *ne plus ultra* class. 3. The great middle-of-the-road class. A short dissertation is here attempted on each class in the order of their size.

There is a very small class of our preachers, all must admit, who are attempting to live in the air. Like all who attempt such flights, it is hard to tell just "where they are at." They are men of fine character. They make quite a pretense of scholarship, but like some rifles, are great repeaters. Hence there is a striking similarity in diction. They have not been accused of being deep original thinkers. Some of them have many degrees, many of them seldom disturb the baptismal waters. A few have an itching to be called "Doctor"; and quite a few *need* some doctoring. Most people do not take them so seriously as they take themselves. Sometimes these men impress one as being really heroic and possessing the martyr's spirit towards the "old plea." At other times they give the impression of self-appointed prophets, to lead the Disciples of Christ out from all their bondage into larger freedom. That the last is a secretly cherished purpose most everybody really feels. But no real prophet was ever self-appointed nor perhaps conscious that he was a prophet at the time of his activity. Hence all such among us need give us no real uneasiness. Every man eventually goes to his place and they will be no exception.

The second class is *much* larger. If they are not walking backward, they are surely going sideways. The only thing they *do* see ahead is danger! They are the courageous mastiffs to whom has been given the careful guardianship of past achievements and future possibilities. They bark much, especially at the sects and the first class of preachers named. Their sermons on Higher Criticism are wonderfully and fearfully made. They have no borrowed vocabulary, often being quite original in pronunciation. "Baptism" and "conversion" are still realities in their speech. They may know that a razor cuts deeply and quietly, but a saw is much more easily handled and does not require any skill. Then the fellow sawed knows it at the time of the operation, whereas if a razor was used he might not find it out so soon and the operator might not get all due credit. These preachers would rather show the crookedness of a stick by mathematical measurements, even if it does take a long time, than to do it by laying a straight one down beside it.



C. A. Freer.

These men, as a rule, have but one fountain of religious literature and they drink deeply weekly draughts that furnish inspiration for the barking. In reality they are the most sectarian of sects. They are striking examples of what they unmercifully condemn. They remind one of the Irishman who was brought before the Queen for her special benediction for bravery in the army. The guard reminded him that his hands were quite dirty to go before the Queen. "Begorry," said Pat, "if ye think me hands air dairty ye ought to see me feet once." These preachers see many dirty hands, but alas, what feet! We have much of Higher Destructive Criticism, but here we have the Lower Destructive Criticism. Which brings the most pain to the head of the church and the most harm to men it is hard to tell.

These good men need a new spirit. They need to become positive instead of negative. They need to announce Christ more and denounce men less. May this tribe constantly and speedily decrease, which it evidently will.

But we have a very large and great majority of our preachers who are in the middle of the road. They crave the unity of the Spirit in the bonds of peace. They are preaching a positive Gospel. They try to be Christian in spirit and conduct towards those they deeply feel are in error. Nor do they apologize or condone the error. They try to restore the one in error, whether in life or doctrine, in the spirit of meekness, lest they also might not be well pleasing to God in all things. They are not ranters. They are men of culture, real Christian culture and refinement. They mostly think twice before they speak. But they speak with power and persuasion when they do talk. As a class, they do not write for the press as much as the second class named. They have less confidence in their own ability to settle all questions. But these men know some things well. They know that Christ saves all who will come unto him by faith. They know sin damns. They know what not to say in the pulpit. They know how to lead better than they know how to drive. They have their faces to the rising sun. They are not afraid of things new. They are still students. They read books and accept all that is good in them but do not harp on what they can not accept. They are nearly all graduates from our own colleges and are the mightiest appeal for our own schools that we have. These men are doing things. In social, civic and temperance reforms they are at the front, and do not growl because the "sects" want to help. In short it can truthfully be said that the middle-of-the-road preachers among the Disciples of Christ are to-day the most practical, efficient, potential, genuinely evangelistic, spiritual-life-building, aggressive and faithful to God and man of any set of preachers on earth! A wonderful statement, but true! Happy is the man who finds himself in this company. May the Lord save us from extremes, and keep us in the middle of the road.

PRAYER.

Eternal God, who committest to us the swift and solemn trust of life; since we know not what a day may bring forth, but only that the hour for serving Thee is always present, may we wake to the instant claims of Thy holy will; not waiting for to-morrow, but yielding to-day. Lay to rest, by the persuasion of Thy Spirit, the resistance of our passion, indolence or fear. Consecrate with Thy presence the way our feet may go; and the humbiest work will shine, and the roughest places be made plain. Lift us above unrighteous anger and mistrust into faith and hope and charity by a simple and steadfast reliance on Thy sure will. In all things draw us to the mind of CHRIST, that Thy lost image may be traced again, and Thou mayest own us at once with Him and Thee. Amen.
—*James Martineau.*

The Elderburg Association

CHAPTER XI.

Brother Editor Reviewed.

Before beginning his review of Brother Editor's narrative Brother Lawyer asked the janitor to bring out his (the janitor's) banjo. When the old man had complied with this request the reviewer began:

"When a young man has graduated from West Point or Annapolis, our government requires him to serve it certain months or years; in the army, in the case of the West Pointer; in the navy, in the case of the Annapolis man. The nation, having educated these young men very liberally, demands, in return, a reasonable portion of their time, and a reasonable use of their mental and physical abilities. No one would question, I think, the justice of this demand. By parity of reason it follows that when the Lord has been at the expense of giving a man a valuable, highly specialized training in church finance, as in the case of Brother Editor, he ought to have some years of service after the graduation of his cadet. I have used the word 'expensive' advisedly; for when this case is fairly considered, after making liberal allowance for the wrongs done him, the fact remains that it has actually cost the cause something to educate him so liberally. It was not fair for him to quit the moment he received his degree of C. F. D. (Doctor of Church Finance.)

"I doubt if the witness' experiences may be fairly called representative, except in spots, here and there. Yet they are possible enough, perhaps even common enough, to be interesting. Whenever a congregation with slipshod financial methods and a preacher with slipshod financial habits get together, there will probably be trouble, irritation on both sides, and much hurtful scandal. Pastor and congregation part company mutually damaged. I believe, however, that there are more churches with lax, unsound and unscientific business methods than there are preachers with careless and slovenly business habits.

"Nevertheless, the preachers are to blame—largely to blame—for the lack of sane business methods on the business side of church management. Who shall educate the people in these matters if not the preachers? Who shall make it plain to the individual Christian that his covenant to pay money into the church treasury is at least as sacred as any other covenant; that promptness in the discharge of this obligation is at least as much a virtue as promptness in paying his store bills; that it is neither for the glory of God nor for the dignity of the church to have the pastor dodging bill-collectors because his salary is unpaid: who shall do this if not the pastor? And can the pastor who neglects this have a conscience void of offense toward God and man? To me it has always seemed rather pitiful that a minister should have to throw open his cupboard door, and show the church board the barrenness there, in order to persuade them to collect enough of his salary to keep his family from actual suffering. That sort of thing is not for the good of the cause nor the edification of the saints: and, especially, it is not for the edification of sinners. Yet evils like that must be corrected by the preachers or they will not be corrected.

"I am not an expert in this matter of church finance—would that I were—but it has always seemed to me that the churches, some churches at least, have not been taught to place this service of supporting the Lord's work on the right plane. What a pity it is that men will continue to think of their church contribution as a gratuity and not as an obligation. Who shall teach us to put away from church collections the taint of mendicancy it bears to our own thought? When shall we cease thinking of the money given to the church, in aid of her divine mission to preach the everlasting gospel, as we think of the coin dropped into the hat of a beggar at a street crossing?

"Which of us has not heard that mournful cry which rises up continually from all parts of the Lord's harvest field—louder perhaps from the rural part of it than from any other, but audible everywhere? Mournful, but not altogether pathetic; not like the voice of Rachel weeping in Ramah, but rather like the voice of the whang-doodle mourning for its first born-ah. 'Tis the voice of the Protestant a protesting against 'begging' in the church. Some years ago I published a song bearing on that subject of begging for the church. Let me tell you, the manner in which the public prints—magazines and newspapers, religious and secular—neglected to pay any attention to that poem will surprise you, when you hear it, as you shall. If the janitor's banjo is in tune I will now sing it for you, if he will kindly accompany me."

"Yass, sir; jes' hum de chune over, a little bit, tell I get de hang un it. Dar she is."

Brother Lawyer now sang, in a rich mezzo-soprano voice, the following:

A LAMENTABLE LAMENT.

(Air—"The Whang-Doodle Mourneth.")

"Oh, its money, and its money, and its beg, beg, beg!
Its money by the barrel, and money by the keg;
A penny here, a nickel there, and here and there a dime—
Oh, they're after me for money, and they're comin' all the time.

"At Sunday-school the teacher hands to me an ong-va-lope,
And smiles a smile compounded of expectancy and hope,
So't I have to brace my upper lip and stiffen up my chin,
Or I'd break my penny limit and put a nickel in.

"Sometimes I stay to meeting; oh, the swelling tide of song
Lifts me, drifts me upward tow'rds the golden gates along—
Up, towards the heav'nly portals, wafted by some heavenly breeze—
Drifting—drifting—home—to glory; safe — on flow'ry beds of ease!

"Ah! the singers shut their hymn books and I come to earth and see—
Deacon Billson with his basket. Is he jabbin' it at me?
Avoid thee, Deacon Billson! Go away and lemme be!
Sordid is thy basket, deacon—and unlovely for to see!

"They say a splendid golden crown, with jewels all bedight,
A flashing, flaming wonder that shames the stars of night,
Wrought by celestial craftsmen, on holy brows to shine,
Is laid up for me in glory and may certainly be mine.

"And yet this diadem so rich, (how sad the thought to me),
Cannot be all net profit, as a diadem should be;
'Twill have cost the frequent penny and the intermittent dime,
'Twill have cost me upwards, maybe, of one dollar at one time!"

(Repeat the first four lines as chorus, after each verse).

"I am not satisfied with this tune. I am better at writing poetry than I am at composing music. I am willing to give the copyright of these words to any competent musician who will set them to music—in the right minor key, to the right whang-doodle melody, provided the



NAUGHTY "SCHOOLMA'AMS."
Not Always Fair to Themselves.

"I taught school for a number of years," writes a Vancouver lady, "and like many other brain workers forgot how necessary the right kind of food is, and therefore suffered greatly from indigestion.

"My system became run down, my blood impoverished, and I had to take a year's holiday in the hope of regaining my strength.

"I saw Grape Nuts food highly spoken of, tried the food and became very fond of it. After eating it with cream, only for breakfast, I gained quickly in strength and energy, and went back to work.

"When I married I soon convinced my husband that it was his heavy breakfasts of meat, potatoes, hot biscuit and white bread that caused his feelings of languor in the mornings.

"Since eating Grape-Nuts and fruit, he has become hearty and well.

"It is now many years since we began to use Grape-Nuts, and the food seems as 'necessary in our household as salt.' A favorite dessert is alternate layers of sliced apples, sugar, nutmeg and Grape-Nuts, cooked in the oven until the apples are done." Name given by Postum Co., Battle Creek, Mich. Read the little book, "The Road to Wellville," in pkgs. "There's a reason."

said musician shall agree to send a copy of the words and music to all makers of phonograph records, and to all manufacturers of hand organs and organettes in Europe, America, Asia, Africa and Polynesia. I should like to have that tune associated in the minds of men with the words of that chorus—'beg, beg, beg'—go lilting around the world; I should like to have it played on all hand organs, concertinas and organettes, on all street corners, in all cities and in all villages; I should like to have it whistled by all small boys and negroes and sung in concert halls and in the tents of patent medicine fakirs. Thus it would, in time, become a burden to the ears of men and a weariness to their souls. A song like that, so exploited, so wearisomely iterated and reiterated in connection with the words of that chorus, might hasten the day when any Christian man, though in the middle of the Mammoth cave without a light, at the hour of midnight of a cloudy night in the dark of the moon, with nobody but the blind fish in the underground river to witness his emotion, would nevertheless blush to apply the word 'beg' to the righteous demand which the church makes upon him for money to carry on her work. The preachers ought to co-operate with me in bringing this condition about, even though their work may be less artistic and literary than mine.

"As to Brother Editor, this court—I mean this reviewer, cannot acquit him of blame in this matter. Also he is not the victim he thinks he is."

A Bachelor's Christmas Reverie

MY DEAR FRIEND—Your Christmas greeting—"A happy Christmas to you!" found me this morning sitting in my bachelor's room at an Arkansas boarding house, *sans* friends, *sans* children, *sans* kindred, but not *sans* joy. The old Christmas spirit has stolen over me and I am living away back yonder in the remote nooks and dales of childhood. I see the old chimney with its hearthstone and crane, with its backlog and blazing fire—my fingers still tingling from the frosty ax handle. Was there ever such wood? Sugar tree and shellbark hickory—even the smoke was flavored with the aromatic sap that oozed from the pores of that sweetest of wood. Then there was the long line of stockings pendent, awaiting the descent adown the "chimbley" of old Santa Claus, the mysterious, omnipresent old man, with his benevolent face and hearty good cheer for the "good children." For it was our understanding that we had to be good for at least several days before Christmas. And there were mother and father, good natured and kindly, who hurried us early to bed that we might not frighten away the dear old mysterious visitor. Yes, it was mother's busy fingers that made the knitting needles fly in and out so deftly that fashioned the stockings that were to hold the Christmas gifts. Those dear, tired fingers have long since rested from toil and have been folded these long years across a peaceful breast. What hearty haste in the morning, when even before peep of day we slipped from between two feather beds and rushed to open the stocking. And was there ever such joy as thrilled the hearts of those sturdy boys and girls as they drew out the striped sticks of candy, the doughnuts and tops and whistles, and occasionally a Barlow knife! Those were the bucolic days, when a simple nature tingled to the finest filament of life with the old time Christmas cheer that silently stole into possession of unsophisticated children.

"Happy Christmas!" Yes, thrice happy, though I shall not receive a single gift this Christmas. I heard music this morning. It was from the upper choir. I walked out on the streets of this strange city and watched the faces of passing strangers. Package laden were they, faces beaming and a cordial "good morning" from many a one to whom I had not been introduced. The report of explosives thrust its frequent staccato note into my music, but even that did not annoy me. I said that is at least one of the ways the jocund joy of boyhood has of expressing itself. It is only a part of the universal gladness. Old men seemed boys again, with the wrinkles ironed out of anxious features by the gentle sway of good will.

"There's a song in the air,
There's a star in the sky;
There's a mother's deep prayer,
There's a baby's low cry.
And that star rains its fire,
While the beautiful sing,
The manger in Bethlehem
Cradles a King."

That is the reason. After that cradle rocked it has never cost much to gladden the heart of a child. What did it matter that our socks were knit by mother's hand, of yarn spun by her fingers, and that we were clad in homespun garments? That we were admonished to be careful of our "boots," for the one pair must last until we could go barefooted in the spring! And where is the modern boy who can recall the pride of a genuine old fashioned "stone bruise" of the regulation type of a purplish hue! Yes, I am having a happy Christmas in my bachelor reveries—mind, don't spell it "revelries."

"How dear to my heart are the scenes of my childhood,
When fond recollection presents them to view!"

I sat nine years ago within two hundred yards of the old log cabin where my childhood was passed and saw the pain-racked form of my mother grow quiet under the orders of the death angel. Her old neighbors were there in their mute sorrow, watching through tear-swimming eyes the final earthly leave-taking of my mother. As the peaceful sleep stole over her body the anguish lines smoothed out and I heard again the invisible singers whose sweeping melody led the shepherds to Bethlehem in that morning of the long ago.

Oh, if our ears were fine enough, what music should we hear this morning! What multitudes that no man can remember have gone to join that choir!

Bachelor as I unfortunately am, I have a love that is well nigh reverence for little children, and I can scarce pass a babe on the street of a strange city without a desire to stop and bless it with my good will for its sweet and unspeakable innocence. And motherhood, what poet can sing or artist paint or prophet speak the adequate appreciation of its sanctity!

Into this almost divine dignity has this blessed office been lifted by that event yonder in Bethlehem.

I have seen the poor little tot with shabby dress, looking into the show windows of the toy-laden stores, with the shadows of sadness struggling with the ripples of gladness over the doll without its reach, and my heart has ached when I reflected that the plethora of plenty in some homes only accentuates the plentitude of poverty in others. "And this shall be a sign unto you. You shall find the babe wrapped in swaddling clothes and lying in a manger."

This is the unspeakable gift—that the King of kings, the Savior of the world, should have taken his place at the very bottom of humanity's weakness and want and pledged God's measureless power to lift it up. At both extremes of life does he taste our sorrows. "There was no place for them in the inn." "He saved others; Him-

CRIED EASILY

Nervous Woman Stopped Coffee and Quit Other Things.

No better practical proof that coffee is a drug can be required than to note how the nerves become unstrung in women who habitually drink it.

The stomach, too, rebels at being continually drugged with coffee and tea—they both contain the drug—caffeine. Ask your doctor.

An Ia. woman tells the old story thus:

"I had used coffee for six years and was troubled with headaches, nervousness and dizziness. In the morning upon rising I used to belch up a sour fluid regularly.

"Often I got so nervous and miserable I would cry without the least reason, and I noticed my eyesight was getting poor.

"After using Postum a while I observed the headaches left me and soon the belching of sour fluid stopped (water brash from dyspepsia.) I feel decidedly different now, and I am convinced that it is because I stopped coffee and began to use Postum. I can see better now, my eyes are stronger.

"A friend of mine did not like Postum, but when I told her to make it like it said on the package, she liked it all right." Name given by Postum Co., Battle Creek, Mich. Always boil Postum well and it will surprise you.

Read the little book, "The Road to Wellville," in pkgs. "There's a reason."

self he could not save." In birth and in death did he seem farthest away from what we call success. There was place in the inn for the well-fed priest, for the merchant and doubtless the gambler; but in her hour of awful expectancy she must house with the beasts of the stall and recline in her agony on a pallet of straw.

I have seen the halo the artist has thrown around the Nativity group, but that is a vision the Christian centuries have helped the artist to see. The utter solitude of that little family and the humility of every incident in the event bespeak the assurance that he was purposed of God to save to the uttermost. If our preachers could but catch the spirit of that "Christmas gift," and interpret the prophetic value of the swaddling clothes and the manger cradle, how it would save us all from the panic of "Higher Criticism!"

When shall we follow again the original clue and allow to stand along with *other* miracles the *fact* that "the poor have the Gospel preached to them"? In him we see the victory of failure. How our age has been worshiping at the shrine of "Success"! He lost the world to gain life; we lose life to gain the world. "These be thy gods, oh Israel." But, thank God, this decadent year 1906 is singing into the dawn of the new year its swan note of a better hope. More Christmas spirit this year than any previous year has opened the hearts of the rich toward the poor. My New Year greeting to you, my brother, and to your great CHRISTIAN-EVANGELIST family.

Evangelizing in Congoland

By A. F. Hensey

You will be glad to know that Eben Creighton and I have just returned from our long-planned trip up the Bosira river. We spent ten days on the journey, and penetrated as far as Mbala, 300 miles from here.

Though our main purpose was to spy out the land, and find out the situation in that section, we also wished to sow the seed of life; so Dr. Dye chose out for our paddlers twenty of the best Christian men in the church. Every paddler was a preacher, and every preacher a paddler. So we held a meeting in practically every town on the river bank.

In the section visited there are three forces that we knew we had to deal with, the Catholics, the people, and the government.

We found the Catholics strongly intrenched in a few towns near the state posts, and very active in their propaganda. They are following their usual policy, which is to adapt their religion to the people among whom they labor. As you well know, the natives have great faith in charms and fetishes, and a great love for gaudy ornaments. So "our friends, the enemy," have literally plastered these poor deluded creatures with Catholic charms, crosses and other bric-a-brac. A favorite one is a piece of blue cloth (cut from the very dress of Mary!) on which is daubed a red cross, then suspended about the neck by a string. When one or more of these ornaments constitutes practically the whole attire of a person, the sight is at once ridiculous and sad, for silly as these things appear to us, they form a large part of the strength of Catholicism, because the ignorant native accepts the Catholic emblems as a new and more powerful fetish. Then he is taught that these Catholic fetishes are saving in themselves, and is apt to prefer the visible token of religion without change of life, to an invisible one with its insistent demand that he turn his back on the old things.

But I can assure you that when we stormed these Catholic towns, our evangelists, thanks to Dr. Dye's splendid teaching, were able to cope with any Catholic or Catechist we met. At one place a man was doing his best to defend "Mompey," the priest, and was boasting of how he could perform miracles, heal the sick, etc. Then our big elder, Intole, thrust his long arm over into the disputant's face, and said, "If your priest can perform miracles, why does he come down to Dr. Dye for medicine when he is sick?" That was a "stunner," and the whole crowd shouted, "He is answered," and we had gained the day.

The people welcomed us gladly everywhere, and listened attentively. They brought us presents of food, asked us to



A. F. Hensey.

give them teachers, and at one town where we preached at noon, offered us five chickens if we would stay there and preach again at night! At Lunga we have three Christians, who were baptized last March. Some months ago we were compelled to go to the government to get permission for these three young men to preach in their own town. When we arrived there we found that our boys had taught and lived so faithfully that the people had told the Catholics that they did not want them any more. There are about thirty anxious inquirers there now, two of whom have built a house, enlarging the front part of it for a church, and two others returned with us for more teaching. We found several other towns where the people had told the Catholics that they were not wanted. Our experience but confirmed our belief that if the state would keep its finger off the pie, the preaching of the truth and the disgust of the people would force the Catholics out of the section.

But I can assure you that the Congo State is a force to be taken into consideration. Perhaps our experiences at the three state posts in the district will show you its attitude. At the first one on our way up, we were heartily welcomed by the chief, who very kindly had the bugle sounded and the people gathered on the parade ground, standing beside us while the evangelists gave forth no uncertain message. But at the next one, as we were getting into the rubber district, the chief forbade our preaching at the post and intimidated the native chief so that he did not allow a meeting in the village. We reached Mbala, the farthest post, at about midnight in a pouring rain, and I was sick in the canoe. The chief with his native wife came down to meet us, but refused to let us seek a house in the village, and very reluctantly allowed us the use of a shack on the post. In the morning I was still ill, and we sent over to the state officer asking for some drinking water. He refused, saying: "I'm not your boy."

Now, to conclude, this is my humble estimate of our problem up there. Something can be done by itineration, if one of us can always go with the evangelists. But the policy of the state has driven the people back from the river, and the towns are so far apart that very little permanent work can be accomplished in that way. The only solution is a station up there, from which we may reach the towns away from the river. But you say, "If the government treats you as described above, will it grant you a site?" You must remember that these are only subordinates, a long way from the seat of government. We have reason to believe that if any mission can secure a site, we can, and the B. M. S. has recently secured two. Of course, we can not hope that the state will sell us a site, but we would be well content with a fifteen or twenty-five year lease.

Also we must have assurance that you will give us the workers to man the new station, if granted. Mr. Creighton is very willing to go there, and a man who knows something of building would be necessary for beginning the work. But another doctor would be an imperative essential, as sleeping sickness and malaria abound. Besides, our hope of the state's giving us a station is founded mainly on the fact that we will expect to found a medical mission.

We here on the field are not willing that this populous section should be left to the Catholics and Satan, but believe that these deluded, tax-burdened children of the forest should have the hope which cometh from him who is "the Way, the Truth and the Life."

Bolengi.

Our Budget

—Weigh anchor! All aboard for another annual voyage.

—It is gratifying to know how few of our passengers are disembarking at this New Year's port.

—It is equally pleasing to note how many new ones are coming on board and paying their fare to Port 1908.

—The tried old ship, THE CHRISTIAN-EVANGELIST, which has weathered many a storm, was never more seaworthy and never turned its prow to the deep with greater hope and courage.

—Preachers and others wishing their papers sent to new addresses should state this fact on a post-card and *write plainly name, place being left, as well as the place to which you are removing.* We have to keep a record of thousands of names, and these are not placed in alphabetical order, but are registered under the name of the place where you live. If you simply give us the name of your new address you may have to wait a long time before you again receive your CHRISTIAN-EVANGELIST.

—We begin a new department for the benefit of Sunday-school workers. Bro. Hardin wants your co-operation.

—C. S. Osterhus has started his Scandinavian paper in the interests of Christian union. We have received a lengthy article from him. We trust Bro. Osterhus will receive help in his work, and we hope to give him some space to state his cause.

—Join our family circle and begin this week our new serial story in the Home Department.

—When you have read your copy of THE CHRISTIAN-EVANGELIST, pass it on to your friend "in another town."

—Let Christian Endeavorers take notice that there is a new national superintendent. His message on another page has been delayed. We hope to print the very admirable "Recommendations" of the Buffalo convention, written, we believe, by H. A. Denton.

—Harold Bell Wright is worth reading. Indeed, every article in this issue is to the point.

—A paragraph, dictated by the Assistant-Editor, in our issue of December 13, has had an entirely wrong construction placed upon it. But as only two subscribers called our attention to the possibility of our meaning being misinterpreted we did not feel, in view of all the kind words that we and others have said in THE CHRISTIAN-EVANGELIST, about Bro. Scoville, that our readers would suppose that we were making a covert attack upon him. The first words of "Our Budget" paragraph in that issue, as well as commendatory notices in our columns that same, preceding and succeeding issues, make such a thought seriously impossible, and before our attention was called to the matter we had written to Bro. Scoville himself in reference to having a fuller report of his meeting sent to THE CHRISTIAN-EVANGELIST, which appears this week. We thank God for Brother Scoville's power to win so many souls, and we have no thought of contrasting those seeking to serve the Lord and our special plea through itinerant evangelism with those seeking the same ends in a settled pastorate. There is a great call for each class of workers. We would have made no further allusion to this matter were it not that our Cincinnati contemporary seeks to twist our meaning.

—Graham Murray reports progress at Fate, Texas.

—D. G. Dungan has taken the work at Illiopolis, Ill.

—H. W. Wilhite is having a meeting at Buffalo, Mo.

—J. H. Wright takes at once the pastorate at Atlanta, Ill.

—E. W. Allen is leading the Central church at Wichita to success.

—H. G. Connelly has resigned at Charleroi, Pa., and will enter Yale University.

—Herbert Yeuell is in a meeting at Bentonville, Ark., where J. W. Ellis is pastor.

—G. E. Shanklin can give one-fourth time to some church within reach of Marshall, Mo.

—S. W. Traum has resigned at Madison, Ind., and has taken the work at Richmond.

—We are glad to learn that, after a struggle of over sixteen years, the church at Ottawa, Kas., has lifted its debt.

—W. E. Harlow will be with H. O. Pritchard and the church at Shelbyville, Ind., the first Sunday in January.

—S. G. Inman, Monterey, Mex., writes that he is planning to translate "Christian Union," by J. H. Garrison, into Spanish.

—A. R. Moore writes us of the good work done for the church at Seneca, Mo., by a visit of O. G. Blackwell and wife.

—Albert Bennett, late of Greenville, Ill., paid a visit to THE CHRISTIAN-EVANGELIST office on his way to Lawton, Okla.

—J. M. Rhoades has been released, at his request, by the church at New Franklin, Mo., which wants a preacher for half time.

—A modern, up-to-date church along institutional lines is being planned at Terre Haute, Ind., under the direction of pastor L. E. Sellers.

—Robert Simons' first work with the State Board was in setting some things in order at Stoutland and receiving money for half time preaching.

—G. W. Wise, of Alton, Ill., was prevented from attending the meeting at Carthage, but preached for the Fourth church, St. Louis, on New Year's day.

—N. Ferd Engle, Plainville, Kan., takes field work, and C. C. Gordner, who, with Neal Overman, held the meeting with his church, succeeds him.

—Mrs. Ferrin, who has sailed for Africa, is to be the bride of Brother Hensey, some of whose Congo experiences are told on another page.

—J. P. Adcock is now located at Ft. Scott, Kans., and ready to serve congregations within reach of that place, or to hold meetings anywhere.

—The church at Rialto, Cal., has given Oscar Sweeney a very warm welcome. Established only a year, and with less than 70 members, the foundation for a new church to cost $7,000 has been laid.

—Charles Chasteen has left Garland, Texas, where C. E. Moore, of Clinton, Ky., will succeed him, to take the pastoral duties at Lockhart, Texas.

—James C. Creel has taken the work at Tipton, Mo. During his past year at Jonesboro, Ark., there were 25 additions and $273 were raised for missions.

—J. A. Cunningham, Tupelo, Miss, is getting out a new book on prophecy, covering Daniel's vision of the five universal empires and the cleansing of the sanctuary.

—L. L. Carpenter ought to know. He writes us that there never was a time of greater activity among our brotherhood in building houses of worship than during the year just closing.

—The church at Bolivar, Mo., has just given J. H. Jones and wife a very "substantial" farewell reception. Brother Jones is ready to hold meetings or work anywhere in Western Missouri.

Home Missions IN THE Sunday School

TIME TO REMIT

If you did not observe

CHILDREN'S DAY FOR HOME MISSIONS

Send us an offering before you forget it.

Don't fail to get in line.

Remit to the

American Christian Missionary Society

Y. M. C. A. Bldg., CINCINNATI, OHIO.

—T. W. Dunkeson, Manchester, Ill., has a copy of the Campbell-Rice debate which he would like to dispose of to assist in his support, as he is all alone in the world, and needs this assistance.

—Henry W. Hunter, writing from Butler, Mo., says that Elizabeth Chapel is a soul-winning church. He leaves it after two years' ministry to take charge of the Mt. Washington church at Kansas City, Mo.

—The Foreign Society needs a man for Havana, Cuba. A strong man with some experience in the ministry is preferred. He must be a good preacher and a man with organizing ability. This is a Macedonian call for some man.

—The church at Wellsville, Mo., desires a pastor who can sing as well as preach. He must be a resident and might possibly preach for the church at Middletown also. Apply to Elders Straube or Broughal.

—The St. Louis annual city mission rally will be held at the Hamilton Avenue Church on Monday, January 14. A fine program is arranged for the afternoon and evening. Prominent speakers from outside the city will be present.

—Our Church Extension Board has received an annuity of $200 from a friend in Ohio, who considered that the best place to make her money do perpetual work was in the Church Extension Fund. Address G. W. Muckley, Cor. Sec., 600 Waterworks Bldg., Kansas City, Mo.

—The Board of Church Extension has received $1,000 from Mrs. Ewers, of Fayette, Ohio, to be invested in our Church Extension work as an annuity in favor of her son, John Ray Ewers and his wife. Brother Ewers is pastor of the First Christian church of Youngstown, Ohio.

—J. Edward Cresmer has received a unanimous invitation to continue in the work at Ashland, Neb., where the year closed with all debts paid and the budget for the coming year provided for by popular subscriptions. The official board has declared itself highly gratified.

—H. R. Murphey, of Havensville, Kans., has resigned there and has taken charge of the church at Clay Center. There have been, during his pastorate at Havensville and Soldier, 59 additions—52 by confession and baptism. Both churches are in a prosperous condition. His successor has not yet been called.

—The membership of our two churches at Monterey, Mexico, is a few over a hundred, most of them extremely poor; yet they averaged nearly a dollar (gold) apiece in their C. W. B. M. collection. And he American Sunday-school contributed $16 (gold) to the Home Mission offering on Children's Day. Brother Inman writes that another preacher is needed.

—The First Christian Church of San Antonio, Texas, is only a little over three months old. Edward O. Sharpe took charge of the work on October 1, and there are now over 100 members, 15 having been added by obedience during Brother Sharpe's ministry. The church has very bright prospects and is alive to all missionary causes, the first offering being $25 for Texas missions.

—W. A. Fite has for some weeks been at work with the church at Fulton, Mo. His success in the past makes us hopeful that he will harmonize the elements at Fulton, which have for a brief time not been able to agree in some matters of church work. Brother Fite's late pastorate of fifteen months' duration with the church at Windsor shows a record of $2,511 raised, with $485 given to missions. This church, too, was rent by division when he entered upon its pastorate, but it is united and harmonious now and the fact that it is advanced in a financial way is substantial testimony as to the sterling quality of Brother Fite.

POSTUM CEREAL CO., LTD.
Guarantee On Their Products.

We warrant and guarantee that all packages of Postum Cereal, Grape-Nuts and Elijah's Manna hereafter sold by any jobber or retailer, comply with the provisions of the National Pure Food Law and are not and shall not be adulterated or misbranded within the meaning of said Act of Congress, approved June 30, 1906, and entitled "An act for preventing the manufacture, sale or transportation of adulterated or mis-branded or poisonous or deleterious foods, drugs, medicines, liquors, and for regulating traffic therein for other purposes."

POSTUM CEREAL CO., LTD.,
C. W. POST, Chairman.,
Battle Creek, Mich.

Dec. 12, 1906.

Subscribed and sworn to before me this 15th day of December, 1906.

BENJAMIN F. REID,
Notary Public.

My commission expires July 1, 1907.

Our goods are pure, they always have been and always will be; they are not misbranded. We have always since the beginning of our business printed a truthful statement on the package of the ingredients contained therein, and we stand back of every package.

—Geo. C. Ritchey continues to do good work as State Evangelist of the N. W. District, Oregon. Following a good meeting at Tillanook, he secured about $600 towards a minister's support. He is to be assisted by A. W. Shaffer in the autumn of next year, but in the meantime Bro. A. F. Ritchey, of Omaha, Neb., will be with him as singer.

—There is no condition of life so bad but that it has its bright side. "The Christian Helper" of Marshalltown, Ia., which we never had the privilege of seeing till now, although it is numbered Vol. IV, No. 23, illustrates this truth in the following observation: "While Mo. has no loyal paper of her own, she has the Primitive on one side and the Helper on another side of her boundary line." Thus "Mo." will have to hobble along the best she can on these two crutches outside her "boundary line" until she can afford a "loyal paper" of her own.

—Last week we published the joint appeal of the Home Board and the Church Extension Board for an offering from the churches to help the brethren in and about San Francisco to rehabilitate the churches in that stricken city. The *time* of this offering is less important than the offering itself, which should be taken at such time as will best suit the condition and circumstances. It ought not to interfere with any of the regular offerings of the churches as it is a special offering to meet a special emergency. But we have a debt of obligation to our brethren who have suffered such serious loss.

—O. C. Larason, clerk of the church at Newark, Ohio, writes us that O. L. Cook, of Lexington, will lead the meeting in February, 1907, while Harlow and son have been engaged for another in January, 1908. H. Newton Miller is the present pastor of this church, which was organized by John F. Rowe some twenty years ago, and now has a membership of over 700. Brother Miller is doing excellent work and is heartily supported by his congregation. Every department makes a good showing. During November, for instance, special offerings were as follows: Ohio missions, $60; Children's Day, $42; Bible School offering, $76; these in addition of course to regular church offerings. The Christian Endeavor Society deserves special mention.

—D. E. Hughes, writing of a meeting just conducted by W. A. Haynes at Monmouth, Ills., speaks very enthusiastically of his work. "He makes the pastor strong with his people, steers clear of abuse or unfavorable mention of other religious bodies, while he declares the truth with such power that many are made to say that sectarianism is sin." Not the least value of the meeting, says Brother Hughes, was the coming over of Geo. P. Keeling, of Campbell, Minn. He has stood high in the ranks of the Congregational church but was for eight years an independent evangelistic worker. He held the pastorate in Chicago for four years. He is a good speaker, is pure in life and ought to be of great value to our work. He may be addressed at Campbell, Minn.

—Notwithstanding the Christmas spirit was in the air the brilliant reception, with the farewell tributes, given by the church at Paris, Ill., to Finis Idleman and his wife, had the tinge of sadness that might be expected when a popular pastor is about to leave his field of work. The church was handsomely decorated and a fine musical program was rendered. Judge A. J. Hunter and a number of ministers made speeches expressive of their appreciation of the retiring minister, with words of counsel to the church. Different organizations through appointed speakers, presented to Brother and Sister Idleman handsome tokens of love—the Women's Societies a dining-room table, the C. E. a set of sterling spoons, the Bible class a library table and the Sunday-school a set of silver knives and forks and other silverware. Charles Reign Scoville was among those present—it was for this church he held one of his greatest meetings—but it was a matter of great regret that Mrs. Idleman was not able to be at the reception.

We All Know December Sixteenth

has passed, but that will not excuse any church that neglected the offering for Ministerial Relief. If justice be done, no other interest has right to consideration until you have discharged your obligation to

"THE OLD GUARD"

in an offering toward their support. If you pass this by now you'll forget it and then somebody will suffer because of your neglect. The just and right thing to do is to take the offering at once and send the amount to

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Christian Publishing Company,
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College Endowments and the Centennial.

(Continued from Page 3.)

are dried up at the sight of its need of them. No adequate church college is possible upon such a foundation.

(3) The college may get its support from three sources; the two already mentioned and from an interest-bearing endowment, the last being its chief resource. Of course a grave question at this point is how shall the endowment be obtained. But that is beside the purpose of the present article, which is merely to direct attention to the necessity of endowment as a means of acquiring for our people the best kind of schools of higher learning. The failure of other financial methods at our disposal is conspicuous. It remains therefore to note the advantages, if any, of endowment as our chief dependence.

First, then, adequate endowment would enable the church college to make its fees slight without correspondingly reducing its efficiency or enlarging its debt. In the next place such an endowment would furnish an income whose amount could be foreknown with sufficient accuracy to be safely made the basis of the management's proposed expenditures for any ensuing twelve months. Again, no class is more subject to nervous strain and mental fatigue than the teacher. None therefore is more in need of occasional rest and recuperation. The teacher, considering the priceless value of the human material upon which he works, requires imperatively the best possible personal equipment. And the college and university training of his youth, however excellent it may have been, will not suffice for a lifetime, if he is to work at his highest capacity. Occasionally opportunity must be given him for self-culture through travel, special studies, contact with leaders among teachers, and quiet meditation, if at all practicable, among the great and impressive objects of nature. But such rest, recuperation and self-culture are as a rule possible only to the teacher in the well-endowed institution.

Finally, sufficient endowment would give the church college the reputation of financial solidity. It would meet the world with no suggestion of the beggar in its look, but rather with the benignant countenance of the bountiful Giver. Its friends would be swiftly multiplied and all its opportunities to impart the Christian culture of which it is a chosen depository would be likewise manifoldly increased.

Hopkinsville, Ky.

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Grace Pearl Bronaugh.

She guarded the gate of the setting
Of suns and she seemed secure,
But she trusted in gold, forgetting
That the treasure in heaven is sure.
Death came like a thief that morning
To that Queen by the Golden Gate.
Let the cities of earth take warning,
For the sins of the earth are great.
Our spirits are sick with pity,
But we learn this truth therefrom,
That we have no continuing city
Save the City that is to come.
She fell and the sound of her crashes
Smote sore on the ears of men;
She hath lain in the dust and ashes,
But the city will rise again.
Alas for the glory that filled it,
And alas for human vows!
They labor in vain who build it,
Except God build the house.
How vain is our boast of to-morrow,
And the work our hands would begin;
Enough if it bring no sorrow
Because of some present sin.
But the city hath wept for her sinning,
And the angels were glad to behold,
For her tears meant a better beginning
Than was made when she built for gold.
Let her build on the Rock of the Ages,
And not upon earthly sands,
And learn, from God's luminous pages,
Of the City not made by hands.

Stockton, California.

As We Go to Press.

Special to THE CHRISTIAN-EVANGELIST.

Wichita, Kan., Dec. 30.—Central Church offering to-day was $64 for Ministerial Relief. The Sunday-school's Christmas offering, $150 for benevolence.—E. W. Allen.

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A Leaf From Modern Church History

The Annals of a Local Congregation.

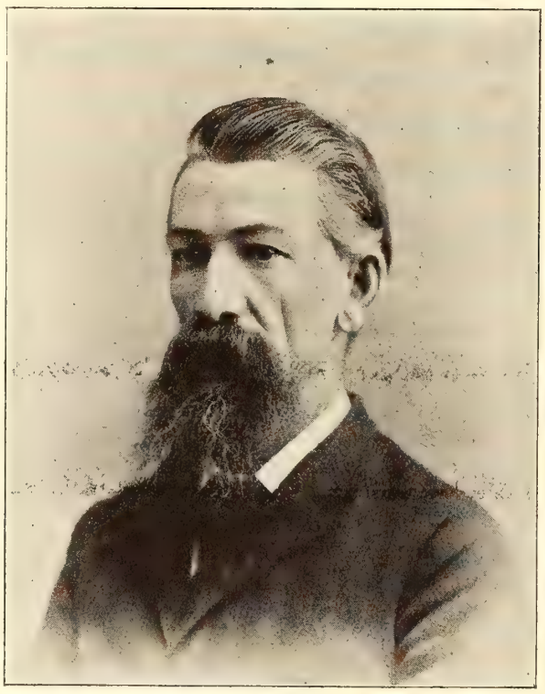
By Judge C. J. Scofield

In writing this brief historical sketch of the Christian Church of Carthage, Ill., I do not make any pretension to absolute certainty, having no records before me, but I give my recollections in a desultory way, and yet, as I believe, with substantial accuracy as to the facts.

Prior to the year 1864 distinguished preachers of the Christian Church had visited Carthage, and had preached the Gospel to small audiences, and under adverse circumstances. Such meetings were held in the courthouse as the only available building, the courthouse in those days answering multitudinous purposes and uses, from the trial of criminals and pyrotechnical displays of forensic eloquence to sleight-of-hand performances, school exhibitions, and the religious services of houseless congregations. At last, in the spring of 1864, arrangements were made by the few Disciples residing in this vicinity to have religious services at the courthouse for a period of ten days or two weeks, and Bro. M. M. Goode and one of the Erretts were secured to hold the meeting. My recollection is that these brethren preached alternately. The audiences were small, and the opposition from the outside manifest. The preachers, however, were earnest, faithful and courteous, and, while they preached the Gospel with great force and clearness, they did so with the utmost kindness, and without sarcasm or invective. I remember one occasion when certain ladies smiled their dissent or contempt at some reference of Brother Goode's to the subject of baptism, and were rebuked by him in such gentle and sweet-spirited manner, that the smiles quickly faded away, being succeeded by a graveyard solemnity.

The congregation was organized during one of the afternoons of this meeting. As I remember it, eight persons present became "charter members," the names of a few others who were unable to be present being added soon afterwards with the same effect as if they had been present at the beginning. This was truly an insignificant and inglorious beginning, at least in the eyes of men, but great and glorious, doubtless, in the eyes of the Almighty, who judges not by outward appearance but by latent potentiality. Some of these "charter members" are still living, and I name them, for they are worthy: Brother and Sister J. C. Williams, Sister Elizabeth Hughes, and my aunt, Margaret Hill. I think Sister Rebecca Spangler, now residing elsewhere, was also a "charter" member."

It meant something to be loyal to the faith in that day, for there existed then among the people, both members of other churches and members of none, a strong feeling against the teachings of the Disciples. The effect of this feeling, however, was really beneficial, for it bound the members of the congregation together as by an indissoluble tie, and made of them one common sympathetic family.



George W. Jones.

From the time of the organization of the congregation until the early part of the year 1865, there was no pastor in charge of the work, but the congregation was blessed with occasional preaching of the finest quality. As we look back over the past we have reason to feel proud because of the embryonic ability which descended upon us during that brief period of time. B. B. Tyler, then a young man just out of school, visited the congregation and preached for us most acceptably for a week or more, and H. D. Clark, then entering upon his career as a minister, preached for us also, taking his first confession, as I understood it at the time, and baptizing the convert, an aunt of mine, in Crooked Creek, about six miles northeast of town. We were indebted also to Brethren Coffee and Featherston, who were living in this vicinity, for some excellent sermons. It was said of Brother Coffee that he had memorized the book of Psalms, and I remember listening with wonder and admiration while he recited Psalm after Psalm without an open Bible, and as readily as I could repeat the alphabet.

The civil war, while a hardship in many particulars, brought to this part of Illinois much of blessing in the way of exiled preachers of a high order of ability. These godly men came from the state of Missouri, remaining in Illinois for some years, and then returning to Missouri after the disturbances of the war had ceased. I do not know just when E. J. Lampton came to this state, but I know he became the pastor of this congregation in the early part of the year 1865, preaching for this congregation one-half of the time until the fall of 1868. In that day churches were accustomed to live on half rations. I say live, exist, not thrive. If Brother Lampton had been employed for the whole of his time by this congregation I have no doubt the effects of his consecrated labors would have been greatly multiplied. He preached one-half of the time for other congregations many miles distant, to be reached on horseback or by vehicle, and he went to his appointments regardless of weather or circumstances. His abundant labors in this county greatly endeared him to all with whom he came in contact.

The necessity for a house of worship was keenly felt by the members of this little congregation, and Brother Lampton had not been here long until the erection of a building of moderate dimensions was planned, and, after much sacrifice and anxiety, accomplished. Its dimensions were 32x48, and it boasted no baptistry or dressing-rooms. But in that day faith stood in the place of conveniences and it was regarded as no hardship to ride several miles in a lumber wagon to the creek for baptism, even though the temperature was below the freezing point and one had to ride back in stiffening clothes. To my untutored eyes the scene in that little church on the Saturday evening preceding dedication day,



J. M. Elam.



Judge C. J. Scofield.



Mrs. J. M. Elam.

when the first sermon was delivered within its walls, was one of gorgeous magnificence.

This first church was dedicated on September 2, 1866, President B. H. Smith, of Christian University, a great man, physically, intellectually and morally having charge of the services. After the dedication the church continued to prosper throughout Brother Lampton's pastorate, not assuming any considerable proportion, but making constant and substantial gain.

Our next pastor was Bro. William Griffin, who is still with us, and one of the teachers in the Sunday-school, and who had been one of the professors in Abingdon College before coming to Carthage to take charge of the congregation. Brother Griffin was an able man, whose exposition of scriptural teaching was clear and convincing. He was elected county superintendent of schools, after which he had no time for pastoral work, but continued to preach for the congregation as before for half the time, contributing his services freely and without compensation.

In the early part of the '70's J. H. Garrison, then living at Quincy, in this state, and publishing there a paper, which was afterwards transferred to St. Louis and became in time THE CHRISTIAN-EVANGELIST, was chosen pastor of this congregation, visiting Carthage and preaching for us once every month. Brother Garrison's coming was looked forward to with longing, and his sermons were listened to with rapt attention. He seeemed to get hold of the affections of the members of the church and to win the respect of the community. Members of other churches came to hear him, as did also pronounced skeptics.

It was during the early part of the '70's also that H. R. Trickett ministered to the congregation. He was a man of great learning, fluent of speech and eloquent under favorable circumstances. Some of the best sermons ever delivered in this city were delivered by him, one of the ablest being the touching and appropriate address on the afternoon of the dedication of the second church.

These brethren were followed by George Brewster and Eli Fisher. Brother Brewster held a meeting here in March, 1877, with a larger number of accessions than had ever come into the church before at a single meeting. It was at about this time that the planting and sowing of former years began to manifest itself in a permanent growth and enlargement of the congregation.

I think I preached my first sermon for the congregation in the fall of 1877, after which I preached occasionally for a time, finally settling down to a morning sermon every other Sunday. When Eli Fisher took charge of the church, it was arranged that he should preach half of the time, and that I should preach the other half. This was because of the inability of the congregation to employ Brother Fisher for more than half the time, while such provender as I could furnish was to be had for the asking. Brother Fisher did excellent work, both as preacher and pastor, and was materially assisted by his wife, an earnest and consecrated Christian woman. After Brother Fisher went away to another field I took up the work regularly, preaching two discourses every Sunday, and continuing these labors until my illness in March, 1895, a period of more than 15 years. During all this time I was practicing law or serving as one of the judges of this circuit, for which reason I was unable to give much time to pastoral work. This was understood by the congregation, and unnecessary pastoral work was not exacted.

About the time of the commencement of my pastorate good workers from other congregations began moving to Carthage for educational and other advantages, and in this way the church was refreshed and strengthened by valuable accessions. In January of every year for a number of years I held a three weeks' meeting after the week of prayer, receiving into the church from 20 to 25 persons at each meeting. In all these ways the membership was increased and the congregation strengthened, until after a while a new building was planned to meet the increasing wants of the congregation. This commodious and comfortable building, to which the old building was attached as an annex for prayer-meetings and like purposes, was dedicated on September 2, 1888, exactly 22 years after the dedication of the first building. J. G. Waggoner came to us on that occasion, alive with enthusiasm, and gave us the benefit of his superior ability, both in preaching the Word and in raising money for the church purposes.

For about seven years after moving into our new church home, I continued my labors for the congregation, except that I held only one or two protracted meetings, other brethren being called in for that purpose from time to time, notably such able and distinguished preachers as J. Carroll Stark, George H. Hall, A. C. McKeever, and H. A. Northcutt. During these years I thoroughly enjoyed the pulpit work, and I took especial satisfaction in the attendance of young men and young women from Carthage College at the Sunday evening services. Carthage College is an English Lutheran institution, of excellent reputation, and a potent factor since 1870 in the education of our citizens. Among the students who came into the Christian Church while attending the college may be mentioned George A. Miller, who has developed into one of our ablest preachers.

In consequence of my illness above mentioned, William P. Shamhart was called to the pastorate of this congregation in the spring of 1895, and remained with us until December, 1896. Brother Shamhart was active and energetic, and faithful to his trust. He was followed by J. C. Coggins, who remained with us for a year. Brother Coggins was a student and an able preacher of the word. When Brother Coggins went away, the work fell to me again, and I preached for the congregation until the illness of my wife five years ago necessitated my resignation. Brother Sherman Hill succeeded me and remained with us for nearly three years. He was essentially a student, a man of culture and refinement, and gifted with the ability to express his thoughts correctly and fluently in choice English. Our present pastor, J. M. Elam, came to us from Rennselaer, Ind., in September, 1905. Brother Elam is still with us. Although a young man, he has had considerable experience in evangelistic as well as pastoral work, and also in campaigning against the liquor power, and in securing funds in the field for our missionary and charitable enterprises. Through his efforts this congregation became a living-link in the home and state work for the year 1905. Brother Elam presents a splendid appearance in the pulpit, is kind of heart and loyal to the Savior. He preaches the old Jerusalem gospel fearlessly, and yet without bitterness, speaking ever in all sincerity and preaching the truth with an evident feeling that he ought not to preach anything else.

During Brother Shamhart's pastorate, W. J. Wright held a successful meeting for us with more than 100 accessions to the church. While Brother Hill was here a union meeting was held in a tabernacle in the courthouse yard with the Rev. William Sunday as evangelist. About 500 persons were converted, a fair proportion of whom came into the Christian Church under Brother Hill's preaching which followed the close of the Sunday meeting. Last winter Brother Elam, assisted by Brother Huston, singing evangelist, of Indianapolis, held a successful meeting, with a large number of accessions.

Time would fail me if I were to undertake to recount the deeds of faith and heroism on the part of members of this congregation during the forty-two years of its history. I might tell of the hundreds of Sunday mornings when there was no preacher to preach, but when the brethren and sisters nevertheless betook themselves to the church to partake of the Lord's supper, under the direction of a faithful eldership. I might tell of a little old-fashioned enthusiasm, when the good old brethren during the closing song of the church service became inspired to grasp each other by the hand, and so to convert the service of song into a service of hearty hand-shaking as well. I might recount a thousand and one incidents, all interesting to me, but not so perhaps to persons not in actual contact with the occasion, illustrative of the uplifting power of faith in Christ and the beneficent effect of earnest endeavor in his cause. But if I were to undertake so pleasing a task, whole issues of THE CHRISTIAN-EVANGELIST would be required to the neglect of other and weightier matters. Neither do I dare attempt the necrology of the church, lest, from momentary lapse of memory, I might omit some precious name.

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Nebraska Simultaneous Campaign.

The Churches of Christ in Nebraska are to engage in a great simultaneous campaign during September, October and November, 1907. A committee has been appointed by the state board of the N. C. M. S. The churches are falling into line enthusiastically, and a large number of our leading evangelists have signified their readiness to assist. The list of both churches and evangelists is growing daily, and a great campaign seems to be imminent. No church for its own sake can afford to miss the influence of this great movement. Preachers and church officers are earnestly urged to see to it that their respective churches are enrolled at the earliest possible date. Let us know that you are in line. For information as to evangelists, singers, dates, terms and the campaign in general, write to A. G. SMITH,
Clay Center, Neb. Sec. Campaign Com.

Forest Avenue (Kansas City) Meeting.

The Forest Avenue Church has just closed the greatest meeting in its history, among the results being 184 additions. Bro. H. E. Wilhite's sermons were not of the stereotype variety. Sister Wilhite's Bible drill work was a feature. She has the teacher's instinct and her pleasant manner soon made her a favorite with the children. Professor Tuckerman's work with the chorus was satisfactory to the congregation. The results of the meeting were amazing to the Kansas City brethren. Brother Muckley said, "it was the greatest meeting Kansas City ever had." At the start the church was without a pastor (I did not come until the meeting was two weeks old), and in the second place the church had lost a number of its influential members. They, believing the "downtown" effort a hopeless one had united with the "uptown" churches, but fortunately Forest Avenue had a good Bible schol, lead by Langston Bacon, and an Endeavor Society full of zeal and enthusiasm. These, supported by the official board, stood by the meeting. Our church is united and harmonious and we are looking forward to greater work. J. L. THOMPSON.

Garrison on Christian Union.

I have just read with great pleasure and profit J. H. Garrison's new book on "Christian Union." It seems to me that he has said the last word on this absorbing present-day problem. I find myself in most hearty accord with nearly, if not quite, every sentence in this timely, and as I believe and hope, epoch-making book.

It is written in good English, in fine style. Always a graceful writer, in this book the author excels himself. The spirit of the book could not be surpassed, and one feels in reading it that the writer is filled with the spirit of Christ, the spirit of union and love of the brethren. The historical statement is so clear that argument seems wholly unnecessary. The statement in reference to organized union should be carefully studied. It removes the most serious difficulty in the way of Christian union. The position of the fathers in their relation to the subject is a revelation. The place given to the great reformers does honor to the head and the heart of the writer, and will prove satisfactory to their most ardent admirers and the claim that they are *ours* as well as theirs is eminently just. The chapter on federation ought to put to silence all cavillers. It makes opposition most foolish, if not criminal, and on the part of the Disciples absurdly inconsistent.

In closing the little volume I felt as if I would like to place it in the hands of every sincere preacher in the land. It ought to have, indeed it certainly will have, a wide circulation.

T. P. HALEY.

Oklahoma Bible Schools.

I began my work as state superintendent of our Bible schools in this territory June 1. I have visited fifty churches and Sunday-schools. Included in the list are most of our larger churches. I have held rally-institutes for six of our strongest schools, covering a period of three to six days. As a rule these have resulted in great good both to the church and school. In no case has there been a failure where we have had the hearty cooperation of the pastor. The shortage of preachers in Oklahoma, is the serious condition confronting us. Establishing "our cause" in the cities and towns and building meeting houses has been the policy of our State Missionary Society, and is the policy this year.

The kind of work we are doing as State Bible school superintendents is greatly needed, but not enough of our churches and schools are ready to give the work adequate support. If some generous Disciple would make the state superintendent of Bible schools of Oklahoma his "living-link", he would get quicker and larger returns from his investment, than in any other field.

Brother Smithers never penned truer words than in his recent Los Angeles letter. Our preachers ought to see visions and dream dreams of the impossibility of a rapid growth of the church, except through the Sunday-school. Such visions and dreams would cause them to make large plans for the growth of their schools and provisions for more efficient teaching. A teacher-training class is the imminent need of every Sunday-school.

Some of our best churches in Oklahoma, have normal classes, but altogether too few of them have. Our appeal to our preachers and superintendents is to stand by our State Sunday-school Association work. We urge them to see that the quarterly apportionment of their schools for state work is promptly sent in. Also that they invite us to hold for them a rally-institute or to visit them, in the interest of both the church and school. We shall be glad to respond and make the earliest date possible. H. S. GILLIAM,
Oklahoma City, Okla. State Supt.

Foreign Missionary Rallies.

The Foreign Society is engaged in the largest campaign of missionary rallies ever undertaken. The greater part of November and December has been occupied in the Southern and Central States. During January and February President A. McLean and David Rioch, of India, will conduct a campaign from the Central States east. Secretary Stephen J. Corey and Dr. E. I. Osgood, of China, will go from the Central States west. The following are the rally centers for January:

EASTERN RALLIES.—CONDUCTED BY A. M'LEAN AND DAVID RIOCH.

Jan. 7—Bluefield, W. Va., J. T. Adams.
Jan. 8—Roanoke, Va., R. E. Elmore.
Jan. 9—Winston-Salem, N. C., J. A. Hopkins.
Jan. 10—Danville, Va., S. A. Morton.
Jan. 11—Lynchburg, Va., F. F. Bullard.
Jan. 14—Richmond, Va., J. J. Haley.
Jan. 15—Norfolk, Va., J. T. T. Hundley.
Jan. 16—Washington, D. C., F. D. Power.
Jan. 17—Hagerstown, Md., G. B. Townsend.
Jan. 18—Baltimore, Md., Peter Ainslie.
Jan. 21—New York City, S. T. Willis.
Jan. 22—Philadelphia, Pa., G. P. Rutledge.
Jan. 23—Troy, N. Y., C. J. Armstrong.
Jan. 24—Syracuse, N. Y., Jos. A. Serena.
Jan. 25—Wellsville, N. Y., L. C. McPherson.
Jan. 28—Buffalo, N. Y., R. H. Miller.
Jan. 29—Youngstown, O., W. S. Goode.
Jan. 30—Newcastle, Pa., W. L. Fisher.
Jan. 31—Johnstown, Pa., E. A. Hibler.

WESTERN RALLIES.—CONDUCTED BY STEPHEN J. COREY AND DR. E. I. OSGOOD.

Jan. 7—Chicago, Ill., C. G. Kindred.
Jan. 8—Danville, Ill., M. B. Ainsworth.
Jan. 9—Bloomington, Ill., Edgar D. Jones.
Jan. 10—Peoria, Ill., Harry Burns.
Jan. 11—Galesburg, Ill., N. G. Brown.
Jan. 14—Freeport, Ill., J. A. Barnett.
Jan. 15—Rock Island, Ill., O. W. Lawrence.
Jan. 16—Cedar Rapids, Ia., G. B. Van Arsdall.
Jan. 17—Des Moines, Ia., C. S. Medbury.
Jan. 18—Oskaloosa, Ia., S. H. Zendt.
Jan. 21—Omaha, Ia., S. D. Dutcher.
Jan. 22—Clarinda, Ia., W. T. Fisher.
Jan. 23—Maryville, Mo., H. A. Denton.
Jan. 24—Bethany, Neb., J. W. Hilton.
Jan. 25—Humboldt, Neb., Bert Wilson.
Jan. 28—St. Joseph, Mo., C. M. Chilton.
Jan. 29—Kansas City, Mo., Geo. H. Combs.
Jan. 30—Topeka, Kan., Chas. A. Finch.
Jan. 31—Wichita, Kan., E. W. Allen.

Changes.

Ball, J. W.—Elk City to Gas City, Kan.
Barnett, J. A.—Pekin to 137 Clark avenue, Freeport, Ill.
Bond, R. F.—Knoxville to Fountain City, Tenn., R. F. D. 1.
Bush, A. F.—Dallas to Wichita Falls, Texas.
Challenner, James A.—Artesia, N. M., to Bryan, Texas.
Clemens, J. A.—Waverly to Roseville, Ill.
Corwine, H. J.—California, Mo., to Bartlesville, I. T.
Cushing, H. H.—South Framingham, Mass., to Gloversville, N. Y.
Deatherage, J. A.—Vin, Ark., to Erie, Kan.
Ellis, J. L.—Pagoda, Colo., to Baggs, Wyoming.
Gregg, Samuel—Jefferson, Ia., to Fremont, Neb.
Harris, E. B.—Palo Alto, Cal., to North Waco, Texas.
Jinnett, W. R.—Newport, Va., to Manilla, Ind.
Kearna, F. V.—Mount Auburn, Ia., to Whitten, Ia.
Kirtley, E. L.—Perry, Okla., to Ada, I. T.
Leake, E. F.—Newton to Onawa, Ia.
Limerick, J. J.—Corning, Cal., to Sheridan, Ore.
Lockhart, J. B.—Unionville to Clarence, Mo.
Mayfield, William H.—Dighton to Healy, Kan.
Mills, R. W.—Bartley, Neb., to Highmore, S. D.
Perkins. J. R.—Huntsville to Paris, Mo.
Reynolds, J. W.—Saunemin, to 506 S. Jackson avenue, Clinton, Ill.
Reynolds, S. R.—Des Moines to Clearfield, Ia.
Schoonover, C. M.—Gainesville, Texas, to R. F. D., 43, Girard, Ill.
Stuckey, W. M.—Lebo to Galesburg, Kan.
Townsend, G. B.—Troy, N. Y., to Hagerstown, Md.
Trimble, F. M.—Forney to Slocum, Texas.
Waller, Grant A.—Utica, Ohio, to Rochester, Ind.
Weste, Otto L.—Boss to Goodwater, Mo.
Williams, John—Collingwood, Canada, to Wayland, Mich.
Wright, J. H.—Paris, Mo., to Atlanta, Ill.
Krahl, P. W.—Albuquerque to Raton, N. M.
Lloyd, William Ross—Salt Lake City, Utah, to 419 W. 6th street, Lexington, Ky.
McKissick, J. T.—Nashville to Broadview, Tenn.



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NEWS FROM MANY FIELDS

Southern California and Arizona.

Phoenix, the capitol of the territory, is a beautiful place. Arizona is the world's greatest and best sanitarium. The Salt River Valley is far famed as an alfalfa region. The soil and climatic conditions are favorable to the development of anything in which the germ of life exists. The great dam Tonto, which the government is now building, will afford an abundance of water for irrigation, all of which insures a wonderful future for this mountain walled land. At Phoenix we have a splendid church. Under the energetic ministry of J. Cronenberger it has freed itself from a cumbersome and long-standing debt and pushed itself into the very forefront of religious and moral activity in the city. It is a matter of deep regret that Brother Cronenberger is compelled to leave his work so well begun. The long, hot, dry summers are too severe on some enfeebled constitutions, and Brother Cronenberger has been compelled to seek the lower altitude and milder temperature of the coast climate for his wife's health. He takes the work at Santa Barbara January 1.——A man and wife, strong physically, mentally and spiritually, are needed to do the work at Phoenix. There is no field that draws more heavily on the vitality. It is a mistake to locate a preacher there to recuperate. The church can and probably will pay a good strong man not less than $1,500 a year, and send him to the mountains or the coast for three summer months with salary paid in advance. Or, what is better, put him into the hands of our Evangelizing Board for that time and they can use him in preaching the Gospel in Arizona's mountain towns and mining camps, salary guaranteed, of course. (The attention of the Phoenix Church is respectfully called to the above paragraph.) The Phoenix Church heard our message with interest and seemed happy to be made to feel their fellowship with a great company of Disciples in the mighty task of "The Redemption of the great Southwest." They subscribed liberally toward a fund to enter Tucson and hold a meeting as well as to sustain the work at Tempe.——That proverbial cause of the tourist's smile, "unusual weather," came upon us at Tempe in the form of a downpour of rain, which completely circumvented an evening meeting with the church. The secretary was here for business, however, and persistently stood in with "the stand patters" until the "clouds rolled by." Then with horse and buggy we sought the church in its homes. Tempe is a mission of our society, which appropriates $25 a month toward the support of its pastor. W. H. Salyer, of Ohio, has just accepted the work, and it was our business to help him get things in order. It is here that our beloved brother, R. A. Hopper, is held in everlasting remembrance. Years ago he scattered the seed of the Kingdom here, by word and life, and others are now entering into his labors. The lot which he purchased and the foundation stones are awaiting a building. There are only a few brethren, but they have held together without a preacher for a term of years. W. S. Austin drives ten miles that he may worship with his brethren. The liveliest and most business-like session of a Ladies' Aid Society I ever attended was here, presided over by Mrs. Amanda Richards. We called the members together for a business meeting at the home of Mrs. G. N. Gage at which officers were elected, business affairs systematized, and sufficient money and labor donated to build a comfortable tabernacle that will serve their purpose very well for a few years. This they hoped to have completed by the holidays. This location is "hard by" the great territorial normal where 500 students are enrolled. In five years these will be leading personalities in the several communities where they sojourn and work. Tempe is "Set before Thee an Open Door" and ARIZONAM EVANGELENDUM EST.

GRANT K. LEWIS, *Secretary.*

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Debt Removed at Ottawa.

After a struggle of over sixteen years this heroic church has at last lifted the debt. On December 2, in the presence of a large audience, John Jefferies, a veritable patriarch in our Israel, burned the papers that had held the church in bondage. Brother Jefferies will soon be 88 years old. He has been a member of this church for 28 years, has preached for it when it could not employ a minister; has given largely of his means. In addition to the $438.60 indebtedness on the building we had some $150 floating indebtedness. We paid all our floating indebtedness in addition to the mortgage held by the Extension Board, $200 of which would not be due till next June; installed new circular oak pews and other furniture amounting to nearly $550; redecorated the walls, put a new carpet on the floor, bought 100 new song books and made other improvements on the interior of the building, amounting to over $150, all of which is provided for. An individual communion set, costing some $40, is the gift of Brother and Sister W. S. Fallis, who have recently come into our midst. This has been accomplished since February 1 of last year, on which date I accepted a second call from the church. We respond to every call for missions. Thirty have been added to the membership and new life infused into every department. The church has extended me a call for another year. I am in my sixth year's residence in Ottawa. Geo. W. Muckley helped us in June and on December 2 L. L. Carpenter presided at the rededication, when we raised in cash and pledges $1,000.

J. SETLIFF,
Minister.

Kansas City Notes.

H. M. Barnett, who gave up the work at Forest avenue is in the evangelistic field.——The Sunday-school of the First Church observed Boys' and Girls' Rally Day. The offering was $92.——Miss Pearl Denham succeeds Miss Eva Lemert as assistant to George H. Combs at Independence Boulevard church. She comes from Des Moines, Ia., where she had been assisting Brother Breeden.——The meeting of the ministers of Kansas City and vicinity for November was addressed by Frank Waller Allen, pastor at Odessa, whose subject was "The Religion of Robert Louis Stevenson." All were pleased with his treatment of the subject.——The West Side church, W. O. Thomas, pastor, has had a good year. The debt on the church has been wiped out and a brick parsonage erected. A $700 debt on the latter is gradually being paid.——Regret was expressed by every minister in attendance at the last meeting at the enforced departure, by reason of his health, of J. J. Morgan for a Southern pastorate, as already announced in the CHRISTIAN-EVANGELIST ——John A. Dearborn, whose death has been announced in the CHRISTIAN-EVANGELIST, was minister of the Christian church for sixty years.——D. O. Smart, whose useful life came to a glorious close while he was attending the protracted meeting at the Independence Boulevard Church had a class of young ladies in the Sunday-school, every one of whom not already in the church, made the confession on the Sunday after his death.——The local union of Kansas City Christian Endeavor Societies met every second Monday in each month of the past year and starts in the New Year with enthusiasm. The meetings are held at the First Christian Church. A full house is the rule rather than the exception. Thirty-eight societies are on the roll.——The Sunday-schools of the Linwood Boulevard and the Hyde Park Churches are having a contest. The points covered are to-wit: (1) Attendance; (2) on time; (3) offering; (4) new pupils in school; (5) new members in home department. Thus far Hyde Park school is in the lead. Both schools have been greatly benefitted by the friendly rivalry.——The South Prospect meeting, J. H. O. Smith, evangelist, resulted in 71 added.——The Independence Boulevard meeting, James Small, evangelist, resulted in 240 added. Within four weeks after the meeting closed 42 more were added.——James Small went immediately from the meeting at Independence Boulevard Church to the Linwood Boulevard Church, T. P. Haley, pastor, and in three weeks 201 were added.——Forest Avenue Christian Church closed a four weeks' protracted meeting Sunday, December 16, with 172 added. At a reception to the newly installed pastor, J. L. Thomson, and to the new members, which was also made the occasion of a farewell to the evangelist H. L. Wilhite, and the singer, C. E. Tuckerman, ten more were added, making a total of 182.

BARCLAY MEADOR.

Cincinnati Letter.

Geo. W. Mills, of Hustonville, Ky., has been called to the pastorate of the Madisonville church and is already at work there. He is pleased with the outlook. We are glad to welcome Brother Mills to Cincinnati.——Marshall G. Long, of Wabash, Ind., has accepted a call to Harrison and began his work December 23. Many good words come to us about Brother Long, and we are glad to extend to him the hand of welcome also. ——C. M. Fillmore, of Carthage, is somewhat improved in health and is able to attend to a part of his work. During his illness his congregation has stood by the work nobly.——J. I. Irwin, of Bellevue, Ky., reports that his work there is growing, and that the brethren are looking forward to a new building.——Cincinnati has a new church, known as the Grace Street church, in Mt. Lookout. J. A. Lord and some other brethren stand back of the work financially and otherwise, and Brother Lord will probably preach for the new congregation.——The following brethren constitute the executive committee for the Scoville campaign in 1907: R. O. Newcomb, W. J. Wright, J. L. Hill, Russell Errett, R. W. Abberley, Cincinnati; W. L. Glazier, Newport, Ky.; J. W. Hagin, Covington, Ky.——J. J. Cole, formerly of Butler, Ky., has recently left the hospital here where he had to undergo an operation. He is now at Jackson, Ky., and word comes to us that his health is still such that he will be unable to do active work for several months. Mrs. Cole was also in the hospital a short time before her husband went. These are worthy servants of the Lord and we think it only fitting and brotherly to ask that they at least be remembered in the prayers of the brotherhood.——It has been about one year since our first letter went to THE CHRISTIAN-EVANGELIST, and now in this let us wish all the brethren in Christ a happy and hopeful New Year.

W. G. LOUCKS, *Sta. R.*

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New Zealand Letter.

W. J. Hastie, of Dunedin, has been to Melbourne and Sidney, Australia, to meet his wife and children who were coming from Albia, Iowa, his late field of labor. They stopped here en route for Dunedin, where Brother Hastie has a five-years' engagement with the Tabernacle Church, giving me an opportunity to have a good visit with friends from old Iowa, where seventeen years of my life were given to the Master's cause. Brother Hastie has been in Dunedin nearly one year already, and is doing much in many ways to put our cause there on a better footing.——For quite a number of weeks Hamilton and Garmong, our American evangelists, who arrived here some months ago, have been holding meetings in Dunedin. Their labors have been very successful. Over 150, I am informed, have been added to the church, of which Brother Hastie is pastor, as well as quite a number of our other churches in that city. Hamilton and Garmong are now commencing a tent meeting in the city of Christchurch, one of New Zealand's largest cities, where Ralph Gebbie, another recent importation from America, is the preacher. Brother Gebbie, with his wife and daughter, reached here a short time ago from Deer Island, New Brunswick, Canada, where he had his last pastorate. He is a native of this colony, but was educated at Lexington, Ky.——Our people in Australia and New Zealand are bound to have a college of their own, where their young men can be educated without the expense of sending them to American institutions, and the danger of their being lost to their home country where ministers are so greatly needed. They are now pressing the matter with a rigor that means business. The college is to be located in Melbourne, one of the finest cities in Australia, and where our brotherhood is the strongest.

Wellington. HUGH T. MORRISON.

Minnesota.

From all reports and indications the year closed has been one of substantial growth and prosperity among the Disciples of Christ, and the year 1906 will beyond doubt go down as one of the best years for the Disciples in Minnesota. Our churches are not numerous nor large in numbers, but they are generous givers and loyal to the cause and are persistent in their efforts. In Duluth we are forging ahead. We have cut down our church debt, have made substantial growth in all departments of work. The church is harmonious and the older members say it has not been in better condition for years. C. R. Neel, our state evangelist, held a meeting for us in November. It was very helpful to the church and there were six baptisms and one restored. Brother Neel is a strong preacher, simple and direct, true to the gospel and consecrated to the work. He is doing a good service throughout the state.——Rochester Irwin held a meeting at his home church at Rochester with the assistance of Brothers Osgood and Baumer, neighbor pastors. He reports several baptisms and a good revival. He, in turn with Brother Osgood, assisted at Simpson, and five were baptized. In this way a closer fellowship is kept up among the churches.——C. B. Osgood is doing a faithful work at Winona, a C. W. B. M. mission point.——Lockville M. Smith has come to Browerville and is reviving the church and organizing for advance movement. He spends one Sunday at the Batavia church.——Wm. H. Knotts is the faithful pastor at Howard Lake, where the building has been improved. The church has just given the pastor an old-time donation party. The Ministerial Institute meets with this church February 19-22.——P. J. Rice at Portland Avenue Church, Minneapolis, is getting the work in hand, and T. J. Dow, recently of Des Moines, is at the Grand Avenue Church.——A. D. Harmon is in his tenth year at First Church, St. Paul. The membership has been built up and an elegant church building has been erected. Our corresponding secretary, J. H. Bicknell, is with the Central, St. Paul. Among his many other duties he edits "The Minnesota Christian," a newsy little paper.——At Redwood Falls, Brother Nicholson is building a new church. He has some fine helpers there and they are doing a loyal, self-sacrificing work.——Brother Bicknell dedicated the church at Austin December 2nd. Chas. Forster, of Sayre, Pa., has been called and they are arranging for a meeting with Brother Neel assisting.——Frank Forster takes the work at Garden City.——B. V. Black, our C. E. Supt., is happy in his work at Mankato, where he is being greatly blessed.——Minnesota is a great and needy mission field. BAXTER WATERS.

Duluth, Minn.

North Carolina.

Our State Missionary Board is sending out the rallying cry "Five Thousand Dollars for State Missions this Year." W. G. Walker, corresponding Secretary, will spend some time canvassing for students and money for Atlantic Christian College, situated at Wilson, N. C. There ought to be an effort set on foot to secure $50,000 endowment for this institution by 1909.——R. N. Floyd, of Ruralhall, recently held a meeting at Jefferson Church.——Our Bible School's Children's Day offering for Home Missions was $25.06. C. W. B. M. Day was also observed with an offering of over $16.——While the committee to arrange a schedule for the various missionary offerings is at work our board of officers here has agreed on one for 1907. The first Lord's day in each month is to be set apart for a missionary or benevolent offering as follows: January, education; February, local poor; March, foreign missions; April, benevolent association; May, home missions; June, Children's Day; July, ministerial relief; August, district missions; September, church extension; October, state missions; November, Children's Day for home missions; December, C. W. B. M. We will try this plan, believing that if every first Lord's day is a missionary day, it will become a habit, and will be expected. It is systematic. If we find the committee gets a better arrangement we may find it best to change.——One young man was baptized recently.

Winston-Salem, N. C. J. A. HOPKINS.

Toronto Notes.

Those interested in our cause in Toronto will be glad to read of the growth of the churches here. R. W. Stevenson, our Toronto evangelist, has engaged in a successful meeting at the Junction (A. N. Sympson, pastor).——The Wychwood Church has nearly doubled its membership during the last year, and half of its indebtedness was paid. Next year they propose to wipe out the rest. Brother Dietz, the pastor, is doing an excellent work. They have not observed the fifth anniversary of the dedication of the new house. I preached in the morning, A. N. Sympson at 3 p. m., and the pastor in the evening. Encouraging business meeting was held on Monday.——Steps have been taken toward the organization of a central evangelistic board looking toward the opening up of new missions. There are some promising centers within the city where we could now go in and in a short time plant new churches.——Since my vacation there have been forty additions to the Cecil Street Church—seven by statement, 13 by baptism and 20 by letter. Plans are being considered for the enlargement of the church.——The cause in Toronto is promising. We shall certainly plan to be abreast with the forces in the Centennial campaign.—J. M. Van Horn, Toronto, Ont.

West Kentucky.

The new church building at Mayfield is progressing slowly on account of bad weather, but it will be the finest church edifice in West Kentucky.——Many congregations are now without regular preaching. There is room in this section for quite a number of preachers who are willing to serve for a small compensation.——Roger L. Clark closed his four years' pastorate at Mayfield, December 30th, and at once takes up the work with the First Church, Savannah, Ga. His work at Mayfield has been blessed with rich results.—G. H. C. Stoney, of Murray, has resigned and will serve the church at Cadiz, beginning with the new year. During his successful pastorate at Murray, his congregation erected one of the best houses of worship in this part of the state.——West Kentucky College at Mayfield closed an unusually fine fall session. The attendance has been excellent and the character of the work done very high. The senior class is the largest in the history of the college.——At the meeting of the Sunday-school Association of the 23rd district held at Fulton, the district was organized for more aggressive work under the leadership of R. O. Hester, of Mayfield, as president.——None of the Paducah churches have as yet secured permanent pastors. J. C. Shelton, of Mayfield, is giving one-half his time for the present to 10th Street Church. W. J. Hudspeth, our wide-awake evangelist, recently visited these churches and preached for them several days.

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Scoville in Indianapolis.

Charles Reign Scoville's meeting with the Third Christian Church of Indianapolis, was the largest "large city" meeting ever held by our brotherhood. Within seven weeks' time 770 persons either confessed their faith in the Master, or else renewed their covenant with him.

I wish to outline some of the causes contributing to this remarkable result. Let it be understood that this report has to do only with the human elements entering into the problem.

1. Room for the people. Many meetings are killed because held in too small a place. Sinners are the raw material out of which great meetings are made, and their presence must be diligently sought, and their comfort provided for.

The meetings were held in the Indiana National Guard Armory, newly built, 100x120 feet. This gave ample room for a large platform, robing rooms and baptistry, and then ample seating space for nearly 2,000 people, besides standing room for special occasions for many hundreds more. The whole time the building was comfortably filled, on Sunday evenings uncomfortably crowded. The people will come, brother, if you will make a plan for them, and then give them something after they have come.

2. Careful preliminary preparation. For months in every possible way the coming meeting had been talked of and advertised. Throughout the church and community committees were appointed. Special work was undertaken, prayer services were held and everything done to impress the church and community. The fact that this meeting was but a part of a great simultaneous evangelistic campaign contributed much to the arousal of general and popular interest.

3. Window cards, large cards containing the pictures of the evangelist and announcements of the meetings were freely used in the residences in our neighborhood. We advertise thus our political preference, why not our religious?

Large advertising boards 13x15 were placed along convenient and contributing car lines. Immense blackboards with great bulletins changed daily kept the public informed of all matters of special interest in the meeting. An immense streamer at one of the principal downtown crossings kept our meeting before thousands. Many small hand bills, cards, tickets, etc., were freely used. I think it is safe to say that the church spent fully $200, if not more, upon the matter of advertising.

4. The evangelist spoke in all offered places, at stores in the closing hour, at factories, workshops and the postoffice at the noon hour, the Door of Hope, the workhouse and the Y. W. C. A. and Y. M. C. A. boys' meeting. Brother Scoville also spoke once at the big meeting for men at the English Opera House, under the Y. M. C. A., addressing the largest meeting thus far this year. At all of these places the evangelist delivered appropriate, telling addresses.

5. I must not omit to mention the kindness of the "Daily News," and of the "Morning Star." Both of these great dailies gave large space to the meetings and to the sermons, so that our whole city and multiplied thousands all over the state were kept well informed as to the progress of the meetings.

6. Next to the evangelist were his corps of helpers. Charles Reign Scoville leads all evangelists. Chapman and Moody have some elements that I would incorporate with him if I could, but as a master of assemblies he excels them all. I do not say this to flatter. It is the sober truth. Prepare your church and your place for a meeting, brother, and then get Brother Scoville and his helpers to hold it. You will not be disappointed.

7. I must not forget, also, to include the splendid way in which the church board and the membership of the Third Church stood by the evangelist. They did everything he asked, as far as they could. The results are known.

CHAS. B. NEWNAN.



The Armory, Where the Meeting Was Held.

CHURCHES RECENTLY DEDICATED.

Dedication in New York City.

The most important event in the history of the Disciples of Christ in New York City in recent years was the dedication on December 16 of the handsome church edifice on 169th street, where S. T. Willis ministers. The long road to the achievement was a great history and the day itself was marked by a great occasion.

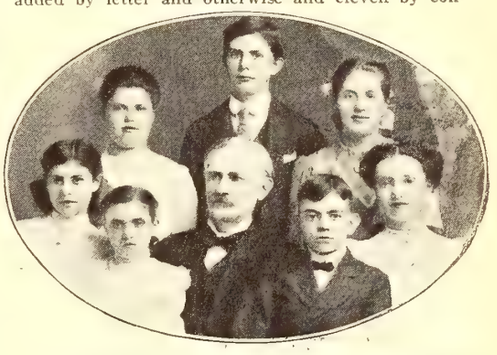
Work in our great Eastern cities presents difficult problems and conditions are not understood frequently by persons who live away from these centers. In my own little town of Baltimore with its 600,000 people, the problem is hard, but in a great city like New York with its 4,000,000, none can understand it except those who fought in the hottest of the fight. In New York City there are 150,000 more Jews than the entire population of Baltimore, or 18 per cent of New York City's population. There are 360,000 Roman Catholics there, or 9 per cent of its population. There are 320,000 Protestants, or 8 per cent, and a nonprofessing and indifferent population of 2,600,000, or 65 per cent. There are only 600 churches of all creeds, and very few of those are ever full of people. The larger the city the more difficult is it to get an audience, and consequently it is a great achievement to build up a congregation in a great city. Seventeen years ago, or in 1889, when S. T. Willis came to New York, he found a membership of twenty-five in the 169th Street Church, worshipping in a small frame building which had been given to the church by Lorin Ingersoll. Frequently Brother Willis preached to from fifteen to twenty-five people on Lord's days, and this was a church reaching back through many years of history to which a number of our leading brethren had ministered. In the early years of his ministry there Brother Willis graduated from Union Theological Seminary, followed by six years of post-graduate work in the University of New York City, and at the same time he kept hard at his ministerial work, and later became a regular lecturer for the board of city education, which position he still holds, giving about forty lectures a year.

Through many struggles, and sometimes surrounded by the most discouraging conditions, the work steadily advanced, until in 1900 they began to agitate the building of the new house of worship. Not being rich they had to move slowly. First they built their basement, and this was opened November 1, 1903, in which they worshipped until December 16, when the main building was formally opened. This is a handsome structure, 54x103 feet on a lot 61x106 feet. It is built of light Norman brick, with Indiana Lime-stone trimmings, covered with slate. The auditorium seats 500 and there are twenty other rooms in the building. The membership of the church is 300, and the Bible school 350, with Endeavor and missionary societies, besides three mission study classes. They are a living-link, supporting A. E. Cory at Wuhu, China. In 1895 they opened a mission on the Southern Boulevard, and erected a chapel there at a cost of $1,500. They have 125 scholars in that school. They had previously raised $25,000 and the Church Extension promised to loan $10,000 and $5,000 were needed to cover the cost. Of this $4,000 were raised on dedication day, and some kind friends at a distance might help to raise the balance. The lot is valued at $35,000 making the total valuation of the property $75,000. There were six additions on that day, three by confession and three by letter. Just before the benediction of the evening service, Dr. Herbert Martin expressed a deserved appreciation from the church to both the minister and his faithful wife. In the afternoon meeting messages were brought from other churches of the Disciples in the city through their ministers. On Monday afternoon a conference was held and Dr. Martin read an interesting paper. The conference was the guest of Brother and Sister Willis at supper, and in the evening E. Jay Teagarden, Danbury, Conn., L. G. Batman and G. P. Rutledge, Philadelphia, spoke. On Tuesday evening the ministers of the neighborhood churches brought their greetings. The 169th Street Church is 10 miles from the battery, which is the lower end of Manhattan Island and the city limits extend ten miles beyond 169th street. The greatest mission field in America is the Atlantic Coast cities. The people are in these centres, and long faithful pastorates, plodding and self-denying policies will gain the victory. December 16, 1906 will be remembered as such a day to the Disciples in New York City.

Baltimore, Md. PETER AINSLIE.

Dedication and Meeting at Granite City, Illinois.

The meeting and dedication closed at Granite City on December 23. There were 51 added to the fellowship of the church. There were 40 added by letter and otherwise and eleven by confession. The meeting continued for nearly five weeks and was a great blessing to the church. Only four of the additions were under age. On Lord's day at the close an appeal was made for funds to clear the house of debt and $4,007 were raised. The building when completed will cost, together with the value of the ground, about $9,000. It has an audience room which will seat 400, baptistry, robing rooms, Ladies' Aid room, large kitchen, library, furnace room and Sunday-school and social room. The church is built out of white concrete blocks, has partly leaded windows and presents a most beautiful and artistic appearance.



G. A. Hoffmann and some of his young people at Granite City.

J. M. Hoffmann, of Des Moines, Ia., did faithful work, by his preaching and in raising the money necessary to cover the indebtedness.

The church has a bright future before it and bids fair to become one of our strong churches.

G. A. HOFFMANN.

Jamaica, W. I.

Kingston is such a contrast to Missouri! When it was apparent that it would be wise to seek the more even climate of the tropics before the winter set in, the church at Harrisonville, Mo., offered me the time between November 1 and the end of the year, when my resignation would take effect, paying my salary in full for the two months. We can not speak too highly of the Harrisonville brethren and trust a good man will be found to take up the work there. A very lively welcome awaited us from a friend in Kingston, and we were soon settled. On Sunday morning we worshiped with the Duke Street Church. Brother Cotterell had come over from the north side of the island to fill the pulpit for the day. At night I preached at Torrington where there was a good and very attentive congregation. The earnestness and devotion of the C. W. B. M. missionaries is showing itself in the churches and is being felt throughout the part of the island in which most of our work is situated. These brethren and sisters need the prayers of the churches in the states.

We landed in time for the opening of the annual Jamaica Christian Endeavor convention on Lord's day afternoon. The opening rally took place on the race course. A large company of Endeavorers and friends gathered and the rally was a most enthusiastic one. Our own brethren, with Brother John Randall, in the lead, take a very prominent part in the Endeavor work of the island. The denominational young people's societies so prevalent in the states are not known here, and the ministers of all churches join in a blessed fellowship under the Christian Endeavor banners. The denominations are not ready for union as set forth in our New Testament plea, yet they are coming closer together under the influence of such a movement as Christian Endeavor.

WM. DEARN.

Evangelistic

We invite ministers and others to send reports of meetings, additions and other news of the churches. It is especially requested that additions be reported as "by confession and baptism," or "by letter."

California.

Covina, Dec. 24.—A week's meeting followed a successful union meeting led by Evangelists Bulgin and Gates. Miss May Gowans, of Redlands, rendered valuable assistance as singer. Thirty-two were added—21 by baptism, 2 from the Methodists and 9 by letter and statement. We expect to be in line with the great simultaneous campaign among the Christian churches of South California next autumn.—W. G. Conley, minister.

Illinois.

Mattoon, Dec. 23.—Our meeting closed with 57 additions—30 by baptism, the remainder by letter and statement.—D. N. Wetzel.

Chicago, Dec. 27.—Four added to West End Church—one by confession and baptism. One other made the good confession and will be baptized soon. The work prospers.

Newman, Dec. 21.—Harlow and Ridenour closed a short meeting with 27 additions, nearly all by baptism. No interest, spiritual or financial, was left untouched. People in great numbers from all churches heard the evangelist.—O. L. Lyon, minister.

Lexington.—Louis O. Lehman's meeting with us closed with 25 additions. The church members were brought to see their responsibility. Brother Lehman is in earnest and free from "claptrap."—W. H. Sealock.

Waynesville, Dec. 20.—In our five and a half weeks' special effort 64 were added—46 by confession and baptism, 18 by letter and statement, 12 from other religious organizations. Every department of the church was strengthened. Evangelist J. A. Barnett and Miss Manie Bowles did us good service. When I became minister here eight months ago we began preparing for the meeting; it was talked and prayed about; then we used printer's ink, distributed many copies of THE CHRISTIAN-EVANGELIST and posted the town and cross roads within a radius of several miles with large bills. Beginning in corn gathering time and having much rainy weather we did not get a large regular attendance from the country. But we thank God for the blessings that have come to us.—J. F. Smith.

Monmouth, Dec. 19.—Our meeting conducted by W. A. Haynes, of Mound City, Mo., closed last night with 47 additions—33 by confession and baptism, 4 by letter and 11 otherwise. In many respects the meeting was one of the best held in this place during the eight years' pastorate of the writer. Nearly one-half of the accessions stood at the head of families and many of the confessions were from other religious bodies. Brother Haynes seems to have the Bible written upon his mind so thoroughly that both the Old and New Testaments are quoted with great power. Our church was a unit in calling him to our help in October of next year. Let me remind you of the value of our religious papers in the homes of non-church members as preparatory to revivals. Many of our best accessions came as a result of soliciting their subscriptions to the "Standard" and THE CHRISTIAN-EVANGELIST.—D. E. Hughes.

Indiana.

Butler.—Five additions; all departments of church activity are prosperous. Attendance at [illegible].—Robert B. Chapman.

Huntington.—Ten additions—five baptisms and five from other churches. I have been preaching sermons on our position. Evangelist Scoville began a meeting with the Huntington Church December 30.—Cephas Shelburne.

Frankton, Dec. 14.—Closed 20 days' meeting, resulting in 51 additions—44 baptisms. J. W. Wittkamper preached the Gospel. We were assisted in the music by Brother and Sister Ernest E. Bilby. Brother Bilby is open for January and February. Address him at Frankton. I join A. L. Crim in February for the year 1907.—H. K. Shields, singer and helper.

Hamilton, Dec. 24.—With home forces we held a successful meeting, adding 23, and many of our best citizens interested. All converts were adults, 17 being heads of families, who will give us strength. Our helpers were faithful. Our Sunday-school has gained 60 per cent in two months. Our Ladies' Aid redecorated and carpeted the auditorium before the meeting. I have been pastor three months.—W. A. McKown.

Iowa.

Allerton, Dec. 26.—In a three weeks' meeting five added—two confessions, two from other religious bodies and one by statement. E. W. Bowers, of Des Moines, did the preaching. Bad weather and scarcity of material account for small success.—R. H. Ingram.

Blockton, Dec. 22.—By an exchange of protracted meetings with W. E. Pitcher, I held a meeting at Blockton, resulting in 28 additions—19 by baptism, two by letter and seven by statement.—C. H. Strawn, Prairie City.

Idaho.

Star, Dec. 20.—Three baptized in Boise river here Sunday, four confessions before the church and five or six otherwise since report two weeks ago. Church now has seventy members, is in prosperous condition, and has competent leaders.—B. W. Rice.

Kansas.

Toronto.—After three sermons, closed on account of rheumatism; five by baptism and three by relation.—G. W. Rogers, minister.

Pardee, Dec. 23.—Three at regular services—two by confession and baptism.—Franklin Doak, minister.

Healy, Dec. 20.—In 18 days' meeting 17 accessions—11 by confession. The church greatly revived. Wm. M. Mayfield, minister, of Dighton, was the preacher. George A. Butler, of Mound City, Mo., the singer. A good helper may be had for a meeting in March.—W. M. M.

Osage City, Dec. 26.—In spite of stormy weather, spiritual lethargy and sectarian prejudice, our meeting grew in interest. The brethren, few in number, had become discouraged and had even ceased to meet. At the close we organized with 53 members. Some good material was taken into the organization, so they are much encouraged, and are wanting to locate a pastor for half time. They are free of debt. We have a few open dates for early spring. Churches desiring meetings, write us at Richland, Kan.—Jas. E. Stebbins and wife, evangelists.

Highland, Dec. 27.—In a three weeks' meeting with J. W. Hilton, of Bethany, Neb., as evangelist, 19 were added—sixteen baptisms. Our work was advanced immeasurably in the community.—Hugh Lomax.

Kentucky.

Latonia, Dec. 24.—One confession and one reclaimed. J. W. Rogers, of Walton, Ky., preached.—H. C. Runyan.

Missouri.

Phelps, Dec. 26.—Conditions here due to quarrels, very discouraging; no preaching for two years; people unfriendly to our church; weather bad yet three additions.—T. P. Haner, evangelist.

Sedalia, Dec. 21.—In our meeting at the Broadway Christian Church, in which A. N. Lindsey did the preaching, we had 21 additions. Several mature men were baptized.—W. F. Hamann.

Red Bluff.—S. M. Martin's meeting closed with 95 additions—70 by confession and baptism—the best revival ever known in this town. Our church is now stronger, numerically, than any other two churches.—E. R. Clarkson.

Michigan.

Fremont, Dec. 24.—Ten nights at Tyndal school house; 13 confessions and a number of others reconsecrated themselves. Baptized on December 23, ten persons and had 11 additions that day with one confession at the afternoon services.—T. W. Bellingham.

Nebraska.

Ansley, Dec. 25.—In a meeting here I preached for three weeks; 22 were added. O. A. Adams continued the meeting for another week with nine others, making 31 in all. J. E. Lintt, of Lincoln, led the song service.—T. C. McIntire, minister.

Omaha, Dec. 26.—Seven men baptized at First Church.—S. D. Dutcher.

Wakefield, Dec. 21.—Melvin Putman and Miss Emma Egbert closed a three weeks' meeting; 18 additions, 2 from Adventists and 16 by confession. A great meeting for Wakefield. The evangelists go to Brock, Neb.—John L. Stine, pastor.

Humboldt, Dec. 27.—In our meeting with State Evangelist R. F. Whiston there were 40 additions, mostly adults, four being school teachers and 13 strong young men. Three meetings have been held before this in the last four years. Brother Whiston's preaching has not been excelled in this church. Blackboard charts, a question box, solos were used nightly. The church has been strengthened, is praising God and is pressing on to greater things.—Bert Wilson, pastor.

Ohio.

Hamilton, Dec. 24.—Three confessions at the Lindenwald church, two by statement, one confession the Sunday preceding.—W. H. Hedges.

East Liverpool, Dec. 27.—Two additions at the [illegible] Church this week. The outlook good for meeting beginning December 30. The Netz sisters with us two weeks.—E. P. Wise.

Pennsylvania.

California, Dec. 24.—Closed meeting; sixteen confessions; four yet to be baptized; work gaining slowly.—Dr. Thomas Martin.

Philadelphia, Dec. 16.—I have been here in the work at Kensington church three months. I have baptized five and three have been added otherwise.—D. T. Stanley.

Texas.

Greenville, Dec. 24.—Three additions yesterday; two two weeks ago.—J. W. Holsapple.

Texarkana, Dec. 24.—Four were added to the Central church yesterday, 25 since I came two months ago; great prospects are before us.—Nathaniel Jacks.

Abilene, Dec. 25.—Two additions at the First Christian Church recently.—Granville Snell.

Washington.

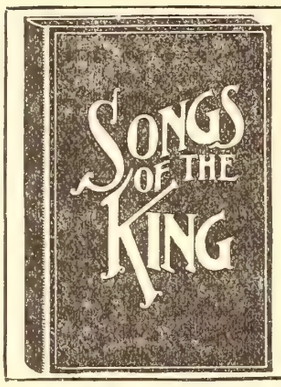
Ellensburg, Dec. 24.—Twenty additions at regular services yesterday—17 by confession. We have had 142 in 1906.—C. H. Hilton.

Wisconsin.

Belle, Dec. 27.—A ten days' meeting conducted by Evangelist R. B. Havener resulted in ten additions—seven by confession, two by statement and one reclaimed. It was a great spiritual uplift and we look for a great ingathering in September, 1907.—James M. Brewster, minister.

West Virginia.

Bluefield.—In a twenty days' meeting conducted by the pastor, J. T. Adams, and Stephen Davis, of Tazewell, Va., 30 were added. Brother Adams sings for W. H. Book Columbus, Ind., during January and then locates at Scottsburg, Ind.—Stephen Davis.



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Midweek Prayer-Meeting

By Charles Blanchard.

Enduement for Service.

Topic, January 9—Acts 1:7, 8; 2:1-13.

It is a glorious promise. What is the promise? Salvation—yes. But along with the promise of salvation goes the promise of the Holy Spirit. "Repent and be baptized, every one of you, in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Spirit." The "gift of the Holy Spirit" is the remission of sins, do you say, as some say? It is God that forgives sins, it is the Holy Spirit that convicts of sin and of righteousness and of judgment. It is the Holy Spirit that bears witness with our spirits that we are the children of God; and if children then heirs, joint heirs with Jesus Christ. Christ is the mediator. The Holy Spirit testifies, convicts, commands, constrains, comforts. The Father forgives. The Holy Spirit is the agent of both the Father and of the Son in revealing and testifying the message to men.

We are called to service. "Whom he saved and called with a holy calling." The first preparation for service is to be saved. The saved must save the unsaved. This is the divine plan. We talk much about the "plan of salvation." O brethren, it is God's plan to save the world through the saved! It is not more machinery, more method we need, but a better, broader realization of the need of salvation, for ourselves and for our kind—our kindred, neighbors, friends, our enemies. It is Christ's way. It is the "simplicity of the Gospel" concerning which we hear so much. "Saved and called with a holy calling!" O that the words might pierce our souls to the quick! That they might sing themselves in our hearts till we ourselves are filled even now with joy unspeakable and full of glory! It was this realization of his holy calling that stirred the great soul of Paul and swept him forward with impetuous and imperial tread, and with a shout of triumph.

To feel this need of salvation. this holy call to holy service, must bring to every sensitive soul the sense of humility and with this overwhelming of our human helplessness, a keener realization of the need of spiritual enduement for service. Only little souls are sufficient of themselves. Those who have wrought mightily for God and for the redemption of the race have been men who felt most fully their need of the divine help, and who were filled most completely with the Holy Spirit. We may differ, as men do, about the manner of the Holy Spirit's operation. To deny the personality and power of the Holy Spirit is to do despite to the "Spirit of grace," to endanger our own salvation, to despoil our souls of heavenly comfort, to rob our lives of the thrill of power from on high and of the note of triumphant rejoicing, which, even here, is a part of the portion of God's people. "The promise is unto you and unto your children, and unto all them that are afar off, even to so many as the Lord our God shall call."

The Holy Spirit is the "Spirit of Truth." The message comes to us through the truth. Yes! But the truth is something larger and more luminous than words. There is the "word of truth" and the "Spirit of truth." Dear brethren, we need the word of truth, we need to have the words of Christ dwelling in us richly unto all wisdom. But how shall this be except the Spirit of truth dwell in us? "He shall be in you." It is this part of the "promise of the Father" that we need to claim for ourselves, to fit and fill us for service. "Be filled with the Spirit." It is our privilege. The power of the Holy Spirit is not a dream or a delusion. Some have made extravagant and foolish claims, without doubt. Ignorance is not a passport to peace or to the possession of heavenly treasures. Humility is still a great grace however. "Received ye the Holy Spirit since ye believed?" Let the question startle us, stir our souls, shame our stubbornness, strip us of our self-sufficiency and set us face to face with the Christ whose parting words were, "Behold I send the promise of my Father upon you."

Christian Endeavor

By Geo. L. Snively.

January 13, 1907.

God's Image In Us.—Gen. 1:26; Col. 3:1-10.

DAILY READINGS.

M. Created Anew.	Eph. 4:23-32.
T. Like Our Father.	Heb. 1:1-8.
W. Manifesting God.	John 17:1-8.
T. A Marred Image.	Gen. 3:8-19.
F. A Restored Image.	Luke 9:28-36.
S. We May Bear It.	1 Cor. 15:45-49.
S. Topic.	

There is little difficulty for one who has never yielded to say "no," when asked to drench the image of God within him with the defiling drink. But when once he has surrendered, the next time he says "no," there is a betraying quaver about his voice that gives his tempters assurance of victory. Never go beyond the original "no" pronounced on any temptation.

It is a gambler's age. Men are recklessly gambling on the future prices of stocks and bonds, grain and lands in the business world. And in convivial realms they are gambling on how near they can approach the whirlpool of destruction without being swept over. They take desperate chances who sip the first drink of liquor—and an immortal soul is the prize for either gambler or Satan.

Alcohol is the most efficacious means Satan has yet discovered for the effacement of God's image from the human form divine. With a thorough application of alcohol other destructives can then be employed that formerly had no more effect on the soul than does magnet on gold. Alcohol also makes it an easy matter for Satan to scrawl his own hideous image on the degraded spirit.

One may well admire his body. In all astronomical appliances, steam or electrical engineering, or the dreams of an Edison or Bell expressed in copper or steel, there is no other mechanism comparable to it. One should not only devoutly thank God for giving him such a medium of communication with the world, but he should revere this divine handiwork sufficiently to preserve it. The first step in the process of proper reverence for one's body is reverence for him who gave it. Adoration is the very foundation of all personal ennoblement and exaltation.

Men have dominion over the fowl of the air and beasts of the field. They adorn his lawn, supply his table, plow his fields and draw his carriage. He exercises dominion over the waters that make the desert to bloom as the rose and buoy his ships. He has dominion over the skies and harnesses the spirit of the thunderbolt to his service. But the supreme proof of man's natural and actual greatness is his dominion over himself. This self mastery with its sublime equipoise is more than imaging God—it is Godlikeness.

And God said, "Let us make man in our image * * * and let them have dominion over all the earth." Here seems to be a vital relationship ordained between one's having in himself the divine image and being possessed of power. The effacement of the image is always followed by a loss of power. More powerful than ocean swells that toy with navies, or earthquakes that rend the foundation strata of continents is a personality so surcharged with godliness that men see God in it. It overcomes sin and death.

There are sensitized kinds of paper on which writings may be inscribed and long remain invisible, but when exposed to sunlight the characters stand out legible and in bright relief. So with men. The image of God is traced in all lives. Neglect and sin may keep it invisible, but bring those lives out into the sunlight of truth and into the genial atmosphere of God's love and the image will appear bright and fair. No angel gleaming in the marble block ever brought such joy to the sculptor's heart as the vision of this resurrected image gives to the humble Christian who helped bring it to view.

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The Bible School at Work

Conducted by J. H. HARDIN,
State Bible School Superintendent of Missouri, 311 Century Bldg., Kansas City, Mo.

Introductory.—Space too precious for more than a few words: I will furnish this column once in two weeks. Send your question, state your difficulty, tell me your trouble, write me what plan succeeded. These things from any worker anywhere in the world. Address above.

Questions.—Q. Would you confine the adult Bible class to the same lessons used by the primary? A.—If the teacher is one of resources, the class may be trusted to map out its own course under the guidance of such a leader. It ought to keep, in a general way, with the rest of the school. With the ordinary teacher the class ought to follow the regular lessons closely.

Q.—How can the attendance at our school be increased? (J. H.) A.—Canvass the whole church and community for personal promises to attend. Make the school one people will think it worth while to attend. Get it out of the ruts and keep it out.

Q.—What do our superintendents need most to render their work effective? (A. A. A.) A.—To read the good books now being published on the organization and management of the school. Even one or two books a year will put new life into the schools of those who will read them.

Q.—How can substitute teachers for those absent be secured? (Superintendent.) A.—Organize a teacher-training class and those preparing to be permanent teachers will be glad to substitute as a part of their training.

Q.—What proportion of the adult members of the church attend the Sunday-school? (S.) A.—From 5 to 15 per cent, so far as we have been able to investigate. How is it with your church, reader?

Q.—Will you suggest the points for a star class? (Teacher.) A.—Marion Lawrance gives the following: Each member present, on time, with his own Bible, a prepared lesson, and an offering. Other points may be added, or altogether a different list selected.

Mottoes in Missouri—Here are a few of the things our Missouri association is trying to advance this year:

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A cradle roll in every school enrolling every baby under three years of age.

The conversion of all now in our schools not yet in the church.

The organization of not less than 100 new schools in Missouri this year.

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A Promotion—Dr. Frank K. Sanders, late dean of Yale Divinity School, has been appointed secretary of the Congregational and Publication Society.

Books—Our workers ought to know that an entirely new literature on Sunday-school work is now issuing from the various presses. Those who are failing to read these books are missing the vital culture they need. They will soon fall behind the advance of the movement. A feature of this column will be to keep its readers informed on the new books.

Needs of Our Bible School Work—Several years ago at our national convention in Detroit there was organized a National Bible School Association for the Disciples. A board of managers was elected, and for a while it seemed that something effective was about to be done; but for lack of funds and other things the board was not able to accomplish the results greatly desired. It is now proposed to take up the subject in earnest. Before this is published there will have been held in Indianapolis an important meeting of the board from which important results are expected.

Money for State Work—Let all Missouri Sunday-schools send in, to the address above, at once, all the money due the state association, so that we may push and enlarge the work committed to its hands. We depend upon the money thus sent in to pay our workers in the field.

Sunday-School

January 13, 1907.

Man Made in the Image of God.—Gen. 1:26-2:3.

Memory verses, 26, 27.

Golden Text.—God created man in his own image, in the image of God created he him.

The creation of man, together with the creation of land animals, is assigned by the author of this narrative to the sixth and last day of creation. According to this arrangement, man becomes the crown and climax of God's creative work. Through six days (or through countless aeons of geological time, as we have come to believe), the earth was being prepared, in the perfecting of its own structure, in the enrichment of its resources, in its climate, in the development of its vegetable and animal life, to be the home, the work-shop and the training-school of man.

Three points in this account of man's origin are especially significant: that man was made in the image of God; that he was given a commission to subdue and possess the earth; and that, when God looked upon his finished creation, including man, he pronounced it good.

God created man in his own image. This is one of the three or four facts of the first magnitude which are stated in the Bible and which bear upon the nature, destiny and value of man. Out of the misty dawn of the primitive Hebrew thought about God comes this essential fact. Without it the whole history of redemption becomes impossible. God loves man because man is in his image. God can desire and expect love from man because man is in God's image. God hates sin because it is the marring of the divine image in man. God can appeal to man's conscience and reason and can expect his sanction to the moral law because man is in God's image. And because some outlines of the image of God are still present in man even when he has befouled himself with iniquity, there is hope that sinful man may be redeemed by the restoration of the divine likeness in him through the perfect image of God which is in Christ.

"Let them have dominion over all the earth." This is man's commission for the conquest of nature. As kings used to give to favored subjects the privilege of exploring, conquering and (under the royal authority) governing unknown lands, so God gave to humanity as a whole letters [illegible] to the good green earth, to [illegible] subdue, to conquer and use it [illegible] all such purposes as are proper to beings who are themselves created in the image of God. The men of science, the students of nature, the inventors and discoverers are obeying the divine command. The sailors have subdued the sea until, to an age which uses steamships and submarine cables, the prophecy "there shall be no more sea," seems scarcely a blessing. The powers—that great fraternity founded by Adam in the Garden of Eden—are subduing even the waste places of the earth to man's most important uses. The electrician, the miner, the explorer, whoever finds in the world a new resource or uses an old one—these all are fulfilling the divine behest.

Man is in the material world but he is not of it. He is a part of nature but he is above nature. By whatever degree of kinship his body may be allied to the brute creation, yet there is in him another element which gives him command over it. We may say if we like that this came about through the evolution of intellect out of instinct. The author of this first chapter of Genesis states the kernel of the matter when he says that it is the will of God that man should have dominion over the earth.

"And behold, it was good exceedingly." The world as God made it was a good world. The physical was never meant to be the enemy of the spiritual, though in some ages of the world good men have thought that virtue was possible only by the mortification of the flesh and the forsaking of all the joy and beauty of the life that now is. We are in little danger of falling into that danger now. We are in greater danger of abusing than of abandoning the world. It is a good world, but, since living here is a part of man's training in character with reference to a life that shall be eternal, it must offer opportunities for doing wrong as well as for doing right. There is no training where there is no choice.

This then is the message of this first chapter of Genesis to us; that we are made in the image of God, creatures but more than creatures; that the world is a good world, worthy of our respect and admiration; and that we are to subdue it and use it in all ways that are appropriate for beings bearing the likeness of God.

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People's Forum

Some Questions and Answers.

ANSWERS THAT ARE NOT ANSWERS.

To the Editor of THE CHRISTIAN-EVANGELIST.

"Can a man have a Christian character and not be a Christian?"

Attention is called to an attempt recently made in THE CHRISTIAN-EVANGELIST by Bro. A. B. Jones to answer certain questions. The answers would be satisfactory doubtless to the preachers and leaders and moulders of thought in any of the religious bodies which have sprung up in post-apostolic times, but to those (or some of those) who are giving their lives to the work of restoring apostolic Christianity these answers are very unsatisfactory. Let us try putting several things together. Martin Luther is the accredited father of the doctrine of salvation by faith alone. This faith alone means, and always has meant, just what is now being called "Christian character"—the mind's belief that Jesus is the Son of God, and the resultant response of the heart to his call, and again the resultant leaning of the life to Christ.

The Discipline of the M. E. Church says: "Wherefore that we are justified (saved) (made Christians) by faith alone is a most wholesome doctrine and very full of comfort."

For almost one hundred years we have been trying to show the world that in addition to this faith, which leads to this forming of character, the Lord's plan is to have such "put on Christ," and this, according to the teaching and practice of the apostles inspired and appointed by Jesus to show us how to become Christians, was and is done by being "baptized into Christ." God's blessings attended our efforts and now that we are about to succeed in teaching the world this great lesson, some among us are joining Luther, the M. E. Discipline, *et. al.*

Compare now what Luther and the Discipline said with this.

"A living faith in a saving Christ, is *the* essential factor in a Christian character."

"Christian character is the one thing that makes one a Christian."

Question: "Is a man a Christian who is not in Christ?"

Witness the juggling of words. Answer: "The phrase 'in Christ' does not mean in his person," but it means *in Christ*, whatever that is, and if Paul was inspired to say, "baptized into Christ," then it takes a baptism to bring into Christ, and no amount of juggling with words can change it. Either Paul or the man who gives these answers is uninspired. I take Paul.

But now, look at this. Question: "In order to get in Christ is it necessary to be 'baptized into Christ'?" Answer: "In order to get into Christ formally or ceremonially it is necessary to be 'baptized into Christ'" Who or which of the inspired teachers or writers has said anything about getting into Christ 'formally' or 'ceremonially'? It is in Christ or out of Christ, and not a word in the Book about 'formally' or 'ceremonially.'"

But let us follow this up a little.

"In order to get into Christ *really* (the man who is in Christ formally or ceremonially is not in Christ really)—more juggling—and spiritually it is not necessary to be baptized."

Now you have it. Paul and Peter, go way back and sit down. You were not spiritual, but mere legalists.

What have we here? Here is a man who is really and spiritually, but especially *really* in Christ, but not formally or ceremonially in Christ. Here is another man who is both really and formally or ceremonially in Christ. They have the same faith and character. Our writer who answers these questions is preaching for a certain congregation. These two men present themselves to him before the whole congregation. Each man hands to the good preacher a church letter. On reading these letters he finds that one of them is from a people calling themselves Church of Christ. He asks this man no questions, but receives him into the local church. The letter presented by the other man is from the M. E. Church. The preacher holds with him a whispered conversation. He says: "I know you are spiritually and really in Christ, but let me ask, are you formally and ceremonially in Christ?" The astounded man demands an explanation. "Oh," answers the good preacher, "I mean have you been baptized?"

"Why, yes, certainly," says the man. "The church from which I came receives no members who have not been baptized."

"Pardon me," continues the preacher, "but how were you baptized? By sprinkling. Ah, then, we can not receive you into the church."

"Why will you not receive me into the church?" "Well, I will tell you. I am committeed to the work of restoring apostolic Christianity to the world, in doctrine, ordinances and life. The primitive church was composed of immersed believers. I could not bear my testimony to the truth nor be faithful to our restoration movement by endorsing a different course."

Thus it is that this preacher and teacher of the people shows that he prizes the formal and ceremonial above the spiritual and real. What a corner to be forced into!

"When a man enters into Christ spiritually he 'puts on Christ' spiritually. When he enters into Christ ceremonially he 'puts on Christ' ceremonially." Indeed! Who said so? Where is it declared? So, the man puts on Christ twice.

Some questions will keep coming up. In which does he put on Christ first? Again, having put on Christ he has Christ on. Must he put off Christ that he may put him on again? Again. If it is two separate putting-ons, then he must find it impossible to have both at one time.

"The expression baptized (*eis*) into Christ occurs, I think, but once in the New Testament (That is enough for some of us), while the phrase believe into (*eis*) Christ, occurs about twenty-five times." Argument. A man believes into Christ and by this puts on Christ and is in Christ, and after this he is baptized into Christ, and by this puts on Christ, and is in Christ.

The Pagan, the Jew and the Christian were the three classes. When Pagan or Jew became a Christian he was called a believer.

I think when we see clearly the things of God we shall know that baptism is spiritual. Obedience to any command or law of God is spiritual. Christians are Christians, and are entitled to all that belongs to Christians. Every Christian is entitled to membership in every Christian church. Every earnest lover and follower of Jesus Christ, however much he may be mistaken on some points, is entitled to our love, and to receive kindly treatment at our hands, but "to be faithful to our restoration movement" (to be faithful to Christ), we must not say he is a Christian who is not in Christ.

E. L. FRAZIER.

Morristown, Ind.

[We will allow Brother Jones, to whose recent article this is a reply, to make such rejoinder as seems to him proper and then we trust this question may give place to others that are of more practical value.—EDITOR.]

OBITUARIES.

[Notices of Deaths, not more than four lines, inserted free. Obituary memoirs, one cent per word. Send the money with the copy.]

NORTHCUTT.

Few men are more extensively known in the brotherhood than Bro. Hosea Allen Northcutt. Having preached during the past year almost every night, finishing his meeting in St. Joseph, he went to Mexico, Mo., to visit his daughter and only child, Clara, wife of E. R. Lock, Tuesday, December 18. That night he was taken ill, but was better by morning, and without any one realizing the seriousness of his sickness, at two p. m. Wednesday he suddenly passed away. He was born in Ralls County, Mo., November 13, 1843, being at the time of his death 63 years, 1 month, and 5 days old. On December 20, 1865, he was married to Nancie E. Beech, who crossed the river 34 years ago. Brother Northcutt united with the church when he was but ten years of age. He was ordained to the ministry March 16, 1871, by the congregation at Milport, Mo., with which he had united when a boy. Services were held at Mexico, Mo., Brother Kokendoffer preaching the sermon, and selecting for his text: "Know ye not that there is a prince and a great man fallen this day in Israel?" 2. Sam. 3:38. The remains were then taken to his old home at Knox City, Mo., where the services were held in the church, which was crowded. The writer had been asked to preach the sermon, assisted by Brother Furnish, pastor at Labelle. The same text as was used above was selected for the sermon. Brother Northcutt has held several pastorates, the longer one being at Bloomfield, Ia., where he preached for nine years. The other, his last pastorate, at Kirksville, Mo., where he held two pastorates, the one of five years and the other of four years duration. The writer having spent four years in the former field, and now occupying the latter as its pastor, has had opportunity to know of the work of Brother Northcutt. No man was ever more loved by his people. We have met hundreds of those who were under his pastoral care, and never have we heard an unkind word against this man of God. Neither have we ever heard of one who ever heard him speak an unkind or ungracious word to any. The verdict of all men has been that they never heard him but he made them have a longing to be a better man. His life has been beautiful and his ministry a gracious one. But few men among us have been more apt in illustration than he. His greatest strength, and most eloquent sermon was in his life. Brother Northcutt was in his element as an evangelist. He approached as near the ideal, in the evangelist, as the writer has ever met. Yet it was a surprise when we learned that there had been converted nearly 22,000 persons under his ministry, nearly one thousand of these during the past year. In him the church has lost a great and good man, one who was ever true to the Old Book and true to his Master. Sunday morning a memorial service was held at Kirksville in memory of the one who has done so much for the church in that place. The writer also delivered the sermon on that occasion. We share with the many who knew him the feeling that we have lost a true and dear friend.

The following poem read at the close of the sermon at Knox City is added by request of his daughter:

Sleep on beloved, sleep and take thy rest,
Lay down thy head upon the Savior's breast;
We loved thee well, but Jesus loved thee best—
Good-night.

Calm is thy slumber as an infant's sleep;
But thou shalt wake no more to toil and weep;
Thine is a perfect rest, secure and deep—
Good-night.

Until the shadows from this earth are cast;
Until He gathers in His sheaves at last;
Until the twilight gloom be overpast—
Good-night.

* * * * * * * * * *

Until made beautiful by love Divine,
Thou in the likeness of thy Lord shall shine,
And He shall bring that golden crown of thine—
Good-night.

Only "Good-night", beloved, not "farewell",
A little while and all His saints shall dwell
In hallowed union indivisible—
Good-night.

Until we meet again before His throne,
Clothed in the spotless robe he gives us own,
Until we know even as we are known—
Good-night.

Kirksville, Mo. D. A. WICKIZER.

1907 THE CHRISTIAN 1907
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The Home Department

1907---LET US RESOLVE:

To be honest.

To deal squarely.

To ever stay sober.

To live and let live.

To speak well of those who chide us.

To be merciful that mercy may be shown us.

To honestly and faithfully perform the duties entrusted to us.

To remember that others see our faults quite as much as we see theirs.

To remember that kindness to a friend is often only paying a part of the debt we owe him or her.

To make the world better, by being, living and acting the life of a true, pure and noble man, woman or child.

To love the memory of our fathers and mothers and forget not their prayers to our heavenly Father to protect, watch over and care for their boy or girl.

To remember that kindness to a stranger is an outward manifestation of true greatness. "Be not forgetful to entertain strangers for thereby some have entertained angels unawares."

St. Louis. A. H. LITTLE.

AGNES OF THE BAD LANDS

By J. BRECKENRIDGE ELLIS.

THE FORBIDDEN NAME.

No matter where the Bad Lands lay, whether in the heart of "downtown" New York, or along the water line of Chicago, or in St. Louis between Pine and Market streets, near Jefferson. It is enough that they lay in the heart of a great city, where the few sunbeams that peeped around the angles of huge overflowing tenement-houses had to make their way through billowing clouds of smoke rising from distilleries and soap factories. Somewhere near the centre of the Bad Lands, stretched the district known as Death Valley—a section of the city where people did not live very long, not that they hastened to change their abodes for another part of town, but because they left the town entirely,without the aid of a physician. It was, indeed, a network of dark and crooked streets, where crime and vice, one might imagine, would have darkened the sky if the sunlight had blazed overhead in all his splendor.

In Death Valley stood the Court of Smoky Shadow. That is where Agnes lived. Three tenement-houses joined their corners, forming a square letter "C." The open side of the court bordered upon a dark narrow street that led to other dark narrow streets that in their turn led to other streets of like nature—or to the river.

To Agnes, there seemed no escape from the darkness and the narrowness of her world. Only for an hour or so each day could the sun climb above the ragged skyline formed by the irregular roofs of the three tenement-houses. And even then the smoke was always pouring overhead, turning the sun to a dull yellow ball which one might gaze at with unblinking eyes. From a distillery that ran day and night, and from a soap factory, issued the two black rivers of ceaseless smoke. You could always smell the factory smoke and tell it from the other. Sometimes its odor was terrible, sometimes a gracious wind carried it another way; but one could always be aware of its presence.

Agnes was only seven years old, but, although she was small for her age, she looked old—oh, how old she looked! And although she had never been to school a day in her life and couldn't have spelled "dog" for you, she knew many, many things that girls of seventeen have not "come to" in their higher studies. For instance, she knew, when a voice called from the third-story window of the middle tenement house "AGGIE!" that she must draw a bucket of water at the court hydrant and carry it up to the third story, and that she must be quick about it; and that while she would never get a word of praise for obeying, she might get a slap or a blow of the fist, or a kick if she were slow in coming.

Agnes had mastered this branch of science to such a degree that no matter what she might be engaged in, the call of "Aggie!" from her step-mother made her spring instantly toward the hydrant, snatching up the bucket on the way. One beholding this step-mother might with reason inquire her object in sending for so much water, seeing that apparently none of it was wasted upon her own grimy exterior. Mrs. Hilton "did washing" in her combination of bedroom, kitchen and laundry, for such of her friends as thought it worth while to make a stir about cleanliness. Mrs. Hilton, who, by the way, was known by the less dignified title of "Cindy" had never shown the slightest kindness toward her little step-daughter; but as she was just as lavish of blows and abuse upon her own children, and quite as abstemious in the matter of endearment—being, indeed, a total abstainer when it came to kisses—Agnes could not complain of partiality to her two step-sisters and her step-brother, Dick.

Mrs. Hilton might be accused of carrying her impartiality to the extent of real injustice; for whenever, in a fit of anger, she whipped one of the children, she always beat as many of the others as she could lay hand upon; for it seemed that one child was insufficient to relieve her of the storm of fury in her breast. Once when the saloon-keeper's wife was chasing Jack across the court, a bystander remonstrated, saying, in language much too emphatic for publication, that Jack "hadn't done anything."

"Don't I know that?" retorted the fleshy woman, panting and red-faced, but triumphant, with Jack squirming under her burly arm. "But I tell you, Cindy is so mad, she'll just die of appleplexy if she don't get to take it out on somebody."

Perhaps Agnes was small of form, thin of member, pinched of face, hollow of eye and scraggy of neck because Mrs. Hilton had so often "taken it out on her." But Mrs. Hilton was no exception to the women who lived in the Court of Smoky Shadow. At any time you might pass the square pavement with its hydrant in the middle, you would hear some child screaming, accompanied by the thud of heavy blows, and any time you might peep into that enclosure of dirty walls and foul corners, you would see some weak-backed child going to the pump on a run, or leaving it, bent sideways by a brimming pail.

But the carrying of water from the basement to the third floor, was only one branch that Agnes had mastered thus far in her education. Another course in which she was skillful was Being Somewhere Else when her father came "home." When her father started forth in the morning, it was different. He liked to see her then. One day he had stopped to pat her upon the head—what a day to remember! But when he came in at night he was always drunk. There was never an exception to this rule. Agnes often and often wished he would either forget to get drunk, just once, or that he would forget to come back. But those were two things he could remember perfectly. There was no use to ask him to remember anything else.

And when he was drunk Mr. Hilton did not like people. He would quarrel and snarl at his wife until he fell asleep, and the four children would hide across the hall until his voice died away, then sneak into the room like criminals, and slip to the pallet in the corners—the six had but one room to live in.

Once Mr. Hilton had been a better man, and it seemed that he was now all the worse, because he had been so different. And yet, it is difficult to understand how the people of Smoky Shadow could have been much worse than they were. The first stories of the tenement houses were saloons which blazed all night long. And all night long the crunch of heavy boots on the sodden bricks, the passing of feet up and down the stairways, the rattle of glasses, the moaning of suffering, the blows and curses, formed as much a real part of that world, as the nauseating, greasy odors by day.

In such a scene as this, bounded by smoke and filthy walls, with a life given up to violence and crime and vice, a place shunned by the police, a quarter of the city where men's bones lay undiscovered in dark cellars, and murders were too usual to excite surprise, and sudden disappearances were attributed to the river as a matter of course, what can you expect of Agnes? What can you expect of this girl, or of the tens of thousands of children being born and being reared in the Bad Lands of the cities? Did Agnes grow up to form one in the great criminal class of the world—that class which was made in its childhood? That, indeed, would be too every-day a story! That the children of crime should become criminals is too evident. But it is because Agnes proved different from her kind that this story is written.

This story of one pure life in the midst of corruption seems to me stranger than marvelous tales of adventure; for, that God can keep growing and blossoming the flower of innocence in one soul surrounded by the vile and vicious is, to my mind, more wonderful than the miracles of Christ.

Agnes had always been different from the other children of Smoky Shadow, and the other children had felt it and mistreated her, or ignored her according to their several natures. She did not know why she was different, but she felt the truth, and wondered and wished it were otherwise. Few were the games of inno-

cence in Death Valley of the Bad Lands, but games there were, for the most viciously stunted childhood longs to play. But no one wanted to play with Agnes. The children with whom she was thrown, swore with the drawing of their breath; curses were the first words whose repetition had caught their infant minds. Agnes had never sworn since she could remember; she didn't know why; she "just didn't." The young gathered in the corners of the court to chatter like old women, so skinny their arms and so peering their little eyes. Agnes didn't like to talk with them, she did not like the stories, the jokes, the laughter. Perhaps it was the foul breath that was lowered in recounting some story of vice; perhaps it was the snaky glitter in the eye when evil spoke from the tongue. Agnes didn't know.

Of all the people Agnes knew, only one most remotely resembled her in nature; that one was her father at, say, eight or nine in the morning; Mr. Hilton, therefore, was the only one Agnes loved. When he came home at night there were degrees in his drunkenness. When not too drunk, he took the little girl to dance at his favorite saloon. He played the violin with master skill, and as long as he played he could have as much liquor as he could drink. While he made himself drunker and drunker, Agnes danced and danced. And the men looked on and laughed and sometimes threw Agnes a dime and sometimes a quarter—for money came easy in the Bad Lands.

One night as Mr. Hilton played his violin with unsteady hand, and Agnes danced upon the table wearily—oh, so wearily, one of the spectators cried out angrily, "As God lives, Hilton, you will kill that child!"

But Mr. Hilton cursed and drank and played on. The words of the bystander smote upon the child. She stared at him and stopped dancing. Was God a person? Did he live? She had never heard of God, but she had heard his name in curses. They had meant no more to her than other oaths. So deep was her wonder, that the next morning when her father rose from his bed of straw, red-eyed and uncombed, and started forth, Agnes followed timidly. She followed him down one flight of stairs and then another, until at last he heard the sound of her bare feet.

He wheeled about, and seeing who it was, looked almost kind. "Well, Agnes? Don't follow me, girl. Your mother'll want you."

She said shyly, "Papa, do you remember what that man said to you last night?"

"No," said Mr. Hilton starting and staring fixedly. "What did he say?"

"He said that God lives. Papa, who is God?"

His face grew black in marvelous transformation. "Listen, girl," he said, grasping her thin arm cruelly, "never mention that name to me as long as you live. Do you hear?" His manner grew wild, frenzied. "I say, do you hear?" he repeated, shaking her back and forth. "Never mention that name if you don't want me to kill you!"

(To be Continued.)



The Minister's Mother.

BY SUSAN HUBBARD MARTIN.

The richest parishioner of the little church told the pastor on prayer meeting night, that she was going on a journey, and then she spoke of the proposed route.

"Why, your way leads through Finley," the minister exclaimed, his pale face lighting up, "and at Finley lives—my mother. I wonder if you could—if you would stop and see her?"

The richest parishioner looked into her pastor's expressive face.

"I am going to stop there two days," she answered, gently, "and I shall be very pleased to call upon her. How long since you have seen her?" she queried, still gently.

A shadow crossed the minister's face. "Five years, in reality, but in spirit I am always with her. My blessed mother! No son has a better one." Then, with wistful insistence, "You are sure you will stop at Finley?"

"Very sure, and I will bring you back your mother's every word."

The richest parishioner arrived in Finley in due time.

"Aunt Katherine," she said to the elderly relative she was visiting, "my pastor's mother lives in this town. Perhaps you know her?"

Aunt Katherine, comely and comfortable, was bustling about in the kitchen. "What is her name?" she asked.

"McDonald—Mrs. Rachel McDonald."

Aunt Katherine came to the window and pointed to a dwelling only a little distance up the street, small and unpretentious and guarded by a white picket fence.

"Mrs McDonald lives there," replied Aunt Katherine. "I know her well, one of my best neighbors and almost the oldest inhabitant."

"Will you go with me to see her, then?" asked the niece.

"Gladly, and whenever you like."

And so it happened that same afternoon they knocked at Rachel McDonald's door. A woman, large, noble and white-haired, opened it. She glanced at her two visitors, at the older woman with a smile of welcome, at the younger one with gentle kindness, quite unmixed with curiosity.

"My niece—Mrs. Percival—Mrs. McDonald," announced Aunt Katherine. "She came to see you because she's from your son's town in the west and a member of his church."

"Ah!" It was good to see how the beautiful old face lighted up. "From my son's church. Oh, what a privilege it is to see you! Five years—five years since I last saw him. Is he well—is he quite well? He was never strong—but come in—come in."

She ushered them into a clean little room with braided rugs about and plants blooming in the windows. A bouquet of carnations stood in a vase on a small table covered with a white cloth.

"I had a birthday last week and my son sent me these. They were quite fresh, all but one, and I put that away to press. Malcolm knows how I love flowers. Now sit down and tell me about my boy—of his work, of his wife, of the baby I have never seen."

And so the richest parishioner, sitting opposite the strong, noble mother in that humble room, told what she knew. She spoke of the minister's Bible class, the young men's league he had inaugurated, the sermons he preached, the souls he had converted, the calls he made, the friends he held, and his kindness to the sick and weak and afflicted.

The old mother sat and listened, losing not a word. Her wrinkled hands were clasped together, her head bent forward.

"It's just as I knew it would be," she answered dreamily. "Malcolm was always such a blessing to his mother. And he writes me such letters and tells me how he longs to see me. I don't tell him how my heart hungers for him—it would grieve him, so far away. My boy still, my little boy that I used to rock to sleep—whose prayers I used to listen to. Oh, if I could only gather him in my arms again! And to think my little lad is out in the world helping people. Oh, I am glad, like Hannah of old, that I had him to give to the Lord. It is all right, only the separation is hard."

And then as she looked into the strong, old face with its lines of character and kindness, the richest parishioner knew whence had come the minister's religion and what a goodly inheritance was his.

"How alike they are," she mused, "and how I wish he might see her."

And then the thought came to her, "Why not—why not?"

"Kate," her husband had said to her at parting, "I'll get tickets for two this time, and then if any one of your friends wants to come back with you just bring her along."

"But there will be nobody, Ralph," she answered, "at this season of the year."

"Never mind," he had said. "An extra ticket won't come amiss, and we can afford to be generous. Take it." And so the matter had ended.

Kate Percival thought of it now. She thought, too, of the overworked pastor with his growing brood, of the salary not large enough for all their needs, and of his look as he had told her of his mother—the deep love reflected in the patient, spiritual face. "Why shouldn't people who have money use it for those who have not?"

"Mrs. McDonald," she said, suddenly, "I

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have brought an extra ticket in case I wanted to bring back a friend. Aunt Katherine here won't use it, and will—you? I am going on to my journey's end, but in two weeks I will be back to take you home with me."

The strong old face opposite suddenly melted into tears.

"Me!" she cried.

"Why not—you must see your son's church and the parsonage and the baby—and the son himself."

Kate Percival had risen and had taken hold of the wrinkled hand. "You will come, will you not?" she entreated, gently, for his sake—he loves you so."

And so it came that the son who could not go to see his mother had his mother brought to him.

An Eastern train two weeks later steamed into the little western station. Among the passengers were two people, one woman, young and beautiful, with an older one, wrinkled and white-haired, yet with a commanding grace and dignity all her own.

A man, tall and pale, with eager eyes, was waiting. As she came down the steps of the car, the older woman saw him.

"Mother!" he cried, striding toward her and folding her in his arms. "Oh, mother, mother."

"My son," she whispered in a choked voice.

He dropped his head upon her breast and the two stood quite still, wrapped in each other's arms. The richest parishioner had turned away, but the next moment the minister grasped her by the hand.

"Let me thank you," he cried, brokenly.

"Don't," she entreated, smilingly. "Don't, for if you do, I warn you, I shall ——." And then the beautiful lips quivered. "I —I have no mother, she died two years ago. Can you not see how pleased—what a privilege I deemed it to bring you yours?"

The minister looked into her face and saw the grief that a mother's loss must ever bring.

"God bless you," he murmured. "God bless you. Yes—yes, I understand."—*Ram's Horn.*

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"And Irons immediately installed more powerful machinery in his laundry."—*E. W. Cooley in Woman's Home Companion for January.*



Sleepers in Church.

The following amusing excerpt from an old record is furnished by Elsie E. Hatch for the New England Magazine:

"1646. June ye 3: Allen Bridges hath bin chos to wake ye sleepers in meeting. And being much proud of his place must need have a fox-tail fixed to the end of a long staff, wherewith he may brush the faces of them yt will have napps in time of discourse; likewise a sharpe thorne wherewith he may prick such as be most sounde. One ye last Lord, His day, as he strutted about ye meeting house he did spy Mr. Tomlins sleeping with much comfort, his head kept steadie by being in ye corner, and his hand grasping ye rail. And so spying, Allen did quicklie thrust his staff behind Dame Ballard and give him a grievous prick upon ye hande. Whereupon Mr. Tomlins did spring up mch above ye floor, and with terrible force strike with his hande against ye wall, and also to ye great wonder of all, prophainlie exclaim in a voice, 'cuss the woodchuck,' he dreaming, as it seemed, yt a woodchuck had seized and bit his hande. But upon coming to know where he was, and ye great scandall he had committed, he seemed much abashed, but did not speake. And I thinke he will not soon againe go to sleep in ye meeting. Ye women may some time sleep and none know it by reason of their enormous bonnets. Mr. Whiting doth pleasantlie say yt from ye pulpit he doth seem to be preaching to stacks of straw with men sitting here and there among them."

A Bit of Secretary Shaw's Philosophy.

Leslie M. Shaw, Secretary of the Treasury, is quoted in *The World To-day,* for January, by F. G. Moorhead, as follows:

"When I first began teaching school they gave me the toughest school in the neighborhood. Some of the boys were bigger than I was and they boasted of having made life miserable for all my predecessors. They began with me the very first day; when I called on one of the big boys to spell bucket, he spelled 'p-a-i-l' and giggled. This started the rest of the room giggling, too. I saw I'd have my hands full in a minute. I had to do something. I waited for the giggling to stop, then I caught that boy's eyes and we began staring at each other. I don't know how long we kept it up, but I know the whole room was watching us in silence. I didn't say a word until, pretty soon, the boy blinked and dropped his gaze on the floor. 'Now, then,' I remarked, 'you spell bucket. But there was still some fight in him and he tried to raise his eyes to me. He got them as high as the top of my desk and there they stuck. 'Spell bucket,' said I, more sternly. He made one more attempt, but his eyes slid down to the top of my desk. 'Bucket,' I shouted in my deepest voice. 'B-u-c-k-e-t,' he said, meekly, and went on looking at the top of my desk. I didn't have any more trouble with that school."

"But what did the top of the desk have to do with it?" the Secretary was asked.

"H'm, well, you see, I had a three-quarter inch hickory stick there to help my eyes out," he replied, chuckling, and it was not until he had had his laugh out that he added:

"But the experience taught me to use my eyes, no matter what I'm doing or whom I'm talking to. You can win out better that way."

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Send for One Today.

Woman's Greatest Opportunity.

By VIRGINIA HEARNE.

I have come in touch with many women in many kinds of homes. Nothing has so impressed me as their utter failure to see the significance of their position as mistresses of homes. One and another has spoken envious words of the possibilities of service that were mine in a semi-public life of active church work. I have tried to lead some to realize their own infinitely greater opportunities. To some rare souls I have even tried to reveal the results of my experience in an effort to make them comprehend the magnitude of their opportunity. I am increasingly convinced that of all the gifts granted to women, none is comparable to this gift of home-making. In my college days I became interested in woman's suffrage, but this interest has been nearly lost since I have seen how women fail to govern their own homes and their own children.

The women are all so busy—so busy—and what are they doing? In the poorer classes they work out—their children adrift anywhere; in the middle classes they cook foolishly elaborate meals, overtrim their own and their children's clothing, or they gossip and do fancy work while their children are rushed off to school or else play in the streets without supervision.

The women of wealth fill their lives with so-called society duties; their children have no home and even very little childhood. Mothers go to clubs and parties of every variety, and even to so-called church duties—with small thought for the whereabouts of their children. Mr. Cleveland may be too harsh in his denunciation of clubs, but it is true that no club and no institution can ever be substituted for a gracious home—and Americans are losing their beautiful home life. When Dr. Oxer returned from India she was greatly troubled about the anxious, overburdened women of America. She said that when she thought of the leisure of the Hindu women her sympathy was not all for the women of India.

The mistress of the home spends much time in tending it, and artistically furnishing it with a thousand useless things. She makes it beautiful within and attractive without and then does not use it—*she does not even know how to use it.* She has "tithed anise and mint and cummin, but she has left undone the weightier things of the law."

How many women have any really definite aim in life? Why should women sigh to exert a small influence over many people when they have it in their power to influence a few so strongly that the effect may really count in the sum total? Jesus touched the masses, but he trained the twelve.

It is through the home that the "goodman of the house" is to gain that courage and that faith which is to enable him to live bravely and fairly in the world. And then the children! Through the whole life the mind goes back to the early home, and if it was a real home, the child gone forth is made strong in many a moment of despair. Do you remember Walt Whitman's wonderful picture of the child who went forth? The child became what he saw; the apple blossom, the early lilac, the mother's quiet face, the children going to school, the reeling drunkard in the street—all became a part of the child as he went forth into the world.

"There was a child went forth one day, and the first object he looked upon, that object he became; and that object became a part of him for the day or a certain part of a day, or for many years or stretching cycles of years."

I have been frequently asked if my work made me pessimistic, and I have answered that my wonder only grew that such good men and women could come from such poorly trained children. Most children, like Topsy, "just grow." Mothers do their conventional duties to their children, but very few of them realize that whether they will or no, they do fashion the characters of their children.

First of all, then, the mistress of a home must see that it fulfills its mission to her own family. But she can only do this by comprehending that her home has also a mission to the world at large. Society is made of families, and each family is a part of society. We might compare the relation to a tree with its foliage—each leaf has its own life and its own function as a part of the tree; but the tree would die without its foliage, and the leaves only live through the life that pervades the whole tree.

The housewife has not time to give to the world? Then, I say, she must make time. The family cannot spare the money? I tell you they *must* spare it. Like Mrs. Wiggs, they can put more water in the soup. It was vastly better for Billy to hear his bread splash when he swallowed it than to have permitted him to grow selfish and inhospitable.

I knew a family who had lost heavily in the Civil War, and a security debt left them nearly penniless. The father had been so wounded that he never wholly recovered; and, having been the son of a gentleman, he did not know how to work for a living. When I first knew the family they lived in a simple little home. They had no carpets, no curtains, scarcely chairs enough to go round. There were six children and a half-blind mother. These children went barefooted, perhaps nearly hungry, but they were happy children, for their mother was brave of heart. She taught them simple pleasures and strong virtues. If Christmas saw them unable to purchase gifts, they filled their stockings with paper and blocks; they forced back their disappointment and made merry. If guests came, means were resorted to worthy of Mrs. Wiggs, but the guests were sure of their welcome. Was there a friendless person in the neighborhood, he was the special charge of that family. Was there illness, all knew where to send for help. These children had almost no advantages outside of home, but every one of them has grown to noble manhood, while a thousand other lives have been uplifted by the life they lived "by the side of the road." After the children were grown, and life was less strenuous, the mother explained one day why they continued to live so simply. "You know the less we spend on draperies and hangings the more we have for our brother in need."

I knew one woman who gave her Sundays to lonely young cadets living in a dormitory. One of the mountain boys said to her: "I have been in college three years, and yours is the only home I have entered in this city." (And it was a Southern city famed for its hospitality!)

One of our own young editors lived in Chicago for a whole year, and was only thrice asked to share in a family meal. C. M. Sharpe's article on hospitality was needed. His story of the negress who believed one ought to "tribulate" when the Lord sent tribulation was to the point.

I would have every home be a Neighborhood House—and why not? This would only take from the home that which it was best the home should spare, and no more—but no less. The home-maker must remember that the iceman, the milk-boy, the servant, the clerk in the store, the chance caller, the neighbor, the fellow-churchman, the preacher, each and all, have a real claim upon *her* home.

We might add a verse like this to Foss' "House by the Side of the Road:"

There are many who strive and many who perish,
For the lack of a friendly touch;
There are many to hearten and many to cherish,
If we love not ourselves overmuch.
Just a thought—a word—some part of ourself—
This is the way of God's infinite plan
For those who would live on the side of the road
And be a friend to man.

Where is there an end to the possibilities of the home? And nothing has been said of civic duties, nor of the co-operation of

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The mention of sulphur will recall to many of us the early days when our mothers and grandmothers gave us our daily dose of sulphur and molasses every spring and fall.

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home-makers working together for the common good.

I have been interested in listening to the convictions of many exceedingly useful unmarried women, and I have not met one who has not advised young women to marry and make a home. One of these splendid women said to me recently: "Yes, there is a work for us unmarried women to do, and a noble work; but, after all, it is an abnormal life. When I see a woman in her home, really controlling it and truly training her children, I bow my head before her."

Such homes are all too few, but an increasing number of children are learning their power of ministering through a home. A busy mother told me a little story with great glee the other day. She had heard a "literary" woman boasting of her work to a mother of seven children. At last the boastful one seemed to come to herself and ceased abruptly with, "but you do not write, I believe." The mother, with a wave of her hand toward her little group, responded proudly, "Oh, but I do. I am writing seven volumes at once."

The interest in Domestic Science is a long step in the right direction, but we want the larger science of *Home-making*. Our college women do not need to measure themselves against men in the work of the world, for they can remake the world if they will only learn that it is theirs to mould the next generation as they will in their very own laboratory—the home. President King says there are no conditions in general, only conditions in particular. Then let women still their longings for the general big world, and learn that their own home is as much a part of the world, and a far more vital part of it, than anything that could be crowded into its place.

❁ ❁

If you wish to be miserable, think about yourself, about what you want, what you like, what respect people ought to pay you. In this way you can spoil everything, make misery out of everything, and be as wretched as you choose.—*Charles Kingsley.*

❁ ❁

He Knew.

"Can any little boy," asked the new teacher, "tell me the difference between a lake and an ocean?"

"I can," replied Edward, whose wisdom had been learned from experience. "Lakes are much pleasanter to swallow when you fall in."

❁ ❁

Just Call Me Cat.

Mother had been trying to teach little three-year-old Dorothy to spell her name but with poor success. At last she said that no one would think her very smart if she couldn't spell her own name.

"Well," exclaimed Dorothy, "why didn't you just call me cat, and then it would be easy to spell? Big names make little girls tired."—*Sacred Heart Review.*

❁ ❁

Gen. Sherman once had occasion to stop at a country home where a tin basin and a roller towel on the back porch sufficed for the family's ablutions. For two mornings the small boy of the household watched in silence the visitor's efforts at making a toilet under the unfavorable auspices, but when on the third day the toothbrush, nail-file, whisk-broom etc., had been duly used and returned to their places in the traveler's grip, he could suppress his curiosity no longer, so boldly put the question: "Say, mister, air you always that much trouble to you'se'f?"—*Junior Christian Endeavor World.*

"MY POP."

BY WILBUR D. NESBIT.

My Pop, when he goes to work
  He lets me go with him part way:
He'll catch the street car with a jerk
  An' call "Good-by," an' then I'll stay
Right on the corner till I see
  The street car turn way off somewhere,
An' think of what he says to me
  Sometimes: "We'll take life share and share.
'Cause you and me are pardners, Jim,"
An' I couldn't do without him,
  An' he
Couldn't do without me.

You see, we're all there is; just Pop
  An' me; that's all there is of us.
He says that's why we mustn't stop
  Our good times long enough to fuss
Or scold each other, but we'll just
  Have all our good times share and share.
"We'll eat our cake, or eat our crust,
  An' always have a crumb to spare,"
He says, "to them that's worse off, Jim!"
An' I couldn't do without him,
  An' he
Couldn't do without me.

No matter if he's tired at night
  He's got the time to sing to me,
An' see how well I read an' write—
  Or mebbe, if it's pleasant he
Will take me on a trolley ride
  Or to a show, or to the park,
An' hug me close up to his side
  When we ride home, 'way after dark;
An' he'll say: "Good old pardner Jim!"
An' I couldn't do without him,
  An' he
Couldn't do without me.

My ma's in heaven—she went there
  So long ago that I forget
About her, 'cept her pretty hair
  An' soft white hands that used to pet
Me like Pop does now. An' so
  Sometimes I think when my Pop goes
To heaven, he'll wait in the glow
  Before the gate they never close
An' tell the angels: "Wait for Jim,
'Cause I couldn't do without him
  An' he
Couldn't do without me."

A Boys' Town.

The trustees of the Winona, Ind., assembly have announced that they have authorized Judge William Brown, of Salt Lake Juvenile Court, to organize a town to be populated by five thousand boys, policed and governed by them for their pleasure and profit, as a feature of the coming year's assembly. The boys will live in tents, and, in connection with it, there will be a school for Y. M. C. A., officers, Sunday-school, public schools, juvenile court judges and settlement workers.

❁ ❁

Questions For All.

Have I, as a church member, paid anything to the church during the past year?

Do I know how much I have paid?

Am I satisfied with that amount?

Have I paid what I promised the Master?

Am I leaving it for others to supply what I enjoy?

Do I allow others to purchase my tickets to the theater or entertainments; to the park; provide my board and clothes?

Can I enjoy Christmas, the presents I give or receive in memory of Christ until I answer these questions fairly and conscientiously?

❁ ❁

Nor Indians With Indian Pudding.

Simeon Ford tells of a woman in a Chicago hotel who was known as the most inveterate "kicker" the hostelry had ever known:

One evening at dessert the lady, who was always complaining, asked why the dish served her was called "ice cream pudding."

"If you don't like it, ma'am, I'll bring you something else," suggested the polite negro.

"Oh, it's very nice," responded the lady. "What I object to is that it should be called ice cream pudding. It's wrongly named. There should be ice cream served with it."

"Yes, ma'am," replied the waiter, "but that's jest our name for it. Lots o' dishes that way. Dey don't bring you a cottage with cottage pudding, you know."

❁ ❁

Fairy Dot.

Such lovely stories as Aunt Emily could tell—stories of fairies and goblins and of little flaxen haired princesses! And how Dottie Dudley did love to hear them!

"I think, Aunt Emily," said Dot, "that I like best of all the story of the wish fairy. I wish I were a fairy, and that I could just grant wishes, wishes, all day long."

And what do you suppose Aunt Emily did? Made the loveliest crown of shining gold paper, and put little blue bows and bells on Dottie's shoes and a sash round her waist and a wand of glistening paper stars in her hand; and little Dottie Dudley was transformed into a sweet little hazel-eyed fairy. Aunt Emily kissed her and sent her off to "Fairy Dell."

"O, dear," said grandma, "I wish I could find my glasses!"

And away Fairy Dot flew, upstairs and downstairs, and back came grandma's glasses. Grandma's wish came true.

"O," said little brother John, "I wish someone would help me put my soldiers away."

And there on the spot
Was Fairy Dot.

Mother wished her flowers were watered, and father wished for his newspaper; Aunt Emily wished for someone to help stir the cake and seed the raisins, and Bridget wished she knew what the clock said; Towser looked as though he wanted a drink, and the kitten begged for some milk; and there were wishes, wishes, everywhere in "Fairy Dell." Wasn't it good Fairy Dot was there!—*Bessie C. Clymer, in the Kindergarten Review.*

❁ ❁

A Willful Waste.

"He has a quick temper, you know,' was the excuse given by a friend in behalf of a boy's rude act.

"Is he quick at his lessons?" was the question.

"No," was the reply.

"Is he quick at sports," the questioner went on.

Again the answer was, "No."

"Is he quick in obedience?"

"No."

"Well," said the questioner, with a twinkle in his eye, "if he has so little quickness, he'd better use it where it will do some good! It's a clear waste to put it on his temper."

Wasn't it a fair criticism? Are we wasting our quickness on spurts of ill-temper, or using it more wisely?—*Exchange.*

❁ ❁

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—We are mailing out multitudes of "Helps to Faith," by J. H. Garrison, and "Victory of Faith," by E. L. Powell. We give either of these imperial books as a premium to any preacher sending us a new subscription accompanied by $1.50.

—Bro. B. B. Tyler, of Denver, was so well pleased with Edersheim's Bible History that on his recommendation members of his congregation purchased twenty-two sets Christmas week. We sell the seven volumes of this superb work for $3.50, express prepaid.

—J. E. Throckmorton of Labelle, Mo., sends $6 for four copies of THE CHRISTIAN-EVANGELIST to as many homes—"trusting they may do a missionary work." There is no more practical expression of the missionary spirit than is thus illustrated by this brother.

—Our December book trade was the heaviest in the history of this House, but we have made arrangements to promptly fill all orders for books, whether printed here or elsewhere. If we are your book sellers, you get the best copies of all editions ordered and at the lowest prices.

—Our many Christmas novelties are as intrinsically valuable now as before Christmas. Notwithstanding our great trade, many of them are yet for sale. Write us concerning celluloid blotters in exquisite designs, Sunday-school literature, superintendent post cards, "The Bible for Young People," and others advertised in our Christmas offers.

—Many schools have examined our Bible School literature for the first time. The mail seems too slow a medium in which to secure these supplies and the telegraph wires are being extensively drafted into service. Careful comparison with other Bible school literature and impartiality by committees are all that are necessary to secure orders for the Dowling series.

—Preacher, if you believe THE CHRISTIAN-EVANGELIST is the truest and most helpful exponent of this Restoration movement, tell your people so. Take whatever practical steps are necessary to introduce the paper into other homes and soon it will advocate your views with all the prestige 100,000 subscribers—100,000 readers—can give a religious journal.

—When planning for a revival do not fail to engage 300, 500 or 1,000 CHRISTIAN-EVANGELISTS per week. With them we send pink circulars containing the picture of the evangelist, preacher and other announcements. This silent EVANGELIST's pleading in the homes for union with Christ, guarantees auditoriums filled with earnest listeners. Evangelists indorse this plan and the cost is not great.

—Our pre-eminent literary Pillars of Hercules consist of the Campbell Library, reared by the great reformer in the early days of our first centennial, and the Garrison Library, now building through these closing days of the centennial by his lineal descendant in the faith of the third generation of this current Restoration. The price of the former complete is $8; of the latter so far as completed, $5; both, together with THE CHRISTIAN-EVANGELIST for 1907, $13.

—The friendship of obscure country preachers means more to a religious paper than the mere admiration of the most prominent preachers in the brotherhood. We covet co-operation by both the conspicuous preacher and his less widely known brother in securing admission into 100,000 homes by 1909. We appreciate admiration, but to quickly accomplish this undertaking help is needed vastly more. There is nothing like an accompanying subscription list to give the ring of sincerity to tributes of admiration.

—Early in the year will appear our Pioneer number. We could have sold 10,000 extra copies of the Alexander Campbell number. The demand was far in excess of the supply. The Pioneer number will in no degree fall behind this forerunner in popular interest and in real consequence to this Reformation. To fully meet the demands for this great number we solicit advance orders. They will be filled in the order filed. Price: 6 for 25 cents, 20 for 50 cents and $2.00 per hundred. These should be distributed by tens of thousands and will be particularly valuable to all churches engaged in revival meetings through January.

—While our new $1.50 clubs are rarer in number this week than for many past months, our colaborers will not see in it any cause for discouragement. Christmas overshadows every other interest for a few days, and it is well. Assurances are coming from many regions that as never before preachers and other Disciples are going to endeavor to place the paper that best represents all that is best in this current Reformation in the homes of the people. Here follow last week's clubs:

Washington, Pa.	5
Shelbyville, Mo.	7
Chicago, Ill.	21
Rushville, Ind.	28

—The following notice of one of our popular books appeared in a recent "Outlook:"

Helps to Faith. By J. H. Garrison. Christian Publishing Company, St. Louis. 5x7 1-2 in. 245 pages. $1.

It is a dynamic and moral rather than a doctrinal faith that Mr. Garrison has in view. Doctrinally holding to conceptions currently styled "liberal orthodox," he lays little emphasis on beliefs or creeds, but much on personal allegiance to Jesus as "the Way, the Truth, and the Life." At the same time various points of intellectual difficulty with certain doctrines are incidentally touched in a way to relieve the difficulty. Still more might have been done in this line, and the conception of faith in Christ for salvation from sin needs expansion into the thought of faith as a looking to and following him as our "Captain" in a soldierly service.

WHAT OUR FRIENDS ARE SAYING

"I have taken some time and trouble to go carefully through "Gloria in Excelsis." I find myself in a constant and growing delight at the splendid selection and adaptation not only in what the collection contains, but in what it does not include. There is no disappointment and that is a great thing in a church hymnal. There is no selection I would spare, and there are few that I miss, and would desire their insertion. The whole conception of plan, scope, arrangement, style and contents are to my mind, just suited to the needs of the church of to-day and will long be a very useful and satisfactory work. I want to thank you for your splendid achievement and your faithful and careful work.—J. A. Joyce, Cor. Sec., Pittsburg, Pa.

The following to the editor from a brother who does not often rush into print is a fair specimen letter of many each day's mail brings to the editor's desk:

I want to tell you how helpful and encouraging your optimistic editorials are. While there are possibly many who are disturbed by certain apparent aberrations in the theology of some of our thinking brethren, and these are the more ready to speak out, I am sure there are many thousands who are in blissful ignorance of the fact, or hopefully conscious of the power of the truth. Many who are glad to be led to think of the "true" and "pure" and "lovely."

Let us not fail to see the sun in our determination to magnify the sun-spots. We are glad to have you pluck the roses and strew them in our pathway and keep out the thorns as much as possible. We are glad you like to do this. Riley says,

"For the world is full of roses,
And the roses full of dew,
And the dew is full of the love of God
That drips for me and you."

I am sure I speak for the many who seldom rush into print when I say we like the policy of your paper. L. E. MURRAY.

Middletown, Ind.

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OF THE OLD TESTAMENT

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THE CHRISTIAN-EVANGELIST

A WEEKLY RELIGIOUS NEWSPAPER.

ST. LOUIS, JANUARY 10, 1907.

RELIGION has to steer between a superstitiousness that sees the magically supernatural everywhere, and a materialistic realism that sees God nowhere. It must have a firm hold on ideals, on the spiritual world, or lose its very existence; but it must believe as well that these ideals can be realized through mechanical means, or give up any power in actual life. . . . . Religion has to find its way between rationalism and mysticism. It can have no war with reason; but it must insist that the true reason must take account of all the data—emotional and volitional as well as intellectual—that a man can feel and do and experience more than he can tell. It must deny, therefore, both a narrow intellectualism and an irrational mysticism. To keep the two tendencies in proper balance is one of the pressing problems of a man's personal religious life.

—Henry Churchill King.

The Christian-Evangelist

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F. D. POWER,
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WHAT WE STAND FOR.

For the Christ of Galilee,
For the truth which makes men free,
For the bond of unity
Which makes God's children one.

For the love which shines in deeds
For the life which this world needs,
For the church whose triumph speeds
The prayer: "Thy will be done."

For the right against the wrong,
For the weak against the strong,
For the poor who've waited long
For the brighter age to be.

For the faith against tradition,
For the truth 'gainst superstition,
For the hope whose glad fruition
Our waiting eyes shall see.

For the city God is rearing,
For the New Earth now appearing,
For the heaven above us clearing,
And the song of victory.

J. H. Garrison.

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Volume XLIV. ST. LOUIS, JANUARY 10, 1907. Number 2.

1809 CENTENNIAL PROPAGANDA CHURCHES OF CHRIST 1909

: : : GEO. L. SNIVELY : : :

CENTENNIAL GLEAMINGS.

H. A. Denton, Missouri Superintendent of Christian Endeavor for the Disciples, is one of "Father" Clark's ablest lieutenants. With pleasure we convey to hosts of young hearts his earnest appeal to chivalrous youth for personal consecration and enthusiastic endeavor to realize the hopes of the brotherhood finding expression at the Buffalo convention. The age of chivalry is not in the past. There was never greater need for it than now. What bugle can arouse more heroism in a noble heart than these calls to enlist in the army of soul winners, or to help the Tenth Legion in its attempts to overcome prevailing greed, and to make known the Saviour and the beauty of holiness to all the world!

R. A. Long, of Kansas City, has made another proposal. We heard the other day of a man who had gone into partnership with the Lord. Each succeeding year since May, 1893, he has written on the fly-leaf of his ledger a promise to act as God's steward in a definite manner. This Minneapolis man gave half of the $5,000 he made last year to the Lord's work, and has no desire to go back to his old way of doing business.

We do not know whether Brother Long has any such definite plan of giving, but we believe he can be numbered among our princely givers, and that in his gifts he always seeks to inspire the giving spirit in others. And Brother Long is original. At the annual dinner given by Brother and Sister Combs to more than one hundred church officers and workers, Brother Long was among the speakers. He said that what he could do for the Centennial he wanted to do through the church of which he was a member. He thought the time had come when the church, the Bible school and the Christian Endeavor society could each bear its share of the Centennial campaign, and each one of these he thought ought to give $5,000. If they did, he would contribute in each case $2,500. This would make $15,000 from the Independence Boulevard church, Brother Long contributing $7,500. But there is something more. Brother Long stated that he desired very much to take part in the Pittsburg gathering and he wanted a large delegation from his church for its sake to be present. Thereupon he invited all the officers and workers present to go with him on his own private car, all expenses, hotel and others, to be paid by himself.

Christian Endeavor and Centennial.

BY H. A. DENTON.

At the recent Buffalo convention the interests of Christian Endeavor were not neglected, and in the coming preparation for the celebration of the one hundredth anniversary of the Declaration and Address Christian Endeavor will be in the front rank of those interests which represent the Disciples. The following report of the special committee on Christian Endeavor will indicate the advance steps before our young people:

Your Committee on Christian Endeavor submits the following report:

1. That the Forward Mission Study Course be extended in every possible way.
2. That literature upon American Missions be selected and that our Societies be enlisted in the study of Home Missions.
3. That the Tenth Legion—or systematic giving—be fostered to the end, that our young people be educated in the fellowship of giving.
4. That the interdenominational opportunities offered by state and interstate and national conventions of the United Society of Christian Endeavor be used by our young people as in the past, for the furtherance of the mission of God's people.
5. That our Centennial aims be kept before the young people, and that education in our history be promoted in connection with the same.
6. That uniform leaflets on the fundamental principles and plans of Christian Endeavor work adapted to our needs, be prepared by the National Superintendent, to be used by himself and State Superintendents, expenses to be paid out of National Superintendent's expense fund.
7. That a systematic effort be made to enlist all our societies in a campaign of increase and betterment.
8. That pastors be enlisted in the organization of classes in soul winning and personal work to the end that we may have young people who can read the Bible and talk with the unconverted.
9. That our National Superintendent represent all our national interests and societies and see to it that the great army of young people in our communion be symmetrically developed in spiritual exercise and ministration.
10. Our opportunity with the young people of the Society of Christian Endeavor is worthy of so great a people as we, and we would discourage on the one hand any tendency to be a thing apart from the church and, on the other hand, any disposition to suspect our Endeavor hosts of a cooling ardor.
11. We are not unmindful of the faithful work of our National Superintendent, R. H. Waggener, and we express our regret at his announcement of his intention to retire from the work.
12. That the National Superintendent be left free, as in the past, to plan and prosecute his work, to prepare his national program, to have his usual time for program, Saturday night, and that he be furnished money for the necessary expenses of his work.

Submitted in the warmth and hope of Christian Endeavor.

H. A. DENTON, Chairman.
E. I. MEACHAM, O.
G. B. VAN ARSDALL, Ia.
L. G. BATMAN, Pa.
F. R. EDWARDS, Ind.

A recent letter from the new National Superintendent, Claude E. Hill, Mobile, Ala., tells of plans under way to carry out the report of the committee, and, in addition to this, to advance our young peoples' work most vigorously. No one who knows Brother Hill doubts for a minute that he will do this. Let us rally to him in this matter.

The State Superintendents can share largely in this work. Think what a work could be done if every state superintendent should set himself to the matter of increasing the membership, each in his own state. Last June closed a year's campaign in Missouri which added 5,000 members to the societies. There is yet opportunity in the increase and betterment plan, and you can invent some new feature, offer some special inducement to the societies, or do something that will stir an unusual interest. Let us all move together.

State Boards, and the program committees of state conventions, can render help by giving Christian Endeavor a place worthy of the great cause that it is. In my experience as an Endeavor superintendent, I have had many a fight for time and a place, but, the Lord be thanked, the importunate prayer, and the ceaseless coming, has not failed to secure what was wanted. Imagine some of these old brethren in bed with their pet notions and favored interests, the doors closed, ready to sleep the sleep of self-satisfaction, saying to Miss Christian Endeavor when she calls for shelter and comfort and a hearing: "Oh, I am in bed, and my children, dear little pets, are in with me, and besides my 'jints' are stiff, and I don't believe in new things anyway—don't bother me." Pray on, and knock on, Miss Christian Endeavor, it will do the old man good to crawl out and limber up his 'jints.'

Local leadership is sorely needed. One consecrated and gifted young man or woman in a church, and the rest is assured. And nearly every church has at least one. Where this is the case, all things are possible. Look over the brotherhood. Count the wonderful advances in several hitherto plodding churches, and what is the secret? The consecration of some competent local leader. Young man, young woman, if this means you in your circle, large or small, will you not give the Lord two of the best years of your life between now and Pittsburg 1909?

We sorely need some half dozen well written pamphlets on different phases of our Christian Endeavor work, taking up the subject from *how to organize* to *how to reach out into all lines of work*. These the National Superintendent is amply competent to write. He is no doubt at work upon these plans now. We need to put a little more money into this department, if greater things are to be accomplished by the Centennial. It costs money to print, but it brings results. It pays. We need several one page leaflets answering the most common questions and difficulties that confront the societies. We need these printed in such numbers as will enable all the state superintendents to have each a good supply for wise use.

It is not ours now to discuss whether Christian Endeavor has spent its force, but it is ours to rally the thousands of young people, acquaint them with the old plea, tell them of our splendid history, of our unique mission, and consecrate them, soul and money, to the work that is before us.

Secretaries, pastors, leaders, shall Christian Endeavor serve her full purpose among us and add to our thousands assembled at Pittsburg 1909? Shall the Endeavor session of that memorable convention be the greatest demonstration of young Disciple blood in the whole hundred years of our mission?

Maryville, Mo.

Current Events

The Trouble in France.

What, precisely, is the issue between the French government and the Catholic church? Perhaps a clear-cut understanding of what the government is trying to do is not common enough to render a restatement wholly valueless. Two laws are involved in the discussion. The law of 1906 provided for the separation of church and state, and required churches to organize lay boards of trustees to hold their property. Those churches which so organize are to continue to hold their property, and their priests will receive stipends from the government for the next nine years. Those which do not will lose title to their property, which will revert to the government and will be maintained by the government for religious purposes. Churches which ignore the law of 1906, therefore, lose all their property rights, but they may retain the right of meeting by conforming to the law of 1881. The law of 1881 required that any person, or group of persons, who contemplate holding a public meeting of any sort shall give formal notice thereof to the municipal authorities. The government declares that it is contrary to public policy to permit the ownership of the vast estates of the church to be vested in persons who, in both citizenship and sympathy, are foreigners to France. This is especially true, because a large part of what is considered church property is really public property, which has been devoted to religious uses during the centuries of union between church and state. If the ecclesiastical authorities have conscientious scruples against organizing secular boards of trustees under the law of 1906, they have only to comply with the very simple requirement of the law of 1881 to secure entire freedom of worship. It is difficult to see how one can object on purely conscientious grounds to giving notice of an intention to hold a meeting. The real ground of the objection, of course, is the desire of the church to maintain its status as an independent state within the state.



Game Protection in Africa.

The extent to which the dark and mysterious continent of Africa is being opened to civilization is forcibly indicated by the recent outcry against the destruction and threatened extermination of game in that continent. Elephants and ostriches, quaggas and antelopes, are, it seems, in imminent danger of going the melancholy way of the American bison. The first two have the misfortune to be commercially very valuable. Not only do white men kill immense numbers of these animals, both for sport and for profit, but whole villages of natives have no other occupation than hunting elephants, whose tusks they dispose of to the traders. The native equipped with the white man's weapons can do more slaughter in a year than his ancestor with club and spear could do in a century. Game laws might be enacted by the governments which have African possessions, but they probably could not be enforced. The prohibition of importation of powder for five years has been suggested. The affair has reached a point of seriousness sufficient to warrant the issue of a voluminous Blue Book in which the British government has recently set forth the facts in the case. Things have changed in Africa since the days of Livingstone.

An Experiment in Mexico.

Government ownership of railroads is to be tried in Mexico. It is to be brought about in an up-to-date manner by a method similar to the familiar merger of high finance. A new corporation is to be organized to acquire the properties of all the principal railway lines in Mexico, including the National, the International, the Interoceanic, the Northwestern and the Mexican Central. In this new company the government will become the majority stockholder by issuing its own bonds in exchange for stock. The government anticipates a profit from the transaction in addition to an improvement of the service. The experiment will be watched with interest by advocates of government ownership in the United States.



Moral Training in Schools.

There is a ripening conviction in the minds of both educators and citizens that the public school is not making the most of its opportunities for the inculcation of good morals and the training of character. This is true in Europe as in America. The Catholics say that it is because there can be no effective teaching of morals apart from the teaching of dogmatic religion. Most of us, while believing in positive religion as the chief bulwark of morality, think that the elimination of doctrine from the curriculum of the public schools should not mean the destruction of all moral influence. But the problem is confessedly a difficult one. As the result of a conference held in London about two months ago, an international association has been formed to study the question. The American committee of this association includes such men as President Nicholas Murray Butler, of Columbia University; President E. A. Alderman, of the University of Virginia; President G. Stanley Hall, of Clark University; President R. H. Jesse, of the University of Missouri, and President Benjamin Ide Wheeler, of the University of California.



Christmas in the Schools.

Jewish parents and rabbis attempted to prevent the usual Christmas celebrations in the New York public schools. They say it means the introduction of sectarian teaching into the schools. If an institution so broadly Christian as Christmas is to be accounted sectarian, that is, if anything which favors one religion more than another is sectarian, then there is plausible ground for the complaint. But it is a little hard, in a nation whose religious sentiment is overwhelmingly Christian, to eliminate from public life everything which is distinctively Christian. We have succeeded in getting it down about to the minimum. Christmas is, to be sure, essentially Christian. It ought to be more so than it is. But the Christmas celebrations in the schools are not intended as a propaganda in the interest of Christians, but are meant for the encouragement of a spirit of love and unselfishness which ought to be as acceptable to good Jews as it is to good Christians. If Jews, Brahmins, Confucianists, Mohammedans and other members of the minority would rather have their children miss the moral lesson and the joy of Christmas than risk their learning its religious lesson, they ought to be permitted, without prejudice, to keep their children at home during the Christmas celebrations in the schools.



The Mormon Issue.

The Honorable Champ Clark, so well known to many of our Missouri readers, in his weekly press letter, has this to say concerning a case in which the country has become considerably interested:

> Senator Reed Smoot, the Mormon senator from Utah, could with great propriety have wished himself, or, more properly speaking, could have congratulated himself, on a merry Christmas. Clearly he was in a position to do so. He is quite likely to die of old age in the senate if he remains there till he is unseated or expelled. Julius Caesar Burrows may tune up his aeolian voice to concert pitch and say all manner of things about Reed, but the latter knows he is safe by reason of the *entente cordiale* entered into between the Republican leaders and the Mormon hierarchy. "O tempora! O mores!"

As Mr. Lincoln said of the rat hole, this will "bear looking into." If there is any alliance "between the Republican leaders and the Mormon hierarchy," by which Mormonism is to be shielded, with the understanding that Republican representatives are to be sent up from that State, the people ought to know it, and will know it. If Mr. Clark has any direct, non-partisan testimony on this point, which he can present to our readers, from the point of view of good citizenship and good morals, we should be glad to have it.

Governor Folk's Message.

The message of Governor Folk to the forty-fourth general assembly of Missouri was read before that body on the 3rd inst., several parts of it being received with applause. It is a statesmanlike document, dealing with many questions of public policy. He declares against child labor as the enemy of civilization, wants a new primary law bringing the government nearer to the people, favors the initiative and referendum, recommends a state excise commissioner to deal with the refractory saloons, wants legislation against lobbying and a new system of taxation, a 2-cent passenger rate and the abolition of free passes. He deals with the question of corporations and recommends certain insurance legislation. Altogether the governor outlines a good deal of work for the legislature and as it seems to us, in the interest of the people.

Editorial

The Question of Our Future.

What will we do with our colleges? Answer that question and we will undertake to prophesy of our future as a religious movement. The plea for Christian union on the restored basis of the New Testament Church has attained to its present position of influence and power as a factor in the religious life of the nation and of the world, under the leadership of men of college and university training. If it should ever lose such leadership its decline would be as rapid as has been its growth and development. So closely linked is the growth and prosperity of our colleges with the future prosperity and permanent influence of our movement, that we never feel that we are doing more effective work for the cause we plead than when we are presenting the claims of our colleges. THE CHRISTIAN-EVANGELIST has been an ally of our colleges throughout its history. It has voiced and advocated their claims for larger endowment and more liberal patronage.

For years we have felt and have declared both by pen and voice that there is no other interest among us that has higher and more urgent claims upon our liberality than our colleges. The great demand of our churches to-day is for an educated and trained ministry. Not only so, but the demand for educated men and women comes from every department of Christian activity and from every walk of life. The need of disciplined minds and trained intellects, as well as of true hearts, is recognized in this strenuous age as never before. Christianity is entitled to the very best advocacy which the trained mind and heart can give it. It is not treating it with proper respect nor its Founder with proper reverence and devotion, to offer on the altar of its service anything less than the best. The best thing the church can give to Christianity is a well-developed and trained intellect that can do clear thinking in connection with a heart that has been brought into fellowship with Christ, and consecrated to His service. The church can make such offerings only through the institutions of learning which it builds up, endows and equips.

It has taken a long time to get "Education Day" established among us. It has not yet come into universal recognition. And yet a larger number of our churches from year to year are coming to regard the third Lord's Day in January as the day in which our colleges are to be remembered in our churches, and their claims presented by our ministers, prayers offered in their behalf, and an offering made for their support. We hope that a much larger number of churches will observe the day this year than ever before, and that the offering will be commensurate with the needs of our colleges and with the supreme value of the work which they are doing for our churches and for our cause. One of the ends which it is hoped to accomplish by the observance of this day is the bringing of the churches into closer touch with our colleges, through a better knowledge of their condition and needs. This will no doubt result in increased patronage of our various colleges from our churches, and the churches themselves will thus receive benefit directly and indirectly from the observance of this day.

We trust all the ministers and church officials among us who appreciate the relation of our colleges and of their work to our future growth and prosperity, will see to it that "Education Day" is properly observed, and that our colleges have the recognition and support which their work demands at our hands.

A New Study of Some Old Doctrines.

I.—Justification by Faith.

Everything moves. There is nothing stationary, not even the North Star. Human thought is moving like all things material. It is impossible that our point of view of any subject should be exactly the same now as it was a decade ago. This fact would seem to make desirable a frequent study of the great doctrines of Christianity that they may be the more real and vital to our thought and life. Hence it has occurred to us that a fresh study of some of the old and well-established truths of our common Christianity in the light of modern Bible study, in so far as we have been able to profit by such study, might be profitable to our readers, (1) in provoking a restudy of subjects whose meanings have never been exhausted; (2) in putting these old truths in new settings, thus awakening new interest in them, just as a new translation of a familiar passage of Scripture attracts fresh attention; and (3) last, but not least, in bringing these old themes to the minds of many new converts, who might not otherwise have opportunity to study them.

It seems to us that there is need just now for a re-study of the old Protestant doctrine of justification by faith. We all recognize that it is a fundamental doctrine of Protestantism and that it holds a prominent place in the New Testament, both in the teaching of Jesus and of his apostles. The occasion for the emphasis which this doctrine has in the New Testament was the legalism which prevailed among the Jews in the time of Christ and immediately following. The occasion for the re-statement and emphasis of this doctrine by Luther and his co-laborers, was the same legalism re-appearing in the Church of Rome, inherited in part, perhaps, from Judaism, and developed by that Church into a system of meritorious works, which, so far as it prevailed, nullified the doctrine of justification by faith. There is reason to believe that some positions are held to-day by some of our writers that are inconsistent with this great fundamental truth of Christianity.

When the Jews asked Jesus: "What must we do that we may work the works of God?" His answer was: "This is the work of God, that ye believe on him whom he hath sent." The answer is significant as showing the fundamental and inclusive nature of faith, especially of faith in Christ. In the thought of Jesus it sums up our whole duty to God. It is "the work of God"—the one thing that can bring man into right relations with God. Hence the need of Paul's emphasis of this doctrine against the legalism of the Jews, and of Luther's emphasis of the same doctrine against the legalism of Roman Catholicism. The doctrine is based on the view of man which regards him as essentially spirit, consisting of intellect, sensibility and will, making up a human personality. It is further based on the view taught by Christ and corroborated by the best modern psychology, that the moral quality of an action resides in the *intention*, in the *will*. What a man *wills* to do, that he *does*, so far as the moral quality of the act is concerned. If he wills to murder, he is a murderer in the sight of God, whether the act be accomplished or not. This is the teaching of Christ, and it is the teaching of the best moral philosophy of our time.

In view of these facts what is the fundamental error in legalism or the theory of justification by law? Is it not this: that it requires and implies a perfect obedience to God, which no human being has been able to render? "For by the works of the law shall no flesh be justified." The attempt to even up with God for these shortcomings by accumulating works of righteousness, or by doing works of penance, is the legalistic spirit, whether it manifests itself in Judaism or in Christianity. The doctrine of justification by faith means that the matter of our being brought into right relation with God is taken out of the realm of the impossible, where men have placed it, and put within the reach of all who believe on Christ. Faith in Christ brings the heart and will of the believer in allegiance to Christ, according to one's understanding of Christ's will and his power to render obedience. This would not justify under a system of law, but it does justify under a system of grace.

Herein is the infinite superiority of the Gospel to the law. "For what the law could not do, in that it was weak through the flesh, God, sending his own Son in the likeness of sinful flesh and for sin, condemned sin in the flesh: that the ordinance [requirement] of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." That is, through a purified heart and a quickened and renewed spiritual nature, a better righteousness is secured than was possible under the law. The law operates as a force from without; but the Gospel as a power within, through faith.

But it may be said that even the principle of faith does not issue in a perfect outward obedience. True, but under grace justification does not wait on a perfect outward obedience, but upon a complete surrender of the heart and will to God, manifested in such obedience as is possible. What God looks at, and estimates as of chief value, is a loving and loyal heart and

will. Men judge after the outward appearance, but God judges by the heart. Otherwise who of us would have any hope of acceptance with God? "By grace are ye saved, through faith, and that not of yourselves: it is the gift of God."

Now to insist that the believer in Christ shall repent of his sins so far as he is able to discern sin in his life, and to be baptized as an expression of his faith in Christ, and a declaration of his purpose to follow Christ, is not inconsistent with the doctrine of justification by faith, as it is sometimes claimed, because these are but expressions of faith, and lead on to its goal. But to hold any loving and loyal heart, as under condemnation, because of an imperfect understanding of God's will, either as respects repentance, which is a progressive act deepening with our increasing moral perception and spiritual insight, or as regards baptism, when obedience in these respects is up to the measure of the believer's understanding, is to fall into the error of legalism, and to antagonize the doctrine of justification by faith.

Is this teaching calculated to give encouragement to lax views of obedience to Christ's requirements? On the contrary, it offers the highest possible incentive to bringing our obedience up continually to harmonize with our knowledge of God's will. It is not grace, but legalism that deadens the conscience and produces self-satisfaction, instead of an earnest hungering and thirsting after an ever-increasing righteousness.

The Making of Men.

A few days ago we quite accidentally ran across a clipping from an old Indianapolis paper containing a report of the speech delivered by the then newly-elected president, W. E. Garrison, from which we make this extract as appropriate to Education Day for our colleges:

"This morning as I came to Irvington, I saw a sign in a car, 'Men Wanted.' That is a universal cry, now and always, 'Men Wanted.' There would be no need for this college or any college if it were not so. This faculty would have to go out of business—or into business, perhaps—if there were no such need. But the college fills the need. 'Men Wanted.'

"Once, when I was a small boy, a visitor asked my father, who is a preacher himself: 'Garrison, what are you going to make of that boy—a preacher?'

"'Well,' my father answered, 'I am going to try to make a man of him. Then, if he wants to, he can make a preacher out of himself.'

"We are not here in college to make preachers or lawyers or business men. But we are here to make men and women—to make the tool steel. When you get out into the world you can put an edge on that steel.

"The world is turning to the colleges to fill that need—'men wanted.' They call us visionary sometimes, and impractical, but the men who are doing things in the world are college men. They have the tool steel, and the world has given them the working edge.

"Some people think that boys are equipped for work at 15 or 16, but there is nothing in it. You can make a hatchet out of iron and put an edge on it—but it won't work. The college men have behind them the strong fundamental training that makes them capable, self-dependent and trustworthy."

How easy it is to distinguish those preachers, for instance, whose minds have been disciplined and tempered like steel for clear and consecutive thinking and fitting expression, from those who have had no such discipline, either in college or out of college! It does not require educated men to make this distinction, for the "common people" have an instinct that enables them to discern the difference between those who "talk to the point," and reason clearly, and those who merely declaim and who think loosely and speak irrelevantly.

Yes, let our colleges give us men and women with high ideals, with characters strong enough to resist temptation, and with minds and hearts tempered like "tool steel," and if, in addition to this, the spirit of the college is such as to turn young men's minds towards the ministry as a great field of usefulness, they will be giving the very highest service to the church and humanity.

Notes and Comments.

A telegram from Robert Lord Cave, of San Francisco, requests a "clarion call" for the San Francisco Fund on the second Lord's day in January. He says:

"Need immediate; opportunity eminent. Dollars now mean tens hereafter. 'West Side' spared, pleads for stricken sister churches."

We regret that the time fixed for this offering comes just before Education Day. THE CHRISTIAN-EVANGELIST does not favor side-tracking our colleges for any other interest, but it does heartily approve the call of the Home Board and the Board of Church Extension for a special offering for our stricken churches on the coast. We hope both these appeals will meet with a favorable response, but the order in which these calls are met must be decided by the churches themselves. If in view of the near approach of Education Day, the churches should decide to postpone the offering for California until that day has passed, we hope that postponement will only mean preparation for a more liberal offering.

Any disposition to neglect or crowd out the offering for the colleges on the third Lord's Day in January cuts at the roots of every other interest among us. Our churches, our missionary societies, our benevolent work and our representation by strong men in all the walks of life, depend on our colleges to furnish the educated men and women. It is simply suicidal for us to starve out the colleges to which we are looking for the trained and equipped men and women who are to lead in all departments of our work. Let all preachers and religious papers that believe in an enlightened Christianity, and that the cause we plead is entitled to the ablest advocacy we can give it, call the attention of the churches to Education Day as an opportunity for rendering much needed service to the most neglected feature of our general work.

There are a few of the brethren yet who regard a union meeting as "a compromise of the truth." Bro. C. S. Medbury, minister of the University Place church, Des Moines, is defending the Chapman union evangelistic meetings recently held in that city against the criticisms of a brother, in the "Christian Union" of that city. This good brother thought that the co-operation of our brethren in this union meeting showed that they were "tacitly willing to give away a part of the truth in order to obtain union." In his reply Brother Medbury says:

We asked these men to visit our community to help us break through a fearful crust of indifference to God. To this end they would toil for days and nights. At the end of a given series of services we would go before the people, many of them stirred to the depths of their hearts, and plead with them to come to Christ. If one word against the Divine Master, one breath of suspicion as to the divineness of the Scriptures, one single slur as to an ordinance of the church, had escaped the lips of these faithful men the condition would be different. But when they preached Christ, as we delight to preach Him, in the fullness of His life and the glory of His power to save, and when the Word of God was exalted and the church magnified we cannot take exceptions.

That "fearful crust of indifference to God," of which Brother Medbury speaks, and which is the supreme difficulty in the way of advancing the kingdom of God, is exactly what calls for united effort, and it is the failure to realize the peril of this religious indifference, and the perfect feasibility of working together to break it up, that is at the bottom of all this criticism against these union efforts. Brother Medbury points out the gracious results following these meetings as sufficient vindication of their wisdom.

"Is it true," asks a thoughtful reader, "that many of our preachers have unduly, or at least disproportionately, stressed certain passages referring to baptism and other external acts without sufficient emphasis on other passages which teach the necessity of internal and spiritual change?" Doubtless that has been a fault with many of us in our attempt to even up with those who reversed this emphasis. But the tendency now is, indeed we may say the custom now is, to give proportionate prominence to these two sides of Christianity. Indeed, there is danger now that some will gravitate toward the opposite extreme and treat as irrelevant or unimportant those ordinances which externalize faith and spiritual change, and which symbolize great and fundamental Christian truths. Avoid these extremes and you will be about right.

We all like consistency, even when we cannot approve the principle upon which it acts. The "Octographic Review" is opposing a certain Bible college which some of its friends have established, on the ground that the Scriptures are "silent" concerning Bible colleges. That ought to settle the question, at once, according to Brother Sommer. But the fact that the Scriptures are entirely "silent" concerning the publication of "Octographic Reviews," does not seem to carry the same conviction to his mind. If only it would, and the paper should be stopped, for lack of specific authority to carry it on, we should be half-converted to the beneficence if not the correctness of the Editor's interpretation!

Editor's Easy Chair.

Once upon a time, it is said, there was a man who owned a very poor farm, and who, after trying several years to make a living upon it, grew discouraged and sold it for a very small consideration, and went elsewhere to better his condition. The man who bought the place, being more enterprising, began at once to study its possibilities in order to find out what was on it or in it, that was most valuable. The result of his investigations was the celebrated diamond field of Golconda! It is not difficult to imagine the feelings of that discouraged farmer that had gone walking all these toiling years over diamonds, without knowing it, and had sold his valuable possession for a trifle. But this folly is often repeated in human life. We seldom appreciate at their full value our blessings and opportunities until they have passed from our possession. Many a man has allowed a diamond field of opportunity to pass from him without improving it. Life itself is such a field, rich with diamonds of imperishable value, if we only had eyes to see, and enterprise and energy to develop them. Many a man passes through life seeing nothing worth living for—no diamonds in the rough to polish and cause to shine—while others are continually discovering these precious diamonds with which they adorn their own lives, and beautify the world. Many of us no doubt will look back over the life that now is, from some great Mount of Vision in the future, and see in it by the light that shines down from the eternal world, priceless things which we might have gathered upon our journey had we only been gifted with spiritual discernment. It is not necessary, however, for us to wait until eternity dawns upon us to understand the beauty and value of life. In a real sense, however, eternity has dawned upon us when we have learned to look at the world and human life, through the eyes of Christ, and see their deepest meaning and use as He saw them.



What is true of individuals, as respects the holding of unappreciated treasures, is true also of governments, of institutions, of the church in its largest sense, and of religious movements within the church. Let us consider this truth in relation to our own religious reformation. It has been our conviction, which the passing years and increasing experience have deepened, that in what is most fundamental in our religious movement we possess a coign of vantage which many among us do not appreciate. There is in its cardinal principles a religious liberty which offers opportunity for the largest growth, and a bond of loyalty which, if appreciated, would hold us in closest union with Christ and with each other. One of the leaders of religious thought in this country said to us, not a long time ago, "I look for the greatest advancement among your people within the next twenty-five years that will be made by any religious body in Christendom, because you are unhampered by the creeds and traditions of the past, and are free to adapt yourselves to the growing thought and changing conditions of the world, while you are safely anchored to the evangelical position by the supreme place which you give to Christ in your faith and practice." Here was a man of keen spiritual insight, who, though not of us in name, apprehended much more clearly the strength of our position than many a man who is championing it. Liberty to go on thinking God's thoughts after Him, whether in nature or in revelation, and yet ever under the leadership of Christ, whom we acknowledge as Lord and Saviour—what an infinite opportunity is here for realizing God's purposes in His church! "In things essential, unity; in things non-essential, liberty; in all things, charity." The three precious diamonds embodied in this ancient motto—are Loyalty, Liberty and—the Koh-i-noor of the whole collection—Love. There are unhallowed or thoughtless feet trampling upon these diamonds as if they were common earth. Some would barter away one, and some another, but yet they are inseparably related, so that either one without the others would lose something of its luster and heavenly beauty.



In these times of investigation and the overturning of ancient theories and dogmas it is of infinite value to the soul to realize that its faith rests, not upon those things which can be moved, but upon the immovable and the unchangeable Christ. If our faith is built upon a series of doctrinal propositions drawn up by men in the distant past, how do we know but that the foundation may be removed by the growth of knowledge and the better understanding of the Bible? But whoever builds or is built on Christ, has a sure foundation. And this is one of the diamonds in our possession. How few of us appreciate it! What have we to fear from the discoveries of science, and the developments of historical criticism? Theories scientific, theological and ecclesiastical, may go, but the Christ of Galilee abides, and with Him all the infinite treasures of truth and of knowledge concerning God, and human duty and destiny, which He reveals. How miserable would be our condition if we had to wait until the theologians and the Biblical critics had solved all their problems before we could find a place of rest for our weary souls! Of all the people in the world, we who claim Christ Jesus alone as our foundation, have least cause for disquietude, because of the attacks and counter-attacks upon this or that theory relating to inspiration, date and authorship of the various books which make up our Bible. No one has expressed this truth with greater clearness, perhaps, than Professor Shairp, in his lines:

I have a life in Christ to live,
And ere I live it, must I wait
Till Science shall true answer give
Of this or that book's date?

I have a life in Christ to live,
I have a death in Christ to die,
And must I wait till Science give
All doubts a full reply?

Nay, rather, while the sea of doubt
Is raging wildly round about,
Questioning of life and death and sin
Let me but creep within
Thy fold, O Christ,
And at Thy feet
Take but the lowest seat;

And hear Thine awful Voice repeat
In gentlest accents, heavenly sweet,
"Come unto Me and rest,
Believe Me, and be blest."

A brother editor has raised the timely question as to how we may avoid the unseemly controversies which prevail in some of our religious journals. Many a wearied heart among us has raised this question through many years. This reminds us again of our parable of the field of diamonds. The most precious stone in all the cluster of heavenly gems—the Koh-i-noor, as we have stated—is Love. It was brought from heaven to earth to settle this very question of strife and alienation among men. It is the only solution of the old and complicated problem of human relationships. If permitted, it would settle all labor disputes, prevent all strikes by preventing causes for strikes, make war impossible, heal all the divisions in the church, and unite the divided army of the Lord and send it forth a conquering host. Of course, then, it would put an end at once to all unseemly controversy and strife among brethren, for each would be solicitous about the welfare and reputation of his brother, and whatever in the way of criticism or correction there might be, would be stated in such terms of brotherly kindness and appreciation as would strengthen, rather than weaken the bond of unity. It is vain to look for any other remedy. Intellectual agreements in all things we shall never reach. The only place in which the heads of all men point in the same direction is the graveyard. Love bridges over these differences and sees in them, often, only the different facets of truth, or truth not wholly disengaged from error. Faith sometimes weakens, and hope grows dim, but love never fails. Nor does it ever misrepresent, or underestimate, or put the worst possible construction upon language, or seek to injure another's standing or usefulness, or knowingly give unnecessary pain or burden to another heart. Is it not obvious to all who have eyes to see that unless love is to have a more commanding influence in our religious newspapers, in our religious discussions, and in our mutual relationships, that we shall fail in our supreme mission as promoters of the cause of Christian unity?

Co-Ordination of Religious Educational Agencies*

By W. J. McKittrick, D. D.

In order to pave the way to any healthful and helpful co-ordination of religious educational agencies in a community, Christian people must open up their minds to some very vital and far-reaching truths. One is that religion is God's education of man; that the old time treatment of nature and the supernatural as two enemies striving for the mastery in the universe is being cast out from both philosophy and theology; that there is not a blade of grass that could hold itself erect and green for half a minute were it not for an unseen and intangible power above it and beneath it; and that no miracle has ever been performed upon the face of the earth that was not the most natural thing in the world for Him who performed it. This gulf so long fixed, but now being filled, between the God of the heavens and the God of the earth, the God among his great stars and the God among his grapevines and cornfields, has created and sustained a conception of religion that has put but little emphasis upon its educational nature and covered it over with a series of decrees, covenants, transactions and satisfactions in the counsels of a far-off heaven. Religious education is the core of the Old Testament. "Thus saith the Lord" is not a proclamation shot down from the skies, but a "Thus saith the Lord" through the vital spiritual experiences of men, a personal and growingly intimate and growingly significant relationship between child and father. And the disciple-band of the New Testament means the same thing. A group of souls coming to a consciousness of their power, their potentiality, their predestination and their destiny with the gradual ascent and onward reach that characterize all forms of life, the steady upward march of vitalized and illuminated faculties, the slow-footed, sure-footed entrance of God into human life that has for its object and its glory the transformation of the common man into the divine man. We are coming to this. There is Scripture and reason at the bottom of it, and there is in it a rational conception of the heavenly fatherhood that will give wings to all our efforts for Christian educational co-operation and confederation. For it will clothe our religion in terms of life, and life is something we are all interested in.

And another prerequisite of such co-operation and confederation is a realization of the utter unwisdom of putting into the life of childhood the religious conceptions of manhood. Every great doctrine of the creeds of Christendom, the growing creeds of Christendom, the enlarged and liberalized creeds of Christendom, has something in it for the laughing souls of boys and girls, and it is poor religious teaching that would stop that laughter or turn it into a morbid emotionalism or an artificial trickle of tears. Our Bible schools must remember that a child is a child, a growing thing, from little crumpled fingers running along the rainbows to the beauty and strength of manhood, facing the world for toil and battle. We are told that the heavy doctrines will come up afterward through the child's consciousness and reach the surface by the time he becomes a man. Better put in something that will come up now and reach the surface while it is plastic and do some good in the present tense. I would not care much for any co-ordination that would unite the Christian educational forces for the deeper reach and the wider spread of religious conceptions that must be gotten rid of with a better knowledge of the Bible, and as more of God's revealing light breaks in upon the minds and souls of men. A ten-year-old child weeping over Adam's sin or the lost condition of mankind would better be out in the yard jumping rope or swapping jackknives. It can be told of sin, but better leave Adam out. It can understand sin, but it can not get very close to Adam.

And another thing that will lead toward co-operation and co-ordination in religious education will be a trip-hammer emphasis on the essentials of Christianity. If we are going to meet anywhere, this is where we must meet, and the horizon here is all lined with light. We are getting hold more and more of the vertebral column of Christianity. Our little old battlefields are feeling the flowers creeping over them and the blossoms of the trees of life falling down upon them. It is not a matter of sentiment, but a huge bulk of sane and sensible conviction that is beginning to dominate the whole realm of religious thought with the persuasion that if we are going to win men to Christ, it must be by the Gospel of Christ, and not by the gospels of the councils. Some of these non-essentials are very beautiful, and some of them are as dry as dust; some of them waft a little celestial perfume as they rustle by, and some of them are encrusted in glorious historic traditions of the militant church. But under them all, and more important than them all, are the ribs of the faith, and it is the ribs and the ribs alone that are going to count in bringing in the millenium of our Christian union. There will be no co-ordination of anything worth anything among the little tangles of our ecclesiastical fringes. It must be in "the innermost rim of the heart's red center." It must be Christianity reduced to its common denominator. It must be its universal appeal to the universal man. There is such an appeal and there is such a man, and they will come together if we will only let them. We do not know whether the Christian church shall ever fall into a single organization; but whether it does or not, it shall fall and it is falling into a single spirit and into a loyalty to its essential truth that shall open up pathways to a co-ordination in evangelism, in education, in mission work and in many other ways that shall be like a veritable wind of God, blowing over its pulpits and down its aisles. We have no program. The program will come with the arrival of the men and the arrival of the spirit, and with the arrival among other things of an immense realization that our religion must be put into terms of life; that a child religion must be taught to a child and that the basis of all our union must be found in the essential truths and principles of the Christian religion and the Christian ethics. It will start in the local church under the hands of the minister and go out into the larger field under the direction of the Spirit of God, and it will be encouraged, helped, inspired by such work as the Religious Education Association is doing, by the widening of Christian sympathy, by the finding of profound unities among manifold perplexities, and by such love for human souls and such watchful care over their development as shall strip away from us our little bigotries and fill us with an enlightened enthusiasm for humanity and the Kingdom of God through which they can not be seen, but only the Master's arms around the Galilean children.

*Dr. McKittrick is pastor of the First Presbyterian church in St. Louis, and this address was delivered at a recent conference of the Religious Education Association in this city.

How to Double the Preacher's Power.

In discussing the subject of "How to Double the Power of the Preacher," I would say: Get hold of the young people. Have frequent children's services—the sermon and all the service for the children. Preach your best, most eloquent sermons to young men, young women, boys and girls. Get hold of the children and young people, the older ones will follow. Nothing will solve the problem of church attendance so quickly as having young people in attendance upon your services. If the young people go the parents will go, and if they come into the church the fathers and mothers will follow. If a church would do its most hopeful work it must be done here. The period of conversion, the period in which the great mass of Christians are won to Christ, is included in the years from 9 to 21. "So far as tested comparatively few churches report conversions before 9 and after 21." Remembering that fully 75 per cent who come to Christ come through the Sunday-school, it will be seen that any minister who has the gift of eloquence for children more than doubles his power as a preacher.

As an illustration of what I would enforce, when I took charge of the H. church there were very few children at any service or in any way connected with the church. We began a series of sermons and services for children and young people. Soon they were attracted our way, and every service has abundance of children in it. The church membership has been doubled, all the young people's societies greatly augmented, and the Sunday-school quadrupled. In a great meeting in which there were 250 additions, the first 75 converts were children. The superintendent says, "Going over books to-day I find that out of our entire enrollment of 400 there are but twelve who have been absent both of the last two Sundays. I doubt if such a record can be equaled in many churches." So I say, Come, let us work for the children. CEPHAS SHELBURNE.

Huntington, Ind.

A Battle Ground of Character

By Robert P. Shepherd

The American school system comprises common school, college and university. The first is designed to provide the rudiments of knowledge for effective citizenship; the second to develop character by means of wider learning; the third to broaden scholarship and enrich knowledge. When the educational system reaches its ideal adjustment the emphasis in common school work will rest mostly on *tool* studies, in college work on *material* studies, and in the university exclusively on *problem* studies.

But the ideal adjustment of parts of a system is not the most pressing and urgent need of to-day's practical life. We are properly less concerned with mechanical systems than with the immediate problem of bringing the best life out of our children, youths and maturing men and women. And in the face of this urgent necessity many earnest parents have grown well nigh disheartened over the prospect, impending or in process of consummation, of seeing the children of their hopes and prayers lost in the desert of flippant infidelity.

The high school age commonly marks the close of the home life of the boy and girl. If they drop out of the educational line at this point, work, social engagements and enjoyments and mating claim their time and energy. Quickly the old home wakens to its emptiness and finds itself reproduced in the new home. And we have come to regard it as inevitable that work, the world's work and the home work, put an end to definite and effective educational work.

At the further end of academic institutions stands the university. It receives to itself men and women. Its world is the thought world, its problems are thought problems, its product scholarship trained in thought. The discipline of home, school and college, is unknown there. The ends of this discipline are taken for granted. Character is presupposed. Degrees, professional and non-professional, are issued on a basis of relative proficiency of thought in the department chosen by the scholar.

Between high school and university lies the battle ground of character in the scholastic world. And the reality of the conflict is witnessed no less by those who come off victorious than by the multitude which is lost to reasoned faith and Christian living. Those who have themselves passed through this tragedy of the reason and of faith, those who have been privileged to be in confidential touch with those who have passed through triumphantly, those who have been compelled to stand by helplessly and see brilliant promise go out in gloom or a loved life wander off into the desert of unfaith—these have no need to be persuaded that the battle ground is real and that the issue of the struggle is life or death.

Many causes conspire to make the college age a period of sharp unsettlements, of transitions unexpected and in part inexplicable, and of peculiar mental and moral stress. Physical conditions which mark later adolescence; mental conditions inseparable from changed and changing organism; freedom from accustomed surveillance of the home; new social conditions; incentives to debauchery and prostitution seductively brought in by immoral agents of both sexes; the non-religious character of so much of the curriculum and the imperative demands put upon time and effort to accomplish daily tasks, are a few of the elements which constitute the battle field.

More important, however, than any one of these, possibly more important than all of them combined, is the almost inevitable readjustment which the college student must make to maintain intellectual integrity in the larger world of thought into which his studies bring him. It is this real tragedy of the intellect which makes the contest a life and death struggle—a Peniel—wrestling with the unrecognized Guest whom the student will not let depart simply because he can not. He may weary of the struggle, but he must fight on desperately and determinedly until he recognize and know his Master or, in cowardice, turn and flee back to the wilderness of perpetual unsettledness.

The conflict is intense and tragic because it is the struggle of an individual mind with the fundamental realities of all thought, God, Nature and Man. Outside of these the mind can not think. Inside of them the wider knowledge of the maturing mind can not remain content with the simple and concrete imagery which satisfied childhood perfectly and apart from which childhood cannot think. And unreasoned faith becomes reasoned only along the pathway of heartache and mental sweat.

James Lane Allen dramatically portrayed some of the sharp anguish of this characteristic period. He failed miserably to indicate the philosophic mire in which his hero floundered unto death. He wasted a splendid opportunity to present some more adequate foil for philosophical skepticism than the unstudied and unreasoned faith of the childlike school teacher. He merited severest censure for wilful misrepresentation of persons. But he did truthfully portray the battle ground of Christian character in the individual. And parent, pedagogue and parson may well give heed to the rocks and shoals whereon lie strewn innumerable shipwrecks of Christian faith.

The college takes to itself the heterogeneous output of all sorts of homes. This is the material with which it must work to turn back into the stream of this world's life a homogeneous citizenship imbued with "college spirit." The college man whom the college sends back to the home is a changed and transformed individual from the college boy which the home first sent out. Sober society properly judges the college less by the scholarship of its alumni than by their moral fibre and social trustworthiness.

Is it trite and superfluous to say that Christian citizenship must depend more upon the home and the college than upon any institutions of our civilization? Is it needless to reiterate that the college must depend upon the home for the moral culture of the raw material which comes to its halls just as the Christian home of the future must depend so largely upon the moral fibre of the college output which it sends back into the world? And does the church need to be told yet again that it has no obligation to humanity comparable to the obligation it holds to the home and the college?

Thirteen years of purposeful observation under advantageous circumstances has only deepened the conviction that the Christian people of this land must rally to the small Christian college, give it needed equipment, man it throughout with Christian men—not one exception, multiply the number as need demands, and make loyalty to Christian colleges a badge of loyalty to Christian manhood and womanhood.

The most pathetic letters which come to ministers and Christian friends at university centers have to do with the moral defections of loved boys and girls in the college department of the institutions. Bible work in connection with big institutions is a noble work and does much good, but it does not, and in the nature of the case, cannot touch more than the fringe on the outer hem of the garment of Christian culture. If our Christian civilization is left in any large part to depend upon the morale of the faculty and students of big colleges and universities we may confidently expect our civilization to become yet more flippantly indifferent or loftily patronizing toward all that the heart of the Christian holds most dear.

The college is in an eminent degree a battle ground of character. The honest and inquiring mind of the young man and woman must meet the struggle with varying degrees of intense earnestness. Give the youth at least an even chance to fight out this battle in surroundings where the odds, if not sweepingly in his favor, will not be sweepingly against him. And rather than send the young people from the home into an atmosphere of supercilious unconcern or preoccupied indifference to religion, patronize the college whose faculty have no aim but character and whose chief compensation for much otherwise unrequited toil is the symmetry and useful beauty of the characters which their personality has helped to fashion and direct.

In the name of humanity going on unto perfection, for the sake of our Christian civilization much beset by heathenism, in the name of moral integrity much needed and much wanted in these days, for the sake of all that blood-bought Christian freedom means to politics, industry, society and the Church, stand by the Christian college. Give it patronage, welcome to your churches and your homes, give it your money that it may not be crippled as a character factory. Above all else surround it with an atmosphere of prayer and intercession that, though a battle ground in deed and in truth, it may be crowned with the glory of conquest of character for Christ.

Berkeley, Cal.

The Aims of a Christian College By C. B. Coleman

I use the word Christian in distinction on the one hand to *denominational*, and on the other to *private* or *state*. A *denominational* college stands not for Christianity but for the propagation of a sect. Its management, therefore, must be exclusive; entirely in the hands of members of a certain stamp, its student body drawn from adherents of a certain theology, its teaching unchanged; fixed by those who even if in their life they responded to the needs of their time soon die and pass beyond the reach of earth's needs and questionings. Of a similar nature are those lectureships endowed in times past for the discussion of certain questions, then deemed vital, but now dead beyond the consideration of any self-respecting scholar notwithstanding the rich stipend attached to them. It is entirely possible for a denomination to start and maintain a college in all essentials nondenominational—a Christian college in the broadest sense of that word, and it is entirely possible for a denominational, a sectarian institution to spring from a nondenominational movement. A college, sectarian, denominational, is to-day not worth the founding, nor the maintaining, scarcely worth discussion.

On the other hand there are technical schools, certain private colleges and state universities, which by the provisions of their charters, by the very nature of their connections and support, can not make any religious motive, whatever, an integral part of their work. They are not irreligious nor un-Christian, their student body under such influences as the Young Men's and Young Women's C. A. may be dominantly Christian, but that is accident; their own specific work lies elsewhere, in scientific research, for instance, or in training for enlightened and scholarly citizenship. Such institutions are developing very rapidly to-day, in numbers and in size, so rapidly as to overshadow all others, and to provoke a spirit of envy, if not of hostility in others. It can not be too strongly insisted upon that there should be no such hostility or competition, that each college has its own problem, its own type of life to develop and in this there *can* be no competition. There is necessity for variety of type in colleges. In certain things uniformity is essential, in requirements for admission, amount and character of work required for degrees. But in size, in general tone, in emphasis, in work offered the key word is *diversity*. It is a fallacy verging on infatuation that colleges seek to conform to any fixed pattern; that small colleges seek to become large colleges, that city colleges seek to become country colleges. The colleges at Oxford and at Cambridge are quite different from each other in their tone and work and it is well that they are, for the latter has given England nearly all of her great writers, and the former has started most of the popular movements which have shaken the British Isles to their very center. With us it were fitting that a state college emphasize its connection with the state, the public service, trained political leadership, that a private institution devote itself to research, that a religious college cultivate especially Christian culture, that each student community have its own distinctive life. Let students who seek more than one type migrate from institution to institution as they do in Germany and as they are getting to do in our West and Middle West. In the desire of each college to do the work of all the colleges it is too often the case that it loses all distinctive flavor. It stands for nothing except one more college in tables of statistics. The state college turns out no better political leaders than the denominational college, and the denominational college sends out no better religious leaders than the state university, and where is the profit of either?

The institution which forms the subject of my paper is both an educational and a religious institution; its calling in both respects is holy. As a college it must *have* educational value, it must be an intellectual center. It should aim at sound, progressive scholarship, its standards should be high, not only in catalog announcement but in the daily class room; its students must not be ashamed of their work when they present it for credit at an alien institution. The religious world has no right to foist upon the educational world institutions, large or small, masquerading under the name of colleges and lowering the standards of scholarship. None should be so anxious to prevent this thing as religious leaders themselves. Sham and inadequate education does harm to its recipients which no amount of religiosity can blot out, nor even conceal. Nor does it bring religion into repute when its champions break down the hard-won paths of scientific advance and weaken the foundations of the patiently reared structure of modern scholarship. The Christianity of a Christian college must manifest itself first in the honesty of its catalog announcements, in the preparation its instructors bring to their positions, in the conscience they put into their professional work, in the adequacy of the training which it gives its students. To allow the slip-shod student to slip along unconscious of his weakness, to send the competent student to higher activity unprepared for the work he finds, and unprovided with the tools of modern scholarship, this surely should not be done in the name of him who said, "By their fruits shall ye know them."

As a religious institution our college must be heartily and honestly religious in tone, recognizing unashamed the dignity and worth of Christianity. There must be religious instruction and, with President Hyde, of Bowdoin, "by religious instruction I mean the direct presentation of religious truth, not any one of the many approaches to it, or substitutes for it, or evasions of it, like the Bible considered as literature, or church history as an aspect of universal history, or Christian ethics as a phase of ethics in general" (Aims of Relig. Educ., p. 17. Proceedings of Third Convention, Boston. Religious Education Association, Chicago.) As President King, of Oberlin, said at the convention of the Religious Education Association, "there is no reason why the Bible should not be studied frankly as a moral and religious book, and not merely as literature. It is literature, but its importance does not lie primarily there, and there is only loss in pretending that it does." (Ibid p. 116). There is moral and intellectual force in Christianity which entitles it to recognition in even the highest centers of culture. A college can use again the

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words an apostle wrote in the infancy of the church: "I am not ashamed of the Gospel; for it is the power of God unto salvation to every one that believeth." (Rom. 1:16). Nor is there necessarily anything incongruous in hearty and full accord between a college and a definite, specific religious movement, one at least which stands for something positive and worthy. *There,* it may be, its greatest work lies, *there* its mission may be performed.

This discussion of the nature of a Christian college has already revealed its aims, but another approach may also be helpful. Let me ask: "What may a religious movement expect to accomplish by founding and maintaining a college?" It may not be amiss to remind you that perhaps the majority of the teachers in our church colleges approached their present occupation through this question. They have seen, or thought they saw, needs in our movement which could be met in no other way than by educational work, and with their belief in this movement dominant in their hearts they have devoted themselves to college work. What do they, from the point of view of our movement, what may *you,* whom we ask for support and co-operation, justly expect to be accomplished by our colleges?

I answer, first and most obviously, the training of a ministry, a ministry adequately prepared to be the leaders and the mouthpiece of our plea.

This involves general preparation, physical, social, intellectual, moral. This general preparation it is the task of the college—not of the Bible college or the theological seminary—to give. It must precede the special preparation. Ask any reflecting man and he will tell you that it would be better for a man to enter the ministry *without ministerial* training and with a *college education,* than to enter it with a ministerial training and without a college education. Many law schools, and medical schools and several theological schools now require A. B. for entrance, and much is to be said for that course. More fundamental than our plea is the Christian religion, more fundamental than the Christian religion is religion itself; more fundamental than religion is *humanity* itself; humanity culminating in a universal movement of the human heart upward and outward, toward the heavens and toward fellow man, toward God and toward our common brotherhood.

Not only must general culture precede special training, but the latter is best accomplished in the atmosphere of the former. The ministerial training school must be conducted in conjunction with and in the same locality as the college. Statistics show conclusively that Bible colleges and seminaries established apart from colleges or universities have fallen off rapidly in efficiency, and now have a most appalling dearth of students, ranging as low in some cases as 10 or 12. To have a trained ministry is then our first aim, and to get it we must have good, reputable institutions of learning, including both colleges and schools of theology.

The second aim we seek to accomplish in a Christian college is this: The full and adequate expression of the movement for which we stand. Unless a religious movement works out somehow, sometime, a satisfactory, intelligent expression of its motives and purposes, which will pass muster in the world of thought, it is doomed, a failure. Humanly speaking, the reason Christianity triumphed over its pagan rivals in the Roman Empire, notably over Mythraism, which challenged it in extent and exceeded it in its hold upon government circles, the reason why Christianity conquered and became the universal religion of European civilization, was that it gained the centers of culture. The catechetical school at Alexandria, the theology developed in Asia Minor, the constitution effected at Rome gave the final victory. The influence of the church upon the world is made chiefly, of course, by its moral life, its indwelling power. But in all ages, and most of all in this, the scientific age, one great channel of influence is the expression of its truths in intelligent terms. For this we must depend largely, directly or indirectly, upon educational institutions, the natural intellectual center of all such movements. Here we must look for that supreme unity of thought and of sentiment which may be called, indifferently, the Christianity of culture, and the culture of Christianity.

For this a certain degree of intellectual freedom is necessary. I do not mean that a college shall have liberty to depart entirely from sympathy and fellowship with the movement which gave it birth and still claims support from it. But for this I plead, that men, even college professors, shall have the privilege of searching for truth in book, in society, in nature, with open mind and with the assurance that all truth will be welcomed. When a private benefactor objects to the teachings of a department in a college which he has founded, and secures the discharge of the instructor because the truth he teaches reflects upon the way the wealth was secured, as is reported to have occurred some years ago in the far west, the educational world cries shame and a stigma attaches to the institution thus endowed. I can not see that the matter is essentially different in the case of a religious movement and its colleges. Intellectual and spiritual freedom should not be at the mercy of prejudice. Suspicion on one side breeds aloofness on the other; let both disappear before warm, helpful sympathy. Together we stand or fall. Let us move forward, then, knowing that often through differences and through changes our real progress is made. We started as a movement; we still like to think of ourselves as a movement, not a denomination. Let us keep moving, then, for the moment we cease moving we cease to be a movement; and when we are no longer a movement, what can we be called but a denomination? Is it too much to ask that in our educational institutions there should be frank study even of the principles of our own movement, that so we may grow into a fuller conception of the truth as well as gain a fuller expression of our plea?

The third thing we ought reasonably to expect our colleges to engage in, and the aim which many of us keep more or less constantly before us, as the old Hebrews did their laws, is the cultivation in the student body of a genuinely Christian character. Honesty, unselfishness, kindness, benevolence, meekness, a public spirit and purity of heart—these and the other fruits of the spirit a Christian college should cultivate. Amid conflicting principles of business, amid changes in the ethical systems of mankind, Christianity must ever stand for these fundamental virtues.

The sons and daughters of those who founded and now maintain our colleges come into our walls, and upon our souls rests the burden of the shaping of their character. In a desire to become like other colleges, perhaps we have not always kept dishonest practices out of our athletics and have fallen to the same plane or lower than those who make no pretense of being Christian colleges. Just as sometimes in our churches the standard of business and political honor is no higher than among those who do not profess to follow the lofty teachings of the Master. In the hope of increasing our attendance, perhaps, we have lowered our standards of work, thinking that a poor student is better than none at all. Perhaps, to gain in favor, we have compromised the truth. If so, these are the temptations and the sins that lure the Christian college from the path of duty; the fantastic and the enchanting visions that tempted St. Anthony in his hermitage. We must and will put them behind us and be true to our holy calling, which is the attaining of the stature of perfect manhood and womanhood, the ideal of physical robustness, of intellectual vigor, of moral excellence, fused and transformed in the glow of the Christian life.

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As Seen From the Dome

By F. D. Power

The new year comes in with a bright, warm sun. Washington has been under clouds. Strangers for the last few days of the old year have been execrating our climate, and it is not always that of Southern California in its balminess and beauty. Then we have had deeper and darker clouds because of the terrible loss of many of our people in the railroad wreck the last Sunday evening of 1906. To the whole community it brought sadness and threw all New Year festivities into mourning. The watch-night services were services of prayer for stricken homes. Never in its history has the national capital suffered so frightfully from the railroad collision horror. Are we traveling too fast? Are our means of transportation crude and unsafe? Has commercialism made us reckless of human life? Is "the narrowing lust of gold" the chief thing to ring out, and "the larger heart, the kindlier hand," the chief thing to ring in for 1907 and for all time? It is a time for pause and pondering.

In no respect does 1906 stand out prominently more than in the loss of life, especially through the great convulsive forces of nature. Sixty thousand have been victims of earthquake and flood, of typhoons and volcanic disturbances. Then we have had turmoil in Russia and France and Cuba; and perfect peace has not been ours in the United States, as Atlanta and Brownsville and the Philippines will bear witness. Many of those living when we ushered in the year with rejoicing twelve months ago are now silent in death. Shining marks are among them. President Harper, Speaker Henderson, Marshall Field and General Wheeler, General Schofield and Susan B. Anthony, Professor Shaler and Professor Langley, Bailey, the circus man, and Huntington, the portrait painter; Pierre Curie, the radium discoverer, and Daly, the turfman; Carl Schurz and Ibsen, Russell Sage and Mrs. Craigie and Lady Curzon, Gorman and Hitt and Hoar and Shafter, Mrs. Bottome and Adelaide Riston, and Mrs. Jeff Davis—are some of the foremost names in the procession. We have had Dowie and Crapsey and Thaw and Castellane and Stensland and the insurance people, and meat packers and Standard Oil on our hands. We have had thrills from the White House and we have caught the clearest and closest vision of the North Pole which has come to any nation. Our boys won at Athens and lost to John Bull. Joe Gans and the Japanese have interested the Pacific coast, and the Panama Canal and the President have given us over here something to think about The cause of religion has held its own. There have been no unusual events. Gipsy Smith and Torrey and Alexander have been at work, and there never were such great meetings among the Disciples of Christ as have been weekly telegraphed to our papers. Archbishop Bond, primate of Canada; Sam Jones, Bishop McCabe, Bishop Coke Smith and Bishop Arnett ceased from their labors, but the forces and the men were never more alive in the kingdom of Christ; and there never was a greater year in missionary and moral and Christian endeavor and advance. The convention at Buffalo showed the high water mark on all lines of development among our own people. The cause of union among all followers of our common Lord has been steadily growing. The workers in the foreign field have greatly increased. The evidences of an overruling Providence, a Supreme Being, all-wise and gracious, whose hand directs not only the course of the earth about the sun, but the destinies of nations and of men, were never more abundant and convincing.

With us the biggest thing under the shadow of the Dome on the opening of the new year is the President's reception of the people. Later on there are more formal functions, but on New Year's day everybody goes. No card is required. Eight thousand five hundred and thirteen greeted him on this occasion and he was fresh as a rose when the last hand was shaken and the last "Dee-lighted!" spoken. Everybody used to receive here on this day; now it is limited to the White House, and cabinet homes. Roast turkey and ham, boned turkey and terrapin, salads and cakes and fruits, punches and even egg-nog were seen, and everybody was calling, rushing, laboring to get around before it was too late. In the eighties all this disappeared. Men no longer tore around in broad daylight with full evening dress as of old, and the women had a rest. Madison inaugurated the New Year's reception. In 1810 the first function of this kind was held at the White House. Washington Irving was one of the guests. He spoke of Mrs. Madison as "a fine portly buxom dame who has a smile and pleasant word for everybody." "But as to Jemmy Madison, ah, poor Jemmy!" he went on, "he is but a withered little apple-John;" and so Jeffrey of the "Edinburg Review" said of him: "He looked like a schoolmaster dressed up for a funeral."

It is a great sight, this Presidential reception, with the lights and flowers and music and "braw people." Nothing can be more dazzling than the diplomats in their court dresses, and army and navy officers in their gorgeous apparel, grouped with the most beautiful and best-gowned women in the world in the Blue Room. People gather on the street and in the park by thousands to see them assembling. My first one was in Grant's second administration. Farther back they served refreshments, but that interesting feature is dispensed with. At General Jackson's reception in 1836 a gigantic cheese was cut and distributed among the guests, and limitless punch and other drinkables, which created such a scandal that the practice was forever discontinued. I attended two special receptions of Mr. McKinley's where elegant refreshments were served, but there is nothing of this kind on January 1st. It is just a long line of folks in all manner of dress and decoration who file past the chief magistrate, grasp his hand and move on. First comes the Diplomatic Corps covered with gold lace, plumed and spurred, with swords and orders and gorgeous ornamentation; then Uncle Sam's show of military and naval heroes in best bib and tucker, following the line of the Supreme Court, and Senate and House, in sombre citizen's dress; then the Marine Corps and militia in their best, caparisoned so handsomely as to strike with awe the vulgar multitude; then last of all the "Hoi Polloi," which means the best of all. There used to be a large number of Afro-Americans, but some one counted only fourteen in this line. The President is in disfavor. But everybody and his wife may enter the White House on New Year's Day. Three boys came down on roller skates and marched by with their skates on their shoulders. A little girl carried in her arms her "Teddy Bear" and the President displayed his teeth. A middle-aged woman who had never before seen such an experience was so excited and overawed by the brilliancy of her surroundings, and the glory of a big policeman as she passed the Red Parlor and was approaching the psychological moment, that she mistook the limb of the law for the President and with courtly bow took his hand for that of Mr. Roosevelt, but her husband hustled her along. The President was the simplest dressed man in the company. Everybody else seems to have his clothes described and discussed but the central figure of the function. Uniforms and gowns get the chief notices. Panne velvet and lace, chiffon cloth and diamonds, crepe de chine and pearls, pale blue silk or pale blue satin empires are unquestionably the thing. "Alice," for example, was "in a gown of deep cream panne velvet, made with empire effect and trimmed with lace. About her throat was a superb string of pearls and a chain of diamonds which hung almost to her waist line." Think of it! Solomon in all his glory was not arrayed like one of these. Eve was not in it.

Facing a Great Danger

By J. M. Rudy

To-day American life is characterized by rush and hurry. In almost every sphere of human interest and human action we notice this "hurry up" spirit. The American surprised his English cousin by making inquiry for an elevator that did not stop at every floor. He wanted a "through train" from bottom to top. He had no time to waste waiting for other passengers. Men want to get from office to office like a ball gets from a cannon's mouth. Life between birth and burial has become a series of leaps, jumps and pushes. Already after men have passed a certain age they are no longer wanted by the "captains of industry." After a while the men who desire to work for corporations will have to have their pulse beats counted by an expert to determine whether they move with alacrity or just creep along. Dr. Hillis calls attention to two new diseases peculiar to America—viz.: "Americanitis" and "Nervosity." He further calls attention to the significance of the following notice posted in a depot: "Hereafter only ten minutes can be allowed for luncheon."

We have heard so much about the strenuous life in recent years that we want to rush all the seasons. We would bring sowing and reaping closer together. When we found out that the hens would not do "strenuous" sitting we banished them and got incubators—thus gaining in number of chickens sufficient to bring the time of hatching down to just minutes enough to warm the eggs, if the same work should be attempted by the mother hens.

Whether sweet or not, our courtships must be short, and of course following the logic of the times our marriages must be short, too. Thus while they have not decreased in number they have increased immensely in "variety."

The get-rich-quick concerns are only a sign of the times.

In all our interests and duties, whatsoever their meaning or their associations, we meet the demand "to hurry up." Recently the driver of the hearse in a funeral procession called out to the driver of the pall-bearer's wagon just in front, "Trot out!" "Hurry up!"——this on a rough road." The answer made to the strenuous escort of the dead was: "Sir, you are under no obligation to hurry up a job like this." It should strike no student of modern life with surprise that this spirit had gotten into the church. We are hearing more and more that the work of the church be done like the work of the world—in a business way. True, the work of the church should be carried on in a businesslike way. This is taken for granted; only the careless and slothful would do the work of the church in any other

"Be Still and Know that I am God."

than a businesslike way, but a church is not a "business institution;" if it had been it would not be here to-day. The business of the church is incidental, secondary. Important? Assuredly. It is important that we eat, but we do not live to eat. We eat because we want to do something more than eat. The church pays expenses, meets her financial obligations, but if she does not do more than this, what does she more than a merely secular institution?

One of the best financed churches I ever knew was one of the coldest and most worldly that I have ever seen. It's worship seemed mechanical as a military drill. There are churches, like men, which seem to meet their bills—this and nothing more. In these churches there is no need to talk about the preacher, they have no real preacher. These churches engage a man to administer the affairs of the church, and to talk a little on Sunday. The "little talks" serve to entertain the people and put everybody in a good humor. This and nothing more. In these churches every song, every prayer, even the communion seems to say, "Hurry up" and "Get through." In what direction is this leading?

1. It is breaking down and destroying the power of the pulpit. And the preacher who yields to this demand for "the quick and practical" will find himself scratching the surface instead of going down to the deeper level and finding the gold of truth.

A traveling man remarked to me recently, "Why don't the preachers preach? Many of them seem to think that any sort of a little talk will do for a sermon."

How can they preach when they are sandwiched between a "program" and the dinner hour? Fifteen or twenty minutes to develop some great doctrine of the Word of God whose roots reach back to Genesis in the Old and branches spread forth through the Gospels of the New Testament. It is simply impossible. You can start a toy engine on a toy track in a few seconds; not so with the engine that draws a load. The preacher is almost compelled to paddle around for a little shallow water. He must make "short practical talks." The people want this—many of them—but the people need the prophet's vision and message. Dr. W. G. Blaikie says: "The German pulpit, which became so great a power under Luther and Melancthon, has not sustained the fame of its early days. We all know how it was deadened and all but destroyed by the withering blight of Rationalism. Towards the end of last century many of the sermons preached were on such topics as the care of health, the necessity of industry, the advantages of scientific agriculture, the duty of gaining a competence, the ill-effects of law suits and the folly of superstitious opinions—topics of which some might form part of a parochial minister's instructions, but which it is fearful to think of as a substitute for the great and saving doctrines of sin, grace and redemption."

These are wise words and they should come as a warning to the preacher at this time.

The demand for the young "hustler" as a preacher betrays a rather sad tendency. How many, many people need the doctrines and teachings which have been tried and tested in the life of the minister! They need to come into contact with ripeness of experience and maturity of thought.

But the clamor seems to be for something "green." We would hardly welcome corn in-the-ear for our dinner, hard, cold, uncooked corn. No, we want bread well seasoned, well baked, steaming hot.

Even so there should be a desire for the truth that has been converted into life, and the word that has become flesh.

God save us from an uneducated, uncultured, untrained and unspiritual ministry. This is what we will have if our old men are discarded. Culture always respects the wisdom of age.

In a subsequent article I wish to show how this "hurry up" spirit is in a measure responsible for that strange something known as "Christian Science." For 1907 let us

> "Take time to be holy,
> Speak oft with thy Lord,
> Abide in his goodness
> *And feed on his word.*"

Sedalia, Mo.

THE DAILY NEEDS.

BY THOMAS CURTIS CLARK.

Vision to see Thy love
In every flower and tree;
In every star above,
A thought, O God, of Thee!

Wisdom to seek Thy power,
When tempted to the wrong;
In every troubled hour,
Faith still to breathe a song;

Pity for those who fall,
Defeated in the fight;
Love, as a lamp to all
Who wander in the night.

Strength for each waiting task,
Courage that can not quail;
For these, O God, I ask;
With these, I shall not fail.

An Earnest Word to the Whole Brotherhood

Probably the offering for foreign missions the first Sunday in March, 1907, involves more than any we have ever before taken. We believe it will be more generally observed. Our churches are coming to a larger and more enlightened and an altogether more useful life. The provincialism and indifference that characterized some churches in the past is rapidly passing away. For example, there were 344 more churches that gave to foreign missions last year than the year before.

It is important that the approaching offering be a great one for the following reasons, at least:

1. The Marvelous Growth of the Work.

The Foreign Society has built up Christian communities where before only heathen darkness reigned. Its missionaries have preached the Gospel in many cities and communities where the glad story of redemption had never before been proclaimed. These heralds of the cross have baptized penitent believers in waters never before disturbed by the observance of the sacred ordinance. They have spread the table of the Lord in numerous communities for the first time. Tens of thousands of children to whom the story of the cross had never before come have been gathered into schools to learn of him whose cradle was only a manger. Hundreds of thousands have received the kindly and healing touch of the medical missionary who before had never so much as heard of such merciful and helpful skill. Christian homes have been planted; the opium eater has become the evangelist and church builder; the idolater now worships in spirit and in truth; and the licentious life has been transformed into one of purity and holiness. What a mighty work has been done before our eyes!

2. Our Present Obligations.

We are wearing out the lives of a number of our best men and women on the mission fields. Every year brings home one or more impaired in health for life. Every year some brave missionary gives up his life and lies down to sleep in heathen soil to await the resurrection morn. We owe these heralds of the cross a debt that must be paid. When we sent them out we made a solemn vow to God to properly support them. Will we keep this vow? They need more workers; they need more buildings; they need hospitals and homes and chapels. They must be fed and clothed and provided with things honest in the sight of the heathen. The education of their children must be carefully and seriously considered. If we neglect these, our own brethren and representatives, we do so at our peril. God will reckon with us.

3. Our Abundant Ability to Give More.

We are able and more than able to provide all their needs. The material prosperity of this country is probably without a parallel in the history of the world. Our brethren are growing rich at a marvelous rate. We are no longer a comparatively poor people. We are a rich people and our wealth is multiplying at an almost unprecedented rate. Our churches are increasing in membership; the number of our churches is rapidly multiplying, and new and costly buildings are going up on every hand. We are a growing and a mighty people. We must not, we can not, we will not, plead poverty.

4. The Offering and the Centennial.

As one preparation for the Centennial we are hoping that our people will read afresh the New Testament with a view to knowing the mind of Christ with reference to the evangelization of the world. They will there see that the redemption of the whole world is the central truth in his teaching. What Christ made central no church can afford to put on the circumference. Missions is the plan of God. The evangelization of the world is the program of Jesus. The teaching of the Bible is unmistakable on this point. From Genesis to Revelation the Bible is a missionary book. From the call of Abraham to the last vision of John is one overwhelming theme of saving the whole creation. The Campbells and Stone and Scott plead for the union of the people of God to the end that the world might be evangelized. We can not fittingly prepare for the Centennial in 1909 unless we keep foremost and uppermost the missionary theme.

5. For the Reflex Influence.

No church can hope to grow and prosper that stands aloof from the missionary enterprise. If a missionary church, then living; if nonmissionary, then diseased and dying. There are no exceptions to this rule. "Send or end" are the only alternatives. "Extend or end" is the certain law of church life. The whole church should be made to feel that if missions are not made of first importance, God's gracious designs can not be accomplished. "Use or lose" is the Lord's message to every church. To cease to "go" is to cease to "grow." Missions is the one supreme business of every church of Jesus Christ. It has no other business; everything else is accidental and incidental. Every church must preach or perish, teach or tarnish, evangelize or fossilize.

All know we have an army of nearly 500 workers scattered over the world-field. They must depend upon us at home for supplies while they do the Lord's work. They are the elect of God. They are men and women tried and true.

March Offering Supplies.

The March offering helps this year are exceptionally strong and attractive. We are sure they will be helpful in awakening a larger interest. They are furnished free of charge, envelopes, subscription books, pastoral letters, Missionary Voice, etc. We recommend that the churches order these at once.

Preparation is the word to emphasize now. The time for the offering draws nigh. Simply give the number in your church and all necessary supplies will be sent in due time.

Please address

A. McLEAN, Pres.,
Box 884, Cincinnati, O.

More Money and Less Effort.

The Living-Link idea of the Foreign Society is certainly very patent with us. We are raising much more money for foreign missions than we raised before we adopted it, and we are raising it with less effort. The great power of the idea seems to reside in the definiteness of the appeal which it makes to givers. Many feel no doubt what was bluntly said by a certain business man. He said in effect, "I don't care to throw my contribution at a billion people." The needs of so many often perplex, daze and even paralyze one. Not so those of a single village, city or district. One can measurably lay hold of the latter with his understanding and the small gift of the average giver seems to him more worth while.

Further, support is asked for a particular missionary or group of missionaries. The missionary or the group becomes known in its aptitudes, activities and personal peculiarities, as it is not possible for the whole of a congregation to know missionaries in general. The Living-link is, as the name implies, a person to be communicated with, helped, befriended, loved—a spirit with definite and vital spiritual relations to the spirits of those who constitute the church in whose stead he works. How the missionaries in general do, does not concern the average Christian much. That is to say, one is not apt to be moved most by the needs and abilities, the successes and failures of a class. What a particular man of a class needs or does may grip us mightily.

Again, we are responsible as a Living-link church for the support of a particular missionary. If we do not support him, he must either be recalled or somebody else found to care for him. In either case, we shall suffer shame unless, indeed, we first suffer such disaster as should make his support impossible to us. Our experience here with the Living-link idea has been very satisfactory. H. D. SMITH.

Hopkinsville, Ky.

Our Budget

—Remember our colleges on third Lord's day.

—That is only remembering our boys and girls and the future of our cause.

—As soon as the churches can possibly get to it, let them remember the special offering for the San Francisco churches.

—A card from M. E. Harlan, now of Indianapolis, says he is "gradually improving," and that he is "feeling well, eating well and sleeping well." We are sure this will be good news to the brethren.

—A subscriber who reads our leading papers and says he likes them all, adds this word: "I would advise those who are anxious and troubled about many things to take THE CHRISTIAN-EVANGELIST." If we are making the paper helpful to this large class of people, we are very glad.

—We hope to publish next week "Our Pioneers" number. It will contain articles by men who were personally acquainted with many of the pioneers in our Restoration Movement, and other matters of interest to the workers today. It will be abundantly illustrated, among the reproductions being another fine portrait of Alexander Campbell, Barton Stone's Bible and Sermon Notes, an album inscription by Alexander Campbell, never before published, a leaf from a letter of Walter Scott, portraits of many of the pioneers, etc. The front page illustration alone is one that every reader of THE CHRISTIAN-EVANGELIST will want, and churches ought to circulate this edition in large numbers. Orders should be given at once so that they may be completed before our presses stop. The cost of this edition is great, but we want it to be widely circulated, so the price will be 25 cents for six copies, 50 cents for 20 copies and $2 per hundred copies.

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—Dr. John Luttenberger takes the work at Carondelet, St. Louis.

—John L. Brandt is in a meeting at the Hyde Park church, Kansas City.

—E. A. Child reports that the church at Nampa, Idaho, has wiped out its debt.

—W. L. Harris and his singer, J. E. Lintt, are in a good meeting at Corydon, Ia.

—H. James Crockett has resigned at Butler, Mo., and taken the work at Abingdon, Ill.

—P. C. MacFarlane has made another effort to occupy his pulpit at Alameda, Cal. He is still very weak.

—W. A. Haynes begins a meeting at Guthrie Center, Ia., January 10, and Blue Springs, Neb., February 8.

—The Hull Brothers began a meeting at Kendallville, Ind., January 6, and will be at Garrett during February.

—R. R. Hamlin and Leonard Daugherty are in a meeting with Morton L. Rose's church at North Yakima, Wash.

—The death is announced of the oldest living graduate of Christian college, at Columbia, Mo., Mrs. Mary Redmon.

—R. E. McKnight goes to San Francisco to take charge of the Sunset Mission. John Young, of Lodi, succeeds him at Bakersfield.

—At the last election of officers at Columbia, Mo., S. E. Lenoir was elected deacon for life, which is a deserved tribute to a worthy man.

—Brother Scoville, with his full evangelistic force, has begun what promises to be a great meeting at Huntington, Ind., for Cephas Shelburne.

—St. Louis Christian churches' City Mission Rally, Monday next, Hamilton Avenue! Frank Bowen, of Kansas City, will be one of the speakers.

—O. S. Reed has resigned at Veedersburg, Ind., to accept a call from the church at Ladoga, where he has just entered upon the work.

—J. A. Clemens, who is an untiring worker, has taken charge at Roseville, Ill., where the prospects, judging by this start, are excellent.

—S. W. Jackson and wife, who have been evangelizing at Tulia, Texas, write that lots have been purchased and over $1,300 raised for a church building.

—J. M. Bell, who has recently located at McKinney, Texas, which is one of our strong southern churches, writes that he looks for a good year's work.

—John McKinnon writes us that the little church at Sumner, Wash., is in peace and unity and that their present minister, though a young man, is doing good work.

—David C. Peters, who has recently entered upon his sixth year as minister of the church at Trinidad, Colo., has just gone to Manzanola, Colo., to help L. S. Dudley.

Some of our subscribers will receive in their CHRISTIAN-EVANGELIST during the next few weeks pink bills stating the amount due from them on their subscription account. Will they please remit to the Christian Publishing Company, 2712 Pine, St. Louis, Mo., at once, and thus save us needless trouble?

—The number of tithers has grown at Atchison, Kan., as a result of a recent sermon by Pastor W. T. Hilton. Atchison and Wichita Sunday-schools are in a contest.

—We very much regret to learn of the death of Martha E. Aylsworth, second wife of John Aylsworth, father of Pres. W. P. Aylsworth of Cotner, and N. J. Aylsworth of Auburn, N. Y.

—W. G. Hearne has closed his work at Eldorado Springs, Mo., by reason of his wife's poor health. He will divide his time during 1907 between Jasper City and Richards, Mo.

—William A. Greenwell writes us that the brethren at Mt. Sterling, Ill., are now in their new building. He reports 241 present at their Sunday-school, which is in a contest with Camp Point.

—W. G. Connelly, whose resignation at Charleroi, Pa., we have announced, leaves a membership approaching 400. The church building is free from debt, and in 18 months of his ministry 119 were added.

—B. B. Tyler requests all Disciples of Christ who expect to attend the World's Sunday-school convention in Rome next May to send to him their names and addresses at once, at 158 South Penn avenue, Denver, Colo.

—Harold E. Monser has organized a church at Findley, Ill., representing 55 different families. A considerable sum of money was raised toward the minister's salary. Brother Monser goes to Vermont, Ill., this month.

—Rochester Irwin has just entered upon the pastorate at Washburn, Ill., where we have one of the best churches in that state. Last year over $500 was contributed by it to missionary enterprises. Brother Irwin leaves Rochester, Minn.

—The recently elected governor of Colorado is also Chancellor of the University of Denver. He invited Brother Tyler to preach the convocation sermon at the opening of the new session, and his subject was "Christianity and Culture."

—J. W. Larrimore has dedicated a new house of worship for the little congregation at Readstown, Wis., and raised enough money in cash and pledges to cover all the debt. J. P. Wright is just beginning his ministry there.

—F. D. Ferrall, for whom Brother Northcutt was to hold a meeting at Bloomfield, Ia., writes us that his removal leaves many a sad heart there. Brother Ferrall had not, when he wrote, secured another evangelist.

—The church at Boulder, Colo., has caught the Centennial spirit by paying off the mortgage indebtedness, and is encouraging two young men to study for the ministry. S. M. Bernard has entered upon his fifth year as minister, with bright prospects.

—R. H. Love confesses that he is a minister of varied experience and not unacquainted with the gift of oratory, but all of his powers of speech were shackled on a recent occasion when the members of the Christian church at Ponca City, Okla., presented him with a gold watch. His wife was also remembered.

Home Missions
IN THE
Sunday School

TIME TO REMIT

If you did not observe

CHILDREN'S DAY FOR HOME MISSIONS

Send us an offering before you forget it.

Don't fail to get in line.

Remit to the

American Christian Missionary Society

Y. M. C. A. Bldg., CINCINNATI, OHIO.

THE SCROLL

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—Small and St. John have just begun a meeting with the church at North Tonawanda, N. Y., of which Earle M. Todd is pastor. This association will be peculiarly pleasant, seeing that there is the kinship of close association in the work in England between evangelist and minister.

—A. M. Harral leaves the church at Sapulpa, I. T., with a new building, all financial obligations paid, and the outlook most hopeful for his successor, S. J. Vance, who enters upon the work at once. Brother Harral goes to Texas, where he will travel during the winter.

—Prof. Charles M. Sharpe is now at Chicago, where he will carry four stiff courses preparatory to taking his doctor's degree. He would be glad to do supply work for pastors and churches accessible to Chicago, and may be addressed at 6032 Woodlawn avenue. He will be found a bright man in the pulpit.

—H. O. Breeden is now in a meeting with the Lenox Avenue Church, New York. It will be remembered that C. R. Scoville held a most successful meeting with Brother Lichtenberger last year. Brother Breeden goes straight from the union meeting with Dr. Chapman in Des Moines, and is to devote himself to evangelistic work this year.

—The American Society was gladdened by receiving a draft for $1,500 on the annuity plan on the last day of the old year, and a bequest of $500 a few days before. The Society enters the new year with the brightest prospects of her history. Sec. W. J. Wright, Y. M. C. A. Building, Cincinnati, O., will give information.

—O. Waldron Jennings has returned from a visit to our church at Haskell, I. T., where he preached several times and lectured. He has arranged to return in the spring and hold a protracted meeting. Ours is the only church building in the town and there are fine opportunities for aggressive work both at Haskell and some neighboring towns.

—The church at Wichita, Kan., where E. W. Allen is now the minister, is preparing for a great forward movement day January 27. At the Christmas Sunday-school festival every one of the 25 classes responded with something for the poor, and over $80 in money, besides food, clothing, etc., were brought for distribution to local charities and our National Benevolent Association.

—The Foreign Society will be holding Missionary Rallies throughout January and February. A Foreign Missionary rally brings a National Convention in miniature within reach of those who cannot go to the larger gathering. Business men will find it profitable to participate in one of these rallies. It is a great help if the house is full when the services begin, and if the audience remains until the close.

—We regret to learn that J. W. Holsapple has tendered his resignation at Greenville, Texas, to take effect April 1. He will be open for engagements after that date for evangelistic or pastoral work. Brother Holsapple has served some of the best churches in Texas, has been both corresponding secretary and president of the Texas Christian Missionary Convention and has an excellent record. He is a man of strong convictions and thoroughly devoted to our cause.

Pure at the Source.

Milk is the chief article of food in the sick room and hospital. Every physican and nurse should know the source of supply before ordering in any form. It is not enough to know that it comes as "country milk." Borden's Eagle Brand Condensed milk, the original and leading brand since 1857.—Integrity and experience behind every can.

—R. E. L. Prunty has been called for the seventh year by the congregation at Brookfield, Mo. A local paper speaks very highly of his work. When he took it in charge he found a small, struggling membership, with a very primitive church building. Now they have a large and united membership, and one of the best buildings in the state, which will be dedicated this month. Brother Prunty is appreciated abroad as well as in his own town, and has had good success in evangelistic work.

—O. E. Tomes has resigned after two years of successful work with the Hillside Avenue Christian Church at Indianapolis and entered upon the pastorate of the Englewood Christian Church. He is a graduate of Butler College and has had a good record. He is the state superintendent of our Christian Endeavor Societies and was the general superintendent in the recent simultaneous evangelistic campaign. The church to which he goes has a membership of 250 in a rapidly growing part of the city. R. D. Smith, who was pastor of the Hillside church at one time, will succeed him.



Our New Church in New York City.

—The statement in our columns last week that J. H. Wright takes the pastorate at Atlanta, Ill., was a mistake. Atlanta is Brother Wright's old home, and he has been visiting there for the past month. Of course our readers are aware of the fact that Ivan W. Agee is the pastor at this place, as was recently stated when a member of THE CHRISTIAN-EVANGELIST staff visited his church. Brother Agee has been there for the past fifteen months, and continues indefinitely. Brother Wright becomes pastor at Lovington.

—The meeting at Marshall, Mo., has been postponed because the evangelist was not able to come at the first suggested date. This church is led by B. T. Wharton, a brother of the beloved G. L. Wharton, who recently died on the mission field. Brother Wharton is one of our valued ministers, though his name does not often appear in public prints. He will have as his evangelist A. N. Lindsey, who is equally at home in pastoral work or in the evangelistic field, to which he has lately been giving much attention. The singer will be E. E. Bilby, of Franklin, Ind., who is well known in concert work but is giving most of his time now to evangelistic singing. Three hundred copies of THE CHRISTIAN-EVANGELIST will be used by this church in its forward movement.

—The "Globe-Democrat" gives a first page half column announcement of a noted whist champion, rising in the midst of the sermon at the University Place Christian Church, Des Moines, last Sunday, and renouncing card games forever. She was the holder of the national championship of Woman's Whist Club. No doubt Bro. C. S. Medbury was glad to be interrupted in that way. It is said that her friends in the great audience of nearly 1,000 persons, who knew her pride in whist, "gasped in amazement" at her action. When Christianity strikes into the heart it works radical changes in the life.

We All Know December Sixteenth

has passed, but that will not excuse any church that neglected the offering for Ministerial Relief. If justice be done, no other interest has right to consideration until you have discharged your obligation to

"THE OLD GUARD"

in an offering toward their support. If you pass this by now you'll forget it and then somebody will suffer because of your neglect. The just and right thing to do is to take the offering at once and send the amount to

Board of Ministerial Relief
120 E. Market Street
INDIANAPOLIS, INDIANA.

—We have enjoyed visits during the past week from Leonard Daugherty, en route for the northwest; Marion Stevenson, the able Sunday-school leader of Illinois; O. P. Spiegel, a good representative of the go-ahead south, and on his way to hold a meeting at Ottumwa, Ia., and Frank C. Huston, who is to lead the music in a meeting at Higginsville, Mo., with George Combs, of Kansas City, as evangelist. It would have been a surprise to some folk, no doubt, could they have heard the Editor and the Assistant-Editor of THE CHRISTIAN-EVANGELIST and the General Superintendent of the Christian Publishing Company carrying the tenor and bass while Brother Huston led some of his admirable evangelistic songs, with Poet Clark at the office organ and W. W. Dowling beating time.

—We reported at some length in our last issue the meeting of Brother Scoville at Indianapolis, and regret that with so many other claimants on our columns we have not space for an interesting report from Mr. Merle Sidener, city editor of the Indianapolis "Morning Star," and advertising manager of the meetings. Its special interest is in the fact that it is a recognition on the part of newspaper men that Brother Scoville makes "copy." What he says and does the newspapers can not ignore from the news standpoint, and as a result "The city awoke. Business men stopped and took notice. Employes from the factories and the big department stores sought the Armory, where they might see and hear for themselves. They went away with new ideas of life, with more definite knowledge of the application of Christianity to the daily life."

Our Scandinavian Paper Started.

Having both faith and hope for the prospering of the New Testament plea among my people, and putting implicit faith in God and our great brotherhood to stand by me in this sacred mission, I have just launched a paper to advocate our cause, although I have no more of a fund than enough to pay for the first one or two issues; but I have faith that the brethren will stand by me in every way possible to insure the success of this enterprise. It has been no small burden to assume the responsibilities and liabilities for all the work and all the bills, without any salary from any man, board or church. Even should some assistance be granted at some future day for my personal support, so as to enable me to devote my entire time to this mission work, still there will be no fund for carrying on the paper, so I have been compelled to make all arrangements trusting to God, both for my [illegible]'s support as well as for the printing expense. Of course, we hope to receive some help from subscriptions, but the printing bill alone will exceed the income from this source for some time at least, and at the outset we have to spend quite large sums of money in printing and scattering thousands of free sample copies to introduce the paper; as this can only be sent out under the head of third-class matter the expense is four times more than the publisher's rates for the regular second-class matter, while in many cases we shall have to use a 1c stamp on each copy sent out.

The manuscript for the first issue is in the hands of the printer, and by the time these lines are in print will be mailed. I have ordered 3,500 copies to start with and given instructions to electrotype this issue, as it outlines the whole object and program of the paper in full. I hope to secure ten or fifteen thousand names of independently standing Christians after a little and send them a copy of this prospectus. This I will do as soon as I can secure the names and the money to pay for this special work. I am getting hundreds of names every day of the very people I want to reach, and have several thousands on hand, but there are many more, if I could only get word to them. It cost me much planning and work and money to do all these things all by myself, for I have no money to hire help nor to get a stenographer or typewriter, all of which would be a great help; but I am full of joy and peace, and am exceedingly glad to see the work prosper and grow.

I am exceedingly glad to find that our good friends of two years ago stand by us by the thousands in spite of the efforts of some of the papers now circulating among them to overthrow the work and crucify the workers. We have been terribly handicapped because we have had no newspaper to assist us, while the papers in existence have opposed us, but I am receiving scores and scores of letters from every direction from people who are interested in our work. Now is the time to sow the good seed broadcast among this multitude of earnest disciples of Jesus Christ.

There are about 4,000,000 Scandinavians within the borders of our land now. Shall we not encourage them in the right paths by a strong publishing establishment scattering the old time plea of the New Testament among them. They have escaped the bonds and fetters of some of the stiff ceremonial state churches of the old world. Sectism is about them here, but thousands of them have a deep desire to be Christians only.

I hope that every Scandinavian who reads these lines will subscribe for our paper at once. It will be printed in the pure plain Dano-Norwegian language, which can also be understood by nearly every Swede. We have put the subscription price at $1.00 in advance for the year, and $1.25 to foreign countries, but we must have substantial assistance other than the mere subscription price if we are to do the work planned. For this I appeal to every member of the Christian church.

Ossian, Ia. C. S. OSTERHUS.

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A SIMULTANEOUS CAMPAIGN FOR DENVER.

The congregations of the Christian Church in Denver will engage in a simultaneous evangelistic campaign during this month.

"The Mother Church," W. Bayard Craig, pastor, will be assisted by W. J. Lockhart as preacher, and W. E. M. Hackleman as singer. The Highlands Church, J. E. Pickett, pastor, will be assisted by M. M. Nelson, of Rocky Ford, Colo. The South Broadway Church, B. B. Tyler, pastor, will be assisted by J. B. Hundley as preacher, and by Mrs. J. B. Hundley, of Canon City, Colo. as singer. The East Side Church, J. B. Haston, pastor, will have the assistance of J. T. Stivers, evangelist.

With the exception of the South Broadway Church these congregations will begin their evangelistic work January 6. South Broadway expects to commence Jan. 13.

Brother and Sister J. B. Hundley are doing a fine work at Canon City. They are leading the congregation in the erection of a fine house of worship. Meantime the Ladies' Missionary Society, auxiliary to the Christian Woman's Board of Missions, proposes to become a Life-Line auxiliary by the payment of $75 per quarter, or $300 for the year, to aid in the support of a pastor-evangelist, probably at Durango, Colo.

M. M. Nelson has done an exceptionally good work during the last five years at Rocky Ford, Colo. It is said that he is the most popular and best loved pastor in the town.

J. T. Stivers is one of our best known evangelists. He is not a "clerical spellbinder." He has held some solidly good meetings during the last year or two in this western country. All who are well acquainted with Brother Stivers and his work, use commendatory terms in speaking of him and it.



Dr. G. W. Perrin, Superintendent of the Central's Sunday-school.

The Berkeley Church at present has no pastor. F. W. Henry, a member of the South Broadway Church, will supply until about May 1, when, it is expected, a pastor will be installed. Flourney Payne, its late pastor, is spending some time at Rifle, Colo. He will be open for a permanent engagement with the beginning of the new year. Address him at 4180 Xavier street, Denver, Colo.

W. J. Lockhart and W. E. M. Hackleman are so widely and well known as to need no characterization in these notes. Their coming to the "Mother Church" will be a benediction.

The Central Church, the "mother of us all," is having a wonderful experience. Doubtless you remember the contribution of more than $600 to missions last spring. This offering was an inspiration to the work of the Disciples in Colorado. But a more remarkable thing is taking place now. The Sunday-school, which for years had an attendance per week of 125 or 150, at the utmost 200, has an average attendance at the present time of more than 400; the attendance has reached 460. For an old and a down town church this fact deserves prominence in our chronicles.

But the Central Christian Church has a formidable rival in its neighbor, the Trinity Methodist Church, in its Bible school. Trinity was in much the same condition as the Central. It now has a regular attendance of 700. On one Lord's day there were 750 persons present in the Sunday-school. It looks as if we are on the eve of a revival of interest in Bible study. So may it be!

B. B. TYLER



Children's Day, 1906, at the Central Christian Church, Denver. Collections, $654.

National Bible School Work.

The members of the National Christian Bible School Association, at the meeting in the Central Church, Indianapolis, Ind., were J. T. Legg, J. H. Hardin, I. W. Gill, Herbert Moninger, and R. M. Hopkins. By invitation Marion Stevenson of Bloomington, Ill., and W. C. Pearce, of Chicago, were present also. Important matters were discussed in the business sessions of the board among which may be mentioned Centennial interests, the program for the Norfolk national convention, relationship of the N. C. B. S. A. to the International Sunday-school Association, the issuing of leaflets and other literature, and the employment of a national superintendent. A memorial to the American Christian Missionary Society was prepared and adopted to be presented to the acting board of the Home Society at an early date. Also a central executive committee was appointed composed of Herbert Moninger, chairman Cincinnati; Charles M. Fillmore, Cincinnati; P. M. Welshimer, Canton, O.; T. J. Legg, Indianapolis; R. M. Hopkins, Louisville, and W. H. McClain, St. Louis. This committee will hold quarterly meetings in Cincinnati.

Open sessions were held, also, in the Central Church, in which addresses were made by Marion Stevenson, Herbert Moninger and J. H. Hardin, and a round table service was conducted by R. M. Hopkins. The next meeting will be held in Louisville, Ky., about January 1, 1908.

R. M. HOPKINS, Secretary.

First Living-Link Church for Missouri State Missions.

The Church of Christ at Monett has the honor of being the first Living-Link church for Missouri missions in the state. It has subscribed the money and tendered to the state its pastor, Robert Simons, as its Living-Link for S. W. Missouri Missions. The church very reluctantly parted with our Brother Simons, who has done such great things for us as pastor, but we would not be cut entirely loose from him, so we made him our evangelist. From the reports from Brother Gaylor he is the right man for this work. We think we have struck the keynote of church extension; and while we have somewhat departed from accepted tradition of modern times, we have adopted and put into active operation the methods of the primitive church, who sent their best to do the work of missionaries, each church constituting itself an independent missionary society, bearing the burdens and receiving the blessings direct. We believe such independent action of a congregation enables it to develop and wield the full power of its individuality, thus inciting to emulation in a powerful manner other churches. In addition to this the church has called to the pastorate Reuben W. Blunt, one of the most promising of our young preachers, thus demonstrating the determination to fight an aggressive fight in the home field, which is already white unto the harvest. We shall have great results from Brother Blunt's ministry, for we have a united, aggressive church to support him. The Monett church is commonly spoken of by "the men in overalls" as the "poor man's church," because it is not only concerned in the spiritual wants and needs of men and women, but we are also vitally interested in their temporal welfare. Like our Master, we intend to take care of men's bodies as well as their souls, for we reason that if we can build church houses we can also build houses for the poor and needy of God's children, and we intend to ask God's help and guidance with the assurance we shall have it in this matter, and then we will put together our dimes, assured of success. We believe this is the most effective manner of inspiring a general interest in the restoration of primitive Christianity. This, which has greatly increased the interest in "Our Plea" at Monett, is proven by our progress.

The church is mainly composed of poor people earning their living by manual labor, but all there is small about us is our incomes, for we have seen a vision of the "Christ life." "It is more blessed to give than receive," and we give to our God and his cause as though it was our highest pleasure, giving thanks for the fellowship (partnership) in this great work of saving men. We are anxious to have the prayers and co-operation of all good men, so we would like to have this published.

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NOTE.—We are sending out the Christmas Cantatas and Exercises ever. Get our list.

As We Go to Press.

Special to THE CHRISTIAN-EVANGELIST.

Elwood, Ind., Jan. 6.—Great meeting in progress, no building in the city large enough; opera house packed; hundreds turned away; sixty added to-day. Robert Sellers had everything ready—most thorough preparation I ever had. Arthur Wake is in his first meeting with me. We continue together permanently. He will be with me in our theater campaign in Boston and in the campaign in England this spring.—Herbert Yeuell.

Special to THE CHRISTIAN-EVANGELIST.

McAlester, I. T., Jan. 6.—Missionary rally to-day; raised $420; church becomes a living-link in the home field.—J. Crockett Mullins, pastor; S. R. Hawkins, corresponding secretary.

Special to THE CHRISTIAN-EVANGELIST.

Huntington, Ind., Jan. 6.—Fifty-two added at Central Church to-day. Cephas Shelburne is the consecrated pastor. In seven days 152 added. Many of the noblest citizens confessed Christ tonight; 5,139 in 1906.—Scoville, Smith, Kendall and Ullom.

Special to THE CHRISTIAN-EVANGELIST.

Fredericktown, Mo., Jan. 7.—Great day yesterday; roll call and consecration; had 14 additions.—R. O. Rogers, minister.

Christmas Gifts for Benevolent Association.

The Benevolent Association was the happy recipient of several Christmas gifts. Mrs. Lucy James sent $200. Though an active member of the Presbyterian Church, she heartily approves of our benevolent work. For years she has been its steadfast friend.

Another good man, who never forgets the Lord's poor, is Bro. Asa Pixley. On Christmas day he sent his check for $100. This has been the annual offering of this steadfast friend for years.

C. R. Noe has again demonstrated his confidence in the association and his deep interest in the work of Christian benevolence. He has just sent a check for $300, on the annuity plan. This makes $1,000 that Brother Noe has invested with the Lord in the Christlike ministry of the Gospel of the Helping Hand.

The Mutual Life Insurance Company, of New York, has paid into the treasury of the Benevolent Association the sum of $1,000 in settlement of the death claim upon the life of Mrs. Mary C. Briscoe. This good woman was deeply interested in life in the care of orphan children, she insured her life for their benefit. At her death she did for them what she could not do in life and has erected her own monument, and beautiful it is.

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A BAPTIST VIEW OF "CHRISTIAN UNION."

Dear Dr. Garrison:—I thank you for the complimentary copy of "Christian Union." In this volume you have made a valuable contribution to the work of bringing together the scattered forces of Christianity. Of course we all rejoice in the brotherliness which is characterizing the churches in their relations with each other, but our Lord's prayer for his disciples is not yet answered. We are moving toward that end.

I appreciate your treatment of the matter. The unique review of Christianity and its divisions puts the matter in a way which is in the highest degree educational. I thank you for the comprehensive view. Baptists appreciate your spirit. I pray that you may have an ever-enlarging ministry in the Kingdom. Fraternally,

W. J. WILLIAMSON.

St. Louis, Mo., Dec. 20, 1906.

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NEWS FROM MANY FIELDS

Illinois Notes.

One of the most public-spirited, energetic, up-to-date churches for the size, is at Kinmundy. It has about 100 members, enrolls more in the Sunday-school, a splendid Ladies' Aid Society and an Endeavor Society of 40. It has recently completed a beautiful modern brick church, costing about $5,000, but still has a small debt. F. O. Fannon preaches for the church every two weeks and is most dearly loved. He needs no introduction to our people. There were five additions to the church the Sunday previous to my short visit. When I found the conditions it was no surprise to find a cordial interest for Christian education. A true preacher and a live church are sure to produce such a condition. Brother Fannon has a son in Eureka College, just beginning to preach the Gospel and he bids fair to duplicate his father's power.——Edgewood has a good church, hardly awake to its possibilities, but growing into the larger life under the ministry, half time, of W. H. Boles. Here is a field for a strong church and our people will not be satisfied until the whole people shall have opportunity to hear, and are urged to obey the Gospel as it is in Christ.——Effingham has one of our older churches. Henry G. Keller located here many years ago, to whose faithful service the present church is largely due. He has crossed the river, but his venerable widow remains and is faithful to the church. Several preachers live here, but preach mostly elsewhere. The church is without any one who feels it is his special business to care for the church, although some of the brethren preach each Lord's day. Prof. D. R. Bebout is a young man of fine pulpit ability and now that he has left the class room ought to be regularly in the pulpit. Churches wanting a good man would do well to write him. W. T. Gordon sells goods for a living, and preaches for a good conscience, as opportunity offers. He is a good man.——J. W. Porter is holding the fort as well as advancing the cause at Chapin. Eighty-five have been added in the fifteen months of his service here. The church numbers 200, with a good Sunday-school of 125; C. W. B. M., C. E., etc., in full service. It was here that I. W. Agee, of Atlanta, grew to manhood; also here F. W. Burnham, who goes to the First Church, Springfield, succeeding C. C. Morrison, was born and reared. This church has been especially fortunate in securing good ministers, Ed H. Kellar, W. H. Cannon, L. G. Huff and J. W. Porter being among the efficient men who have served the church.——J. W. Camp has just closed his work of two years at Concord. The church gives him up with great reluctance. He moves his family to Eureka to put his children in college and will preach in accessible churches. He is a man of noble spirit and fine ability and will doubtless not be long idle. He and his wife were both educated at Eureka and are anxious to have their children enjoy the same splendid opportunities.——The Winchester Church is the result of the early fidelity of a few Disciples, who met together to worship from house to house in the thirties. The complete organization was perfected in 1841. This was one of the early preaching places of J. S. Sweeney, William Brown and possibly Alexander Campbell preached here. It is a strong church of 300 members, a fine Sunday-school of 150 and a Christian Endeavor of about 50. The C. W. B. M. for the present is quiet, but doubtless will be ready for business when conditions are more favorable. This is the home of Hon. J. M. Riggs, a student in Eureka College 50 years ago. His head is now white. He is a lawyer of considerable distinction, served his county as judge and his country as United States congressman, but his place of largest faith and devotion is the church, which, through all its severe trials, found in him a loyal, steadfast, wise helper. He is the chairman of the official board. This is also the home of J. H. Coats, who has been a useful preacher in connection with secular business, and is still active and useful to the church.——The church at White Hall numbers 100 members; has one of the best and most beautiful houses of worship in the state for the cost, which was about $6,000. The Sunday-school is active, enrolling about 100 members; also a good Endeavor Society. They are trying to get a minister, with success almost in sight.——At Roadhouse we have a good church of 120 members, with an active Sunday-school and Christian Endeavor. A comparatively new house, costing $5,000, furnishes good accommodations for the church's work. W. W. Wharton, of Jacksonville, preaches for them on Sundays and the work seems to be in a prosperous condition. The final payment on the church has been paid.——The Pleasant Hill church, with its 150 people, is in a position of large usefulness and if it can secure the right man as preacher a bright future is before it.——The same is true of Nebo, where a hundred people seem troubled to keep house for the Lord's work, but they keep the Sunday-school doing good business and meet to break bread each Lord's day. Bro. J. W. Pearson was the last minister and is a promising young man.——Isaac Beckelhymer has just closed a short meeting at Pearl with several additions. He is a hard worker and thoroughly consecrated. The brethren are improving their house of worship with a $1,000 addition. The Sunday-school is prosperous and the young people active. Our great lack of preachers is painfully evident in this part of Illinois—Concord, Winchester, White Hall, Manchester, Carrollton, Pleasant Hill, Nebo and Pearl, all without preachers—and do not know where to find them. These are not penurious churches nor are they in poverty; every church mentioned is able to have preaching, some only part of the time, 'tis true, and every church wants preaching. There may be some faults that could be remedied. We may be too particular about the kind of preacher. Every church can not have the best orator. The preacher's character must be above reproach and the preaching scriptural; these with industry will build up any church. Sometimes, otherwise good brethren will refuse to co-operate with adjoining congregations in supporting a man. These deserve no pity, but often the innocent and more needy suffer most. J. G. WAGGONER.

Eureka, Ill.

Idaho.

I have accepted the combined call of the Meridian and Nampa churches to become their minister. The people are zealous, hospitable and generous, wide awake and ready for service. One family kept us ten days while our goods were delayed by the congested traffic of this great and growing country. The official boards met and shouldered the burdens of church building and pastor's salary like men, appointing their committees and going to work in earnest. We are expecting great things in this great country of possibilities and modern wonders. Several new families have moved in and are taking membership with us. The young people are attentive and our audiences are good. One week after we had entered our home the people of Meridian came in a company of about 75 or 100, each bearing a sack or package, or basket of provisions, and a few days later a brother came in with a load of apples—O such apples!

The Nampa church wiped out its debt last Dec. 9, and three were added to its numbers, with others promising. The women are at work with a will, and the men are awake to their privileges and duties. Judge Snell is the efficient president of the board of officers and Dr. Semones the excellent secretary. Both of these men are on the State Board, in which capacity they serve most acceptably. Dr. Semones is acting as corresponding secretary. To know him is to love the man for his splendid character as well as his ability and grace. He held several pastorates in Iowa and other States east. Idaho is indeed fortunate in these two men, as well as others, who are standing by the faith for which the restoration movement pleads. We are now in a meeting of great promise at Meridian. We need a score of ministers and evangelists in this great state at once. The whitening fields will support them from their own reaping. E. A. CHILD,

Meridian. Minister.

Carthage, Mo., Meeting.

W. H. Pinkerton, of Paducah, Ky., with F. H. Cappa and wife, of Louisville, Ky., held the most effective meeting the church in Carthage has ever had. There came forward 108 persons; of these 102 united with the church—50 were immersed, 37 came by letter or statement, 7 were reclaimed and 14 came from other religious bodies, among them a Baptist preacher and family. When it is borne in mind that not for several years has the church here tried to hold a meeting, save one feeble effort two years ago, and that Carthage has been branded as "a tough proposition," I consider this a great meeting. For the first time this city has heard our plea and been shaken by it. The verdict everywhere is: "That is a great meeting;" "You have done our city good;" "I never knew and understood Christianity as well as now." I can not speak in too high praise of W. H. Pinkerton, both as a man and a preacher. He did not reap a great harvest here, but he planted and the yield will be an hundred-fold in the future. F. H. Cappa and wife, in song and personal work, did their part well. Our congregation is pleased beyond all expectation with the meeting.

NEWELL L. SIMS, Minister.

Colorado's Largest Ingathering.

As a result of the greatest meeting ever held in the State of Colorado, 175 have been added to the Christian church of Grand Junction. There were 96 confessions, 45 from other bodies, most of whom were baptisms, and 24 by letter and statement. The church debt was liquidated, pastor's salary raised from $1,000 to $1,200, money left in the treasury, the city aroused and the congregation inspired. Pastor Frederick Grimes and his people worked in perfect harmony in the preparatory work, and all was harmony during the meeting, which began with John T. Stivers as evangelist and Arthur Wake as singer on Nov. 4, closing Dec. 23. On the first day we had 16 additions and on the last 31. Of these additions 35 were from the pupils of the Teller institute, an Indian school near here. These pupils will carry the good news of a crucified and risen Saviour to their people. Brother Stivers preaches Christ with power and effect. He pleads for loyalty to Him and that we all unite as Christ prayed we should. Mr. Wake is a power in song. Brother Stivers is now, as I write, in a meeting at Rifle, Colo., whence he goes to Denver for the simultaneous campaign. JASPER BOGUE.

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At Huntsville, Texas.

A three-weeks' meeting held at Huntsville was conducted by State Evangelist W. A. Biggers and Singing Evangelist Mrs. M. R. Cox, of Newcastle, Pa. There were 29 additions, a large family number of them were conversions and restorations. A Ladies' Aid was organized. A. W. Gehres, of Brook, Ind., will begin his pastorate there the first of the new year. Huntsville is a college town of between three and four thousand people. The college is a state normal, with students among the five hundred enrolled from every section of the state. The church expects to make the most of the wide influence they have and their present outlook is promising.

Webb City Adds 105.

Our meeting with W. J. Lockhart and W. E. M. Hackleman closed with 105 responses to the invitation, and of this number the church has received 100 new members. This is a great victory in Webb City and the church feels strengthened and encouraged in every department of its activity. At the closing fellowship service the new members pledged over $400 to the support of the church for the coming year, and the pastor's salary was increased by a unanimous vote. The work of Brother Lockhart and Brother Hackleman was in every respect of the highest order. They presented the Gospel with such earnestness, both in sermon and song, as to clothe the message with power. During the last sixteen months our building has been remodeled, doubling its capacity and convenience of arrangement, nearly every department of the church has been doubled in numbers and working power, and the membership has been increased by a net gain of 115. With grateful hearts to our Father we "press on." W. E. REAVIS, Pastor.

Webb City, Mo.

Hamilton-Garmong Meetings in Dunedin.

Dunedin, New Zealand, is a beautiful city of 60,000 people, nestled among the hills overhanging the bay. It has been built up by retail, wholesale and factory business. It is a city grown from a settlement formed by the hardy Scotch, who came out from "ye banks and braes" over 13,000 miles of sea to establish homes as colonists. The meetings were held among these people, noted for their caution and conservatism.

The Tabernacle Church of Christ is centrally located and seats about 900. In this the main part of the campaign held forth. W. J. Hastie, minister, formerly of Albia, Iowa, began his work here seven months previously. He had lead them, meanwhile, into greater things. A debt of about $4,000, hanging for years, had been provided for.

The main part of the city had been thoroughly billed with permanent posters. Several thousand four-page calendar leaflets, with pictures of the Tabernacle, the evangelist, singer and minister were distributed. After the meetings began (called mission here) 4,000 tickets were put out each week for special afternoon meetings the following Sundays—"For Men Only;" "For Women Only;" "For Unmarried People Only." A four-page paper contained the calendar for each week, notes and brief boiled-down articles on fundamentals, charts, etc. Four thousand were distributed by workers each Saturday. The newspapers were used as much as possible. The papers in this country charge heavily for every church announcement. Briefs on what has already happened are received, if at all, free of charge. A large canvas sign, 7 by 48 feet, was hung on the front columns of the Tabernacle. Others, smaller, were placed along main street car lines. Personal workers' meetings were held from time to time after the evening meetings. The results obtained could have been had in less time had the church and people been accustomed to expect and work for larger things. Despite preparation, a great part of the battle was to deepen faith and broaden hope. The average mission of the Churches of Christ here continues only two weeks, with results in proportion to the small attempt. During the six weeks in the Tabernacle and three weeks in a mission point in South Dunedin, 300 came out for Christ. Marie Davis, a "sister" and preacher, for six years and up to the time of her coming an assistant in the Central Methodist church here, obeyed in baptism and united with the host in the plea for "one people." Since her coming she has been engaged as assistant to Brother Hastie in the Tabernacle. Sunday-school teachers and a C. E. secretary came in answer to his prayer. A bartender in a Dunedin saloon for twenty years came out, resigned his place, and was baptized, immediately obtaining another position.

We agreed to come to New Zealand for the freewill offerings of the members, our plan being to visit the Holy Land from this vantage ground. They ask money from the actual membership only. No evening offerings are taken as a rule. How many effectual doors would be opened to the work should they broaden enough to court the fellowship, in giving, of disciples of the Lord in the denominational world. That day is coming. The members are loyal in giving. It has been a journey of faith as to support as well. How much more faith work should be done! May God richly bless the good people of Dunedin and give them an effectual ministry of love. With a man of faith to lead in Brother Hastie, and with a big family that labor in love, they may expect a glad fruition.

O. E. HAMILTON, Evangelist.
J. P. GARMONG, Singing Evangelist
Invercargill, N. Z.

Southern California and Arizona.

The secretary found himself flood-bound at Tempe. To learn the situation prospectively for the Disciples a day was spent at Tucson. Here we have no church. Commercially speaking, this is the largest and best town in the territory. It is the supply station for a wide region and the seat of the Territorial University. Some Disciples wishing to be identified with the religious life of the city have attached themselves to the churches already established. There is possibly a company of fifty who would welcome a church of their own faith and order. We found and talked with a brother preacher by the name of J. B. Grant, from Tennessee, who is undertaking to get a work organized. We offered to bring to his help our fellowship of 10,000 Disciples as "rope holders," but as he has "scruples" against being "under a Missionary Board," we left him alone with the situation, to "work out his own salvation with fear and trembling." By all means this year must see a church organized at Tucson.——We arrived in Bisbee on Sunday morning, just in time for preaching services. Bisbee, for all it is the largest city in Arizona, is a typical mining camp. It winds its tortuous length up the narrow confines of a mountain gulch. Its houses are built tier upon tier. Its streets, formerly prospectors' trails, wind here and there "every which way," and are so narrow that custom or ordinance demands the teamsters to drive in but one direction. The boundaries of the lots are irregular, the lines having been drawn according to the peculiar and uncertain demands of "squatters' rights.". The great Copper-Queen and Calumet mines are located at this city of 20,000 people. Here we have a church of 70 members. J. C. Bennett and wife are its efficient pastors. The work is self-supporting. The liberality and zeal of I. W. Wallace, coupled with the loyalty and good works of School Superintendent Philbrook, account for our having a splendid church property, free from debt, and a congregation of no mean influence in one of the largest mining camps in the world. This church delights to have a share in our co-operative work, and Pastor Bennett and wife are most loyal supporters of the brotherhood's missionary enterprises.——Sunday evening found us at Douglass, where a week's meeting was to be held. Here Mark Gary Smith, of Texas Christian University, holds his first pastorate. He is a consecrated young man and greatly estemed by his congregation. Douglass is a town of 9,000 people and growing rapidly. Here are located the great smelters of the Copper-Queen and Calumet mining companies. This smelter city is the Pueblo of "the Great Southwest." Already there are 2,000 men employed in the smelters. Many railroad men, with their families, live here, Douglas being a division point on the El Paso & Southwestern railroad. Our church numbers about 90 members. It is preeminently a young married folks' church. It speaks much for their loyalty to Christ that during these years of self-denial in the building of their own homes they are sacrificing to build up the church of God. We know of no more loyal, devoted a band of Disciples than these and of no point more deserving of the expenditure of mission funds than Douglas. Both the State and A. C. M. S. boards have been helping this place. One week's work resulted in 12 additions to the membership, the enlargement and organizing of the official board, providing for $200 current expense debt, and so systematizing the finances as to provide an income that will warrant the State Board in withdrawing its help after Jan. 1. This church made a liberal offering for territorial work.——When the returns are all in the Secretary is confident this missionary journey, involving more than 1,500 miles of weary travel, not only confirmed the churches in the faith, brought strength and encouragement to struggling congregations isolated by long distances, and discovered the situation and prospects in new fields, but also developed the funds necessary to pay the expense of entering a new field like Tucson, holding a meeting and organizing a church. The Arizona churches are not needy suppolicants before the California Board, but helpers in our great work, who need encouragement and who rightly look to the California Board for leadership in the great work of evangelizing a splendid field "ripe unto the harvest." May they not look in vain! If the A. C. M. S. can not appropriate $1,500 directly to the Arizona fields, we pray them to assist Southern California in a great campaign for Home Missions among the churches of "the Great Southwest," and apply the proceeds to the evangelization of the ripest and most responsive territory in the great west. Arizona is *not* "the land which God forgot," and neither should it be a territory overlooked by his children.

GRANT K. LEWIS, Secretary.
Long Beach, Cal.

Georgia Notes.

J. Troy Cornwell, of Monticello, sent the writer $6.75 on renewals from that place last week. Let others do likewise.—The church at Ellenton, S. C., wants a preacher and wants one bad. A young man is preferred. Write to W. T. Smith, Ellenton, S. C.——D. R. Piper, of Watkinsville, preached a C. W. B. M. sermon at that place last Sunday.——R. W. Simpson, of Macon, is canvassing the state, making conditional propositions to start a state paper. Under present conditions I consider it an unwise undertaking, but it may take experience and money to convince some as to the truthfulness of my statement.——R. L. Clark, who for several years has been preaching successfully in Kentucky, has accepted a call to the church at Savannah, Ga. Brother Clark is a "Georgia boy" and all Georgia gladly welcomes him back.——Christmas 1906 has come and gone and the year's labors are ended. Now let us begin making our plans for the greatest year's work in our history. Let the preachers, churches, Sunday-schools, C. W. B. M's., W. S. G. M's., pull all together and be of one mind in the Lord and great results will follow.——You will notice that my address is changed from 187 Edgewood Ave., Atlanta, Ga., to Acworth, same state. Please remember this when you write to me.

E. L. SHELNUTT.

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SOME BRIEF FIGURES — The Work of the Year — FROM ANNUAL REPORTS

BLOOMFIELD, IA.

Our church mortgage was burned Dec. 30. During the year 100 were added without assistance of evangelist—71 by baptism (62 added to Bloomfield church and 38 at Stiles, Ia., this county.) $500 have just been received as a gift toward a pipe organ fund.—F. D. Ferrall.

TYLER, TEX.

We had 142 additions. We paid off all indebtedness resting upon the church and we go into 1907 unincumbered, ready for good work.—J. J. Lockhart.

LAMONTE, MO.

All reports of our annual meeting showed growth in the spiritual life of the church. Seventeen hundred dollars were raised for all purposes. The church is out of debt. The Bible school and Christian Endeavor are doing excellent work. A Young Ladies' Mission Circle has been organized and we go forward into the new year with bright prospects. I go to Kansas for a few days' visit with my brothers.—I. H. Fuller.

BLUE MOUND, ILL.

At our annual meeting a membership of 319 was reported. Our preacher, W. H. Harding, and wife, were presented with tokens of the appreciation of the congregation.

BRUNSWICK, MO.

In my eighteen months' pastorate here there have been 95 added to the membership—59 baptisms and 35 by statement or letter. We close the year out of debt. We begin the new year with some $300 in hand in all departments.—E. H. Williamson.

BEATRICE, NEB.

A report of my first year's work here shows 117 added to the church—70 conversions and 47 by letter and from other religious bodies, our total gain being 100. We are building a new house of worship, to be one of the best working buildings in the west. It will seat 1,200 people and have every facility for Bible school and general church work. Our offerings to missions increased and the C. W. B. M. has grown from 75 to 105 members. Other departments also show growth.—J. E. Davis.

CONNERSVILLE, IND.

It required the united effort of our members to carry the financial burden that came with the new church building in 1905, but the Christian training and culture that came with the building enterprise was a greater triumph than our $40,000 building itself. In 1906 we started with 432 members, but the motto was: "Connersville for Christ." The meeting of Charles Reign Scoville was like a new birth to the church; 666 were added to the membership and among these are many of our truest members. The president of the Senior Society of Endeavor, the two superintendents of the Intermediate Society, the leader of the mission study class, and many of the teachers in the Sunday-school, have been chosen from the converts of the year. The Sunday-school, prayer-meeting and church attendance have more than doubled. There have been additions every week of the year save five; the total numbering 784; the pastor had 142 additions. The present membership is 1,128. The debt on the church building was reduced $9,077 and is now $9,250. The total offerings of the year were $13,801. The church is united and happy. This is my sixth year as pastor. A new parsonage will soon be ready for occupancy.—James C. Burkhardtt.

ROCK FALLS, ILL.

Roy Stauffer has entered upon the second year of his ministry here, where his first year's work resulted in a gain of more than 50 per cent in the membership and the paying off of a $400 indebtedness. A new baptistry and furnace have been installed and the Sunday-school has gained from an average of less than 60 to 152. During this month H. H. Peters, of Dixon, is to hold a meeting. It is the aim of this mission to become self-supporting by the end of the present missionary year.

BRAZIL, IND.

E. L. Day has recently entered upon his sixth year of ministry here. The Endeavorers gave him a kind of surprise party and the whole church manifested its love. There has been the heartiest co-operation and during the past year it witnessed the rededication of the church home; more than 200 were added to the membership and the Bible school doubled in attendance. During the past five years Brother Day has made more than 5,000 pastoral calls, received into the church 456, which is a larger number than constituted the church membership when he went there. The congregation during this time has raised over $25,000. The prospects for the future are of the brightest.

EFFINGHAM, KAN.

My year's record covers two points. During ten months pastorate of the Central Park church at Topeka there were 43 additions. Since coming to Effingham in September there have been six added. I have received a call to remain with this church indefinitely.—Carl A. Polson.

OKLAHOMA CITY, OKLA.

The past year was the best in the history of the first church of the city. The obligations were promptly met, 273 new members were added, making 461 additions during my 28 months' ministry. Most of these have come at the regular services. The present membership is about 800, and the various departments were never in so flourishing a condition.—Sherman B. Moore.

PLEASANTON, KAN., CLEVELAND AND FREEMAN, MO.

I gave half time to the first appointment. All are good congregations to work for. There were 112 additions in all, including a meeting held for the church at Hume, Mo., where J. W. Rogers ministers. I will preach for Pleasanton, except one Sunday each month, when I will be at Freeman.—O. A. Ishmael.

LEXINGTON, KY.

During my evangelistic year I held ten meetings, all in Ohio. Five of the churches had no minister and the congregations were very weak. The total number of accessions was 271, being a gain in one church of 200 per cent, in another of 100 per cent, and in a third of 60 per cent. The difficulties to be overcome were great. My wife helped me as director of music.—J. J. Taylor, Evangelist.

ST. JOSEPH, MO.

At Mitchell Park Christian Church we have had 33 baptisms and 31 additions by letter and statement, total 64. We paid $532 on the building debt, leaving about $1,000 which we will pay by May of this year. We raised $124.63 for missions. For all purposes, from all sources, we raised $1,907.97. The State Board and the First Church of the city gave us $380 between them.—C. A. Lowe, pastor.

CAMERON, MO.

The year 1906 was the best year in the history of the Cameron church, where L. O. Bricker ministers. 109 members were received, over $6,000 raised for all purposes; $2,500 were raised to pay off an old debt of deficits, and for the first time in ten years the church enters a new year without owing a penny. The official board unanimously raised the minister's salary to $1,800 per year, an increase of $600 in the past two years. This church has great congregations, a united and loyal fellowship, and a hold upon the best people of the city.

COFFEYVILLE, KAN.

Additions, 93; confessions, 32; by letter and statement, 61; letters granted, 18, removals by death 4; net gain in membership of 71. Our house has been raised and a good stone foundation put under it at a cost of $700.—Ellis Purlee.

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Evangelistic

We invite ministers and others to send reports of meetings, additions and other news of the churches. It is especially requested that additions be reported as "by confession and baptism," or "by letter."

Arkansas.

Bentonville, Dec. 30.—Before entering upon his meeting at Elwood, Ind., Herbert Yeuell gave us a short meeting of twelve days. The preaching was exceptionally good, earnest, scriptural and convincing. The interest widened and deepened from the beginning. It was a great disappointment to us that Brother Yeuell and Arthur Wake, the singer, could not continue the meeting. As it was we had 18 additions. There was one confession at the regular service to-day.—J. W. Ellis.

Colorado.

Denver, Dec. 30.—Eleven additions to-day at Central church. Twenty-four in past three weeks.—William Bayard Craig.

Boulder.—Three young men made the good confession on the last Lord's day in 1906, and were baptized that night.—S. M. Bernard, minister.

Trinidad, Jan. 1.—One by statement and one confession December 30. Eighty-two in 1906.—David C. Peters.

District of Columbia.

Washington, Jan. 1.—Present at ministers' meeting: F. D. Power, J. E. Stuart, W. G. Oram, W. T. Laprade, B. E. Utz and the writer. Reports: 9th St. (B. E. Utz) one confession; H. St. (W. G. Oram) two by letter; 15th St. (J. E. Stuart) one by letter. W. T. Laprade spoke recently at Downsville, Ind., and F. D. Power at Newport News, Va. B. E. Utz won the hearts of the 9th St. congregation during the three months in which he has acted as supply pastor. We should like to keep him busy in this district.—Claude C. Jones, secretary.

Illinois.

Saint Elmo, Jan 4.—Three added.—N. A. Walker.

Findley, Dec. 20.—I have organized another church under the auspices of the Sixth District Board. The church is at Findley and has 87 members. Twenty-six were added by primary obedience, 22 by statement, 5 reclaimed, and 33 from other religious bodies.—Harold E. Monser.

Edinburg, Dec. 29.—One confession and baptism at our prayer-meeting Wednesday night. The interest in our work is growing.—D. W. Conner.

Clinton, Dec. 31.—Closed a two weeks' meeting with the Texas church December 29. G. W. Zink, of Eureka, did the preaching and E. K. Roth, of Stanford, Ill., led the singing. There were four confessions. Fine interest.—Lewis P. Fisher, pastor.

Clinton, Dec. 29.—Three accessions at Clinton last Lord's day, making seven since the first of November.—J. W. Reynolds, pastor.

Freeport, Jan. 1.—Eleven were added by letter and statement Sunday and Monday.—J. A. Barnett.

Catlin, Dec. 31.—Have had nine additions since last report—seven by confession and two by letter.—Lewis R. Hotaling.

Litchfield, Jan. 3.—Baptized one last night. One hundred and eighty-seven came through the rain to Sunday-school last Sunday. On bright days our attendance is about 300. E. E. Violett will begin a meeting here February 17.—M. S. Johnson.

Rushville.—Closed a 19 days' meeting at Bethany December 22, with seven additions, six baptisms. Miss Mary Baily, of Angola, Ind. led the singing.—Walter E. Harman.

Indiana.

Huntington, Dec. 31.—A great meeting has begun. Twenty-two added first day. Scoville, Kendall, Ullom, Smith and Mrs. Scoville are a great evangelistic force. We expect great things for God.—Cephas Shelburne.

Medaryville, Jan. 4.—Just closed an interesting meeting with nine accessions by baptism. Brother Gehres of Brook, Ind., did the preaching.—E. P. Couch.

Hillsboro.—S. S. Jones, of Danville, Ill., has just closed a three weeks' meeting at Hillsboro with 24 additions. Seventeen of these were by confession and baptism.—O. W. McGaughey, minister, Veedersburg.

Indian Territory.

Tulsa, Dec. 12.—Two additions since last report, nine for the month and ninety-nine for the year.—Randolph Cook.

Sapulpa, Jan. 1.—Two additions by letter at our closing services last Sunday.—A. M. Harral.

Kansas.

Humboldt, Dec. 24.—Closed a ten days' meeting here with four additions, two by baptism—N. Ferd Engle.

Plainville.—Meeting closed with great results. Town stirred as never before. Eighty-one additions, money raised for next year's work, and C. C. Gordner, of Indiana, located as pastor. Overman and Gordner conducted this revival. I enter the evangelistic field.—N. Ferd Engle.

Massachusetts.

Everett, Dec. 30.—Closed our evangelistic meetings December 21. We had two baptisms. Evangelist J. N. Robbins proved himself to be an able teacher of the Word of God.—A. T. Jane.

Michigan.

Ann Arbor, Jan. 4.—Two additions December 16.—Twenty-three additions the last three months.—A. C. Gray.

Missouri.

Phelps, Dec. 20.—Meeting one week old with three additions. The unfavorable weather has greatly hindered us in the beginning of the meeting. This is a very hard field.—J. P. Haner, evangelist.

Buffalo, Jan. 5.—Wilhite and Tuckerman are with us in a meeting. Twenty-six added to date. Largest crowds ever gathered in the church.—J. Q. Biggs.

St. Joseph, Dec. 29.—J. T. Bays, of Conway Springs, Kan., just closed a very successful meeting with the King Hill Christian church. Owing to the evangelist's illness the meetings were closed in the midst of the third week, and when interest was intense. Forty-seven were added.—E. C. Baird, minister.

Canton, Jan. 1.—Closed a 15 days' meeting December 30 at Hines, Mo., with 13 additions—eight confessions, three from other religious bodies and two by statement.—Thomas C. Hargis.

Butler, Dec. 30.—On our closing day with Elizabeth Chapel we had one confession. Thus the good work goes on.—Henry W. Hunter, minister.

Clarence, Dec. 31.—Closed a meeting of one week at Bevier with ten additions, four baptisms.—J. B. Lockhart.

Lathrop, Jan. 2.—Two by primary obedience, one by letter and one by statement since last report.—B. F. Creason, pastor.

Kansas City, Jan. 3.—Two by letter and one confession at Louisburg at my last appointment.—Clyde Lee Fife.

New London.—We had a good meeting with 31 additions—21 by confession and baptism. All were pleased with Singer Altheide. Hope to have him next year.—E. M. Richmond.

Nebraska.

Ashland, Jan. 1.—Three added since last report—two confessions and one by letter, making a total of 26 confessions and four by letter during the year.—J. Edward Cresmer.

Chester, Jan. 3.—We closed our fifth year's work with the Chester church December 23. On December 16 two were added, so they persuaded me to remain another week, at which time eight more came forward. There were 15 baptisms, two reclaimed and one from another religious body.—D. G. Wagner.

Oklahoma.

Weatherford, Jan. 1.—Four accessions last Sunday at regular services, and one the Sunday before. Our prospects for the new year are bright.—Isom Roberts.

Hunter, Dec. 24.—Meeting closed last night with 22 additions to the church. This was a large ingathering for Hunter. Brother Trimble did the preaching. The church has been strengthened in all departments.—W. L. Dalton.

Chandler, Dec. 31.—Held a short meeting at the New Zion church four miles in the country. Twenty-two were added to their number, 16 baptisms and six otherwise.—Oscar Ingold.

Oregon.

Halsey, Dec. 28.—Five added to date.—George C. Ritchey.

Pennsylvania.

Charleroi, Jan. 2.—Two confessions and baptisms since last report.—W. G. Connelly.

Philippine Islands.

Vigan, Nov. 21.—Seventy-six workers enrolled at Haoag Bible Institute November 1. Hanna baptizing many. Bullagao district reports the following recent baptisms: Smart three; Vigan two; Bangued five.—Hermon P. Williams.

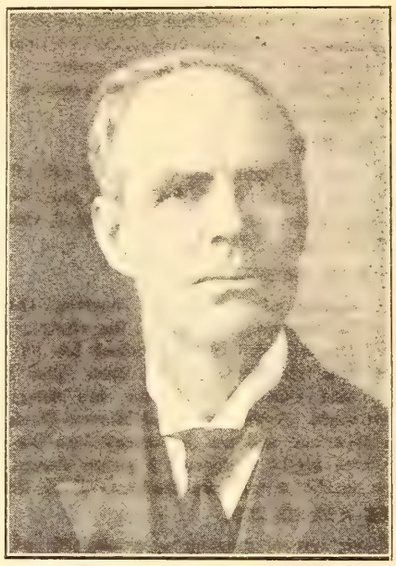
Texas.

Lubbock, Dec. 26.—We began a short meeting here Christmas night. I am raising money to build a good church here.—S. W. Jackson and wife, evangelists.

Washington.

Dayton, Dec. 26.—Our four weeks' meeting with N. H. Brooks closed December 23, with 26 additions, 15 by baptism, 6 from other religious bodies, and 5 by statement. H. A. Easton sang for us the last two weeks.—J. A. Pine, pastor.

—W. T. McLain, minister at Manhattan, Kan., who went there a year ago from the Lawrence Avenue Church, Wichita, will begin a meeting at Manhattan, with home forces, on January 13. E. M. Hutto will lead the singing. During the year there were 61 additions and the church is united, happy and hopeful. They will use 300 CHRISTIAN-EVANGELISTS to help them.



W. T. McLain.

Ministerial Exchange.

O. D. Maple, Marion, O., has an open date for February. Can come for salary or offerings. Can furnish song leader with 250 books.

Churches desiring meetings address, J. D. Hull, 118 S. State St., Kendallville, Ind.

Mrs. Dwight R. Sprague, Princeton, Ind., writes that she is prepared to lead the singing for meetings. References: J. F. Charles, chorister; H. J. Otto, pastor Christian Church, Princeton, Ind.

J. J. Taylor and wife, evangelist and singer, Lexington Ky., have a few open dates occasioned by other dates being canceled.

The church at Astoria, Ill., is in need of a minister, and solicits correspondence from preachers who are thinking of a change in their field of labor. Address Fred W. Kost, Box 124, Astoria, Illinois.

Mrs. F. J. Hopeman, of Cato, N. Y., can be had by any church needing services of a gospel singer.

James Small, who has known A. L. Crim and Harry Shields, who have just entered into an agreement to work in the evangelistic field together, strongly commends them as well prepared for this kind of service. Their address is 59 E. Wash St., Indianapolis, Ind.

The church at Osage City, Kan., desires a preacher for half time. Address Mrs. Minnie Troubridge.

An experienced minister desiring to take work at the University of Chicago during the summer would like to hear from churches, within reach of that city, needing a supply for the summer months. Address Ernest J. Bradley, Hillsboro, Texas.

The church at Wellsville, Mo., wishes to employ a preacher for half his time, who will live there and preach the other Sundays for other congregations within reach. Address, with suitable references, the Christian Church, Wellsville, Mo.

Prof. C. L. Merrill, 7405 Hazel Ave., Maplewood, St. Louis, is open for engagements as singing evangelist. Terms reasonable. Best of references.

Percy G. Cross, Hope, Ark., can place a preacher in an important county seat. A young unmarried man preferred. Salary, to begin, $500 a year. Enclose stamp for reply.

Miss Nellie Pollock of Nebo, Ill., who has sung for Harold E. Monser in three meetings, has a vacant date in January. Her terms are $10 per week.

The Daisy May and Ellenton churches, South Carolina, are in need of a preacher. A single man is preferred. These churches are four miles apart. Ellenton is a town of about 350 inhabitants and is 22 miles from Augusta, Ga. Address W. T. Smith or Richard Miller, Ellenton, S. C.

On account of a cancelled engagement, E. E. Nelms can assist with the singing in some meeting to begin about January 10. He may be addressed at Edinburg, Ill.

J. P. Haner, evangelist, Phelps, Mo., is open for a meeting in January. He will hold meeting for free will offering and expenses.

Christian Endeavor

By Geo. L. Snively.

January 20, 1907.

"More Than Conquerors."—Gen. 3:4-6; Matt. 26:41; Prov. 8:37.

DAILY READINGS.

M. David's Temptation.	1 Chron. 21:1-8.
T. A Tempted Church.	Rev. 2:8-11.
W. Fighting Temptation.	Eph. 6:10-16.
T. Jesus Our Helper.	Luke 22:31-34.
F. Temptation Overcome.	John 12:23-33.
S. We Shall Overcome.	1 John 5:1-6.
S. Topic.	

[Contributed.]

Eve was overcome because she confused evil with good. The tree was of the "knowledge of good and evil," not of good or evil.

Eve fell because she was willing to put her will against God's will. We must learn to pray—"not my will but thine be done."

We should keep in mind that God who fashioned our lives knows how we may best live if we are to get out of life all that he has made possible.

The unavoidable, inevitable fact of temptation may dismay a timid soul and invite disastrous defeat.

On the other hand is the glorious fact of victory so marvelous that we may be "more than conquerors" through him that loved us.

Inasmuch as we may be more than conquerors why should any one through fear court defeat? Rather the first question of the new hope is how may we realize this great victory? How may we deliver our souls from eternal disaster? A look at the Scripture lesson will answer the question for us.

Eve forgot this when she allowed the suggestion to be lodged in her mind that there was a better way to live than God's way.

This is what Jesus meant when he said, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."

Eve might have conquered the temptation if she had not trusted her senses as against the plain word of God.

This is what the New Testament means when it urges us to "walk by faith and not by sight." Our eyes and ears often argue with us against the Word of God—but always to our overthrow.

We can be more than conquerors if we remember that God's goodness gave us our life and if we will through the study of his Word live it after his will, walking by faith rather than by our own physical senses and in obedience to his will, learning to discern the evil from the good.

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Midweek Prayer-Meeting

By Charles Blanchard.

Faithfulness in Service.

Topic Jan. 16: Matt. 25:14-23; 1 Cor. 15:58; Rev. 2:8-11.

The parable of the talents is the Master's way of emphasizing the "business end" of the kingdom. The church is a business institution. However, it is largely an individual matter after all. The parable especially emphasizes the relation of the servants to the Master. "It is as when a man is going into another country, called his own servants and delivered unto them his goods." The Master is going to take account of his "own servants." He is going to look after his own goods. He asks us, as his servant, to do this while he is gone, but he is coming back, and there will be a reckoning. O, that we might remember all this!

What an honor to be his "own servants"! Do we really recognize that in serving the church, in doing faithfully and to the finish the tasks that fall to our lot, we are serving the Lord Christ? "Phoebe, our sister, a servant of the church in Cenchrea," is commended by Paul unto the church at Rome. (Rom. 16:1, 2.) And there have been many like her since, "succorers of many." It is a beautiful thing to thus serve in humility and faithfulness. Few of us have received five talents, more of us two, all of us one, at any rate. Or if, perchance, we do not fall among the talented servants, surely all of us have received a "pound," as the ten servants in the parable of the pounds. (Luke 19:12-27.) Somewhere in these two parables the Lord finds every one of us. Where are we and what are we doing? I want the question to startle us and stimulate us at the threshold of the new year. The question is not whether we have five talents, or two, or one, or simply a pound, but what are we doing with it? Answer! It is beautiful to serve. It is blessed to serve believing that our "labor is not in vain in the Lord." There are these two classes of workers. We have them in all our churches. The one class plod along in a sort of hopeless way, doing what they have been long accustomed to do from force of habit rather than from any large faith in the outcome. Bless the plodders! But there is a better way. To be "steadfast, unmovable, always abounding in the work of the Lord, forasmuch as you know that your labors are not in vain in the Lord" is the really beautiful and blessed thing. It is better to abound than to plod! It is better to work by faith than to go on hopelessly from force of habit, without enthusiasm, without expectations.

Of Moses it is said: "He had respect unto the recompense of the reward" and "endured as seeing him who is invisible." Of these heroes of the faith in the ages gone it is written: "These all died in the faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth." O, dear folks, it's good to just plod when that's the best we can do; but it's better to see the promises afar off and to be persuaded of them and embrace them. It is better to believe that your labor is not in vain in the Lord. It is blessed to look for the promises of God. Yes, to wait patiently on the Lord, believing and rejoicing in the assurance that he will bring it to pass.

In the midst of service come tribulations. It has always been so. "Ye shall have tribulations ten days." Do they seem long? O hearts that wait and are weary, be patient yet a little season! The Lord's "little while" will be over soon, though the waiting seems o'erlong. Abide still in his service and in his keeping. "Hold fast that thou hast, that no man take thy crown." Continue in his love. He is faithful who hath promised, who also will do it. No promise of his shall fail; for they are sealed with the seven seals of his Almightiness. "Be thou faithful unto death and I will give thee a crown of life." The wounds of the world hurt? "He that overcometh shall not be hurt of the second death." And his presence will be the joy of his servants.

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Sunday-School

January 20, 1907.

Man's Sin and God's Promise.—Gen. 3:1-6, 13-15.

Memory verse, 15.

Golden Text.—For as in Adam all die, even so in Christ shall all be made alive. —1 Cor. 15:22.

The second chapter of Genesis contains the necessary introduction to the story of the fall of man as told in the third chapter. There is a restatement of the fact and process of creation, from a different point of view and in a different order. This second account emphasizes in a different way the importance of man in the scheme of creation. At a certain period (2:5) there was no vegetable life because there was no man to care for and use it. Then man was made and the springing forth of tree and shrub was to furnish him a dwelling-place and food. The perfection of this physical setting for man was in the wonderful garden of Paradise.

Where was Paradise? The geographical description is vague. But some things we know about it. It was in the land where trees have the magical quality of giving wisdom and endless life to those who eat their fruit, where serpents speak, where God walks in the grove in the cool of the evening, and where an angel with a flaming sword still stands to guard the gate. The place where such things happen is not to be located upon any map of our five continents.

The relation which the story of Paradise and the serpent bears to similar stories in other Semitic literature, is an interesting but obscure theme. Most of the elements of it are apparently found among others than the Hebrews. Neither is the question of the historicity of the narrative worth much serious discussion. To most of us it is, as history, not convincing. We should reverently refrain from limiting the spirit of God to history as his sole medium for communicating religious truth to the human race. We are apt to create stumbling-blocks for faith when we assume and assert that God *must* have connected a revelation of authentic history with every revelation of spiritual truth.

The burden of the message is the nature and consequence of sin, with a hint at the hope of deliverance from it. Sin is distrust of God and disobedience to him. The pair in paradise believed that they could order their lives better than God had done. They determined to use what he had instructed them not to use. Doubt of his love and wisdom was at the bottom of their sin.

The result of sin was, as it commonly is, first of all, the gaining of a seemingly desirable experience and insight. So far, the promise of the tempter was fulfilled. But it brought also the loss of that friendly intimacy with God, which had been man's choicest blessing. "Their eyes were opened" to see many things, but their eyes were never afterward opened to see God so clearly as before. The result was a net loss. No enrichment of earthly experience can compensate the soul that is impoverished by the loss of God.

A curse was pronounced against the serpent and against the soil. Man was not cursed, but he was started upon an age-long course of remedial punishment. Labor and suffering henceforth are to be blessings, since they may be the means by which man may win back the character which he had lost and may achieve the divinity which he has forfeited.

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People's Forum

Parthenogenesis.

To the Editor of THE CHRISTIAN-EVANGELIST.

I have just been reading William Durban's letter in THE CHRISTIAN-EVANGELIST of this week. I note that Brother Durban does not maintain his usual suavity of style in dealing with the question of parthenogenesis. I offer no criticism. On the contrary I am really glad Brother Durban feels keenly about it. But perhaps we should all remember that such questions are not settled by the use of unpretty adjectives.

The miracle of the virgin birth of our Savior is most easily received viewed in association with the series of miracles that characterize his earthly career. When we see him speaking miraculously, healing miraculously, living an ethically miraculous life, dying miraculously, rising miraculously, passing away miraculously to God's invisible presence, it is not hard to believe that he came to us miraculously. His divine career furnishes the best credential for his divine birth.

One of the most illuminating paragraphs I have ever seen on the subject is in Edersheim's "Life and Times of Jesus." It forms the introduction to his chapter entitled, "The Resurrection of Christ from the Dead." Those of your readers who have access to the work will do well to turn to this chapter. I quote his most incisive sentences:

"If the story of Christ's birth be true we can believe that of his resurrection; if that of his resurrection be true we can believe that of his birth. In the nature of things the latter was incapable of strict historical proof; and in the nature of things his resurrection demanded and was capable of the fullest historical evidence. If such exists the keystone is given to the arch; the miraculous birth becomes almost a necessary postulate, and Jesus is the Christ in the full sense of the Gospels."

W. J. LHAMON.
Bible College, Columbia, Mo.

The Magi and the Christ-Child.

To the Editor of THE CHRISTIAN-EVANGELIST.

The writer of notes on the Midweek Prayer-meeting topic for December 26 rightly emphasizes the "universal quest for God and the instinct guiding men to him." That this has been the saving element throughout all the dark ages of the paganism of race apostasy is without dispute.

But it seems like making a partial truth equal to the whole, when he accounts for all the phenomena of the coming of the wise men to Bethlehem by appeal to the instinct in question. True, he introduces a saving clause by saying, "This comment must not disparage miracles." But he immediately annuls its force by adding, "But if the wise men's coming was miraculous, the day of miracles is not ended." He thus indicates that that miracle is in no point differentiated from the coming of all men to the Christ in answer to their "guiding instinct."

The account in Matt. 2 has distinguishing features which no "guiding instinct" can account for. The query, "Where is he that is born king of the Jews?" implies information from some external source. And information positive, definite, not inferred or implied. So also their statement, "For we saw his star in the east." To "instinct" a star could mean nothing definite, unless there were instructions accompanying. There must have been some voice to enable them to understand that it was the star of the "King of the Jews," and to induce them to follow it.

As to the star itself, no natural phenomena known to science answers its performance; for we read, "And lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was." No planet or comet or astral formation of the starry heavens could do this: for at such immense distances they can not "stand over" a place so as to point out the very village, if not the very house, in which the child was. Moreover, Bethlehem is south of Jerusalem: and no heavenly body travels ordinarily to the south.

To my mind the incident of the wise men is of comparatively little moment, if it is merely an account of a few pious men finding the Christ. To him who will take account of all the bearings and historical references and prophesies connected with the birth of the Christ the event must appear so vital a witness to a divine fact, so far-reaching and embracing an example of the world love of God through the Christ, so fitting and appropriate an act of installation of the new-born King in human affections, as to render the literal accompaniments by miraculous phenomena not only reasonable and credible, but essential. I can therefore but regret the tendency to reduce the record of God's special manifestations to the level of human instinct or poetic fancy. In avoiding that superstition which ascribes the miraculous to every event in sacred history, however trivial or natural, it is not necessary to go to the other extreme.

W. E. RAMBO.
Alma, Neb.

A Commendable Answer.

To the Editor of THE CHRISTIAN-EVANGELIST.

In THE CHRISTIAN-EVANGELIST of January 3, under the caption, "Is this an 'Experiment?'" is a timely criticism of the recent action of the "Monroe Street Church of Disciples," in Chicago, which deserves a hearty commendation. See the article if you have not read it. Receiving the unbaptized into that church is not a new thing, as I understand it. A bid of this kind for members carries with it more weakness than strength. Many of our members moving into Chicago would not take membership in such churches if they knew such a practice prevailed in said churches.

This practice is unscriptural, and therefore out of harmony with the plea we are making. It is calculated to create trouble in these churches among their members, and will keep out more baptized people than it will gain of the unbaptized. Such a course will not pay these churches from a business standpoint. Then the name they have assumed, "Church of Disciples," is likewise unscriptural and in keeping with the resolution to receive the unbaptized.

Such a departure toward denominationalism is a detriment to the great union movement in which we are engaged for the healing of divisions among God's people and the conversion of the world. But it is not intended by those leading in this departure from apostolic practice to be a detriment. They think it will help. They love the church and the Savior, and mean well. But they are making a hurtful mistake, and ought to think much and pray much over this matter before going further.

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The Home Department

OLD JIM.

Well, Sary, I guess I'll jest turn old Jim out,
He's past twenty-six now, er nigh thereabout;
Yes, twenty-six years it is since he was foaled,
I mind now the night, ah, my, Oh! But 'twas cold.
An' how I took bed quilts and covered him up,
An' that night he kicked me, the blamed little pup.
Twenty-six years. My! That's been a good while,
An' since then old Jim's pulled me many a mile;
But he's gettin' stiff, an' not fit fer much now,
I'm too chicken-hearted to kill him I 'low;
I'll jest turn him out an' allow him to roam—
Some one else may want him an' give him a home.
He's too old fer my work, an' don't 'mount to much,
Too stiff to do drivin'—could do truckin' an' such;
An' somebody'll take him an' give him his keep,
Er he'll find a strawstack 'round somewhere to sleep.
'Tain't no use a fussin' now, Sary you know
When I set my head to things they've got to go.
You know 'at old Jim ain't at all wuth his feed,
Besides that I've got one more hors'n I need.
'Tain't no use a-cryin' now, Sary I say
When I've got my head set, why things go that way.

* * * * * * * *

Well, Jimmie, old boy, I'm turnin' ye loose—
But some way I feel like a bloomin' old goose;
I s'pose it's 'cause Sary's a takin' on so
Since I've 'bout decided 'at I'd let ye go.
You've been mighty faithful, old rascal, all right,
An' ready fer business by day er by night;
But you're getting old, an' ye ain't wuth yer keep,
An' I'd rather put yer feed into some sheep,
Er some calves, er some pigs, er some good thing like that,
What'd keep on a growin' an' takin' on fat;
You're mighty near blind 'n' ain't wuth much to me.
An' I'll turn ye loose on the road an' we'll see
Ef some other feller what's got lots of hay
An' thinks lots of horses'll 'low ye to stay
An' take up yer residence maybe with him—
Fer you've got a mighty good record, old Jim.
You once was a dandy, an' none of yer size
In this here whole country'd throw dust in yer eyes;
An' tough an old chap as a man ever worked,
An' ready for bus'ness, an' never have shirked
In saddle, er buggy, er wagon, er plow,
An' we've been real chummy fer many years now.
You've been purty decent, Old Jim, that's a fact—
I 'xpect when yer gone I won't know how to act,
'Cause we've been together a good many years,
An' we've seen some joy, an' a good many tears.
An' somehow it seems that it's jest like as not
'At you've helped to make about all 'at I got.
An', Jim, I remember as I now look back
An' recollect things as has come in our track
'At you've been a mighty good nag, Jim, that's so,
An' I'm kinder sorry 'at you've got to go.
Right now I mind Willie, our dear boy 'at died,
An' how he liked you, an' how he would ride
On that back of yourn, an' we all never feared
'At he would get hurt, 'cause you never got skeered,
An' cut up mean didoes, like some horses do,
An' how Willie'd says it, "Old Jim, I like you."
"An' Jim is the bestest old horse in the land,"
An' how you'd eat sugar right out of his hand.
I'll tell you, Old Jim, I've a mind to give in,
Some how I jest feel I'd be doin' a sin
Ef I'd turn ye out an' have no place to go
'At you could get shelter from rain an' the snow.
I'll tell you, Old Jim, you've been faithful an' true,
I wouldn't had much ef it hadn't been fer you;
An' ef the good Lord'll my meanness forgive
I'll keep ye, old boy, jest as long as ye live.

Indianapolis. FRANK C. HUSTON.

AGNES OF THE BAD LANDS

By J. BRECKENRIDGE ELLIS.

Dance of the Wine Glasses.

It was a cold winter night and a driving sleet pelted the walls and pavements of the court of Smoky Shadow. Mr. Hilton had not come home, and Agnes hoped he might be too drunk to carry her away to the saloon. She waited in the chamber where most of her indoor-life had been passed. It was on the third floor of the central tenement house. The floor was bare, and the walls and ceiling were almost black. The plastering presented strange outlines where the rains had leaked in, or where grease and the discolored contents of the washtub had been splattered. Agnes often stared long at these grotesque pictures, trying to find in their accidental shapes resemblance to familiar objects. So she sat to-night upon the floor, looking above her head at a long, curiously mottled splotch of gray surrounded by black. Sometimes she fancied it the picture of a horse, sometimes that of a man crawling out of a gutter.

It was cold in the room. The coal bucket was almost half full, but the order had gone forth that not another lump must be put into the stove. Fuel comes high when one buys it by the bucketful. A dull glow was to be seen through the open damper of the small coal stove. It stood in one corner of the room, and it was behind this stove, pressed close to the two grimy walls that met in the corner, where Agnes sat. That was the warmest spot in the room. Often by day, when Mrs. Hilton was "doing the washing," the spot was so hot that you couldn't stay in it, no matter how cold you might be. But after the poor evening lunch, the fire died out, the floor grew cool, then the walls lost their cheer and turned cold. Finally, the corner became as the rest of the room, like a breath of the icy north. That meant bedtime. No one had to say "Time to go to bed!" in Smoky Shadow.

Agnes was all alone save for her stepbrother Jack. He was asleep on his pallet, making a prodigious noise at each mouthful of air. He was not always unkind to Agnes, and he had gone to bed thus early that she might have the warm corner—and because he was sleepy. What was the use of fighting for a corner when one might go to bed and stay warm? Besides, Jack liked Agnes, a little. He was big and strong and rough; she was but seven, he was twelve. Why! every time he passed her in the court or upon the stairs, he could have pulled her hair or pushed her, or said something to tease her to tears; and yet, he did not do these things oftener than once or twice a day; he was not all bad, by any means, this Jack Hilton.

The girls were "out." Agnes' stepsisters were twins of sixteen. Agnes knew little about them except that she must keep out of their way. They were not so good to her as Jack, for they never missed a chance to make her miserable. However, they were not often at home these days. Mrs. Hilton seemed to disapprove of their manner of life, particularly when they were in the room with her. When a girl is sixteen she does not receive slaps and blows, to say nothing of flying sticks and even a hurled flatiron, with the docility of an infant. The twins, therefore, wandered; and if, like Noah's dove, they fluttered back to the old ark occasionally, there was a marked air of temporary convenience in their re-appearances which plainly intimated that before long they would find permanent dry land.

As to the lady of the room, Mrs. Hilton, or, as her friends called her, "Cindy," she too was out. Mrs. Hilton worked pretty hard over the washtub and she felt that she earned every penny that came her way. Her problem was how to spend it before her husband came home. It would have been useless to try to lay by anything for fuel, food or clothes, for Mr. Hilton would have pounced upon it to spend over the bar. His lady, therefore, spent it over the bar on her own account, and often staggered up the three flights of stairs to her bedroom thinking she saw six.

Mercy! what a home for Agnes! What a life! And all this she accepted as a matter of course. Blows throughout the day with curses; drunkenness with curses at night; crime slipping along the foul-smelling corridors; vice prowling in the filthy alleys and climbing the damp stairways and sleeping upon the sodden pallets at her side!

But of all this Agnes was not thinking. She was intent upon the formation in the plastering. Was it a horse? Was it a crawling man?

The door opened and her father entered, dissolute, ragged, degraded by his manner of life below the level of self-respecting animals. Oh, horror! he was not very drunk!

"Come, Agnes!" he said, harshly, as he took his violin from the wall.

"Father," whimpered Agnes, "it is sleeting so!"

The man went out and paused in the hall for her to come. It was not worth the trouble to swear at her; he knew she dare not hesitate. Agnes left the corner, which, after all, was not warm. To each flight of slippery stairs there was one bracketed lamp, its dulled red blaze struggling through a smoked chimney. They reached the first floor. On one hand was a saloon; on the other, a saloon; but neither were their destination. Man is not without honor save in his own saloon.

The sleet had encrusted the glass of the lamp post. It had swung white veils over unwashed windows. Agnes drew her gray shawl over her head and followed, occasionally shuddering from the piercing cold.

They came in due time to the saloon where Agnes had so often danced, but never willingly. She followed now, like a little slave, dully mechanical, paying no heed to the voices that suddenly burst upon her ears at the opening of the glass doors. The atmosphere of warmth crept to her bosom filling her with a sense of animal comfort, but even then she hated the beery odor of the place, the dazzling lights, the coarse red faces, the loud laughter, and even the warmth that stole upon her from over the sloppy bar. Why did she hate all this? She did not know. It was the only scene of gaiety she had ever beheld, and no one had told her that there was anything wrong behind the mask of beauty. And to her all this was very beautiful. The three long mirrors with the muslin veiling their surfaces, and the gaslights softened in their reflection, and the yellow borders of the mirrors, matching the bar, and the glitter of glass and gilt—it was wonderful. But Agnes, as if unconscious of all, went at once into a small back room where some women were cooking and cleaning dishes.

She spoke to no one, but, sitting upon the floor, took off her misshapen shoes and

her thin, ragged stockings. She went back into the saloon and some one caught her under the arms and lifted her upon a round shiny table. Upon the table stood six wine glasses, all empty, three of them upside down.

Mr. Hilton sat at another table, his violin in process of tuning. Presently he began to play a noisy galloping air. Agnes danced among the wine-glasses. The men at the bar watched her. Others lounged into the room and stood staring. These would presently drift, as upon an invisible current, over to the bar. The faces changed; men came and went; money and glasses clinked; but Agnes danced on and on, skillfully stepping among the wine-glasses and never touching them.

She whirled about like a top, she danced upon her toes with mincing steps, she wove ribbons about the glasses, she jumped over one after another, she showed how close she could leap to the thin edges without cutting her feet, she shuffled rhythmically all around the margin of the table-top, then jumped across, then jumped backwards into the middle space. The only chances she had to rest were afforded when her father stopped playing to drain a glass of liquor. This he did frequently, and, in consequence, his hand grew more and more unsteady, his face more and more brutal, his eyes more and more glazed. The front doors swung back and forth; the women in the rear cooked and cleaned; the violin slid out its liquid notes in gliding profusion, and the thin, scantily clad form of little Agnes rose and fell wearily, her tiny feet flashing among their ramparts of glittering glass, that her father might drink.

Once some one brought her cheese and crackers and little cakes crusted with bits of sweetened candy. As she stood still to munch them she recognized in him who had thus befriended her the same one who had spoken of God. She stared at him attentively as she ate, while her father cried to her to be quick about it.

He who had brought her the cakes was a very large man, taller than any of the others, and broader and stronger. But he was not old. His face was smooth and seemed the face of a boy. Perhaps he was seventeen. Agnes, even putting him at seventeen, thought him old, for she was such a child.

After that, Agnes kept an eye upon him. He had ordered a lunch at a remote table, and he did not glance toward her, but she thought perhaps he was thinking about her. He took no beer with his lunch, and when he had finished, he paid his bill at the bar without ordering a drink. He must be a strange man! Agnes wondered why he had given her something to eat. She had never seen him except that one time when he remonstrated with her father for making her dance so long. Would he remonstrate now? She was ready to fall from weariness. She wished he would say something. But no, he moved toward the door, without looking around. Just before he reached the door there was a discordant sound in the room. The violin had fallen from the nerveless hand of her drunken father. Mr. Hilton was unable to pick it up. The violin had been broken by its fall to the floor. The saloon-keeper, seeing the neck of the instrument dangling from the twisted strings said abruptly to his bartender, "He's no good now. Kick him out in the street!"

Agnes, standing among the wine glasses upon the table, stretched out her thin arms toward the young man who had befriended her. She did not know what to do or say. They were dragging her unresisting father across the floor.

"Get down, Aggie," said the proprietor roughly, "you're no good here. Clear out. And don't you come back any more. I'm tired of your pa making all this trouble. He can't drink like a gentleman, and your dancing isn't worth the liquor he gets away with. Clear out now, you white-faced little imp!"

The young man approached the table. "I'll look after her," he said shortly.

(To be Continued.)

A Dream.

BY ALICE A. FROST.

"Once upon a time," as the story writers would say, I heard a story which I think worth repeating. A beautiful rich woman lived in a most beautiful palace. And, not strange to say, she was proud, haughty and very self-righteous. She thought very highly of herself, for the same reason, perhaps, that many other beautiful rich people do, which reason we will not now stop to discuss. She was a prominent church member, to be sure, as some people count prominence—she paid for her pew—the best in the church; she attired herself in her most beautiful satins and laces, to attend, with due regularity on each Lord's day, the hour of worship. She paid her dues which though seemingly quite heavy could make but slight difference in any of her personal expenditures. But she never concerned herself about the "heathen" abroad, nor at her door. She remembered not the poor. "Had not the Lord promised to care for them, and why should she take it out of his hands?" She thought them made of "other clay" anyhow, and they were repugnant to her.

She had one very faithful servant who had no better home for his numerous family than the meanest of huts on the back part of her fine estate. But the man contrived to toil for her, always faithful, always guarding her interests, accepting his meager pay without complaint. But his habitation! It did not afford entire shelter from the storm, nor was it a barrier from the icy fingers of winter.

The wind blew his chilling blast through the crevices, drifting small heaps of snow and sleet over the inhabitants, until they, already thin from poor fare, grew sick from exposure. For his family's sake, he modestly approached his landlady and requested shelter for them until the storm should pass. He received a haughty rebuke for his presumption. Permit those ragged, untamed creatures to enter her house? The idea! But her workmen having recently completed a fine commodious granary in which to house the "fatness of her land," she, after some delay (which was meant to punish him for his impertinence), offered the man her old corn crib as a very suitable place for such a family as his to occupy.

Not long after this she had a dream. I do not know whether it was a day dream or a midnight vision. It may have been the latter, but it was on this wise:

She had just left this earthly sphere and found herself waiting at the Beautiful Gate to be conducted to her heavenly mansion. After what seemed to her an unseemly, disrespectful length of time for one so exalted as herself to be kept waiting, a guide appeared and told her to follow him. Something in his manner restrained her from administering the rebuke she felt her own dignity demanded, and she silently followed. As they passed slowly along the golden streets, she paused again and again to feast her eyes upon the magnificent grandeur of this heavenly abode. It was beautiful beyond all her earthly anticipations. It was entrancing, and she forgot all else in unspeakable admiration. The farther they traveled, the more wondrously beautiful became the surroundings. She kept saying to herself, "How glad I am that I lived such a good Christian life while on earth? It is worth while to have visited the sanctuary regularly and paid my dues (though they did, indeed, seem very large). It is worth while to have attended the sacraments and put on all the Christian graces. I must have pleased my Lord well to have part in such an inheritance as this." She paused before a mansion more beautiful, more exquisite in its architectural grandeur than any they had yet passed, hoping inwardly the while that the guide would tell her this was her own. She would "ask nothing better of her Lord than this." But as the guide was about to pass on she bade him stop and tell her who was to inherit this unsurpassable abode.

"This," said the Guide, "is the home of your colored servant. He will again be your neighbor. I understand he lived next door to you down yonder."

"What!" said she in amazement. "You are mistaken. He never did anything for his Lord. He never kept the sacraments, nor attained the Christian graces. Why! he did not have anything to pay his dues! His family lived in filth nor even remembered the Lord's day! He could not have inherited such a home as this!"

"But," said the Guide, "it is quite true. This house was made of the timber he sent



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up here to build with!" The rich woman's eyes grow green with envy, for she had always despised this black servant of hers. He had a way of making her feel uncomfortable with his searching eyes, and his faithful, honest patience. She had hoped she would never see him again. She hurried on. She did not wish to be seen loitering near his house. Besides, her conscience was not quite easy on some points which she now suddenly remembered, and he feared he might now come out and accuse her in the presence of the Guide. Then she became conscious of a great weariness. Her footsteps seemed heavy, and she found herself toiling along a slippery mirv path, her feet growing heavier at each step. They had left the golden pavements far behind; the houses now were small and mean. She stumbled blindly and fell just on the threshold of one more filthy and hovel-like than all the others.

She rallied and haughtily rebuked her Guide for having brought her this way, bidding him to hasten on. "I could not have believed," said she, "that such a place as this existed in heaven! Who, pray tell me," she asked scornfully, "has inherited this?" "This," said the Guide, "is your home, madam."

"Mine!" she answered in great consternation, a look of deepest insult pictured upon her face. "Mine!" her indignation growing momentarily stronger. "Mine!"—and her face grew livid as a sense of her awful disappointment dawned upon her. "It is a horrible mistake! Why," said she, piteously, "I loved my Lord; I always attended church and paid my dues; I kept the sacraments, was faithful in all the Christian graces; I loved my Lord. What can it mean?" said she faintly, as the awful reality dawned fully upon her. She put out her hand entreatingly, motioning her Guide to lead her away. "I cannot," said the Guide gently, a wave of pity sweeping o'er him. "This house is built of the timber you sent up here to build with! I can give you no other."

The woman had lived an eternity of suffering in this awful moment. But she awoke to the earth life again, and, let us hope, to be a better woman, her lesson well learned.

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When Editors Must Edit.

BY EMMA C. CAMPBELL.

Newspapers are much criticised for using what the critics term "poor English," and undoubtedly it is true that the English of the newspapers is not so pure and elegant as that used by the magazines and in the books of authors of much reputation.

Many causes combine to make this true. Most newspaper writing is of necessity done in haste; a reporter frequently learns the details of an important story at a time which makes fine or careful writing impossible, and all that can be done is to write his article in as clear and forceful a manner as he can, using all possible care to avoid offences against pure English. The careful revision which would make errors impossible cannot be given, for trains will not wait, and the edition must be printed at a certain time.

Then too, much of a newspaper's matter is contributed by country correspondents, and in many cases these correspondents, although the best that can be found in their localities, and often really excellent news-gatherers, are sadly deficient in education. Their contributions are, of course, edited in the newspaper office, and their worst errors never reach the public eye; yet enough do find their way into cold type to give some degree of truth to the accusation that the newspapers are not exactly fountains of "English undefiled." Still with a reasoning similar to that of the small boy who stated in his essay that pins had "saved a good many people's lives, by not swallowing them," we might say that the newspapers prevent people from reading a vast amount of poor English, by not printing it.

A few examples culled from the matter which came to one newspaper office in the course of a short time will show that because the newspaper tries to guard against mistakes the readers miss much of the fun that the editor enjoys.

The boys of the high-school football team had gone to a neighboring town for a game. Rivalry between the opposing forces was keen, and interest ran high, as was shown by the report which reached the paper, one part of which read as follows: "The great crowd watched the team eat through the windows of the hotel."

In a notice of the death of one of the old inhabitants, a man who acted as stage-driver, when stages were almost the only means of travel in vogue, the correspondent made this statement: "He was a man of the old-fashioned, sturdy type, and thought nothing of driving in the coldest weather with his coat open from Bloomsburg to Mainsville."

Another correspondent stated concerning a citizen who had died that "Mr. Jones was born in Canada, but several years ago became a native of this place."

Death notices seem particularly apt to contain absurdities, as the following examples show: "James McFadden died quite suddenly last night, aged eighty-seven years. He was thrice married, and is survived by his widow and twelve children, two of whom are deceased."

"The Rev. Samuel A. White, a former pastor of Grace Church, died at Baltimore on Sunday last, as a result of injuries received by a trolley-car."

"Dr. Brown was a man who was well and favorably known, his wife having died over three years ago."

"The sudden death of Mr. Blue is a sad affair, especially under such inconvenient circumstances."

The publication of "cards of thanks," as they were known, was discouraged by every means in our power; but we were nevertheless frequently asked to publish them, and sometimes they were worded very peculiarly. One notice, which would no doubt have grealy offended one of our best physicians, included among other matters for which thanks were extended the statement that the family desired to thank the physician, Dr. Jones, and the nurses for their assistance in the death of their mother.

The reports of social occasions also furnished many examples of the truth of the poet's statement that "to err is human." The description of a wedding showed the trouble that some fathers will take to please their daughters. The report stated that the "bride entered on the arms of her father, carrying a bouquet of pink roses, and looking charming in a gown of crepe de chine."

Reporting a country taffy-pull, a correspondent said that "sixty were invited, and fifty enjoyed themselves."

Concerning a surprise-party it was stated that "after enjoying a presumptuous dinner the guests departed, none the worse for their evening's jollification."

The managers of the county fair published a circular letter in several of the papers of the county, in which they used the following language in urging the people to take an interest in the fair: "We want an exhibit from every member of your family; the father can exhibit in the live-stock department," etc.

At a memorial service of the Grand Army of the Republic, the chaplain in charge had a slight difficulty, which embarrassed him not a little, and which a correspondent thought of sufficient interest to report for publication. He described the occurrence thus: "When the chaplain came to the end of the page, he had white gloves on, and found it difficult to turn over."

A political meeting, which was evidently forceful, elicited the following report: "Edward McGraw, Esq., spoke on the issues of the campaign as they pertained to the candidates for assembly. The farmers for miles around heard the address."

If the following report was true, it is probable that the teachers were not well pleased: "The board of education met last evening and went through the regular routine of business. They also drew the teachers' salaries for the first month."

In the report of a murder trial the following statement was made: "He testified that while he was in the field milking he saw Eben and the murdered man pass, the latter saying that he was going to fish."

A runaway is exciting at any time, and in the following case some of the circumstances seem to have been unusual. "A thrilling runaway was indulged in yesterday by Stephen Brown's horse while the animal was tied to a post at the Northern Central Depot, Mr. Brown being inside."

In the instance which follows it is not known whether the information was furnished by the physicians or not, but the bright young man who reported the accident stated that "John Jones fell on an icy crossing, and broke his ankle at the corner of Fifth and Green Streets."

In the report of the trial of a man charged with assault and battery the statement was made that "in November last the witness stated that he saw the defendant strike his mother between the barn and the corn-crib."

The enterprise of a bank in a neighboring town brought forth the following gem: "The First National Bank building has been greatly improved and beautified by the painter's brush, and a new roof adorns the imposing building, and a new concrete pavement."

Describing improvements made in a cer-

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Relieve inflammation of the throat caused by cold or catarrh. Contain nothing injurious.

tain store, the statement was made that "the store is now in Christmas grab." Possibly this was strictly true, but probably "garb" was what was meant.

During a smallpox scare, the following was sent in: "Smallpox and rumors of smallpox have been spreading thick and fast throughout Potter county ever since the case of supposed smallpox was driven out of Austin two years ago with a horse and buggy."

That a sleeping man can be useful in an emergency seems to be proved by the following report: "Fire was caused by the upsetting of a lamp down the stairway of Abram Sweet, which was promptly extinguished by John Lane, who was asleep in a downstairs room." And that even a dead man can engage in business appeared to be indicated in another instance, where the reporter penned the folowing statement: "He came to this city, where he and his two brothers, Abraham, deceased, and William, began business together."

Under the heading "A Miraculous Escape," came the following: "Mr. John Sharp, manager of the shirt factory, came near having a serious accident happen to him yesterday. Mr. Sharp came down stairs at the usual time to make the fire for breakfast, and after turning the spigots and finding the water not frozen he lit the fire and after putting on the coal he turned his back to the stove to wash his hands, when an explosion occurred. The stove was shattered to small pieces; the window was broken clear through; and the room was greatly damaged by flying pieces of iron. Mr. Sharp escaped unhurt, which was miraculous, as he was standing within two feet of the stove when the explosion occurred, and his trousers were slightly torn. It is not known exactly what caused the explosion, but it is thought it was on account of the water being frozen in the waterback."

Punctuation, or the lack of it, often causes trouble, as was shown in a church notice that reached the office one day. The notice read: "Evangelist Grabill will talk about Hell in the Baptist Church to-night." The real meaning of the notice might have been less liable to misinterpretation had the notice been written thus: "Evangelist Grabill will talk about 'Hell,' in the Baptist church to-night."

The use of typesetting machines causes some of the laughable errors that creep into all papers, in spite of all the precautions that can be taken to prevent such occurrences. The secretary of the board of managers of one of our charitable institutions near Christmas time one year sent for publication in the paper an appeal, the closing sentence of which stated that there was in the home one little girl who had never had a doll or toy. The appeal was signed with the secretary's name. An error caused the resetting of one line, which was inserted in the wrong place, and the closing part of the notice appeared in the paper in the following form:

"There has lately been received in
the home one little girl who
never had a doll ortoy.
Mrs. Mary Andrews, Sec'y.
never had a doll or toy.

Mrs. Andrews, as well as the little girl, was remembered that Christmas by appreciative friends; and in the future neither could say that she had never had a doll or toy.—*Christian Endeavor World.*

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Advance Society Letters

BY J. BRECKENRIDGE ELLIS.

What a beautiful Christmas tree! And just observe how loaded down it is with presents. Why, it will take several weeks to tell you all about all of them. Find yourself a comfortable seat, get next to somebody you like if you can; our entertainment will soon begin. Of course you know this is the Christmas tree we have set up in Bentonville, Ark., and every present upon it is for our missionary over in China. The presents are really money, and they are not really presents to Drusie, but simply money to be spent in converting the Chinese to Christianity. You see their name starts out all right with the first two letters, but we want to change the others. It is already time to begin our Christmas entertainment, but old Santa Claus is so long dressing (not the real unreal Santa Claus, you understand, but the thin man that stuffs the pillow somewhere about his thinness)—I say, he is so long getting made up that we are obliged to entertain the people before he comes with a brief program.

We will first hear, if you please, from Mrs. Rothwell, of Moberly, who has just seen the picture of Felix. She says—but, dear me! I can't find that letter at all; the whole family has been searching for it, so you will have to look upon our first "number" as a victim of stage fright. While I am here before you I take occasion to thank those of you who remembered me at Christmas with visible remembrances. Those of you who did, know whom I mean, and those who didn't mustn't feel bad, for I'd rather have you hang something on this tree for Drusie than for me.

Perhaps you remember Wizzen of "The Bronze Vase." Here he is with a poem written by himself—you'll remember he said he could write poetry:

There are some people what I know
Which that they love to argue so
To prove they're "sound," from hour to hour,
They always keep a little sour.
So scared they be you can not see
That they is sound as sound can be;
They keep theirselves both hard and tart,
And ne'er grow mellow at the heart;
Like apples with such toughened hides
No worm can ever crawl insides.
And mighty good they is to keep,
But give me something else to eat.

Now that's Wizzen. Take your seat, Wizzen; that's enough. Dear me! why don't Santa Claus come out? We'll have a recitation from the little boy that always recites at entertainments, but who can't be coaxed or urged or compelled or bribed to recite for you in his own parlor—not that you ever want to hear him, mind ye, but his parents are so desperate about it. Stand up here, Johnny; now, everybody keep real still:

Now, there is a cat named Felix;
And when his tail up he stix
Some old gold hair
Floats in the air,
For shedding at present is Felix.

In a crowd very seldom does he mix,
When he gets in a fight why, he lix.
His ears they show nix,
And his tail it has crix:
O, a fine fuzzy feline is Felix.

His whiskers with care does he fix,
The choicest of mice always he pix;
At skimmed milk he kix,
But he never has (what dogs have),
O, a famous fine fellow is Felix!

Good, good, good! Ha, ha! (Somebody slip around to the rear room and tell Santa that if he does not hurry up we'll get somebody else to be him.)

Dr. J. H. Garrison himself has consented to appear upon our program; hear him of the Easy Chair: "You may be surprised to know that I read the Advance Society department occasionally, and as for my granddaughter, she insists on having the first chance at the paper when it arrives; and, strangely enough, turns at once to your department. Children are such queer creatures! Accept my sincere regards and best wishes for you all for the new year."

Now that reminds me that I ought to have said something about this being the beginning of the new year. I am ashamed to have overlooked such an important fact. Who will join the Av. S. for 1907? Remember, our prizes for best quarterly reports are given Feb. 11. You will have lots of time to get started and to keep four reports before Feb. 11, 1908. Come on! Read five pages of history and thirty lines of poetry each week; what do you say? And memorize a quotation each week, and read at least one verse of the Bible every day. Now's the time to start, and I'll give a handsome book to the first four in rank—that is, to the four who at the end of the Av. S. year have sent me the best regularly kept Av. S. reports. Do it. Get your friends to join with you. Each of the books will be cloth bound, publisher's price $1.50 and $1.25. But the book will be merely a token of my regard to you for your effort. The main prize will be the improvement of your own mind by regular—not by extensive—but by *regular* reading.

And here is W. A. Warren, who saw what we said about him on this page two weeks ago. He writes from Philadelphia: "Yes, by all means. I am absolutely sure that living the Christianity of Christ is the very best way of inducing people to become Christians. The world has known no finer example of heroic strength and chivalric gentleness than Thomas Campbell, "Father Campbell," as he was affectionately called around Bethany. The practice of apostolic graces is the best way of honoring the great and good men of one hundred years ago. But the members of the Av. S. who have tried know this is not so easy as it is simple. It is easier to sit on the fence and talk crops than to get down and plow. A great many earnest people have misunderstood what was meant by the 'narrow gate.' The Advance Society will escape that danger if they adopt your centennial plan of *living* their religion. This is Christmas eve, so I close with

Glory to God in the highest,
And on earth peace among men
In whom he is well pleased."

The Av. S. ought all to rise and make a bow to our Centennial Secretary who, in spite of the great bags of mail he is obliged to superintend, took time on Christmas eve to write us a letter like that.

Well, hurrah! Here is Mrs. Rothwell's letter, found at last: "When I look into the wide-awake eyes of Monsieur Felix I feel that I am a big Missouri mouse and that he wants a closer acquaintance. He is a fine 'beastie' and deserves all the distinction that has come to him. I wish him a long life—all nine of them—and then a reincarnation as a nice Scotch setter, so he can go to the happy hunting grounds with his master. Felix, poor fellow, cats are all tabooed!"

"I hear Santa's bells jingling, so will hasten only to add that I have already told you about $15—worth of presents upon this tree, so you won't expect to hear Santa name them over. Here he is—my! how

fat and white-whiskered and perspiring! If he's come on a through ticket, I'm afraid the north pole is in danger of melting. He hasn't a word to say, although he does mumble something through his queer immovable lips that sounds as if he means well. So I'll have to interpret him for you, by giving the names of those who send presents.

M. M. Limberg, Salt Lake: "50 cents—just slip it into Drusie's pocketbook. I hope the Chistmas tree will be as successful as Charlie's ice cream social. I seem to be the only guest from Utah, but I shall always try to attend."

A. M. Carter, Higginsville, Mo.: "One dollar for Drusie's tree, $1 for Charlie; may God's richest blessings rest upon the Av. S. work."

Annie P. Smith, Howard, Kan.: "One dollar for the tree. I know Drusie will spend it wisely. God bless her. This is a noble work."

Cove Dale, Ky.: "A fan for Drusie; I believe Chinese women usually carry fans; she may want one."

Mrs. E. C. Junger, Soldier, Ia.: "Dollar for Drusie, and best wishes. Am all anticipation for the new serial story."

Mr. and Mrs. W. S. Evans, Fort Cobb, Okla.: "Fifty cents for the tree. We delight in the Av. S. and are CHRISTIAN-EVANGELIST readers of 15 years standing."

Mrs. A. J. Cannen, Peoria, Ill.: "One dollar, half for the tree, half for orphan Charlie. May they do much good in their lives. I do very much enjoy reading about the grand work of the Av. S. and I think those stories are fine. May you all be spared to help in the great work that is still to be done."

Bertrand, Neb.: "I have been a silent reader of the Av. S. ever since it started. If I were younger, I would join. I want so much to give my little mite for Drusie, good and faithful girl; heaven's richest blessings ever be hers. Here's one dollar for the tree. Please don't publish my name."

C. M. Reynolds, Letah, Wash.: "There are three of us in this family and here is 50 cents from each, for Drusie's tree. Let her buy what she wishes."

Mrs. Clara E. Sandberg, Red Wing, Minn.: "Fifty cents for Charlie, and a fifty-cent pair of towels for Drusie's tree. I thank you for the good work you are doing." (That's to all of us.)

Long Beach, Cal.: "$1 for Drusie and $1 for Charlie, and a merry, merry Christmas to both; from a loving friend."

Detroit, Mich.: "This Christmas tree idea for Drusie is splendid. 50 cents for Drusie and the prayer that she may be richly blessed in leading souls to Him whom to know is life eternal; this, from one who has known the joy of such service."

Ethel Ross, Newberg, Oreg.: "The East Union Sunday-school send, for the tree, 3 packages of candy, 2 handkerchiefs, lesson picture cards, A B C book, valise, whistle, rubber ball, tablet, song book, 3 dolls, a pair of stockings, French harp, pencils, stationary, New Testament, total, $2.25."

Oh, oh, oh! the electric lights have gone out! What *can* be the matter? Well, we'll just have to wait, that's all.

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Knowing How.

I've sometimes heard my grandpa tell
That folks who know just how to smell
Can get the summer from one rose,
Or from a little breeze that blows.

And father says, no matter where
You live, if you will just take care
And make the best of your two eyes
You'll see so much you'll grow real wise.

And then my mother's often heard
One little pleasant spoken word
That's made somebody smile and smile,
And feel cheered up for quite a while.

They say it doesn't matter much
Whether a child has such and such:
It's how she'll learn to "make things do;"
And p'r'aps it's so with grown folks, too.

—*Elizabeth Lincoln Gould in The Congregationalist.*

"What's the matter with the baby?" asked a lady of a little girl whose baby brother she had understood to be ailing. "Oh, nothing much," was the answer. "He's only hatchin' teeth."—*Driftwood.*

In a batch of selected curiosities from alleged schoolboy answers, we find two which are truly admirable. In reply to the question, "What is a sinful act?" a lad wrote, "A sinful act is doing what you want when you know you ought not to do it." Another lad was bidden to "Name the seven great Powers of the world." He enumerated them thus: "Gravity, electricity, steam-power, gas-power, horse-power, armies and navies."

Willing to Die for the Boys.

A writer in a Chicago publication tells of a boy 15 years of age who was taken sick just after organizing a temperance band of twelve boys for temperance work in his own town. When the doctor ordered hot whisky to be given to him, and it was offered to him by his mother, he refused to take it, saying: "Mother, if I take it and live, I could not face the boys with a broken pledge. If I die, tell the boys I kept my pledge—kept it for them."

"After Your Boy."

One of the delegates to a State convention of Christian Endeavorers, a young business man, dressed in a natty rough-and-ready suit, every movement alert and eager, and telling of bottled energy within, came suddenly upon a red-faced citizen who evidently had been patronizing the hotel bar. Buttonholing the delegate a trifle unceremoniously, the latter said—

"What are you fellows trying to do down at the meetings? You are hot temperance, I see by the papers. Do you think you could make a temperance man of me?"

"No," replied the delegate, looking him ovr from head to foot, with a keen glance, "we evidently couldn't do much for you, but we are after your boy."

At this unexpected retort the man dropped his jocular tone, and said seriously, "Well, I guess you have the right of it there. If somebody had been after me when I was a boy I should be a better man today."—*Exchange.*

How Ruth Filled the Cup.

"Can I help too, grandma?" asked Ruth, as she sat down in the old-fashioned kitchen.

Grandma was making pudding for company, and Hannah was stuffing a big fat goose. Aunt Kate and mamma were setting the long table, and everybody was busy.

"Yes, my dear, you can pick me a cup of raisins," said grandma.

Ruth went to work with a will and picked the raisins very fast, but somehow the cup didn't seem to get full.

Grandma looked up just as Ruth was putting a great juicy raisin into her mouth, and then she discovered the reason.

"When you pick raisins, Ruth, you must always whistle," said grandma, solemnly.

"Why, grandma!" exclaimed Ruth, "mamma says it's not well bred for girls to whistle."

"If you whistle you can't eat, my dear, and the cup will get full quicker; but singing is every bit as good, and I would like to hear you sing about little Jack Horner."

And wasn't it queer? When Ruth began to sing that cup was full in a jiffy.—*Selected.*

Inviting His Mother.

The public-spirited lady met the little boy on the street. Something about his appearance halted her. She stared at him in her nearsighted way.

The Lady.—"Little boy, haven't you any home?"

The Little Boy.—"O, yes'm; I've got a home."

The Lady.—"And loving parents?"

The Little Boy.—"Yes'm."

The Lady.—"I'm afraid you do not know what love really is. Do your parents look after your moral welfare?"

The Little Boy.—"Yes'm."

The Lady.—"Are they bringing you up to be a good and helpful citizen?"

The Little Boy.—"Yes'm."

The Lady.—"Will you ask your mother to come and hear me talk on 'When does a mother's duty to her child begin?' next Saturday afternoon at three o'clock, at Lyceum Hall?"

The Little Boy (explosively).—"What's the matter with you, ma? Don't you know me? I'm your little boy!"—*Cleveland Plain Dealer.*

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—Soon we shall weekly present our usual long lists of new clubs at $1.50 each. We are pleased to present the following, received last week notwithstanding the holiday festivities, to-wit:

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Paris, Mo., J. R. Perkins..... 5
Chicago, Ill. 21
McKeesport, Pa. 29
Connellsville, Pa., Chas. M. Watson, pastor...30

—Begin the new year by paying your subscription to THE CHRISTIAN-EVANGELIST, if in arrears. Few papers, perhaps, have so large a percentage of "paid in advance" readers. We rejoice in this, believing our readers enjoy our visits more when not "in the red."

—And there is "Gloria in Excelsis," which holds the same exalted rank in psalmody that the Campbell and Garrison libraries do in the book world, that THE CHRISTIAN-EVANGELIST does in newspaperdom and that the Dowling Lesson Helps have in Bible school literature. All are here awaiting your order.

—W. W. Dowling, W. E. Garrison, J. H. Hardin, Metta Dowling and Eva Lemert constitute a quintet of Bible school writers and commentators whose abilities of the highest order are given to the perfection of the helps this House extends to superintendents, teachers and pupils in their efforts to grow in grace and the knowledge of the Lord Jesus.

—Brother Blanchard's offerings in the prayer-meeting column are being gladly received by our readers. CHRISTIAN-EVANGELIST constituents are the "dependables" at prayer-meetings, Endeavor services, Aid societies, C. W. B. M. auxiliaries and the wild winter night meetings that test what manner of men we be. It is a pleasure to enlist such men as Brother Blanchard in their service.

—When planning for a revival do not fail to engage 300, 500 or 1,000 CHRISTIAN-EVANGELISTS per week. With them we send pink circulars containing the picture of the evangelist, preacher and other announcements. This silent EVANGELIST's pleading in the homes for union with Christ, guarantees auditoriums filled with earnest listeners. Evangelists indorse this plan and the cost is not great.

—While the extreme "right wing" in one of our neighboring cities is getting extremer, and the extreme "left wing" in another is getting further to the left, THE CHRISTIAN-EVANGELIST, right in the middle of the King's highway, is pursuing its useful course, surrounded by ever increasing hosts of colaborers, rejoicing in all that the Lord is doing for them and through them unto the redemption of the world and the enduring glory of all.

—"The Journal and Messenger," of Cincinnati, thus speaks of a book, criticisms of which have been almost uniformly favorable. We submit to the reader whether this one is just:

The Holy Spirit: His Personality, Mission and Modes of Activity. By J. H. Garrison, LL.D., editor of THE CHRISTIAN-EVANGELIST, St. Louis, Christian Publishing Company. Price, $1.00.

The author, once a Baptist, but now editor of a "Disciples" paper, has never been able to divest himself of ideas and convictions imbibed while yet in Baptist relations. He is too fully conscious of having been wrought upon by the Holy Spirit to get rid of the assurance that "conversion" is more than a thing of the understanding. His aim seems to have been to benefit his co-religionists by getting them to recognize the work of the Holy Spirit as they have not been accustomed to do. And yet he is not able to satisfy such old liners among the followers of Campbell as J. W. McGarvey, who regards him as "using words without meaning," "not only confusing, but unscriptural." It is, however, a thing to be thankful for, that one holding views so nearly orthodox and evangelical as is Dr. Garrison, has been so long in a position of so great influence as is that held by him in the editorship of THE CHRISTIAN-EVANGELIST.

No, It Is Not an Experiment.

Dear Brother Garrison: I extend congratulations on your article, "Is This an Experiment?" on the question of associate church membership. I like a liberal spirit, but the action of Monroe Street church is entirely too liberal, and you called them down about right. Give them some more of the same kind. Your brother, J. D. Forsyth,

Peru, Neb.

I am very much delighted with your editorial in THE CHRISTIAN-EVANGELIST of Jan. 3 on, "Is This an Experiment?" I give you thanks for the clear expressions in your comments. Yours,

Geo. E. Lyon, Minister,

Topeka, Kan.

What Friends Are Saying.

I am glad to get THE CHRISTIAN-EVANGELIST for $1.50 and would not do without it if it were $2.—Sarah J. Park.

Dear Brethren:—How I would miss THE CHRISTIAN-EVANGELIST after having taken it 35 years. Find enclosed $1.50.—A. D. Ward, Yankton, S. Dak.

I thank you for the 52 splendid papers you have sent me during the year soon to close. I would give up any paper sooner than THE CHRISTIAN-EVANGELIST.—Robt. B. Chapman, Butler, Ind.

Enclosed find $1.50 for my CHRISTIAN-EVANGELIST. It has been a regular visitor to my home since Garfield was elected president. I think it grows better each year.—Mrs. M. C. Rogers, Nortonville, Kan.

Our family has been reading THE CHRISTIAN-EVANGELIST for more than 25 years, and I love it more and more each year. The Easy Chair is more than worth the price of subscription.—R. Mitchell, Apache, Okla.

I have been a subscriber for more than 20 years and value the paper more every year. As I live many miles from any church of my choice THE CHRISTIAN-EVANGELIST is the sole link that binds me to it. I never expect to do without it.—Mrs. G. W. Crum Arenzville, Ill.

THE CHRISTIAN-EVANGELIST has closed in my estimation one of its most interesting years since I have been a subscriber, and I want to see it continue on in its noble sphere of doing good. I hope to get in a large list of subscribers within the near future.—W. H. Hobbs (minister).

I will make a plea for THE CHRISTIAN-EVANGELIST to-night. We have now 200. It is simply superb these days. Oh, that all our papers would unite in one great undertaking for the next four years for our blessed Lord and the world in which he came. Oh, the unrealized assets of our brotherhood.—James Small, Minister.

Enclosed find $1.50 for my CHRISTIAN-EVANGELIST. I am much pleased with the position you are taking on the question of Christian Union. I can not see how in the spirit of Christ we can take other attitude toward those who differ from the teaching of God's word and have any reasonable hope of winning them to the oneness in Christ.—Hugh Black, Rockwood, Ont.

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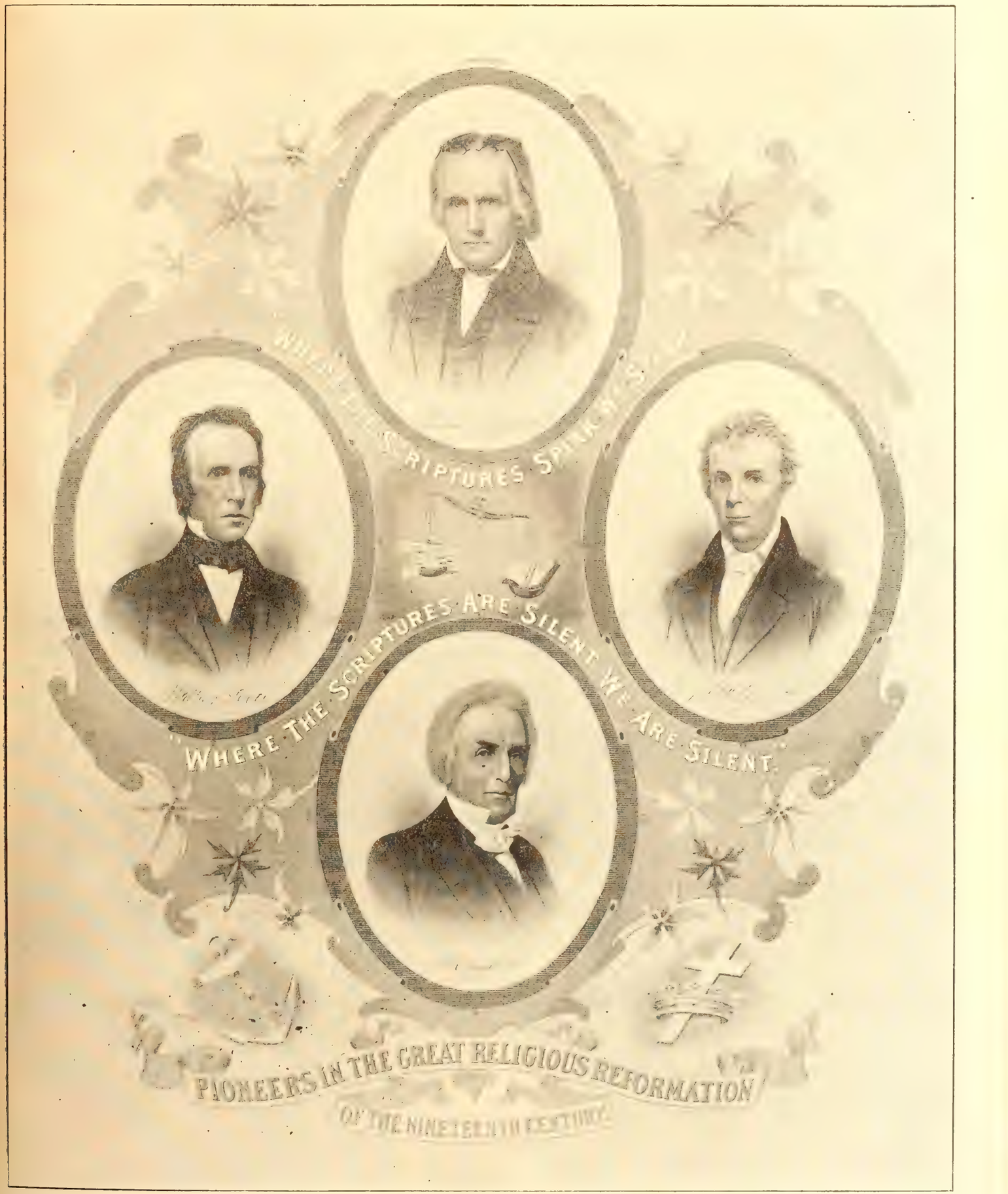
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1809 CENTENNIAL PROPAGANDA 1909
CHURCHES OF CHRIST
: : : GEO. L. SNIVELY : : :

Looking Toward Pittsburg.

—All will readily forgive Brother Lowe. His pride in our forefathers in this faith wherein stand THE CHRISTIAN-EVANGELIST and its great constituency, is perfectly justifiable. It can hardly be said that they "builded wiser than they knew," for they were so thoroughly imbued with the knowledge and spirit of the New Testament that they *knew*. If as a people the pioneers fell, or we their successors have fallen, short, it is in the doing rather than in knowing. But now zeal in missions, education, benevolence, actual Christian union, and practical application of the Gospel to all of life's activities is rapidly bringing our doing up to the summit of our knowing. There will never be much in our teaching for which to apologize, and let us hope that by 1909 our omissions will be supplanted by doings that our Pittsburg greetings and deliverances may be wholly and sincerely congratulatory.

—An appeal for better equipped schools and more ministerial apprentices in this Pioneer number is very appropriate. The pioneers themselves regarded an educated ministry and membership generally as a *sine qua non* of our greatness and usefulness as factors in the religious life of the world. Accordingly among their earliest activities was the establishment of schools at Bethany, Lexington, Hiram, Abingdon, Canton, and other places where finances and a possible student body would justify them. It is true their great reliance was "the Gospel," but it was a Gospel rightly divided. It was a Gospel from which things both new and old, accessible only to trained minds, were to be evoked for the edification of the saints and the instruction of the world in righteousness. They realized the necessity of developing within the household of our own faith translators, exegetes and commentators, and nobly did they sacrifice for the attainment of these ends. We do highly honor the pioneers when on Education Day we worthily provide for the training of worthy successors who in pulpit, officiary and pew will carry on the work that with trembling hands but brave and trustful hearts they committed to us.

Looking Backward.

BY JOSEPH LOWE.

A brother of 80 gave the readers of THE CHRISTIAN-EVANGELIST an interesting letter in a recent issue, relative to the many changes that have occurred in the Christian church since his connection with it. Evidently he had been looking backwards. If we will turn the eye upon the historic page of other churches, greater changes will appear. Within the memory of the writer the Methodist church, at their camp meetings, would surround the camp and with switches "chase the devil away." At such meetings they would hold "secret prayer-meetings" when the voices could be heard long distances away. In the Sunday-schools, which I attended when eight years old, they taught that all good children would be angels and stand forever before God, and sing. I quit going because I did not understand the nature of angels and did not want to be one, and nothing seemed so perfectly discouraging as to have "to stand up and sing forever." They also taught that we could not understand the Bible, so gave us papers to read, and in these I learned that all good boys died early, and I quit the papers. All these things are gone from this great body of men and women. Even their most learned teachers will rarely define human creeds now. The "mourners' bench," once considered indispensable, is passing away. The early years of my life were passed under the influence and teachings of the Old Baptist church. The good old preacher told us one morning in his sermon that he heard a noise in a tree as he came to church, and, upon examination he saw Christ sitting in the forks of the tree. A few months after this my good old grandfather voted to exclude a Baptist minister from the church for voting the temperance ticket. All such things have passed away with the age. We have nothing like any of such occurrences to look back to in our history. The organ and kindred questions are as nothing compared with incidents given above. Our movement in its beginning was founded upon general and superior intelligence or we never could have accomplished the great work we have.

It is wonderful how little we have to meet in looking backwards, of which to be ashamed, and how much we have to cheer and be thankful for.

Kansas City, Mo.

Furnishing Wisdom's Table.

BY CENTENNIAL SECRETARY WARREN.

"Wisdom hath builded her house; she hath furnished her table."—Prov. 9:1, 2.

In every age the beneficent character of Wisdom must be maintained. At forty strategic points her house has been built. The size and beauty of these educational homes, from the stately Gothic pile of old Bethany to the classic elegance of the Missouri Bible College, is a matter of constant admiration. The immediate and perennial duty of all who love the truth is to see that Wisdom's table is bountifully furnished. Education must always be a beneficence. The young cannot pay for it themselves and generally their own families are unable or unwilling to meet the expense. In a republic all must be treated alike, so the state provides by taxation for the schooling of the children of rich and poor alike.

The Christian believes that the most vital element of a complete education is necessarily omitted from this public provision. With great sacrifice and devotion on the part of founders, teachers and patrons our forty colleges have been built, equipped and maintained for education that shall include moral and religious instruction. In every one of these institutions the Bible is the chief text book. From among their students come practically all our preachers and the men and women to whom we look increasingly for leadership in all Christian life and service. Everything about them bears the stamp and is imbued with the spirit of the Christianity of Christ. The youth who miss these influences at the plastic state of their lives can never secure anything that will compensate the loss; those who secure them become not only immune to contrary contagions, but themselves radiators of the blessings enjoyed.

Just as we have been unwilling that our colleges should exist in rented houses, so we must refuse to allow them to beg their subsistance from month to month. Let all disciples of the Teacher who came from God give heroically of their abundant prosperity and before 1909 we shall have provided a Centennial Endowment for each of our schools that will yield it such a regular and sure income that its very existence shall nevermore be in doubt. "To him that hath shall be given." By the side of our substantial college buildings others are being erected as private memorials. They are more satisfactory monuments to men of means than costly sepulchral vaults in fashionable cemeteries. In the same way sums of a thousand, ten thousand and a hundred thousand dollars will seek safe investment and perpetual usefulness in the company of the secure funds of firmly established colleges. From generation to generation throughout the centuries that follow 1909 Wisdom shall be justified of her children. Let no church fail of an offering Education Day. Let no man fail of a bequest.

Schools and Preachers.

BY S. S. LAPPIN.

For the sake of our own blessed Lord and his Gospel let us help the worthy colleges among us this year. They are our only hope for a ministry trained for the special work God has called us to do. They are our best hope for an educated young people who will love and serve the Lord through their lives. On every hand are fields that need competent men to lead our work. The State of Illinois could use every man that will graduate from our Bible departments and enter the ministry at next commencement. Help the colleges by sending students. Begin at once to find a young man or two for the ministry. Help by telling of the work that has been done against great odds and with little aid from the brethren. Help by gathering the offerings of your church and sending them to some school that is true to our plea for Christ and his church, that you may have fellowship with them in training men to preach the gospel. It has come to me that Hiram college received $66.28 from the churches last year. Inquiries sent to other colleges have not been answered. Perhaps they received less or nothing. Educational Day is our opportunity. What preacher can fail to press the matter upon his people?

The Christian-Evangelist.

J. H. GARRISON, Editor
PAUL MOORE, Assistant Editor

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Current Events

The Senate seems disposed to make a real issue, and as large a one as possible, out of the President's dismissal of the negro troops which were involved in the Brownsville riot. A year or two ago the South was arising in its wrath and declaring that it would never speak to President Roosevelt again so long as it or he lived, because he had invited a negro educator to lunch with him. Now, while the senators of the President's own party are gravely critical of his action in the Brownsville case, the southern Democratic senators are praising him for it. Sometimes one wonders whether there are not several influential Republican senators who are getting feverishly, almost frantically, anxious to have the President make some awful mistake within the next eighteen months, which will put him in a bad light before the people before the next nominating convention. There are really two issues involved in this Brownsville case. The first question is one of justice: Ought the soldiers to have been dismissed from service? The second is one of authority: Did the President have the right to dismiss them? As to the first question the facts which have come to light up to date support the opinion that the troops had become dangerous and insubordinate to such an extent that they were more of a menace than a protection to the public peace. It is of no use for us to keep a standing army to preserve order and "guard us while we sleep," if we have to lie awake at night wondering where they will start the next riot. The second question touching the President's authority as commander-in-chief of the army to dismiss troops for the good of the service, is a technical one which will have to be decided by the lawyers. There certainly ought to be some expeditious way in which a situation like this can be met. True to his instincts and habits, the President did the thing which he saw needed to be done, and left the question of his technical right to do it for subsequent consideration.

The Negro Troops.

❁

Mr. George W. Perkins, who is a partner of J. P. Morgan and who was until recently a high official in the New York Life Insurance Company, and a shining example for the young, and Mr. Charles W. Fairchild, who was President Cleveland's Secretary of the Treasury, have been indicted for forgery in the third degree. The offense of these gentlemen consisted in making such false entries in the books of the company, as would make it appear that certain railroad stocks had been sold which, in reality, had not been sold. The Prussian government forbids insurance companies which do business within its boundaries, to own railroad stocks. The New York Life wished to appear to meet this requirement so that it could do business in Prussia, and it also wished to hold on to its stocks. It did both, by the timely aid of the financial ingenuity and elastic morality of the eminent financiers above mentioned. On the books of the company it was made to appear (falsely) that the stocks had been sold. On the books of a certain bank it was made to appear (also falsely) that the stocks were held as security for a loan of some millions to a messenger boy and a colored porter. This act of falsifying the records is defined by law as forgery in the third degree. In bringing in the indictment, the grand jury qualified it by an extraordinary expression of sympathy and respect for the accused. Their act "falls far short of what the average man regards as a crime," says the jury, while it admits that "it was a mistaken, indeed a morally obtuse, judgment." We do not see that a man who deliberately falsifies records in order to gain an advantage for his corporation, is entitled to any special sympathy on the ground that the average man considers such an act excusable. We do not believe, to begin with, that the average man's moral judgments are half so dull as the grand jury assumed. And even if they were, it would be no reason for excusing such an offense on the part of two men whom we had every reason to suppose to be far above the average man in general intelligence and financial integrity.

When Is a Crime Not a Crime?

❁

The news comes through one of the ten-cent magazines that there is a benignant old gentleman with a long name, a slight German accent and a retiring disposition, up in St. Paul, who is worth a billion dollars—or perhaps billions of dollars, for all anybody knows. "Richer than Rockefeller" is the most vivid term which can be found to describe his tremendous wealth. The man is Mr. Frederick Weyerhauser, who has for the past fifty years been getting control of timber properties throughout the west and northwest. He is said to own and control at the present time, about thirty million acres, or fifty thousand square miles of the most valuable timber lands in the west and northwest, which means the most valuable timber lands in the world. It is alleged that these lands were obtained by deals with the railroads and by taking advantage of an inconspicuous clause in a bill passed in 1897, permitting any person whose land had been included in a forest reserve or national park, to choose in place of it an equal acreage anywhere in the public domain. Some millions of acres of the land given as a subsidy to the transcontinental railroads, had been, rather by oversight than otherwise, included in forest reserves. Much of this was practically worthless. Weyerhauser got it from the railroads for a song (which he sang himself to his own tune), and then traded it under this law for the richest sort of timber land. The value of these lands is increasing enormously and if this increase can be called income, probably Mr. Weyerhauser has a larger income than any other man in America. We do not know how much actual cash his properties bring him, but we hope it is enough to pay the salaries of the extra secretaries which he will need to take care of the requests for money for libraries, churches and colleges that will begin to pour in on him as soon as this story of his affluence has really gotten into circulation. It is not every day that the seekers of endowments can discover a new and hitherto unsuspected billionaire, and the opportunity will not be lost.

The New Billionaire.

❁

The question of America's joyousness or melancholy seems to be affording material for varying opinions among our foreign critics. A German writer in a Berlin paper, giving his impressions after a recent tour of America, says that "the Yankees are a joyous people," partly because they do not know any too much, and partly because they are born optimists and born humorists. From his description one would think that the entire continent was convulsed in one continuous silly giggle of undiscriminating hilarity. On the other hand, a recent British observer asserts that the predominant note of American life is that of settled melancholy. He found himself depressed by an all-pervading atmosphere of gloom and despair. The feverish activity which we call enterprise, he interpreted as the desperate endeavors of men who were dead to hope, but in whom some spark of courage still survived to make the best of a life which was bound to be a failure in any event. Both of these were intelligent critics, and both doubtless tried to describe fairly what they saw—with some allowance, of course, for that degree of exaggeration in which every traveler indulges by way of making his reports more interesting. If the comparison of these two estimates proves anything, it proves only that generalizing upon the spirit and character of a whole nation, is a big undertaking. It requires a broader knowledge of facts than any traveler can acquire without ceasing to be a traveler. We talk about the Englishman, the German, the Frenchman, and we have a self-satisfied notion that each of these is a type which we understand. But our generalizations are, as a rule, not worth the time it would take to tell them. We met an Englishman once who was sweeping in his denunciation of what he called "the American climate." When asked whether he meant the climate of Florida, or Oregon, or Arizona, or Iowa, he finally explained that he had once spent two weeks in August in New York City. Most sweeping statements about the American people, or the English people, are about as broadly based as this estimate of the American climate.

Are We Happy?

❁

We are almost ashamed to say it after having prematurely announced it so often, but Mr. Cortelyou has at last actually resigned as Chairman of the Republican National Committee. The dispatch says that his resignation at this time caused some surprise. No wonder.

Editorial

Our Debt to the Pioneers.

The space which we are giving to the pioneers of our reformatory movement in this number, and have given in other recent numbers of THE CHRISTIAN-EVANGELIST, is not without a special purpose. It is believed that there is need in these days of recalling the memory of these worthy men who under God inaugurated a religious movement which is nearing the completion of its first century of history. The purpose of this revival of interest in the pioneers is, to assure ourselves that we are true to the aim, spirit and method of these fathers, so far as these may commend themselves to our hearty approval to-day, in the light of all that the century's experience has brought to us. Let us focus our attention on these three points: The aim, the spirit, and the method of the pioneers.

I. The Aim. The aim of these pioneers, as we all know, was to promote the unity of Christians, in harmony with Christ's prayer. They saw a divided Christendom wasting its resources in competitive and mutually hostile efforts, instead of attacking the common foe. They saw sect arrayed against sect, brother against brother, with heathenism prevailing abroad and skepticism at home. They became thoroughly convinced that all this was contrary to the mind and spirit of Christ, and raised the cry for union in order to win victory. Has time vindicated the wisdom of this view? Is there a leader in the hosts of Christendom to-day who will say that this was not a high and worthy aim, and in perfect harmony with the will of Christ? In no one respect, perhaps, has there been a greater revolution in religious thought than upon the necessity and the practicability of a closer union of the followers of Christ in order to the conversion of the world.

Are we true to the aim of our fathers? As they subordinated everything but truth and conscience to this sublime end, it is pertinent to ask whether the same zeal for unity characterizes those who to-day are carrying on this work. It is a question we may all well put to our hearts. It is certain that we have not always acted consistently with that aim, but how far such action may have resulted from an honest misunderstanding of what is involved in the aim, is not for us to say. What we do insist upon is that the aim of our fathers should be our aim—the unity of all believers on Christ in order to the conversion of the world.

II. The Spirit. The greatest thing about these pioneers, as we study their history, is their admirable spirit of freedom, of courage, and of loyalty to Christ. When we consider how that age was dominated by creeds and ecclesiastical authority, and how narrow and bitter was the party spirit of that time, it is nothing less than marvelous that these men should have freed themselves from all such tyranny, and should have had the sublime courage to hear the voice of Christ, and to follow it, no matter how much it led them into antagonism with existing ideas and practices. Herein was their true greatness. We may well ask ourselves whether we are possessed to-day of the same spirit of freedom to follow the right, as God gives us to see the right, and the same high courage to endure opposition and persecution for truth's sake. We can never recall the scene of that little group of heroic men, standing alone in all the world, because there was no room for them in any existing church, throwing off shackles of human creeds and traditions, and facing an unknown future, with Jesus Christ alone as their Guide, willing to forsake all and to be counted as the offscouring of the earth, if only they might do His will, without being thrilled by the sublimity of their faith and courage. It is not necessary that we share all their opinions and interpretations, but it is necessary that we share their spirit of liberty, courage, and devotion to truth, if we are to carry on successfully the reformation which they inaugurated.

III. The Method. We may be sure that these pioneers did not begin their work in behalf of Christian union without a well-defined method of procedure. Two possible methods lay before them: One was to seek for a platform that would harmonize, as far as possible, with existing views and practices in the different churches, and offer as little antagonism as possible to existing prejudices and predilections. The other was not to "consult flesh and blood," but to return at once to Christ's own ideal of His church, as reflected on the pages of the New Testament. They chose the latter course. They reasoned that as the church was united in the apostolic age on the simple basis of a vital faith in Christ as the Messiah, the Son of God, and the personal commitment of its individual members to Him in the symbolic act of baptism, thus pledging themselves to a life of service to Him and of mutual fellowship with each other, this same broad basis of fellowship, divinely given, would be the proper one on which to restore the lost unity of the church. This involved, of course, the abandonment of human creeds as bases of fellowship, of party names, and whatever teaching and practice was contrary to this return to Christ. As the church of the apostolic age consisted of a number of independent local congregations, meeting and worshiping at different places, but united by a common faith in a common Lord, and co-operating, as far as possible, in a common work, so no ecclesiastical organization apart from the local church, was attempted and urged as a condition of union.

This was their method of union. Has the progress of Biblical knowledge during the last century shown us a better way? On the contrary, has not the tendency, in Protestantism at least, been toward the simplicity which is in Christ Jesus? Has not the experience of the century made it increasingly apparent that no union is possible on any creedal basis less catholic and comprehensive than the simple faith in Jesus Christ, which comprehends all that we can know of God and human duty? Nor has the world found any substitute for this living, vitalizing faith in Christ which leads to repentance and submission to Christ as Saviour and Lord in the confessional act of baptism. Is there a single item that we can strike out of this basis of union without striking out the authority of Christ, and the original conditions of church membership? If so, let us strike it out; but if not, let us exhibit the same spirit of loyalty to Christ and of courage to stand by what He has taught which animated the pioneers whose memory we revere.

For one, we should not hesitate a moment to reject the teaching of the pioneers as respects the method of union, if we should find it to be out of harmony with Christ's teaching. We are under no obligations to follow them, except as they followed Christ. But if we maintain, what is of priceless value, the same high purpose to follow Christ at all hazards which the pioneers manifested, we shall probably find little occasion to depart from the method of union which they, and those who have followed them, have urged with such marvelous success.

New Studies of Old Doctrines.

II.—Nature of the Faith that Justifies.

What is the nature of that faith which puts us into right relations with God? Faith may be defined as the seeing power of the soul—the power that apprehends spiritual reality. It is man's capacity for seeing spiritual truths, and appreciating spiritual values. The faith-faculty, or the power to believe, is a part of man's original endowment as a being made in the image of God. Sin has done much to mar this aptitude for spiritual things. There is a very close relation between faith and conscience, which is seldom recognized and which is yet to be fully traced out. The work of conscience, of course, lies in the moral sphere, while faith reaches above that and apprehends God, not only as a moral being, but as the God of grace also.

The truth which the Scriptures teach, and which is corroborated by experience and observation, is that the defilement of conscience through disobedience to its injunctions, leads inevitably to the decay of faith. Deacons are to be men, "holding the mystery of the faith in a pure conscience." (I Tim. 3:9.) Timothy was exhorted to "war the good warfare, holding faith and a good conscience, which some having thrust from them made shipwreck concerning the faith." (I Tim. 1:19). It is instructive to study in connection with these passages certain statements of Jesus in His sermon on the mount. "The lamp of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light; but if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness how great is the darkness!" (Matt. 6:22, 23). What the outer eye is to the body this "light that is in thee" is to the soul. This is the light derived from Him who "lighteth every man coming into the world." (John 1:9). Is not this conscience, which has been de-

fined as man's self-consciousness in respect to moral action—the faculty which approves us when we do what we believe to be right and disapproves us when we do what we know to be wrong? "When conscience wakes and speaks, it means that man is in spiritual contact with God, that God is making His will felt in the depths of man's constitution."

This suffices to show that faith, in its scriptural meaning, roots itself in man's moral and spiritual nature, and is not a matter of mere intellectual assent or conviction. This is the first thing to be said, perhaps, concerning the nature of the faith that justifies. That Jesus recognized this moral root in faith is clearly indicated in His teaching. To the Jews He said: "How can ye believe, who receive glory one of another, and the glory that cometh from the only God ye seek not." This is why He said to the same people, "Repent ye, and believe in the gospel." (Mark 1:15). It is probable that in our treatment of the subject of faith, too much emphasis, relatively, has been laid upon the matter of testimony, and too little upon this moral preparation for faith, without which no amount of testimony can produce the faith that justifies.

The author of Hebrews gives us the nearest approach to a definition of faith, when he says: "Now faith is assurance of things hoped for, a conviction of things not seen." (Hebrews 11:1). This is rather what faith does. It gives substance to things hoped for, and tests the reality of things not seen. This testing of the reality of unseen things is the supreme value of faith. The gospel promises new life, new strength, and new peace and joy, to those who commit themselves to Christ and follow Him. Faith puts this promise to the test, and finds the reality in the actual enjoyment of these blessings. In this way God bears witness to the soul of the reality of its faith and of its acceptance with God. In this way the ancients "had witness borne to them," says this author of the Hebrews, that they were accepted of God. Faith, then, instead of being a leap into the dark, is actually conforming to the scientific principle of testing the reality of Christ's religion.

It remains to be stated that the only faith that has the power to put man into his right relation with God, and give him peace with God, is the faith that lays hold on Christ as a personal Savior, and as the Revealer of God to men. The acceptance, intellectually, of all the creeds of the world, and of all the orthodox theories of salvation, is powerless to relieve the soul from the dominion of sin, and bring it into the freedom which is in Christ. This requires a personal faith that reaches down to the moral depths of our being.

If this brief study has accomplished its purpose, it will lead us to look for difficulties in the way of faith in *moral* rather than in intellectual grounds, and will enable us to deal more intelligently with unbelievers, by showing them that the way to a saving faith in Christ is obedience to the light that is in them, and the forsaking of whatever evil they know to be in their lives. Faith comes not through hearing alone, as we often use the word, but through an attentive, obedient hearing, of one who longs to know more of God and duty.

Notes and Comments.

It is a mistaken idea which some seem to have imbibed that any manner of getting together the members of different religious bodies is Christian union. We venture to think that there is no Christian union where there is not essential agreement upon the great fundamental verities of Christianity, upon the constitution of Christ's church, and the program which Christ outlined for the conversion of the world. Any union that is not based upon these great bed-rock principles, and upon unity of spirit and purpose touching the work of the church, is hardly worthy the name. That means that Christian union must be a *growth*. No artificial union manufactured in any ecclesiastical carpenter-shop, will meet the demands of Christ's prayer. It must go down deeper, extend out wider, and build up higher, to fill the dimensions of the divine ideal. Whatever helps to promote this growth and this mutual understanding, is in the direct line of Christ's will for the union of His followers.

If we had entertained any doubt as to the attitude of the great body of our leading men on the question of changing our historic practice in relation to church membership, which we never did, that doubt would have been dissipated by the letters which have been pouring in upon us since the paper containing the article reached our readers, from all points of the compass and from both liberals and conservatives. Most of these letters are of a personal nature, but this general acknowledgement we hope will suffice as an expression of our appreciation of the approval of our readers. Sometimes we are compelled to say things which are not so generally received, but which we are none the less sure need to be said for the well-being of the cause. Whether with approval or disapproval, we must bear our witness to the truth as God gives us to see the truth, and leave all the consequences with Him. We are in receipt of a kindly personal letter from Bro. C. C. Morrison, pastor of the Monroe Street Church, Chicago, whose action was criticised, in which he expresses his conviction that the action of the church is in entire harmony with our plea for Christian union. He encloses a pamphlet containing his views on the subject, to which we may call attention later on. We feel assured, however, that the more this question is studied, the more clearly it will appear that the course indicated by the resolution passed by that church is ill-advised, without divine warrant, and that it promises no compensating advantages for its evil influence.

A brother, having a scientific turn of mind, referring to the action of a Chicago Christian Church in resolving to receive persons into its membership from other churches without regard to their baptism, says:

> "It may be described as an attempt to ascertain whether hybridism in institutional church life will or will not be doomed to the same sterility as in the animal realm. Can there be such a combination of Baptist and Pedobaptist positions as will function productively?"

Even the necessity for this scientific experiment might have been avoided by remembering the prevalence of "natural law in the spiritual world." We have always felt that it was a beneficent arrangement of providence that imposes sterility or non-productiveness upon unnatural combinations.

In a notice of the Editor's book on "Christian Union" by the "Christian Weekly," complimentary on the whole, the editor says:

> We confess that this part of the book is somewhat disappointing to us, in that it fails to deal with two of the greatest hindrances to union that exist. It takes no notice of either infant baptism or affusion for baptism, and we are scarcely able to understand how such an omission as this could have occurred in a treatise professedly devoted to the subject of Christian union. If we are not mistaken, the word "immersion" does not occur in the volume.

And, Brother Briney might have added, it does not deal specifically with a hundred other errors that weaken and divide Christendom. If we had undertaken that task we should have had to write a tome, instead of a small volume. Principles of union are stated and defended, however, that cut all these errors up by the roots. Probably the word "immersion" does not occur in the work, but Brother Briney will agree that its equivalent is used. "Immersion" does not, we believe, occur in the American Revised Bible, but we all agree that its position on this question is not doubtful.

The "Outlook" has an informing article concerning the difficulty in France which calls attention to the significant fact that the battle there is between Roman Catholics, and not between Roman Catholics and Protestants; that the legislation to which the Pope objects is the legislation of the people of France, who are Catholic by a large majority, while the policy of the Roman Catholic Church has been determined by one man—the Pope of Rome. It denies that the action of the French government looks to any spoliation or the repudiation of any debt which France owes to the Catholic Church. The meaning of the course which France is pursuing is thus stated by "The Outlook":

> That the union between Church and State shall be severed; that the Roman Catholic Church shall no longer be a privileged religion; that all sects shall stand on the same footing before the law; that liberty of conscience and freedom of worship shall be guaranteed to all; that the government will no longer sustain official relations with the Pope; * * that no religion shall be salaried or supported by the state, etc.

If this be what France means, there are few Americans who do not sympathize with its purpose, and hope for its speedy accomplishment.

Editor's Easy Chair.

Heavy clouds veil the sky this midwinter morning. Scattered flakes of snow are drifting down through the air as if they were forerunners of a bountiful supply of "The Beautiful" which floats in the upper currents. The feeling in these midwinter days is something akin to the sensation which one experiences in midocean when he realizes what a vast stretch of water separates him from either shore. And yet the ocean has charms and wonders of its own, as does the winter. We are not to wait, impatiently and with frequent complaint against the weather, for the springtime to come and the flowers to bloom. Let us rather use wisely the opportunities which winter furnishes and make it a season of enjoyment in our work and in our play, as well as the summer time. What a splendid opportunity these long nights furnish for reading and studying, and also for getting acquainted with our families and our friends! Now, especially, every home should be abundantly supplied with good books, papers and magazines of the best quality for the use of the family. With modern facilities for securing the best literature, every home may become a sort of university extension, where the best thoughts of the best minds are utilized to promote the culture of head and heart. Have a care for the kind of books and papers which the boys and girls are reading, for their ideals are being formed, and character and destiny may be involved in the selection. Few of us can recall brighter memories from out of the past than the pleasure and profit we experienced in reading some good book as we sat by the family fireside way back in the childhood days of the past.



And this leads us to utter a warning note to parents and teachers. The Easy Chair is not given to censoriousness, but in view of facts which have come under our observation, we should say that parents are often very indifferent as to the kind of literature their children read. We are not, of course, condemning fiction as such, for much of it is valuable, both for the information it gives and for the inspiration which it furnishes; but there is much of it that is vapid, and mentally and morally enervating, and some of it blights with its polluting touch all the pure and noble instincts of youth. This latter class of vile books and pamphlets is often read secretly, and great care is required in guarding the young from its blighting influence. Whenever girls or boys consent to read a book which they are unwilling to show to their fathers or mothers, they have entered upon a moral downgrade which may lead to the abyss. The best safeguard against such reading is to supply an abundance of pure, good literature that is both interesting and profitable, for the young *will read*. Some parents practice fatal economy at this point, with the saddest results. Country homes are often found very barren of good literature. Every home on the farm, especially, should not only have a generous supply of pure, wholesome literature, suited to old and young, but innocent games as well, if it is to be regarded as "the dearest spot on earth,' and a very wellspring of blessed memories to those who shall go out therefrom to do their work in life. Fill the home with good reading, beautiful pictures, music, innocent indoor games, and the spirit of good cheer and unselfishness, and few will be the feet that wander therefrom in forbidden ways.

In these midwinter days, too, the churches are holding their annual meetings and making their reports, summing up the results of the past year's work. It is a very interesting and profitable thing for a church to pass in review the work of the year and note carefully what successes have been achieved and what failures have been made, and the causes underlying each. The real test question which every church must put to itself is, whether it is doing a business for the Lord that justifies, or is commensurate with, the plant which it has and the amount of money and labor invested. What has it done for its own members and for the children, and for the life of the community, in the way of spiritual development, and what help has it rendered to the great work of world-wide evangelization outside its immediate locality? Churches once seemed to think they were doing very creditable work if they paid their preacher's salary, the janitor's wages, and other current expenses, and came out at the end of the year free from debt. This is now seen to be a very low ideal. No living church is satisfied with such a record, if it has passed out of the mission stage. No live church now feels that it is fulfilling its mission in the world unless, in addition to paying its own running expenses, it has a share with its sister churches in the wider work of benevolence, of education, and of missions at home and abroad. A locomotive engine that is only able to run itself, without pulling a train of cars after it, would be a very useless piece of machinery, and would be sent to the scrap pile. So is the church that centers all its thought and activities on itself, and sooner or later it will be remanded to the ecclesiastical scrap pile, unless it repent. The growth of all the general interests in the brotherhood has its root in this conviction, which is spreading among the churches.



A dispatch in the daily press from the goodly city of Jefferson, wherein is located the capitol of Missouri, where the Solons of the state are now assembled, tells us that we now have a "freak legislature" in Missouri, and the proof which the dispatch offers of its freakness is the fact that two or three bills are pending looking to the more stringent regulation of the saloon business of the state. To this moulder of public sentiment through the press, it seems nothing short of wild capriciousness, or a striking deviation from the normal course of things, that men charged with the responsibility of enacting laws for the welfare of the state should attempt to check the tide of evil consequences resulting from the liquor traffic! The sad thing is that this is a very prevalent view of the secular press. It is, perhaps, not strange that brewers, saloon keepers, and the patrons of the saloon should regard such regulation as freakish; but that the daily and weekly press of the state should echo such a sentiment is not easily understood, apart from the exigencies of party politics. It is a dangerous thing, politically, to interfere with the liquor business, in which so much capital is invested. To attempt such a thing is "freakish." But is it not a dangerous thing, morally, to allow this nefarious business, that has as its natural consequences murders, riots, drunkenness, poverty, broken homes, ruined manhood and womanhood, starving and neglected childhood, to go on its wicked way unchecked by strong legislation? Perhaps there are several men in the present legislature in Missouri who so feel, and hence they are "freaks" in the estimation of this public Censor! This characterization has given us a higher opinion of the present legislature, and we shall expect some legislation looking to the moral welfare of the people of the state. Of course, the man who believes in allowing the present regime, in respect to the saloons, to continue, is no "freak"! Then may God give us more "freaks" who will accept our state motto at its face value—"The safety of the people is the supreme law!"



Hear a parable: Many years ago we had in St. Louis several competing lines of street railways in which the cars were drawn by horses and mules, and these rival lines had no dealings with each other. A few years ago electricity displaced the horses and mules and the different lines were consolidated into two competing systems with partial transfer privileges. But, beginning with the first of the present year, these two great railway systems were united into one, and the whole plan of running cars has been readjusted with the view of giving the best service to the public, and a universal system of transfers has been adopted by which passengers can be transferred from any line to another without paying additional fare. What we need in Christianity is such a union of our religious forces—such a readjustment to each other and to the great Head of the Church—as will make possible the harmonious cooperation of all the several parts thereof, and a universal system of transfers by which connection with any local congregation will entitle one to a transfer that will be honored in every other church when he desires to change. This, of course, will require that the several co-operating bodies shall agree upon and adopt the same terms of admission into their membership. The only terms of membership in the church that can ever be universally agreed upon are those prescribed by its Founder, as recorded in the New Testament. If there is not universal agreement among the churches as to what these terms of membership are, then Christian scholarship should be focused on that point until all reasonable doubt is removed. Until agreement on the very terms of initiation into the church is reached we cannot have a universal system of transfers, and maintain a good conscience toward God.

Thomas Campbell By Charles Louis Loos

[The writer of this article is perhaps the only man living who can write of "Grandfather Campbell" from personal knowledge of him.—EDITOR.]

This brief sketch is not biographical; it proposes simply to set forth some of the most prominent traits of the character of this eminent man, whose mind and heart and life have been so deeply impressed on the religious reformation that received its first impulse from him, as we believe, under the divine guidance.

Thomas Campbell was a most profoundly religious man, and of the most evangelical type. He looked at everything in the clear full light of the divine will as revealed in the Holy Scriptures. This was the central, all-directing, all-inspiring force of his life. Walter Scott, who knew him so well, set this forth in his wonderful vision of the ship *Restoration* out on the sea, with the other two ships representing the religious bodies with which our reformatory movement in its earliest history was involved.

In this vision A. Campbell as the strong man is at the helm, and steers the ship; Thomas Campbell stands at the binnacle steadfastly looking at the compass. That is the grand old man to whom the Divine Word is all in all. Never for a moment does he withdraw his attention—his mind and heart—from the Law of God. He fully realized in his soul the sublime majesty of the great word of Isaiah.

> Hear, Oh ye heavens,
> And give ear, thou earth!
> For Jehovah has spoken.

When the Lord spoke he heard; and the Divine Voice was in all things, and beyond all doubt and all controversy, the supreme law of life to him. I have often heard him, in public discourse and in private intimate conversation, and such was always the impression this man of God made upon me.

This was "the fear of God," of the man, that directed him, endowed him with power, and irradiated with light all his life, till his latest hour.

Is it not good well to know and well to remember that this was the all-controlling characteristic of the man, in whose soul was born the thought of the religious reformation to which we have devoted our lives?

Thomas Campbell was a man of a large, liberal, generous, warm heart, free from the hideous taint of prejudice and bigotry, those vulgar and foul vices. The special incident that became, unconsciously with him, but providentially, the first cause of the turning of his life into the strong reformatory current, is an illustration of this so strongly marked characteristic of the man.

He came to America in his 44th year, in 1807, as a minister of the Seceder branch of Presbyterianism. He was sent by the Synod sitting at Philadelphia to southwestern Pennsylvania to the Chartiers Presbytery. By this body he was sent on a missionary tour up the Allegheny Valley where the ministerial service was rare. To this servant of God the Lord's supper was one of the most precious means of divine grace.

On this missionary tour he called the people of the churches he visited together to enjoy this gracious ordinance. But he also invited others, not Seceders, to the table of the Lord. This was an irregularity with his brethren with whom very close communion was the rule, excluding even other Presbyterians.

On his return home his companion, a young preacher, reported this infraction of the Seceder order to the Presbytery, and Thomas Campbell was called to account for this violation of the "testimonies" of the church. He bravely defended himself by the Word of God; he would not for a moment admit he was wrong and apologize.

The end of this controversy with the Seceders was that he organized a free Christian association, that was not controlled by any human creed.

This "straitness" of the Seceders was abhorrent to this man whose heart was full of Christian charity. He braved courageously both the Seceder Presbytery and Synod.

From this small beginning originated the movement that now numbers over a million of adherents, realizing the sermon his eminent son preached in the early days of this reformatory effort from the text,

"Though thy beginning was small, yet thy latter end should greatly increase."

These noble men believed in God, and had confidence in the victory of the truth.

Thomas Campbell, while unyielding in his convictions, was always inclined to peaceful and amicable methods of advocating the cause he had inaugurated and espoused. He would in a private way argue vigorously in defense of what he regarded the truth. I have witnessed a discussion of this sort between him and his son Alexander, conducted with the utmost courtesy and respect on both sides, for an hour. He maintained his ground with unyielding persistency. But neither he nor his son had the least respect for the habit of debating once so common among us.

On one occasion several preachers, as was very usual in those days, had met at Bethany, and were recounting with pleasure debates that they had had with opponents. Thomas Campbell listened to them for some time, when at last he said in a strong earnest manner and voice, as his habit was, "Brethren, remember that Paul classes debate among the works of the flesh!" This suddenly put an end to the glorying of these good men in their debates.

It was a great concern of this eminent reformer that the true character and purpose of our cause should be well understood and maintained by us, especially by the preachers. To this end he drew up, with great care, what he called *The Prospectus of the Reformation.* This was a concise, clear statement of our plea. It was presented in an admirable logical form, sustained at every point by Scripture and by strong argument. He had a number of this pamphlet printed at intervals; and whenever a preacher or other intelligent person came to Bethany, he would take occasion to hand him a copy and generally expounded it to him.

After the college was established, he would now and then invite a number of the ministerial students to some house in the evening, and after tea one of us was chosen to read this *Prospectus* by paragraphs, and he would with great intelligence and much force—for he was of remarkable force of thought and speech—expound these paragraphs to us. This office of reader once fell to my lot.

It was "Grandfather Campbell's" custom on these occasions to inquire first into our health before the reading began. Then he would always give to us his famous prescription which he called the *Pulvis polychrestes*—the powder of many virtues. This too it was my part to write out, procure at the store, mix and distribute to those who needed it.

Thomas Campbell had studied medicine in his youth; and among his papers was found a certificate or diploma as doctor of medicine. This explained his knowedge of the curative art and his strong inclination to prescribe for the sick.

A most beautiful characteristic of Thomas Campbell was his delight in hymns. Many of these he committed to memory, and would recite in private and in public. "The Hymns of the Church," I have often heard him say, "do and should present the very cream of religion." He was right. I commend these words to thoughtful Christians.

He was for many years a mentor and guardian of what was published at Bethany. His eminent son owed much to his father's great knowledge of the Bible and to his sound judgment in matters of doctrine.

The prayers of Thomas Campbell were a benediction to all who had heard them, Few men were so powerful and soul-searching in this holy exercise as this man of God. He discoursed much on prayer, as a duty and a gift of divine grace to the saints. His faith in prayer was a tower of strength, an assurance of incomparable comfort to him.

His soul was never touched, even in the least degree, by the rationalistic spirit. He abhorred this theological and religous leprosy with all his soul. His faith was of the strongest and purest evangelical sort.

The divinity of Jesus Christ was to him the corner stone of Christian doctrine, and in common with his son and Walter Scott, the true conception of the *divinity* of our Lord was his deity.

Those among us, if any such there be, as I am inclined to believe there are, whose notion of the divinity of Jesus is quasi-Unitarian and rationalistic, are in this as far removed in their conception of our Divine Lord from the Campbells and Scott, as the west is from the east, as earth is from heaven.

Barton W. Stone* By J. Walter Carpenter

All human history centers in the lives of great men. Every epoch has been marked by the rise of gigantic leadership of men who possessed fresh and clear visions of truth. Church history forms no exception to this rule. I count myself happy to address you upon the career of one of these epoch-making leaders, Barton Warren Stone.

On the day before Christmas, 1772, near Port Tobacco, Md., Barton Warren Stone was born. His boyhood gave promise of the ripe scholarship he was afterward to attain. Four or five years were spent under a private tutor who taught him the three R's (Readin', Ritin' and Rithmetic), and pronounced him a "finished scholar."

At eighteen years of age Stone entered an academy at Guilford, N. C., "determined to acquire an education or die in the attempt." Here Stone came under the first strong religious impressions of his life. One James McGready, a Presbyterian minister, conducted a revival. The doctrines publicly taught were, "That mankind was totally depraved, so that they could neither believe, repent nor obey the gospel; that regeneration was the immediate work of the Holy Spirit, whereby faith and repentance were wrought in the heart; now was not the accepted time; now was not then the day of salvation, but it was God's own sovereign time and for it the sinner must wait." McGready possessed able powers of description and exhortation, and led his hearers the rounds of heaven, earth and hell, urging them to flee from the wrath to come.

Though much impressed by this zealous and intensely earnest man, Stone did not yield himself in obedience, thinking that religion would impede his progress in his studies and would also interfere with the practice of his chosen profession as barrister. Later, however, he listened to a sermon by one Hodge, on the subject, "God is Love." This truth triumphed over his Calvinism, and he fell at Jesus' feet a willing subject. He saw now that "the sinner was as much authorized to believe in Jesus first as last; that now was the accepted time; that now was the day of salvation."

Stone determined to be a preacher; but, like all reformers, was not in harmony with the spirit of his times. The spirit of division dominated all religious thought. The different religious bodies, like armed camps, rallied about their own standards, ready to do battle for their peculiar dogmas. Arian combatted Calvinist, Unitarian fought with Trinitarian. The believers in a general atonement (that Christ died for all men) pummeled those who believed in a particular atonement (that Christ died for a select number), and the Universalist drew swords against all.

At the age of twenty-one Stone became a candidate for the ministry in the Presbyterian church. The subject assigned him for his trial sermon was, "The Being and Attributes of God and the Trinity." Perplexities crowded his mind, and before the next meeting of the Presbytery, where he was to have received his license, having concluded not to preach, Stone went to Georgia and filled the chair of languages in a Methodist academy near Washington. Fulfilling his engagement, at the close of his year he returned to North Carolina, and having reconsidered the matter of preaching, attended the next session of the Orange Presbytery and received his license.

Stone then removed to Kentucky and settled in Bourbon county, in the neighborhood of the Cane Ridge and Concord churches, for which he began to minister. The first two years of his labor were so successful that they called him to become their settled pastor. A day was set for his ordination. Stone began at once the study of the Westminster Confession of Faith that he might be prepared to adopt it on his ordination day. But difficulties crowded afresh into his mind, so that, compelled by conscience, he went to the leading Presbyterian members and told them his trouble, asking that his ordination be postponed. To this they would not agree, so the day came. When asked, "Do you receive and adopt the Westminster Confession as the system taught in the Bible?" Stone replied "aloud, so that the whole congregation might hear him. 'I do, so far as I see it consistent with the Word of God.' No objection being made, he was ordained."

In 1801 a revival broke out in southern Kentucky and northern Tennessee, under the preaching of James McGready and other Presbyterian ministers. Large crowds attended. Marvelous physical manifestations, commonly called the "jerks," appeared. Saint and sinner, male and female alike, were affected. The news of the wonderful revival spread far and wide. Stone, hearing of it, determined to visit it and see for himself. He thought the revival was the work of God. His inborn evangelistic spirit was awakened. Stone was the Scoville of his day.

Returning to Cane Ridge, Stone began a meeting. The sleeping church was aroused. Multitudes came from far and near to hear the saving message. Thousands camped in the groves. Here, too, the strange catalepsies, seen in the McGready meetings, appeared. Stone boldly preached the "universality of the gospel, and urged sinners to believe *now* and be saved." Large numbers turned to the Lord and united with the nearby churches. Methodist and Baptist preachers joined in the revival, and for a time party feelings, party names, and party creeds were lost in the feeling of Christian love and union.

Stone and four other Presbyterian preachers now boldly forsook Presbyterian traditions, and wherever they went publicly taught "that Christ died for all men; that the divine testimony is sufficient to produce faith, and that the Holy Spirit is given not in order to faith, but through faith."

This forsaking of Presbyterian traditions soon brought the offending preachers into trouble with the Synod, and in 1803 one of their number (Richard McNeman) was brought up for trial at Lexington, Ky. Seeing that the trend of proceedings was against them, they drew up a protest, declared their independence and withdrew from the jurisdiction of the Synod, but not from the Presbyterian communion. They at once constituted themselves into the Springfield Presbytery and continued their work of preaching and planting churches. But this movement savored so much of partyism that in about a year they dissolved the Presbytery (in 1804), and forsaking all human creeds took the name of Christian as the one divinely given to the early disciples at Antioch. As a man nearing the close of his life prepares his last will and testament for the proper disposition of his earthly goods, so the Springfield Presbytery, acting on the same plan, drew up its last will and testament, a humorous, but intensely earnest document. To show the spirit of the men and the movement, as well as the principles for which they stood, I quote a few of the articles:

"Item First. We will that this body die, be dissolved, and sink into union with the Body of Christ at large; for there is but one body and one Spirit, even as we are called in one hope of our calling."

"Item Seventh. We will that the people henceforth take the Bible as the only sure guide to heaven; and as many as are offended with other books, which stand in competition with it, may cast them into the fire if they choose; for it is better to enter into life having one book, than having many to be cast into hell.

"Item Eighth. We will that preachers and people cultivate a spirit of mutual forbearance; pray more and dispute less; and while they behold the signs of the times, look up and confidently expect that redemption draweth nigh.

"Item Tenth. We will that the Synod of Kentucky examine every member who may be *suspected* of having departed from the Confession of Faith, and suspend every such suspected heretic immediately, in order that the oppressed may go free and taste the sweets of Gospel liberty.

"Item Twelfth. Finally, we will that all our *sister bodies* read their Bibles carefully, that they may see their fate there determined, and prepare for death before it is too late."

Stone was now fully launched upon the trackless sea of his life work. The name Christian was the only flag that floated at his masthead. The Bible was the only chart and compass to point out his way. Christian Union was the port toward which he steered. Christian liberty for churches and individuals was the breeze that swept him on his way. And trust in God, in the righteous life was the ballast that made all secure.

The religious movement inaugurated by Stone swept on apace. The Christian preachers filled Ohio, Kentucky and Tennessee with their doctrine. In 1826 Stone began to publish "The Christian Messenger," a periodical devoted to the reformation cause. The spread of the Christian movement to the north and east brought them into contact with the Reformers, another religious movement, with a similar plea for Christian union and for the Bible as the only book of authority for the church. The Reformers were led by Thomas and Alexander Campbell, with headquarters at Bethany, W. Va.

The acquaintance of the two bodies ripened into friendship and both saw that, having messages so similar, both pleading for union, consistency demanded that they become one. The communities also saw the likenesses and expected them to unite. So, in 1830, on Christmas day and a few days following, both bodies met in mass meeting at Georgetown, Ky., to discuss the union question. And on New Year's day, 1831, they met at Lexington, Ky., to bring it to pass.

John Smith spoke for the Reformers and Stone for the Christians. After Smith closed his address, in which he presented the basis of union, Stone arose and said: "I have not one objection to the ground laid down by Brother Smith as the true scriptural basis of union among the people of God. And I am ready to give him, now and here, my hand." He stretched toward Smith his hand, trembling with rapture and Christian love. And Smith grasped it with a hand full of the honest pledges of fellowship. The audience was moved to like action, and Christians and Reformers struck glad hands, thus cementing the pledges of Christian love and fraternity that welled up in every heart.

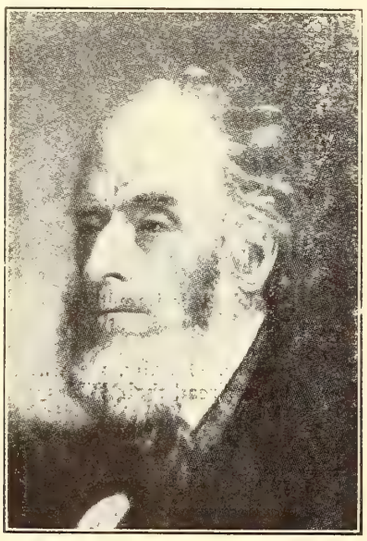
B. W. Stone was the John the Baptist of the Reformation cause, the harbinger of the

(Continued on page 77.)

*An address delivered at the W. Pa. Annual Convention of Christian churches at Homestead, Pa.

Stone and the Pioneers in Kentucky By Z. F. Smith

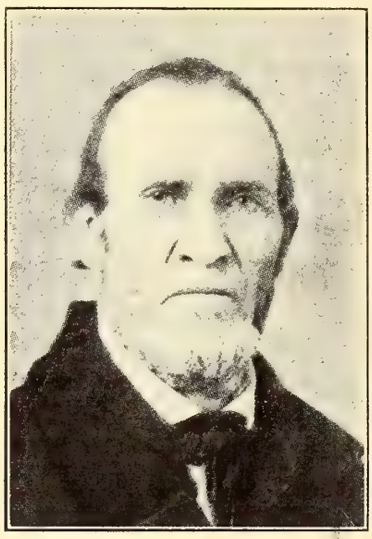
Not many abide to-day who in religious youth were privileged to enjoy the companionship and fellowship of the consecrated men of Kentucky who were the pioneer founders and builders of the Church of Christ restored to the simple apostolic ideals, as we assume it is in the belief of our brotherhood. Indeed, none are now living who are able to give full direct traditions and personal reminiscences of the first founders of one hundred years ago. Of these and the work done then, we learn only from recorded memoirs and biographies and detached mentions, too rare to be generally read.



Samuel Rogers.



Aylette Raines.

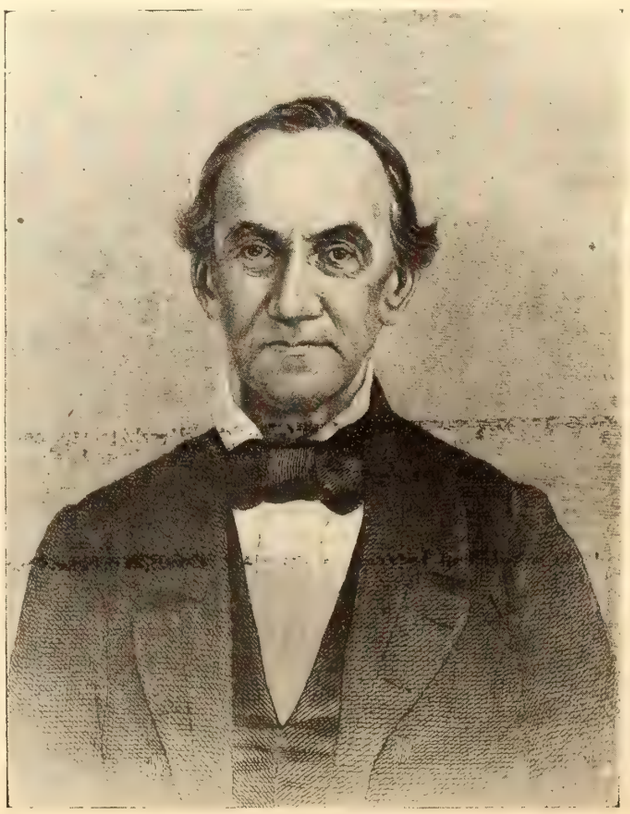


John Rogers.

Speaking of Boswell's life of Dr. Johnson, some one has said: "Blessed is the man who has had a good biographer." Alexander Campbell was fortunate in finding his biographer and historian in Dr. Richardson, whose work is an imperishable monument to the name and to the character of the man pre-eminent in his day as a teacher and leader of religious thought and reform. The history of the initial work done of founding and building anew the Church of Christ on the simple foundations of the apostles, under the teachings and leadership of Barton W. Stone, in Kentucky, has never yet been written in the full light of the then existing religious, social, and political settings, the remoter causes of origin and outgrowth, and the vital issues and strenuous controversies, which attended the labors that gave birth and being to the movement. Such a work in existence to-day, complete and equal to the subject, would not only be a valued contribution to church literature, but, like Dr. Richardson's "Memoirs," an inspiration to the Brotherhood in the great propaganda of co-operative union and evangelism in which it is now engaged as never before.

Barton W. Stone was, as nearly as any uninspired character in history, the incarnation of the spirit and letter of a Christ-like evangelism. The recovery of lost souls from sin, the care of the children of God that they might continue to grow in divine grace and knowledge, and the union of all God's people in the one simple faith and fellowship for which the Master prayed and labored, were the passionate desires of his soul, for which he gave all his life. His writings and teachings breathe this spirit. Of the union between the Christians and Reformers in 1832, he says: "We plainly saw that we were on the same foundation, in the same spirit, and preached the same gospel. We agreed to effect a union of our different societies. This was easily done in Kentucky, and I have no doubt, would have been as easily done in other states, but for contentions and stubborn men on both sides, who were more influenced to retain and augment their party, than to save the world by uniting according to the prayer of Jesus."

But for the unselfish wisdom and consecration of Barton W. Stone, there might have been no union even in Kentucky; but two factions, parties moving on parallel lines, in the same direction, and to the same end. Such a condition would have been a disaster to the cause both were pleading, as it was in some parts of Ohio and in the northeast states where the old Christian movement had obtained foothold. Wherever Stone personally evangelized, especially in Kentucky, Ohio and Tennessee, such was the power and influence of the man, and such the veneration of his brethren for him, that union with oneness of spirit and fellowship was made gladly and in good faith. The same spirit of love and of tolerant forbearance was displayed by the scores of his children in the gospel,



John T. Johnston.

whom he converted, trained for the ministry, and put into the mission fields of Kentucky, Ohio and other adjacent states. No one better knew from experience that the most hurtful and obstructive elements to a great community movement are not those of opposing sectism and partyism without, but rather those from within, whom we have fellowshipped in love and confidence, but who in the spirit of discontent, and strife, and schism, turn against us to oppose and to bring to naught the good works in which they were once partakers with us. We quote a last admonition of Elder Stone:

"*My dear brethren in the ministry*: Permit an old man now about to leave you, to speak plainly. We have a superabundance of hard speeches against us by our sectarian neighbors, without our adding to these. 'Let us love one another, for love is of God.' Not long since I read an address of an elder to his preaching brethren. It was short and to the point, in these words: '*Be humble! Be humble! Be humble!*' I adopt the language and sentiment, with application to you. We may get a name among men, but the grave will soon bar us from its enjoyment. Eternal things will eclipse all the dim splendors of time. Avoid all reproachful, irritating language; it genders strife, and chills brotherly love, and may from small beginnings end in contentions. We are all imperfect, and liable to err. If we are wise, we know our own weaknesses, and can bear with the infirmities of our weak brother, co-operate heartily together in the great work of saving souls and of building up Zion. Are you editors? Say and do nothing to the injury of a fellow-editor, nor admit into your columns that which needlessly offends. Finally, brethren, farewell! 'Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you.'"

Elder Stone moved from Kentucky and settled in Illinois in 1834. This was in my boyhood days, too early for me personally to have known him. I well remember in youth, however, that his name was a household word among the older brethren. My mother and grandmother would relate the fact of his making our country-home in Henry county his stopping place, on his visits to and from a church for which he preached some miles away, even before my birth. They spoke of his great power as a preacher, as beyond that of any others of his day—a common testimony of the people. A few years later found me a fellow student at Bacon College with his grandson and namesake, Barton Stone Moore, about my own age. Some of Father Stone's posterity, of the fourth and fifth generations, yet live in Central Kentucky, and are well known as among our best people.

I may mention here a reminiscence, which has since impressed me as a strange coincidence. Elder Stone had two sons named Barton W. for himself. One, a child of the first marriage, died young. The second Barton W. Jr., of the second marriage, was a young man when his father died. In his "Memoirs," we are told that Father Stone died in the arms of this son at Hannibal, Mo., in 1844. In 1881, some business called me to Dallas, Texas, for several months. I met there this Barton W. Stone, Jr., who had moved from Missouri several years before. His friendly courtesy soon made us good friends. His wife was of a Kentucky family well known to me, and I begged of them the privilege of boarding with them while in Dallas, which they kindly granted. Two months after I became their guest, I was called up from my room at midnight, amid cries of distress from the family room. Entering as soon as I could, I found Colonel Stone stricken with apoplexy, and unconscious. He died in my arms within an hour after.

Though the privilege of personally knowing the venerated Barton W. Stone and his first associates in the ministry in the primary pioneer age of the Reformation was denied me, yet I count it a providential good fortune to have known more or less intimately the collegiate of devoted ministers and evangelists who succeeded these in the secondary pioneer age of the Restoration movement in Kentucky, who so ably and eloquently plead and defended the cause which the early Fathers intrusted to them. Grand men they were, too, worthy of the high trust committed to them! Worthily and nobly they fulfilled their missions. Ever revered and honored in memory, and in the pages of history, be the names of Elders William Morton, Samuel and John Rogers, Benjamin F. Hall, Jacob Creath, John T. Johnson, John Smith, John A. Gano, Aylette Raines, Philip S. Fall, Curtis J. Smith, L. L. Pinkerton, R. C. Ricketts, Asa Maxey, Jas. Shannon and others we might mention, who bravely bore up the cause in Kentucky, and helped to make it what it is to-day. These are the connecting links between the pioneer beginnings of the first quarter of the nineteenth century and the age of fulfillment in which we are co-workers to-day. We have not time or space here to more than mention the names of these brethren of the secondary age. They are worthy, each one, of a monographic memorial, if we would do aught of justice to their memories. As I write their names here, I seem to hear again the echoes of their powerful gospel sermons from the pulpit, to meet and greet them once more in our missionary conventions, and to enjoy their godly fellowship in the social circles, sometimes as guests of our own home. In the same pride of privilege I count it a joy of memory to have lived to personally know, as well, Alexander Campbell, W. K. Pendleton, Walter Scott, David G. Burnett, and others beyond the borders of Kentucky, whose names and achievements add luster to the pages of the world's history. But I must not tarry here for further reminiscences. The bare mention of the names, in part, of the galaxy of grand and consecrated men of God, who were our fathers in the common plea for a united church of Christ upon the foundation of the Apostles and Prophets only, is an inspiration.

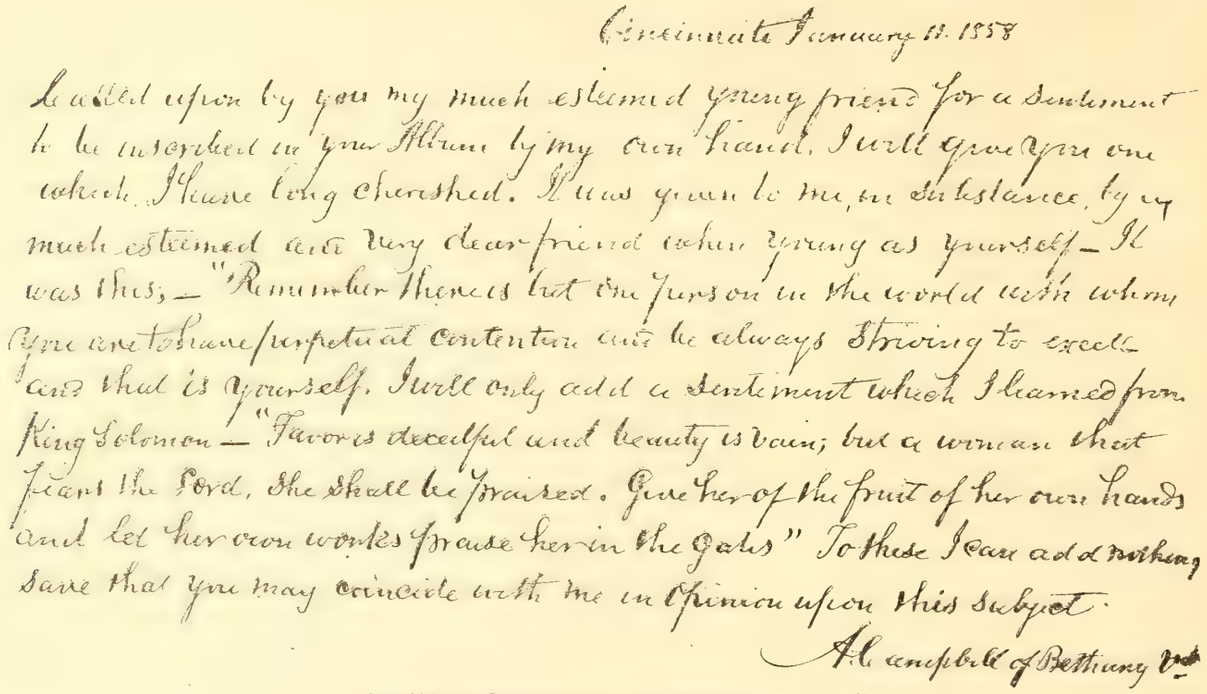
The Restoration movement passed through two pioneer stages in being brought down to us. As intimated above, it had its age of *Beginnings*, through the period of the first quarter of the century, to 1825, under the lead of Barton Warren Stone. This we may call the chaotic period. Since creation, every great world movement, marking development, has had its *Beginning* in chaos, followed by order. In the beginning of the Jewish dispensation, from Egypt to Sinai, was its period of chaos; order began with the giving of the law. In the beginning of the Christian dispensation, from the baptism of John to the day of Pentecost, was its period of chaos; order came with the constitution of the first church of Christ. Luther battled with the trials and terrors of revolutionary conditions through a period of chaos, before his great work of Reformation reached the constructive and formative stages of order. To rightly estimate the primary foundation work of Barton W. Stone and his fellow-pioneers, we must view it in the light of this chaos and change from the dogmas and formulas and rituals of intolerant creedism cast in the molds of prevailing and dominant Calvinism, through which they had to emerge into the clearer light of gospel truth, to the period of constructive order which followed after in the second quarter of the century. This came with union, co-operation, and missionary evangelism, and made us what we are to-day. Now should come the fulfillment, and to this mission those of our generation are called.

Louisville, Ky.



"Raccoon" John Smith.

The Handwriting of Alexander Campbell, Barton W. Stone and Walter Scott



Cincinnati January 11. 1858

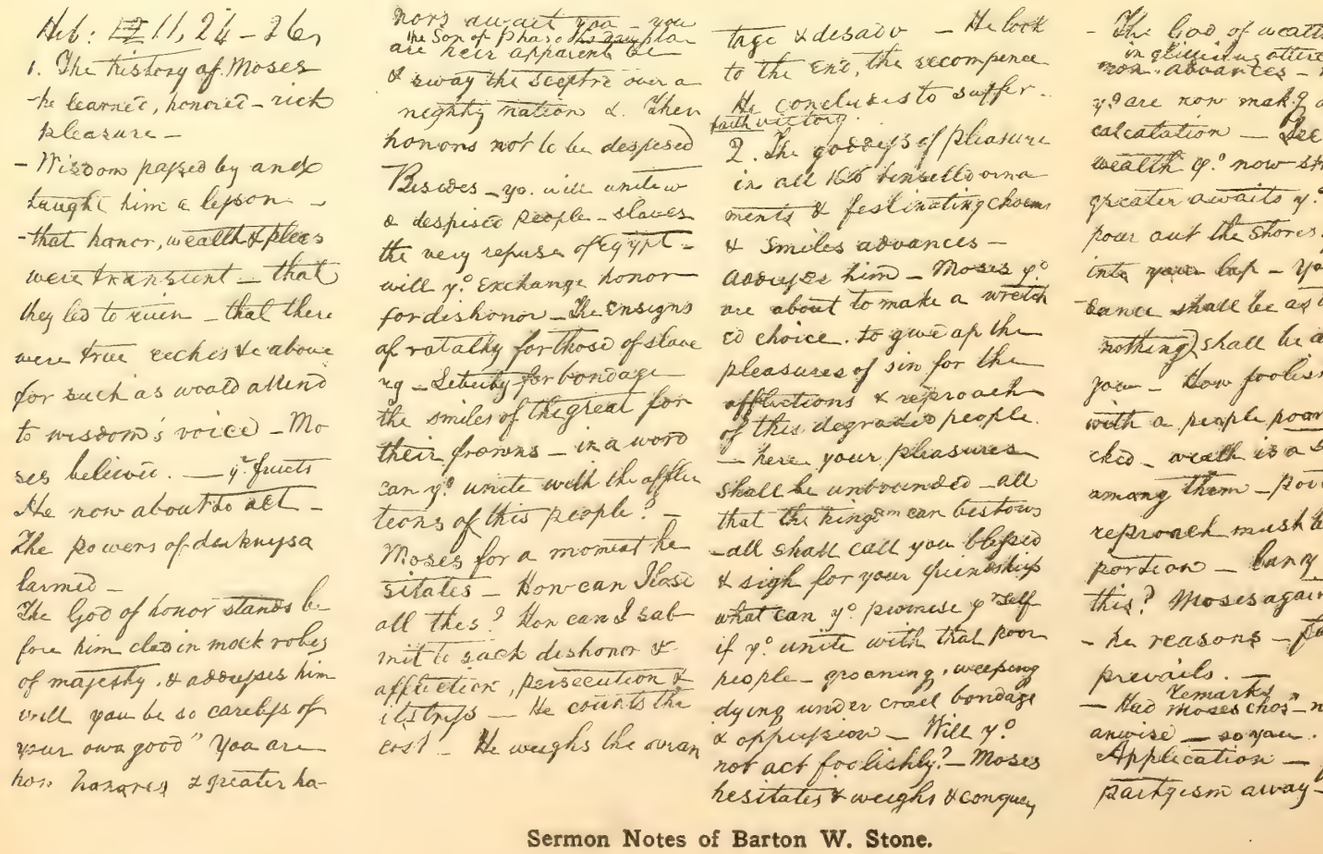
I called upon by you my much esteemed young friend for a Sentiment to be inscribed in your Album by my own hand, I will give you one which I have long cherished. It was given to me, in substance, by my much esteemed and very dear friend when young as yourself — It was this, — "Remember there is but one person in the world with whom you are to have perpetual contention and be always striving to excel and that is yourself. I will only add a sentiment which I learned from King Solomon — "Favor is deceitful and beauty is vain; but a woman that feareth the Lord, she shall be praised. Give her of the fruit of her own hands and let her own works praise her in the gates" To these I can add nothing save that you may coincide with me in opinion upon this subject.

A. Campbell of Bethany Va.

An Album Sentiment, by Alexander Campbell.

Nothing in this special number devoted to the Pioneers will be more appreciated, we believe, than the reproduction, slightly reduced in each case, in order to permit the publication in our crowded columns, of the handwriting of three of the great leaders of the Restoration. The first is from the pen of Alexander Campbell and was written in the album which the mother of the Assistant Editor of THE CHRISTIAN-EVANGELIST kept, when a girl about 16 to 18 years old, for her preacher friends. It will be noticed that the Sage of Bethany did not always dot his i's and that in this message he omitted a quotation mark.

The second fac simile is of some sermon notes of Barton W. Stone, found in his Bible, an illustration of which appears on another page. These belong to Mrs. Albert E. Morgan, a blood-descendant of the reformer. The notes are fairly easily read by the eye, but we had to employ all the arts known to the photographer in order to get a satisfactory reproduction, so nearly alike now in its brown tones is the paper to the ink with which the notes were written. The notes are on one small sheet of paper folded.

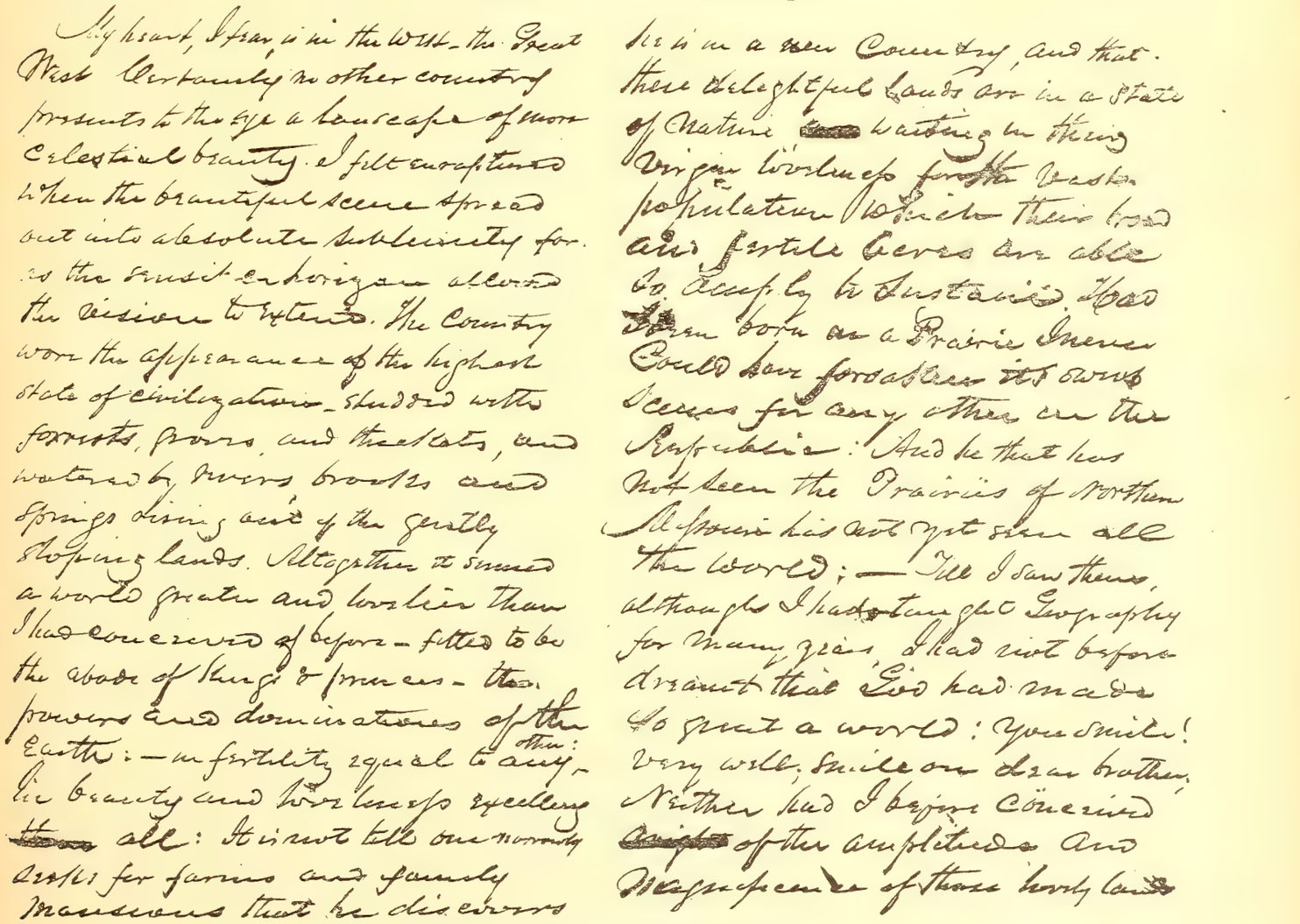


Sermon Notes of Barton W. Stone.

The handwriting of Walter Scott reproduced on this page tells of the great impression his tour to the west made upon him. The reproduction is of two pages of a letter written from Mayslick, Ky., under date of July 15, 1856, and was addressed to Bro. J. O. Carson, of St. Louis, who is now in his 87th year. It begins: "The Lord bless you, the Lord make you a blessing to many people. These few lines go, I trust, to find you and your jewels in good health. As for Sister Scott and myself, the Lord has dealt bountifully with us and restored us to our sweet home in health and perfect safety—thanks to his holy name for this mercy. Our journey from the time we were constrained to say 'adieu'—through Illinois, Indiana and Ohio—was a very pleasant one, indeed. We were surprised at the vitalizing nature of the railroad. We passed through villages of all sizes and of all ages from six weeks to twenty years. The neighing of the iron horse arouses everything." Then follow the pages we reproduce in his own handwriting, which is continued as follows: "over which the God of heaven according to his promise is far and wide, diffusing the kingdom of his son, our blessed Redeemer, the Lord Jesus Christ. I would go this day to the west could I obtain the consent of one near and dear to me. But although she cannot consent at present, she bids me say that she hopes to see you and our dear Sister Carson with her precious jewels sometime next spring. The Lord bless her and all her sweet children. Did I leave a note book in your house? If I did, please put it in a piece of paper—a wrapper, and mail it to my address, Mason county, Ky. May God, our Father, through Jesus Christ make you perfect.

In Christ, your brother,

WALTER SCOTT.



Two Pages of a Letter from Walter Scott.

Barton W. Stone.

(Continued from page 73.)

better day. As John of old prepared the way for and then gave place to a greater, "willing to decrease that he might increase," so Barton Warren Stone was to labor for the kingdom and then resign the leadership of the united movement to Alexander Campbell. But no complaint nor discontent, no envy nor jealousy came in to mar the harmony of these two lives tuned by the master hand. Later in life, speaking of Alexander Campbell, Stone said: "I will not say that there are no faults in Brother Campbell, but there are fewer, perhaps, in him than in any man I know on earth; and over these my love would throw a veil and hide them from view forever. I am constrained, and willingly constrained, to acknowledge him the greatest promoter of this reformation of any man living. The Lord reward him."

Stone continued the advocacy of the reformation cause with tireless energy and zeal.

In 1834 he removed to Jacksonville, Ill., where he continued to publish "The Christian Messenger," and from whence he made preaching tours far and wide.

In 1841 he suffered a stroke of paralysis, from which he but partially recovered. Two years later he visited the churches in Ohio Indiana and Kentucky, and finally, in October, 1844, started on a visit to the churches, relatives and friends in Missouri.

On October 21, at Bear's Creek, much debilitated in strength and shaking with the palsy, the old man preached his last sermon. His white hair, his fervent piety, and his unblemished life gave powerful emphasis to his words of instruction and comfort to Christians, and his words of advice and warning to sinners. When the congregation gave him the "parting hand" in a last and long farewell, no eye was dry.

A few days more and Stone was hastening homeward, ill. He got only as far as his daughter's at Hannibal, Mo. Here, surrounded by relatives and friends, he waited the end. One day his attending physician, Dr. D. T. Morton, asked him: "Father Stone, you have been much persecuted on account of the peculiarities of your teachings. Are you willing to die in the faith you have so long preached to others?" Stone replied: "I am. During my long life I may have made some errors in minor points, but in the main I conscientiously believe I have taught the truth; and I have tried to live what I preached to others. But it is not by works of righteousness which I have done, but according to His mercy he saved me by the washing of regeneration and the renewing of the Holy Spirit which He shed on me abundantly through our Lord Jesus Christ. It is all of grace. It is all of grace."

Thus, on November 9, 1844, in the seventy-second year of his age, freed from its shroud of clay, his soul made its way toward God. Stone was one who had "fought the good fight, who had finished his course, who had kept the faith." His soul was one "washed and made white in the blood of the Lamb." His life had yielded all the "fruits of the Spirit."

Among the graces of his life faith and hope and love shone out with superior brilliance, as a triplet of gems encircled in a setting of precious stones. But with Stone, of faith and hope and love, the greatest was love.

Missouri and the Pioneers

By T. P. Haley

In the Pioneer number perhaps a brief sketch of the "meeting houses" will be of interest. For the most part these were the residences of the hardy pioneers, the family room serving as the auditorium, the beds and larger pieces of furniture, if any, being removed to another room, or set out of doors.

Generally room was found for a long table, and after the sermon, morning or evening, all who had come from a distance were invited to share the hospitable bounty. Here and there throughout the sparsely settled country was a log school-house with puncheon floor, clap-board roof and stick chimney on the outside. In the summer time Sunday services and protracted meetings were held in the "grove," or under an "arbor." At these meetings "basket dinners" were introduced, of which the *multitude* partook, without money and without price. The intervals were delightful social hours.

From 1840 to 1850 was an era of church building. In these years many log churches in the country, and wooden buildings, with a few bricks, were erected in the towns. Many of these were union "meeting houses," in which at least four of the "leading denominations" worshiped.

Of the more prominent "pioneer" preachers perhaps enough has been said in the various books and papers on the subject. With most of these I had the honor of a personal acquaintance, such as Thomas M. Allen, of Boone county;



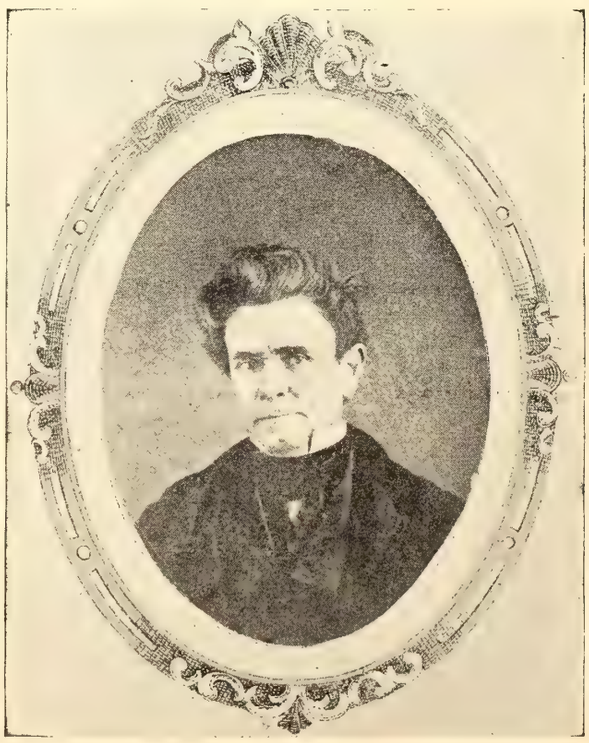
Allen Wright.

Joel H. Haden, of Howard county; Henry Thomas, of Monroe; Dr. D. T. Morton, of Hannibal; Jacob Creath, of Palmyra; Francis R. Palmer, of Jackson county; A. H. F. Paine, of Clay county; Allen Wright, of Randolph county; Hampton L. Boone and William C. Boone (brothers), of Howard county. These were names as familiar as household words in the homes of the Disciples of this great state, and many still linger who knew them well. Some of these men were in easy circumstances, most of them owning farms and servants, preached without salary, and for the most part without compensation. Their prominence, culture and wealth gave them access to the best families in the state, and accounts for the fact that from the beginning many of the best families of the state have been identified with us. These men not only preached on the Lord's Day, but on almost every day and night in the week. They were all evangelists. Modern pastoral work was almost unknown. Confessions and baptisms were reported at



Jacob Creath.

almost every service. These were all men of high character, of unblemished reputation, living in one community the greater part of their ministerial lives. Of organized church life they knew little. They had first of all to build churches and then look after co-operation.



James Shannon.

There were many other pioneer preachers whose names should not be forgotten, and whose memory should not be permitted to perish. They wrought in more limited fields, and in more obscure surroundings, and made even greater sacrifices; for often "their plough stood still in the field" while they preached the gospel to their fellows; and while not intellectually so great, they were great in goodness and rich in loving hearts. Of this class may be mentioned the McBrides, Marcus P. Wills, Thomas Thompson, William White, Duke Young, Frederick Short, Esau Ballinger, Isaac Foster, Brother Prather, William Fox, John S. Allen, George Flint, Martin Sidener, William Elgin, Mason Summers, Samuel Trice, Richard Morton, Jacob Wariner, Alfred Wilson. Thousands of the best Disciples Missouri has ever had, with their children, were the converts of these humble and yet mighty men of God.

Of the learning of the schools they knew little, but they were mighty in the Scriptures. At the time these men were preaching in Missouri there was not a college graduate among them. Jacob Creath had been carefully trained for the Baptist ministry, and was, perhaps, the most scholarly man among them.

From 1840 to 1857 Alexander Campbell, president of Bethany college, made at least three tours of Missouri, and lectured on education and an educated ministry in all the more prominent churches in the state. A considerable amount of money was raised in these visits for the endowment of a chair in Bethany college. An educational spirit was awakened, and many young men were inspired with a desire for higher educational advantages. Under this impulse a number found their way to Bethany college. Alexander Procter, of Randolph county, was graduated from said college in July, 1848, and



T. M. Allen.

was the first graduate among the preachers of the state. During this period other prominent preachers visited the churches. Among these were D. Pat Henderson of Illinois; James Shannon, who afterward became the president of the Missouri State University; John I. and Samuel Rogers of Kentucky; John T. Johnson and W. J. Pettigrew. All these men fostered and encouraged the educational zeal which had been aroused. Then came in rapid succession Moses E. Lard, John W. McGarvey, L. B. Wilkes, William Henry Robinson, Joseph K. Rogers. About this time also Dr. W. H. Hop-

son, George W. Longan and other scholarly men appeared. These could be regarded as pioneers only as they had been in touch with the great men of the beginning.

Under the presidency of James Shannon came out such men as L. B. Wilkes and J. K. Rogers, already mentioned, John C. Risk, James A. Meng, James A. Berry, J. A. Wright, A. B. Jones, from Franklin college, Tenn., S. S. Church and others. To the present generation all these doubtless appear as pioneers; to the writer they are pioneers of the third generation. These and many others all wrought well and should live in the memory and heart of posterity.

Another order of the pioneer ministry worthy of mention are the elders of the pioneer churches. Since there were few, if any, settled preachers, usually called pastors, the care and the discipline of the churches, so far as they had any, devolved upon the elders. Indeed, they did the teaching, and administered the ordinances and looked after the discipline. In many instances they did it well and have not been surpassed, if they have been equalled, by their successors.

Among the more prominent the following are recalled: Dr. David T. Morton, of Hannibal; Cephas Fox, of Paris; W. T. Rutherford, of Huntsville; A. J. Herndon, of Fayette; A. Johnson, of Brunswick; Dr. L. Tull, of Carrollton; Joseph Hughes and Dr. Mosby, of Richmond; Levi Vancamp and Hiram Bledsoe, of Lexington; Dr. Gordon, of Wellington; Dr. Bryant, of Independence; Dr. William Morton, of Liberty; Judge Wyatt, of St. Joseph, and Roland T. Proctor, of Randolph, and many others who might be mentioned. Alfred Riley, of Gilead, and Mason Summers, of Haynesville, must not be omitted from this list of honorable mention.

A great host of worthy men used the office of a deacon well, and purchased to themselves a good degree and great boldness in the faith which is in Christ Jesus. While honoring these worthy officials, let us not forget that great host of faithful women, who have contributed so largely to make our churches and societies what they are. But time would fail me. God be thanked for all his faithful ones.

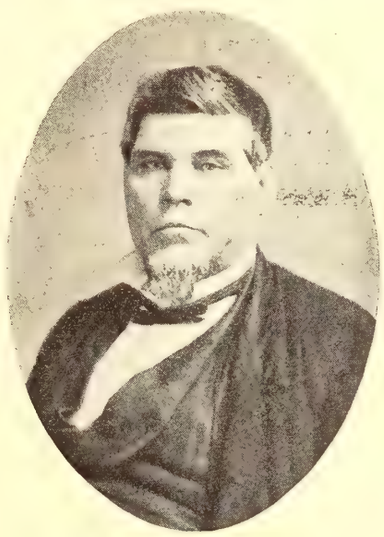
Early Workers in Indiana

By D. R. Lucas

Whenever I begin to write anything in regard to the pioneer preachers of Indiana there is so much of interest that a volume seems necessary to do in any way adequate justice to the subject. A few of these men were born near the close of the 18th century, and consequently were in middle life when the real movement began to take form in 1823 by the beginning of the "Christian Baptist" by Alexander Campbell, and the "Christian Messenger" by Barton W. Stone. Among the pioneers of Indiana born in that century were John Longley, born June 13, 1782; John Wright, December 12, 1785; Joseph Hostetter, February 27, 1797; John B. New, November 7, 1793; Beverly Vawter, September 28, 1789; John P. Thompson, March 6, 1795; Joseph Wilson, October 3, 1796; Benjamin F. Reeve, October 28, 1798; Thomas Lockhart, 1793, and Absalom Littell, 1788. The consequence was that they were men almost in middle life in 1830, when the union between Campbell and Stone took place, and had been educated in all the superstition and fanaticism that gathered about the religious teachings of the time, and when they were willing to lay aside all their early prejudices and take a stand on the Word of God as the alone and all-sufficient rule of faith and life, they manifested a courage of conviction worthy of the highest order of mind and heart. To stand up in the face of a popular prejudice and say, as Luther said at the Diet of Worms, "Popes have erred, and councils have erred. My conscience is held captive by the Word of God. It is neither right, nor safe, to do anything against conscience. Unless with proofs of the Holy Scriptures or with manifest, clear and distinct principles and arguments, I am refuted and convinced, I can and will recant nothing. Here I stand. I cannot do otherwise. God help me! Amen!" required something of the same courage and domination of the same conscientious conviction and purpose.



Elijah Goodwin.

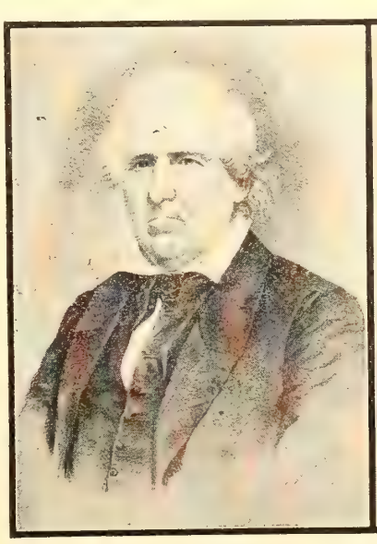


George Campbell.



James M. Mathes.

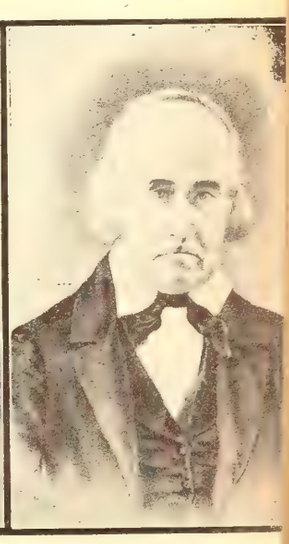
With them there was a class of young men born at the opening of the 19th century who had to choose a life work with all the assurance that they must share the fate of all men who side with an unpopu-



A. Littell.



Jacob Wright.



John Wright.

lar cause, content to share the crusts of poverty for the privilege of being pioneers in an effort to reform the divided church of the time by a restoration of the primitive church in teaching, practice and life.

Among these men were Michael Combs, born February 7, 1800; John O'Kane, February, 1802; Francis W. Evans, February 24, 1802; Samuel K. Hoshour, December 9, 1803; Elijah Goodwin, January 16, 1807; George Campbell, February 8, 1807; Ryland T. Brown, October 5, 1807; James M. Mathes, July 8, 1808; Jacob Wright, October 9, 1809; Joseph W. Wolfe, April 19, 1810, and Love H. Jameson, May 17, 1811.

These men may properly be called the pioneer preachers of the "Restoration" in Indiana. It is true there were other men associated with them, but the pen of the historian has left us no record of their life and work, but their words and deeds are in the everlasting book of remembrance that is kept in heaven and we must wait for the angel of the covenant to read it to us when we have crossed the river.

When, a young man of twenty, in 1860, I came into the ranks of the Restoration, it was my good fortune to become personally acquainted with nearly all of them who were then living. In the very nature of the case they were all men of strong individualities and personal peculiarities. John O'Kane was perhaps the most aggressive in his nature, a warrior with the whole armor on at all times. Eloquent, pathetic, sarcastic, he was a master of pleading conviction and ironical condemnation. He was often described as the man who could laugh out of one eye and cry out of the other at the same time.

George Campbell was, perhaps, when aroused, the most eloquent of them all. Often rather slow, halting and tedious in his opening, as we would say in modern parlance, "warming up" slowly, when once he was possessed of his subject and his subject possessed him, then like a fiery volcano there burst forth streams of the most impassioned eloquence. You forgot the first half hour in the glory that burst forth in the closing half hour.

I was, perhaps, better acquainted with Dr. Ryland T. Brown than many of the others, and it can be truthfully said of him that he knew more things and knew them well, than any man of his time, for he was an omniverous reader and an everlasting rememberer, if I may use this form of the word, of everything he ever read. He was for some time engaged in the practice of medicine and served as professor of Natural Science in Northwestern Christian University for years, and had a great influence over the students that came under his teaching.

Love H. Jameson was known far and wide as a "Sweet singer in Israel." James M. Mathes and Elijah Goodwin were the editors of the "Christian Record," the state paper, published part of the time as a monthly and part of the time as a weekly.

These men came from different religious bodies and that they were so united in their faith is certainly an evidence that when men cast aside everything else they must find a unity in the plain words of God's Revelation. Longley was a Baptist, John Wright a Free Will Baptist, Littell a Baptist, Hostetter a German Baptist, or Tunker, Goodwin a Methodist, Hoshour a Lutheran, Campbell a Unitarian Congregationalist, and so on, representing in their education every form of doctrine known to the time. Casting aside all traditions of men, all speculative creeds, they united together on the principle that "nothing shall be required of any man as an article of faith or rule of life for which they did not have a 'thus saith the Lord,' either in express terms, or an approved precedent of the Apostles."

We now reap the fruit of their labor in the great body of Disciples in Indiana who have demonstrated by practice that the theory of the pioneers was a correct one, but one that was a practical basis of Christian union.

Indianapolis, Ind.

Some Pioneer Preachers in Ohio

By F. M. Green

It is a commendable trait of human character which induces a reverence for the past, and especially for its heroic men and noble women, and their achievements. The present life of men or churches is indebted to the pioneers for its success, and for its leading traits of character.

The pioneer preachers among the Disciples of Christ in Ohio and especially in northern Ohio were not a numerous body; but they were men of fine character. They were truly men "full of the Holy Spirit and of faith"; fiery zeal and invincible courage. They had a message; they believed and, therefore, spoke. Some of them were great men whose names are as imperishable as if written between Orion and Pleiades.

The names of Thomas and Alexander Campbell and Walter Scott are written larger and larger as the world goes on; and we believe that their names are written large "in the Lamb's Book of Life." They looked ahead and went ahead, ever mindful of their responsibilities to both God and man. Others stood by them and worked with them with equal enthusiasm and conviction, else the result would not have been the triumph that it is. Of these I call the names of some and give them place in the Pantheon of our remembrance and love.

Of these William Hayden easily leads the list. He was born in Pennsylvania on the Lord's day, June 30, 1799, and died in Chagrin Falls, O., April 7, 1863. He was ten years old when the Campbells began their work in Western Pennsylvania. He received a license to preach from the church at Canfield, Ohio, in May, 1828, and in October following he was ordained at Austintown, Ohio, by Walter Scott and Adamson Bentley. He preached over 9,000 sermons; an average of 261 for each year of his public life. By the force of his character, the power of his intellect, and the truthfulness and honesty of his nature he won a distinguished position and influence over his fellowmen.

Almon B. Green was a worthy associate of William Hayden among the pioneer preachers of Northern Ohio. He was born in Litchfield, Connecticut, January 12, 1808, and died in Cleveland, Ohio, March 31, 1886. On September 10, 1833, he began the ministry of the Gospel which continued until his earthly life ended. In the preparation for his pulpit work he was as studious and anxious in his later years as at the beginning of his ministry, and he never crossed the "dead line" as a preacher of "the faithful word." He was a favorite preacher everywhere, and his intelligence, dignity, candor, faith and love for God and man commanded universal attention and respect.

Jefferson Harrison Jones began his ministerial life in 1833 at the age of twenty years and for 71 years the music of his message and his voice charmed the multitudes who heard him gladly. He was born in Trumbull county, Ohio, June 15, 1813, and died in Alliance, Ohio, May 21, 1904. He was the great exhorter among these pioneers. His vital forces were harmoniously adjusted, and his movements were easy, yet strong as those of an athlete. He had a strong, penetrating voice, as rich in its flowing as melted silver, with a carrying power that enabled him to be heard by the largest audiences in either hall or grove. His style could not be called analytical, synthetical or classical, but he blended in a happy union the didactic, the hortative and the persuasive. His platform and pulpit efforts were not equal, but de-

FOOD DOES IT

The Most Natural Way To Get Out of Trouble.

"I have been troubled with my stomach for years, having the habit of vomiting and spitting up my food and was all run down and September last I had a fearful hemorrhage which completely prostrated me. When I got up even a rare porterhouse steak distressed me.

"Then I happened to meet a lady who had trouble just like mine and who used Grape-Nuts food and it agreed with her so I bought a box and found I could keep it down and it nourished and built me up and I have used it constantly since then, usually twice a day. I have gained in flesh and can eat almost anything I want and my stomach takes care of it without any hesitation, but before I toned and strengthened my stomach on Grape-Nuts I could not handle any food but it was liable to come up again.

"I am over sixty years old and people here consider my cure remarkable." Name given by Postum Co., Battle Creek, Mich. "There's a reason." Get the little book, "The Road to Wellville," in pkgs.

pended largely on the "mood" he was in when he spoke. But he was as nearly a universal favorite as any public speaker of his generation.

Jasper Jesse Moss was born July 13, 1806, in Onondaga, New York, and died May 14, 1895, at Bird's View, state of Washington. He was the "fighting parson" and woe be to the enemy who stood before his logical batteries. If he was ever defeated he never knew it. People called him "Rasper Moss" instead of Jasper. His voice was harsh, with a sort of a thrill to it, which stung like a gad fly on an ox team. His active years as a preacher were the years of the most vehement and relentless religious controversy, in which, like the war horse, he "sniffed the battle from afar," and he was never happier than when charging upon the adversary's well formed line of battle. While the battle was on his words were never tempered with mercy. In his religious controversies his appeal to the Word, with which he was so familiar, was merciless as a hammer, and as scorching as fire. The gnawing of a file would be about as toothsome a business as meeting the arguments of the exasperating debater. He was a great preacher. Within his outer roughness he had a kindly heart and his last days were as mellow as the rays of a summer's sun.

Among the pioneer proclaimers of the "ancient gospel" on the "Western Reserve" in Ohio none gained so great a celebrity in so short a time as John Henry, of Austintown. His ancestry was Irish, but he was born October 1, 1797, in Washington county, Pa., and not far away from the place whence, in 1809, Thomas Campbell issued his famous, if not immortal, "Declaration and Address." He died May 1, 1844. A. S. Hayden says of him: "His memory was as capacious as the Mediterranean." He was a man of one Book. The Bible was his storehouse, his arsenal, his treasury, and his exhaustless fountain. He read it morning, noon and night, and all he ever read he remembered. He could repeat it by chapters and by books. His was a brief but brilliant career, and there was great lamentation in all the churches when he died. A deep, sad, silent grief filled the hearts of the Disciples when they heard that his life's work was done. Alexander Campbell said of him: "A great man has fallen in our Israel. John Henry, as a preacher of a particular order had no equal, no superior. He was not only mighty in the Scriptures as a preacher and teacher, but was also eminently exemplary in the social virtues of Christianity. His praise is in all the churches in the Western Reserve and circumjacent country. His labors in the cause of reformation were very considerable. His useful life and excellent character will long be remembered."

With these few brief sketches I must close this article, except to call the roll of others of these pioneer preachers whose names are worthy of lasting remembrance. With the most of them I had a boyhood acquaintance, and some of them were my helpers in the early days of my own ministry: Adamson Bentley, Ebenezer Williams, Aylette Raines, William Moody, William Collins, John June Smith, Pardee Butler, Philander Green, A. S. Hayden, Obadiah Newcomb, John P. Robinson, Warren A. Belding, Edwin H. Hawley, Holland Brown, S. R. Willard, William A. Lillie, Lathrop Cooley, Marcus Bosworth, Benjamin F. Perkey, Isaac Errett, J. W. Lanphear, Symonds Ryder, Calvin Smith, Timothy J. Newcomb, Matthew Clapp, Jonas Hartzel, John Schaeffer, W. K. Pendleton, C. L. Loos, Judson D. Benedict, Lyman P. Streator, Walter Bartlett, Myron J. Streator, Harvey Brockett, Silas E. Shepard, Edwin Wakefield and Thomas Hillock.

These men did their work well, and they have left for us wise lessons.

Akron, Ohio.

Walter Scott

By Charles Louis Loos

Walter Scott was born in Drumfriesshire, Scotland, and received his education at the University of Edinburgh. Like his two fellow-reformers, Thomas and Alexander Campbell, he was reared in the bosom of the Presbyterian church, which was a blessing to all of them. For nowhere is a deeper religious feeling, a more profound respect for the Bible, found in the hearts of the people, than among the Presbyterians of Scotland and their kindred in the north of Ireland. It is a striking coincidence, that these three—the Campbells and Scott—who, as A. Campbell wrote to Scott at an early day in our reformatory work, were the only men who really well understood each other and the cause in which they were leaders, came of the same religious origin and had received the same religious training. This fact is not to be overlooked by the student of our history. That it was a great blessing to our cause of reform can not for a moment be doubted. It preserved the beginning of our reformation, and thus far certainly its progress, from any serious error in doctrine. These three men, all of remarkable intellectual powers, of excellent education, and of thorough evangelical faith and of entire unity of mind and heart, all working with extraordinary power together in the same direction, gave permanent character and direction to this reformation in doctrine, motive and life, that have made us, under God, what we are to-day; and that have so firmly established us in what is right and true that no false currents that may now strike us can easily turn our course into false and evil ways.

Walter Scott was an intensely religious man. He was so from his childhood. The good influence of the training he had received in his early life remained with him in its full force, to the end of his days.

I have never known a man more deeply devoted to the Holy Scriptures. His head and heart were full of the Word of God. His knowledge of the Bible was oftentimes something surprising to us who heard him in his public discourses and in his private conversations; and it was evident that he had been a very diligent student of the Divine Scriptures. He not only knew the words of the Bible, but he had earnestly sought out their meaning. I have again and again heard him say that he had with long and patient study and much prayer striven to discover the thought of the Holy Spirit in its utterances in the Scriptures. "What is the truth?" was ever a great question with him. A great ambition with him was to bring men to know and accept the truth. The Lord Jesus Christ was an object of profoundest love and reverence with him. He wanted everybody to know, to reverence and love "Our Lord Jesus," as he would say.

On one occasion I went with him into the public library of Cincinnati. He met there a Jewish citizen, an eminent man whom he knew and respected. He went up to him and greeted him courteously, and then said, "Ah, why my friend, do you not reverence and love the Lord Jesus?" The Jew replied kindly, but Scott pressed the question upon him. On another occasion I took him to hear the distinguished Wendell Phillips, the eloquent Anti-slavery Boston lecturer, at Cincinnati. Phillips, in the course of his address, as was his custom sometimes, made some censorious remarks about the Christian churches and the ministers of the gospel. Scott became indignant, and I could with difficulty restrain him during the speaker's discourse. When we left the hall Scott broke forth: "What does he know of the religion of our Lord Jesus Christ? The Lord's ministers are great men, greater than he is or can be!"

The divinity of Jesus was the centre of his religious faith. This stood out with supreme prominence in his discourses and writings; this he advocated with special zeal in his editorials. So much so that I have know his correspondents to sign themselves "Yours, in the divinity of our Lord." He insisted that every believer should acknowledge the deity of Jesus.

COSTLY PRESSURE

Heart and Nerves Fail on Coffee.

A resident of a great western state puts the case regarding stimulants with a comprehensive brevity that is admirable. He says:

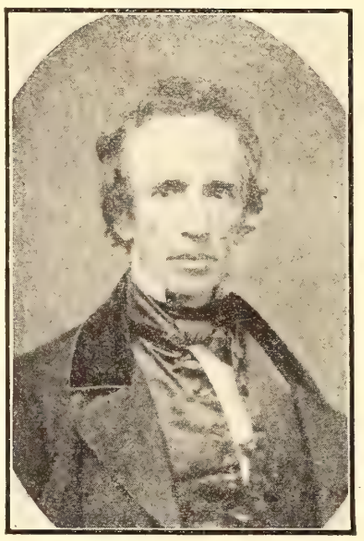
"I am 56 years old and have had considerable experience with stimulants. They are all alike—a mortgage on reserved energy at ruinous interest. As the whip stimulates but does not strengthen the horse, so do stimulants act upon the human system. Feeling this way, I gave up coffee and all other stimulants and began the use of Postum Food coffee some months ago. The beneficial results have been apparent from the first. The rheumatism that I used to suffer from has left me. I sleep sounder, my nerves are steadier and my brain clearer. And I bear testimony also to the food value of Postum—something that is lacking in coffee." Name given by Postum Co., Battle Creek, Mich. There's a reason. Read "The Road to Wellville," the quaint little book in pkgs.

God be thanked for this in the faith and teachings of our fathers!

Walter Scott was a fine literary and classical scholar. His language was distinguished for its purity of diction. He was a master of elegant English. I think I can say that Scott was, at times, the most eloquent man I ever heard in the pulpit. He had from his early life read and cultivated the best authors in our noble English tongue. His pronunciation was beautiful, his tones sonorously melodious. He had striven to reach excellence in this respect. His attitude before an audience was striking and impressive on the audience. I have often heard him say that the mouth was an important matter in an orator. His manner as a speaker had much to do in giving him the almost magical power he at times possessed over an audience.

Alexander Campbell made no mistake when he recommended young Walter Scott as the general evangelist for the churches in Eastern Ohio, when the Mahoning Association by unanimous vote decided to give up the Baptist name and creed, and went over bodily into the reformation movement. An evangelist was called for to preach the apostolic gospel to those churches within the bounds of this association, and A. Campbell named Scott for this service. He was accepted, and his preaching of the primitive gospel was a wonderful triumph throughout the entire region; for his zeal in the great cause of apostolic reform, and his power in the pulpit, were something so new among the people that they swept everything before them. I have often heard the people who then heard him relate how wonderful was Scott's power in those days as a preacher.

One of the most delightful traits of Walter Scott was his love of the poetic parts of the Old Testament. He was an admirable reader of Scottish poetry, and it was no uncommon thing for him to be asked to read Burns. He would take up this poet and give us some fine readings of his best lyrics. Then he would say, "Ah brethren, but the Psalms of David are grander still; let us hear some of them." He then would recite from memory some of the best of the Hebrew odes of the sweet singer of Israel.



Walter Scott.

I remember an occasion of peculiar delight as well as interest to a number of us young men when in company with this admirable man. It was in the late summer of 1847. We were going from Pittsburg, where Scott was then living, by boat to attend the great annual meeting of Columbiana county in Ohio. We landed at Wellsville, whence we had to go by land to New Lisbon, where the meeting was to be held. Walter, as he was usually called, was in peculiarly fine spirits, as New Lisbon was the theater of his first great triumph as a preacher. We all walked up the high river hill, in advance of our carriage. At the top we sat down under a wide-spreading, dense oak tree, Walter in our midst. He was in his element. He discoursed to us as teacher. He especially strove to impress on us the value of the Psalms to the preacher. Then he would with his fine voice recite to us some of the sublimest of these Hebrew melodies. It was an occasion of unusual delight to us. He always called us "My sons." His large heart that day under the wide-spreading oak, poured forth to us its rich treasures of thought and feeling. His voice was music itself.

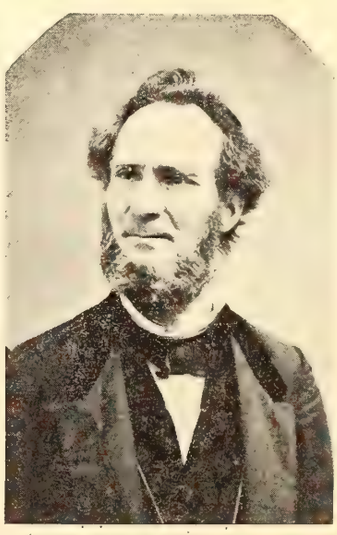
WALTER SCOTT AND PROMINENT WORKERS IN OHIO.



Wm. Hayden.

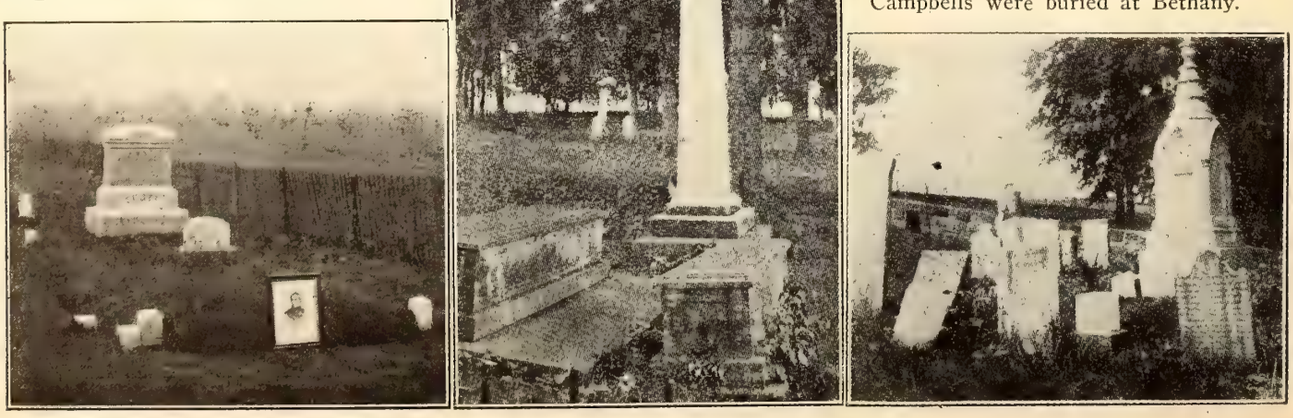


J. Harrison Jones.



Almon B. Green.

Walter Scott died and was buried at Mayslick, Ky., where the monument over his grave, as shown below, was erected by popular subscription. In the graveyard at Cane Ridge, near the scene of the great meetings there is a modest shaft of marble bearing these words: "The church of Christ at Cane Ridge and other generous friends in Kentucky have caused this monument to be erected as a tribute of affection and gratitude to Barton W. Stone, minister of the Gospel of Christ and the distinguished reformer of the nineteenth century. Died November 9, 1844. His remains lie here. This monument was erected in 1847." The Campbells were buried at Bethany.



The Graves of Scott, Stone and Alexander Campbell.

Dr. Robert Richardson

By W. T. Moore

Justice often lags behind but it sometimes catches up with the procession. In the case of Dr. Richardson it is still far in the rear. Much praise has been bestowed upon other men connected with our religious movement, but very little has been said in honor of him whose name is at the head of this article; and yet, it is doubtful whether any other man, save Mr. Campbell himself, contributed more to the success of the movement than did Dr. Richardson. He brought into the movement some elements which were not contributed by others, but without which the movement would have been shorn of a large portion of its power. He possessed much of the spirit of Walter Scott, by whom he was baptized. Richardson was at that time a practicing physician in Pittsburg, and when he was convinced of the truth as it was advocated by Scott and others, he traveled a hundred and twenty miles in order to make the good confession, and to obey his Lord in baptism.

For years he continued to practice medicine, but during all of his life he was an active preacher and writer. In 1835 he was induced by Alexander Campbell to remove to Bethany, where he became Mr. Campbell's colaborer in conducting the "Millenial Harbinger." At Bethany he occupied the chair of Chemistry in Bethany college, and it can be safely said that in this position he was not only eminent as a teacher, but no one in the faculty exerted a more salutary influence upon the students of the college than did the sage of Bethpage.

Mr. Campbell made no mistake in selecting Dr. Richardson as his right-hand man in the great work which he had undertaken. He was Mr. Campbell's most trusted adviser in the college work, as well as in the management of the "Harbinger." But it was in the latter position where Dr. Richardson's influence was most supremely felt. It is a well-known fact, by those acquainted with the history of those days, that Dr. Richardson's influence over Mr. Campbell was very great, and that to him may be ascribed a great amount of the success which attended the religious movement inaugurated by the Campbells.

Dr. Richardson was endowed with splendid intellectual gifts, and he cultivated these gifts with unwearied industry to the close of his useful life. He was especially a fine critic. His scientific studies were helpful to him in forming exact conclusions in respect to Biblical interpretation, and nowhere, perhaps, did he manifest greater ability than in the field of Bible exegesis. It was here that he was a great helper to Mr. Campbell. The latter's fondness for generalization sometimes led him into doubtful statements with respect to particular things. Not so with Dr. Richardson. He was careful about the most minute matters, and while many of his criticisms and Biblical interpretations



Dr. Robert Richardson.

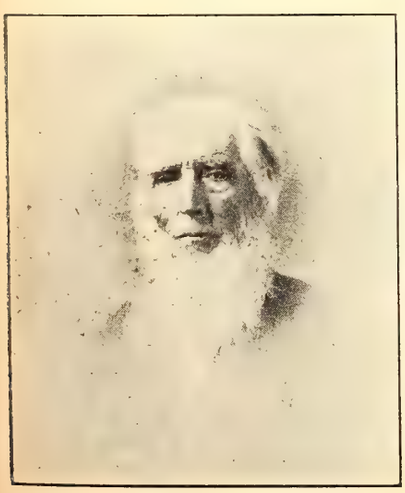
had upon them the stamp of originality, he never, in a single instance, so far as I can remember, advanced any position which may not be defended on purely critical grounds. Indeed, it is well known by some who are now living that he saved Mr. Campbell from some critical mistakes which the latter would have made had it not been for his trusted and able colaborer.

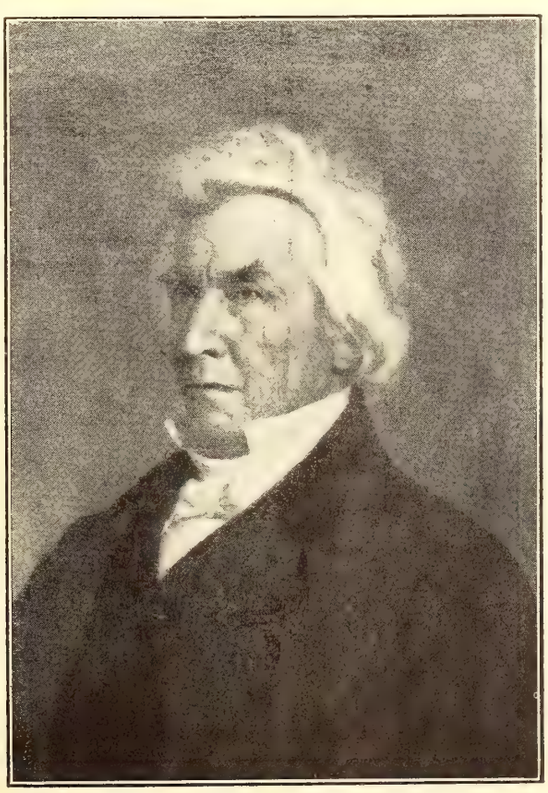
Dr. Richardson's literary ability was no less than his knowledge of the Bible. He read much, but he studied more. He was a thinker. His library was well selected, and he literally lived in this when he was away from his active duties. He cultivated a fine literary style, and this is shown in all his writings. His *magnum opus* was his life of Alexander Campbell, which is a model of pure English, although it is somewhat marred by uninteresting details. However, it should be judged from the point of view occupied by the writer. He was evidently not aiming to produce simply an interesting life of Mr. Campbell. He was rather looking at Mr. Campbell with a view to furnishing material for subsequent historians. A popular life of Mr. Campbell is yet to be written, but its facts will be mainly furnished by the admirable work of Dr. Richardson.

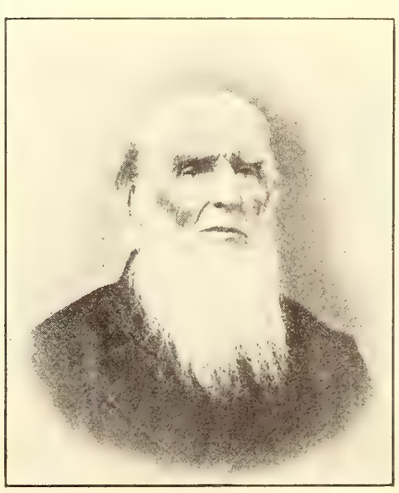
It should be said to the praise of Dr. Richardson that his contribution to our religious reformation was not specially controversial, though when he chose to write on controversial subjects he was worthy of any man's steel. Nevertheless, his chief contribution was of a spiritual character. His little book entitled, "Communings in the Sanctuary" ought to be read by every Christian of the present day, while his work on "The Holy Spirit," though written in a few weeks, has never been excelled in literary finish or spiritual insight by any work published by our brethren. It is a classic on the subject it discusses, and as the ages go on it will be more and more admired. A distinction which it makes between Christian *unity* and Christian *union* is not only a true one, but it should be emphasized to-day throughout the whole of Christendom. It does much to clarify the atmosphere with respect to all union movements, and it is my decided conviction that the general circulation of Dr. Richardson's book would do much to hasten the destruction of sectarianism and the union of all true Christians on the one foundation of Apostles and Prophets, Jesus Christ himself being the chief corner stone.

Four great men may be mentioned in connection with the early days of our religious movement, namely: Thomas Campbell, Alexander Campbell, Walter Scott and Robert Richardson. Thomas Campbell contributed, perhaps, most to the union sentiment which was prominent in our plea at the beginning: Alexander Campbell contributed most of the constructive element, both theological and ecclesiastical; Walter Scott contributed most of the evangelistic spirit, while Dr. Richardson contributed most to the devotional and spiritual side of the movement. These men constituted the "Big Four" of the movement during its earlier days, and not the least important member of this magnificent quadruple phalanx was the last mentioned, though the youngest, and in some respects the greatest of the four.

Stone belonged to another class.







Alexander Campbell. The large picture is from a painting by Bogle, owned by W. C. Pendleton. The others are from photographs taken near the close of his life.

STRONG ARGUMENT FOR THE MARCH OFFERING

Convincing Testimony from Eminent Sources as to the Value of Foreign Missions.

All-Around Influence.

Who can estimate their (the missionaries') value to the progress of the nations? Their contribution to the onward and upward march of humanity is beyond all calculation. They have inculcated industry and taught the various trades. They have promoted concord and amity, and brought nations and races closer together. They have made men better. They have increased the regard for home; have strengthened the sacred ties of family; have made the community well ordered, and their work has been a potent influence in the development of law and the establishment of government. Wielding the sword of the Spirit, they have conquered ignorance and prejudice. They have been among the pioneers of civilization. They have illumined the darkness of idolatry and superstition with the light of intelligence and truth. They have been messengers of righteousness and love. They have braved disease and danger, and death, and in their exile have suffered unspeakable hardships, but their noble spirits have never wavered.—President McKinley.

Missions a Grand Success.

The success of the mission in Terra Del Fuego is most wonderful, and charms me, as I always prophesied utter failure. I could not have believed that all the missionaries in the world could have made the Fuegians honest. The mission is a grand success.—Charles Darwin.

Work of Higher Importance.

Incidental to my travels in various countries I have studied the work of foreign missions in Egypt, India, Ceylon, China and Japan. I have found that the missionaries are nearer to the natives, understand them better and can give more reliable information than any other class of foreign residents. They are, as a class, well informed, self-denying, earnest and consecrated men and women, and the work they are doing is of the highest importance in freeing the people from superstition and darkness, and giving to them the light and truth of Christianity and modern civilization. —Lucien C. Warner.

As An Investment.

In all my life I never saw such opportunity for investment of money that any one sets apart to give to the Christ who gave himself for us. As I looked at the little churches, schools and hospitals, and inquired the original cost of building and expense of administration, I felt a lump of regret in my heart, that I had not been wise enough to make these investments myself, and wished a hundred times I had known twenty-five years ago what I learned a half-year ago.—John Wanamaker, ex-Postmaster General, U. S. A.

Highest Types of Devotedness.

There are men and women at work in obscure corners of Japan and China and India who are the peers of any that can be named. Their self-abnegation, their concentration of the highest gifts upon a remote and obscure field, their comparative isolation, their fidelity unseen, their steadfastness to the privileges in which they read their duty, furnish one of the highest types of devotedness of which history has any record.

The more closely one looks into the mission fields, as seen in India, China and Japan, the more carefully he studies the underground relations and influences of the truest missionary work, the more sensible does he become of the fact that the results are not to be stated in figures.—Edward Abbott.

Prejudice Removed.

I had conceived a great prejudice against missions in the South Seas, and I had no sooner come there than that prejudice was at first reduced, and then at last annihilated. Those who deblatterate against missions have only one thing to do, to come and see them on the spot. They will see a great deal of good done, and I believe, if they be honest persons, they will cease to complain of mission work and its effects.—Robert Louis Stevenson.

Seeing is Believing.

Tell your friends who do not believe in foreign missions (and I am sure there a good many such) that they do not know what they are talking about, and that three weeks' sight of mission work in India would convert them wholly.—Phillips Brooks.

No Apology Necessary.

I do not apologize for mentioning from time to time the institutions which altruistic Americans have scattered over the Orient. If we can not boast that the sun never sets on American territory, we can find satisfaction in the fact that the sun never sets upon American philanthropy; if the boom of our cannon does not follow the orb of day in his daily round, the grateful thanks of those who have been beneficiaries of American generosity form a chorus that encircles the globe.—William Jennings Bryan.

Their Own Vindication.

The benefit conferred upon this people (the Hawaiian Islanders) by the missionaries is so prominent, so palpable and so unquestioned, that the frankest compliment I can pay them, and the best, is simply to point to the conditions of the Sandwich Islands in Captain Cook's time, and their condition to-day. Their work speaks for itself.—Mark Twain (Samuel L. Clemens).

Greatest Need Supplied.

I admire and reverence those devoted men and women (the missionaries), and I regard them as taking to China precisely the commodities of which she stands most in need, namely a spiritual religion and a morality based on a fear of God and the love of man.—Sir Edwin Arnold.

A Worthy Study.

Many of our countrymen in China are too indifferent to inquire or examine for themselves the work that is being done, and the character and conduct of others is such that they studiously avoid missionaries. But, those who will take the trouble to go and see, soon discover a great work. I have seen it myself in Shanghai, Tientsin, Hankow and Peking, and can speak of it from personal knowledge and observation. Indeed, the ignorance of Christian people at home about this great work amazes me.—Mr. J. P. Donovan, British Officer in China.

Diplomatic Relation.

Much diversity of sentiment has been expressed by writers upon the effects of the labors of the Christian missionaries in the Orient, but the better judgment of candid observers is in favor of their beneficial influence on the rulers and the people, even aside from the religious consideration involved. Their useful service in connection with the diplomatic intercourse of the western nations with the Far East has been especially conspicuous.—John W. Foster, Secretary of State and Diplomat.

Love Shall Outrun Greed.

The enemies of foreign missions have spoken tauntingly of the slowness of the work and of its great and disproportionate cost, and we have too exclusively consoled ourselves and answered the criticism by the suggestion that with God a thousand years are as one day. We should not lose sight of the other side of that truth—one day with him is as a thousand years. God has not set a uniform pace for himself in the work of bringing in the kingdom of his Son. He will hasten it in his day. The stride of his church shall be so quickened that commerce will be the laggard. Love shall outrun greed.—Benjamin Harrison, Ex-President.

Aid to Science.

Few are aware how much we owe them (the missionaries) both for their intelligent observation of facts and for their collecting of specimens. We must look to them not a little for aid in our efforts to advance future science.—Professor Louis Agassiz.

Victoria Cross Men.

We second-rate fellows here at home are the militia; a very respectable lot of hard-working men, but just militia! They are the fighting-line—theirs are the medals with the bars—they are our Victoria Cross men!—John Watson (Ian Maclaren).

Not To Be Surpassed.

In this day of our pride and exultation at the deeds of our young heroes in Manilla and Cuba, let us not forget that the American missionary in the paths of peace belongs to the same heroic stock and is an example of the same heroic temper.

I have regretted to hear in this debate some sneers at the missionaries, and the sons of missionaries, who have redeemed Hawaii and who are presenting her at the gates of the people of the United States. There is not a story of true heroism or true glory in human annals which can surpass the story of missionaries to this or in foreign lands whom America has sent as the servants of civilization and piety.—George F. Hoar, United States Senator for Massachusetts.

The Conclusion.

The conclusion of the whole matter is this: Order March offering supplies today and prepare for the greatest offering in the history of our churches. No people in the world has a more splendid missionary force on foreign soil than we have. No other body of missionaries have more to show for their years of toil and sacrifice. There are no arguments against the work. No reasonable excuse can be offered. It is the will of the Lord that his gospel be preached to the ends of the earth.

Now is the time for preparation in all the churches for a great day March 3. Do not delay. Do not put off to the last moment what ought to be done now, *now!* The time for preparation is growing short.

Give us the number in your church and we will send you the necessary supplies.

Address F. M. Rains, Secretary, Box 884, Cincinnati, Ohio.

Our Budget

—Hail to the pioneers!

—Study that splendid frontispiece, with its group of four historic faces.

—Observe the memorable motto that intertwines so gracefully among these heroic men, with its two clauses—the upper one guaranteeing loyalty; the lower one liberty.

—Notice the scales in which the Bible is being weighed with the creeds of Christendom, and is found to outweigh them all.

—At the right hand, lower corner, the cross and crown are combined, showing their inseparable connection. In the opposite corner is the anchor, emblem of Hope, which has been so marked a feature of the movement.

—Altogether it is a great historic picture not appearing now for the first time, but re-appearing now with some others representing the same movement, "lest we forget." This design was prepared and copyrighted by our brother, J. D. C. McFarland of Des Moines, Iowa. We are glad the business department has had several hundred copies of this first page group struck off on four-ply super-calendered paper for the benefit of readers who may wish to frame and preserve it.

—It is, of course, impossible, within the limits of a single number of a newspaper, to give even an outline of all the pioneers. We have had to select from some of the most important centres some of the leaders of the earliest stages of our restoration movement. We are glad to have from Brother Loos—probably the only man among us to-day who knew personally Thomas Campbell, articles upon him and Walter Scott. Nearly all the writers of our special articles have an intimate knowledge of the history of our movement and had a personal acquaintance with many of its early adherents. We are sorry that two articles from Brother Power have failed to reach us in time. This is probably due to a misunderstanding as to the date of the appearance of this special number.

—We have not included a sketch of Alexander Campbell, the foremost figure of all the pioneers, as we recently gave a whole issue of THE CHRISTIAN-EVANGELIST to him. But we are glad to be able to publish three pictures of Mr. Campbell different from the many we have already published.

—The placing of the pictures under the different states is partly due to the necessities of the printer's "make up," for some of the pioneers belonged in their work to several states. The securing of pictures and other historical matter is not easy. But we are glad to announce that we have other material in hand and we expect during this year to publish several special numbers that will be of wide interest and value.

—Education Day next Lord's day!

—Most of our societies present their pleas in this issue.

—Turn through these pages till you find the pink circular telling the amount of your arrearages. A "paid in advance" paper is most helpful and enjoyable.

—"Strong Arguments for the March Offering" on page 84 is a mighty array of facts from eminent sources. Many will be surprised by the testimony of some submitted. And yet this evidence could be multiplied many times. The time has passed for infidelity on the subject.

—Joel Brown will be at Knoxville, Ia., in February.

—The Hull brothers, who are in a meeting at Kendallville, Ind., will be at Garrett during February.

—J. A. Canby has succeeded T. P. Ullom at Traverse City, Mich.

—J. Williams is now in charge of the church at Wayland, Mich.

—J. S. Clements will continue to be the pastor at Lee's Summit, Mo.

—M. M. Amunson goes from Wabash, Ind., to St. Thomas, Canada.

—E. Williams will soon locate at Coats Grove and West Sebewa, Mich.

—E. E. Violett will begin a meeting with the church at Litchfield, Ill., Feb. 17.

—The church at East Orange, N. Y., expects to begin a new building ere long.

—D. R. Bebout, of Effingham, Ill., is to be in the field instead of the district work.

—J. B. Lockhart will devote his time this year to the work at Clarence, Callao and Bevier, Mo.

—D. N. Manly, who has recently begun his work at Okmulgee, I. T., writes that the outlook is very encouraging.

—As a result of a meeting at Freeport, Ill., held by J. A. Barnett, a permanent organization has been effected.

—Howard C. Rash has a class of 100 young ladies, and David S. Shields a class of 95 young men at Salina, Kans.

—J. E. Storey has been called to the church at St. Elmo, Ill., N. A. Walker retiring to devote himself to evangelistic work.

—Thomas C. Hargis writes that the brethren at Hines, Mo., are endeavoring to have preaching half time instead of less frequently.

—Bruce Brown, of Michigan, reports a church of 60 members at Sault St. Marie, and he has now started a work in Calumet and Marquette.

—N. Ferd Engle, writing from Humboldt, Kans., where he has been holding a meeting, says the church is greatly in need of pastoral care.

—E. P. Couch writes us that the Sunday-school at Medaryville, Ind., has doubled in six months and the brethren expect to have a parsonage soon.

—Mrs. E. I. Bagby reports the work at Aurora, Mo., going on smoothly under the ministry of George E. Prewitt, with larger plans for this year.

—W. G. Hearne, by reason of his wife's health, has resigned his pastorate at Eldorado Springs, Mo., and takes the work at Jasper City and Richards.

—Thomas J. Easterwood, of South Haven, Kan., very emphatically commends the Berean plan of Bible study, and will give information to any who seek it.

—G. M. Weimer, of Pawnee City, Neb., sends us a beautiful commendation of the work of C. A. Freer, our Ohio correspondent, during his recent evangelistic meeting at Pawnee City.

—D. G. Wagner, who closed his fifth year's work at the end of September with the church at Chester, Neb., writes of the pleasant relationship he has had with the brethren there.

—E. T. Edmonds, for whom R. F. Fife has recently closed a good meeting at Ft. Smith, Ark., commends Brother Fife both for his sermons, his tireless work and the effective practical results.

—Thomas Wallace reports the work at Croton, O., as moving forward satisfactorily. A mission class, a normal Bible class, and a teachers' meeting have recently been started.

—It has been a pleasure to D. Munro to serve as secretary of state mission work in Michigan since the Grand Rapids convention until F. P. Arthur was able to take the field.

$250,000
For Foundation Work

The Centennial Program of THE AMERICAN CHRISTIAN MISSIONARY SOCIETY contemplates the annual establishment of more churches in America.

This means the broadening of foundations for all other work. Once we make strong and wide and deep the American supports, our cause will speed around the world like light.

"The shortest route to China is by way of America." Let us preach the Gospel throughout America.

WM. J. WRIGHT, Cor. Sec'y,
Y. M. C. A. Building,
CINCINNATI, OHIO.

—In a contest between the schools of Butler and Auburn, Ind., the attendance at the former place, where Robert B. Chapman is the minister, has, we understand, doubled.

—J. H. Jones who, upon leaving the church at Bolivar, Mo., received many tokens of love, is now ready to hold meetings or to accept work anywhere in western Missouri.

—The West End Christian church, of Atlanta, Ga., recently presented their minister, Bernard P. Smith, and his wife some solid silverware, as well as other tokens of their esteem.

—L. L. Carpenter will dedicate at Farmersburg, Ind., Jan. 20, where J. H. Mavity is pastor. Brother Carpenter will, on the next evening, deliver his lecture on his recent trip to the Orient and the Holy Land.

—D. B. Titus, who has just closed his pastorate at Longmont, Colo., sends an interesting note about his work, to be found under "the work of the year." He goes to Rupert, Idaho.

—S. B. Norveil has resigned the pastorate of the South church, Toledo, O., to take effect Feb. 24. The year has been a prosperous one, and the work will be left in good condition.

THE SCROLL

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SUBSCRIPTIONS 50 CENTS A YEAR
Address, THE SCROLL, 5508 Kimbark Ave., Chicago

—C. C. Waite has resigned his work at the Third Avenue church, Troy, N. Y., after four and one-half years of service, and enters upon the pastorate at Martinsburg, W. Va., Feb. 10.

—Geo. L. Snively, of the Christian Publishing Co., is preaching at the First Church, St. Louis, while John L. Brandt is evangelizing in Kansas City. There were 5 additions last Sunday—3 by confession and baptism.

—J. F. Grissom, pastor of the Christian church at Elvins, Mo., and Miss Ada Hampton, of the same place, were united in marriage by Edward Owers, at Farmington, on Dec. 21. THE CHRISTIAN-EVANGELIST extends its congratulations.

—E. C. Wilson, who is the business manager of the "Tennessee Christian," has resigned the pastorate at Forest Avenue, Knoxville, after more than seven years of ministry, and will take charge of the Sherman Heights church, Chattanooga.

—The church at Greensburg, Ind., under the care of James Mailley, has taken on new life, and as an expression of the congregation's gratitude a call was recently made upon the minister and his wife and two handsome leather rocking chairs were left in their home.

—J. P. Garmong and O. E. Hamilton, whose good work at Dunedin, New Zealand, we reported in our last issue, now send the news of another fine meeting held at Christ church, with 153 additions and $5,000 raised toward a new church.

—George W. Leek, elder of the church at Payette, Idaho, in writing of the closing of the work of W. E. Davidson with the church there, says they are loath to part with him, but do so because of previous arrangements which he had made to take charge at Washington, Ind.

—We are glad to learn from a recent note from Prof. A. R. Milligan that his mother, who is the widow of Professor Milligan, one of the strong men among what might be called the second generation of our pioneers, is in her usual health, though near the end of her 92nd year.

—In G. P. Rutledge's church in Philadelphia, every member is required to contribute at least 52 cents a year to the church in order to be in good standing. If they can not do this they are investigated as worthy of charity from the church. There are 400 members—all contributors.

—Dr. W. H. Rhodes, of Lahoma, Okla., in writing of a very successful meeting there, conducted by J. A. Tabor and resulting in 65 additions, reports a Christian Endeavor society organized. Dr. Rhodes himself teaches one of the Sunday-school classes.

—The work at Gas, Kan., under the ministrations of the new pastor, J. W. Ball, advances. The Sunday-school and church attendance is on the increase and at present a meeting is being held. The members of the Ladies' Aid has done work which will bring $100 into their treasury.

—Rufus A. Finnell, a student at Eureka college, where he is preparing especially for the evangelistic field, will enter on a campaign at Tampico, Ill., where Guy L. Zerby ministers, about the middle of this month. Brother Finnell has a good reputation as a faithful and interesting speaker.

—A good sister at Akron, O., has gone back to the payment in kind. In order to help the fund being raised for a new lot, she has given the Wabash Avenue church 400 Homer pigeons to be sold. These can be secured at very reasonable rates and those interested can address Dr. A. E. Held or A. F. Stahl.

—D. W. Robertson, church secretary at Artesia, N. M., informs us that J. M. Blalock has accepted the pastorate there, that he is rapidly growing stronger, and the church is delighted with him and planning for aggressive work. Brother Robertson writes that New Mexico has been a neglected field and is in need of more men of ability.

—F. F. McHale is at work in his new field, Lafayette, Ill. On leaving Hoisington, Kan., the church gave him a farewell. After paying his salary in full they had money left in the treasury. There is a seven-room parsonage and everything in good condition for his successor. He and his wife were remembered with gifts from the Odd Fellows and Rebekahs.

—The ministers of Kansas City recently placed upon their minute book the following resolution with reference to John A. Dearborn: "Be it resolved that in his death the church has lost an able and devoted preacher of the gospel, society an elegant and accomplished Christian gentleman, his children a devoted father, this association one of its accomplished members."

—I. N. Grisso has begun an evangelistic campaign at Waynesboro, Pa., and the local papers give a prominent space to what he is saying. Brother Grisso, at the outset, made a dignified statement of our plea as the gospel he proposed to present. "The Herald" states that the congregation was captivated by his eloquence and fine descriptive powers.

—J. M. Baily has left Frankford and Perry, Mo., and taken the work at Monroe City. He reports the church at Frankford as a good one and needing a good pastor. H. H. Brown is the clerk. During Brother Baily's two years' pastorate there were about 80 added. On his last day at Perry the full amount of debt, $825, was raised. Applications should be made to B. J. Coyle concerning the pulpit there.

—The "American Christian Home Missionary" for December, which contains the year book for 1907, has been received. It is a decided improvement, in some respects, on former year books, containing more information. We wish to emphasize here the importance of our ministers making a report to the Home Society about the first of December to insure their correct address appearing in the year book.

We All Know December Sixteenth

has passed, but that will not excuse any church that neglected the offering for Ministerial Relief. If justice be done, no other interest has right to consideration until you have discharged your obligation to

"THE OLD GUARD"

in an offering toward their support. If you pass this by now you'll forget it and then somebody will suffer because of your neglect. The just and right thing to do is to take the offering at once and send the amount to

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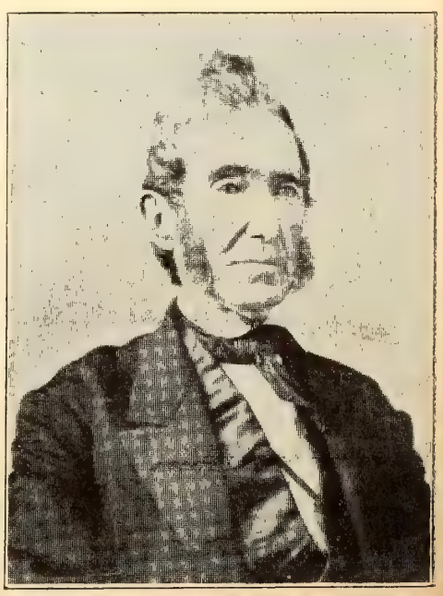
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John T. Jones, an Illinois Pioneer.

—E. B. Redd has tendered his resignation of the superintendency of the Masonic Home of Missouri, St. Louis, and will move his family to Columbia the first of March. Brother Redd will be open to preaching engagements within reach of that educational center. He needs no commendation from us as to his ability for this work, but we are glad to make it known to the brotherhood that he will be available.

—On New Year's evening the Editor of THE CHRISTIAN-EVANGELIST addressed a large congregation at the Fourth Christian Church in St. Louis. The church had an all-day religious service with addresses by different brethren and reports of the work of the church the past year, and the election of officers. Brother McFarland is to be congratulated on the splendid record of the church during the past year.

—A new Christian church was organized at Overland Park, a new settlement six miles west of city limits, on Sunday afternoon, the 30th of December, consisting of fifteen members. This work has been inaugurated by Bro. and Sister G. E. Ireland, missionaries of the St. Louis City Missionary Board. Representatives of several of our city churches were present and a short discourse was preached by J. H. Garrison, of THE CHRISTIAN-EVANGELIST.

—The church at Converse, Ind., is in a special meeting conducted by its pastor, J. M. Baker. An excellent little bulletin has been put out by Brother Baker, full of information about the working force of the church and the plea for which it stands. We note that the Converse school, in its last quarter's contest with that of Peru, won every point except church attendance. W. H. Petty, superintendent of the Peru school, has suggested that the contest be continued throughout the year.

—During the eleven months of service of Milo Atkinson at the Tabernacle Church at Marion, Ind., there were 60 additions in the regular services, no revival having been held. The association of minister and church was of a most pleasant kind. He has left Marion to take up his work with the First Christian church at Covington, Ky., leaving a kindly feeling behind him. The local paper states that nothing definite has been decided by the committee having the selection of a new pastor in charge.

—Louis S. Cupp, pastor of the Hyde Park church, Kansas City, sends us an account of the Bible school contest with the South Side church, which we would like to publish had we the space. The number of points stand: Hyde Park 8,293, South Side 6,417. There was a very material increase in numbers and general interest. Hyde Park's average of offerings was $20.50 per Sunday, which Brother Cupp says is considered the best in the city for the enrollment. He emphasizes the value of the Home Department, and concludes that both schools were greatly benefited.

—We are pleased to see from an official statement in the "Christian Century" of the 3d inst., that the financial clouds which have obscured the sky of that paper for some time, causing its friends considerable uneasiness, have been largely dissipated by wise business management and the enterprise of some of its business friends, and that a reorganization has been effected which promises permanency in the future. Herbert L. Willett continues to be the editor, while R. L. Handley, released from his church work, will devote himself to work on the paper as office editor. Our best wishes for our Chicago contemporary.

—Memorial services were held at the Christian church, Downing, Mo., in memory of H. A. Northcutt, whose sudden death has already been reported in our columns. C. D. Pearce, the new pastor, gave a brief and touching review of the history and life work of this honored and successful evangelist. W. B. Smith writes us that Brother Northcutt was well known at Downing, having been pastor and having held several successful revivals there, where he is held in loving remembrance. It has been estimated that through his ministrations about 25,000 souls have been led to Christ, 1,200 having been added to the church during his last year of service.

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Whereas, Jacob E. Miller of Buchanan, Michigan, has donated to and paid into the treasury of the **Board of Church Extension of the American Christian Missionary Society** *the sum of one thousand dollars.*

Now therefore, the said **American Christian Missionary Society,** *in consideration thereof, hereby agrees to pay to said Jacob E. Miller during his natural life and after his death to his wife, Mary G. Miller, during her natural life, an annuity of sixty dollars in semi-annual payments of thirty dollars each, said payments to cease on the death of said Jacob E. Miller and Mary G. Miller and the said sum donated by them, as aforesaid, is to be considered as an executed gift to the* **American Christian Missionary Society,** *for the Church Extension Fund of said Society, and to belong to said Society for said Church Extension Fund, from this date, without any account or liability therefor.*

Cincinnati, Ohio, September 1, 1903. AMERICAN CHRISTIAN MISSIONARY SOCIETY.

Attest, Signed by SECRETARY. *Signed by Chairman,* ACTING BOARD OF MANAGERS.

For particulars concerning the Annuity Plan in Church Extension address,

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As We Go to Press.

Special to THE CHRISTIAN-EVANGELIST.

Kansas City, Mo., Jan. 13.—A great meeting started at the West Side Christian Church to-day—twenty-five added. W. O. Thomas is the pastor.—Wilhite and Tuckerman, evangelists.

Special to THE CHRISTIAN-EVANGELIST.

Shelbyville, Ind., Jan. 14.—Harlow and son here eight days; fifty additions; great interest; hundreds turned away last night. —H. O. Pritchard, pastor.

Special to THE CHRISTIAN-EVANGELIST.

Denver, Colo., Jan. 13.—Twenty-five added to-day to Central Church—18 men. In seven days meeting 52 added to this great church. William Bayard Craig has done and is doing a mighty work. Brother Hackleman is singing.—Wm. J. Lockhart, evangelist.

Special to THE CHRISTIAN-EVANGELIST.

Elwood, Ind., Jan. 13.—Fifty-five confessions to-day, mainly adults. One hundred and fifty-five to date, in two weeks. Opera house and church literally choked with crowds. Fifty-three dollars collection at woman's service. Same amount at Saturday night free will offering at lecture. Wonderful meeting, considering that only two years ago compulsory sale of church was contemplated. Robert Sellers has given new life here as pastor. The whole city is in the grip of the revival.—Herbert Yeuell and Arthur Wake.

Special to THE CHRISTIAN-EVANGELIST.

Vincennes, Ind., Jan. 13.—Meeting eight days old with ninety-four additions—seventy-seven to-day. Brother Oeschger is a thorough organizer. He and his wife are tireless workers. This is a great church. Many of the strongest business and professional men in the city are members.—Wilson and Linnt, evangelists.

Special to THE CHRISTIAN-EVANGELIST.

Eldorado, Kan., Jan. 13.—Sixty-one additions first week; town never so stirred. Fife and Saunders, evangelists. No claptrap, sensational methods. People here never heard better preaching or singing, church greatly pleased, have crowded house every night. No trouble to raise money for expenses. Weather very unfavorable.—S. W. Brown, pastor.

Special to THE CHRISTIAN-EVANGELIST.

Monongahela City, Pa., Jan. 14.—Seventeen yesterday; first nine nights 40 additions. G. L. Cook is the admirable pastor. —Clarence Mitchell.

Special to THE CHRISTIAN-EVANGELIST.

New Albany, Ind., Jan. 14.—Seventeen yesterday, forty-six first week; crowds, many turned away last night. Cato and Central consecrated and doing great work. —J. H. O. Smith.

Special to THE CHRISTIAN-EVANGELIST.

Champaign, Ill., Jan. 14.—Eight days in our Champaign-Urbana meeting; sixty added. Stephen E. Fisher leads the large force of personal workers. A downpour of rain to-night but several hundred turned away.—Brooks Bros.

Special to THE CHRISTIAN-EVANGELIST.

Huntington, Ind., Jan. 14.—Fifty added to-day in Scoville meeting; two hundred and twenty-six in first thirteen days.—DeLoss Smith.

Special to THE CHRISTIAN-EVANGELIST.

Belle Centre, O., Jan. 14.—We had immense crowds twice at the opera house yesterday; five confessions. Dedicate new beautiful stone church on twentieth.—H. E. Beckler.

Special to THE CHRISTIAN-EVANGELIST.

Salem, Ohio, Jan. 14.—Meeting week old; sixty two—fifty to-day; hundreds turned away.—Shelburne and Knight.

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Breeden Rally in New York.

H. O. Breeden, of Des Moines, Ia., is in the midst of a series of meetings in the Lenox Avenue Union Church, 41 West 119th street, New York. His plan was to spend January in retirement for rest and meditation before entering upon his program of evangelization. Perhaps because of my importunity he consented to give us ten days out of January for a church institute and rally. Our primary purpose is the spiritual awakening in the lives of Christian people, but there will be some additions to the church as well. Brother Breeden is preaching a splendid series of strong, constructive, spiritual sermons. They are doing our people good. They will enlarge our spiritual vision and quicken our impulses for service. His message is vital and strikes at the heart of things. We are sure that when he turns to the evangelistic work it will be to fill a real need in the life of our churches. Next year we shall conduct another evangelistic campaign, but we believe the present meetings, emphasizing the dignity of Christian faith and life are of equal value to the church. J. P. LICHTENBERGER.

Ministerial Exchange.

Charles E. McVay, song evangelist, Streator, Ill., has an open date for March.

A young lady desiring a remunerative position, and who is a competent pianist and soloist, may learn something to her advantage by addressing W. O. Stephens, minister, Mineral Wells, Texas.

SUBSCRIBER'S WANTS.

Advertisements will be inserted under this head at the rate of two cents a word, each insertion, all words, large or small, to be counted and two initials being counted as a word. Advertisements must be accompanied by remittance, to save bookkeeping.

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SEND for catalog of Christian University, Canton, Mo. Departments—Preparatory, Classical, Scientific, Biblical, Commercial and Music. For ladies and gentlemen. Address Pres. Carl Johann, Canton, Mo.

WANTED—The address of young men and women who desire to work their way through college. We can assist you by Christian employment. For particulars write Mrs. S. M. Howard, No. 311 Ouachita Ave., Hot Springs, Ark.

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SOME BRIEF FIGURES The Work of the Year FROM ANNUAL REPORTS

FORT SMITH, ARK.

About 150 united with the church during 1906—80 in Brother Fife's meeting. Our present membership is fully 500. We are having additions at nearly every service. The treasurer's statement showed that we raised $6,551 for all purposes, $2,185 being on our building debt.—E. T. Edmonds.

LONGMONT, COLO.

I closed my work with the end of the year, after nine months' service, during which time forty-four were added to the church and more than $1,200 raised for all purposes. We made our Christmas a giving instead of a receiving Christmas. Four tons of coal and two loads of provisions and clothing were given to the poor of the community, and into a big stocking hung near the Christmas tree was dropped nearly $50 for the church's two preacher boys at Drake. I take the work at Rupert, Idaho.—D. B. Titus.

SALEM, O.

During the past year a debt of $500 was provided for and $800 worth of repairs on the building. Current expenses were met by weekly pledges. The Sunday-school attendance has been almost doubled and there were present about 800 for the Christmas program. More than 500 were present at the general church rally, and a unanimous vote was passed for the retention of our pastor, H. H. Clark, whose first year's work was drawing to a close. He has proved a faithful minister. We have secured the services of Evangelists Shelburne and Knight for a meeting now in progress.—George H. Mounts, clerk.

EL RENO, OKLA.

The church has had ninety-four additions during 1906—forty-four by confession and baptism, 25 by letter, 21 by statement, and four restored. Our net gain was 62. The church lost heavily in a financial way by the removals. The Bible school has more than 575 in all departments. Christian Endeavor enrollment is 60, and the C. W. B. M. and Junior Societies are in a healthy condition. O. L. Smith is the pastor.

FAIRVIEW, MO.

D. Dunkleberger was the minister here, but moving to Oskaloosa, Ia., the church was without any minister for three months. The annual report, read by Brother Monta Ray, showed that there were 27 additions during my nine months' preaching. The entrance to the church was rebuilt, the inside papered and painted, money raised for all purposes, $252.64; a large box of fruit and sack of clothing sent to the Orphans' Home in St. Louis. All bills were paid and the church enters the new year free from all debt. I will preach for them one-fourth time this year and we hope to have one of the best meetings ever held in the county. There are here seven subscribers to THE CHRISTIAN-EVANGELIST.—W. A. Dameron.

COLUMBIA, MO.

Columbia is a town of considerable interest to many of our people. Here is located the state university, with 2,000 students in attendance, some 300 or more of these coming from the homes of members of the Christian church. Here is Christian College with more than 150 girls from Christian homes. Here is located, also, the Missouri Bible College with about 300 pupils coming under its immediate influence, 25 of whom are preparing for the ministry or the mission field, besides other colleges which make Columbia the great educational center of the state. C. L. Winders, the present pastor, has been located here over eleven and one-half years. During that time there have been over 1,500 additions. The present membership is about 1,000, or more than double what it was eleven years ago. A debt of $12,000 on the church building has been paid, $35,000 have been contributed to educational institutions in the town, and $9,000 have just been pledged to cover a debt incurred by improving and enlarging the church about one and one-half years ago. The church hopes this year to become a living-link in both the foreign and home work, supporting in the foreign field Miss Jennie V. Fleming, one of its own members.

BIG RUN, PA.

The year closed was the most successful one in missionary giving. The church gave over $225 to all missionary enterprises and more than $150 to benevolence in addition to something to Bethany College through its financial agent.—G. B. Evans.

ELDON, MO.

On December 31, 1906, this church celebrated the thirteenth anniversary of its present house of worship. Thirteen years ago on that date J. H. Garrison preached the dedicatory sermon and assisted Brother Wilkes who, at the time, was pastor of the church at California, Mo., and preached monthly for the church at Eldon. At the dedication the entire amount to cover the indebtedness on the building which cost about $3,600, was raised. Our membership at present is 250 and it is a fairly good working congregation. During the past year a change was made from one-half to full time preaching. There were 54 additions, 32 by confession and baptism. At the anniversary meeting each member was asked to tell the history of his own Christan life. Brother Garrison's article in THE CHRISTIAN-EVANGELIST, describing the dedication and the past of our cause here, was read. After a song and praise service a social meeting was held. One dollar pledges added $28 to the Ladies' Aid. These meetings will be a regular feature of the work in the future. We hope to take steps during this year to overcome the hindrances in central Missouri, due to the lack of efficient local organization and co-operation.—J. F. Bickel.

NORWOOD, O.

Joseph Armistead has been called as minister indefinitely at a material increase of salary. Annual reports show 60 added, $780 given to outside benevolences, all indebtedness and expenses paid, and surplus in treasury.

GREENVILLE, TEX.

The annual report of J. W. Holsapple, of the Central Christian Church, shows: Additions, 83; present membership, 422; cash raised for all purposes, $4,144.50. A resume of his three annual reports there shows a membership of 350 at the close of 1904, 398 at the close of 1905 and 422 at the close of 1906. The offerings for the three years were: For 1904, $3,282.43; for 1905, $3,434.35; for 1906, $4,144.50; making a total of $10,861.28. The indebtedness of the church has been reduced about $1,000. The missionary offerings amounted to $1,432.32.

PARIS, TEX.

We have just entered upon the third year with the First Christian Church. There were 50 additions last year and 66 the previous year, making 116 during the present pastorate. All departments are in fine condition. The Sunday-school has an enrollment of 300. The church paid for

WALTER SCOTT

was in the "front rank" of the "Reformers," and his book, "The Messiahship," is a fine presentation of how the early fathers preached the Christ. We have only a few copies and these are slightly shelf-worn, hence our price, post-paid, is only 75 cents.

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The Church and Ministerial Relief

MEANING OF MINISTERIAL RELIEF.

To meet in part the responsibility laid upon His people by our Lord in that "go ye into all the world and preach the gospel to every creature," this department of our general work was organized by our National Convention in Dallas, Texas, October, 1895. The need of the work was clearly seen and wisely begun, giving us in our Foreign, Home and Ministerial Relief Boards, the organized front lines, middle forces, and rear guard of missions. These departments bear such inseparable relation to each other that they must be regarded as one. The importance of each carries with it the importance of the others. The divine obligation to support the one, the same obligation to support the others. It is a question of support of the gospel ministry, and therefore resolves itself into the question of a proper division of funds; how much for the support of the lines? how much for the middle forces? how much for the rear guard? and this each individual or church must determine.

WHY SUPPORT MINISTERIAL RELIEF?

Both the ministry and the support of the ministry are ordained of God, and involve the divine purpose in the world's redemption. The support of the ministry, therefore, is neither a charity nor a benevolence, it is a divine ordinance. The now homeless and helpless men who laid their lives upon the altar of the gospel ministry are neither charity patients nor the recipients of a benevolence. John Smith, active in the ministry, or John Jones, worn out in the ministry, has divine wisdom declaring that he shall live by his ministry. By their labors and their sacrifices both have their support. Their names are on the honor roll of the kingdom. Because these things are true, the honor of every man now in the active ministry is involved in his treatment of this question of Ministerial Relief. The honor of the whole church is also involved, and the matter ought to be given due consideration.

$25,000 NEEDED THIS YEAR.

The above amount is needed to meet the demand made upon our Board of Ministerial Relief in caring for our aged and disabled ministers. Thus far we have not been supporting these faithful men of God, we have only been giving them some little assistance, and some of them have actually suffered because of our indifference toward them. The demands of the work are increasing with the years. From north, east, south and west comes information of the failing physical strength of the faithful, sickness or accident, and no means of support. God and duty speak to the church in these calls, and nothing but the response that will fully meet them is worthy the church called after the Christ. Measured by our ability, $25,000 is a mere pittance, but a sufficiency to meet the present demands. These are the facts, these the needs. To fail in this matter is to dishonor our discipleship. It ought to be the coveted privilege of every congregation in our great brotherhood to have fellowship in this loving and tender ministry.

THE TIME FOR THE OFFERING.

December 16th has passed, but duty and responsibility remain, and will remain until the churches are given their opportunity and privilege in this matter. As a people we have set apart the third Lord's day in December of each year to this work, and if we are true to ourselves and to the Lord, no other interest will be given right-of-way before the churches until the demands of this are met. This is now January, but it is December to you until your contribution is made toward the support of the "Old Guard." You must not pass this matter without consideration. There is too much involved to be indifferent. Do not depend upon others. No matter how much they give, they cannot give for you. What is your duty, you only can do. Then you want to realize in your own heart the joy of this service. Hear these faithful old soldiers saying, "I was hungry and ye fed me, sick and ye visited me," by your contributions.

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BOARD OF MINISTERIAL RELIEF

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local work $2,556.63 and for missions $255.53. A good payment will be made on the parsonage in the spring. Homer T. Wilson held a meeting for us in May with five confessions and baptisms, and R. R. Hamlin was with us in October, with three confessions. Brother Hamlin came to Paris shortly after closing a meeting nearby with more than 100 additions, and went from Paris to Nevada, Mo., where he had 150 additions. This suggests that Paris is a hard field to work, by far the most difficult that I have ever attempted. Yet I believe that God has blessed our efforts here. We have a consecrated band of workers.—J. T. Ogle.

DEXTER, MO.

The report shows 24 additions and the sum of $2,368 raised for all purposes. Of this, $326 was for missions and benevolence, and $626 for improvements for Sunday-school uses. Dexter has one of the most progressive and wide-awake of superintendents and the school is steadily growing. In 1907 the school will carry a regular advertisement in the local paper.—R. H. Lampkin, minister.

WICHITA, KAN.

The annual report of the Lawrence Avenue Church showed that 32 were added by primary obedience and 30 otherwise, $247.45 contributed to missions, and $2,117.12 raised for building and local expense. Oliver N. Roth is the minister. He continues with the church.

FARMINGTON, MO.

All departments are in a healthy condition. After deducting removals and deaths there is a net gain of ten members. Money raised for all purposes $2,002.25, a gain of $126.22 over last year. The missionary offering was a gain of $30.70 over 1905. The indebtedness on the parsonage, $1,215.50, is all provided for. Edward Owers is minister for this congregation.

AKRON, O.

There were 136 additions. The Sunday-school shows an average attendance of 603, while the money it raised amounted to $1,376. In competition with Jacksonville, Ill., during the last quarter, Akron made 33 points as against 13. The various societies of the church raised nearly $2,519, $1,495 of which were devoted to missions. The church itself raised $4,438, and $1,810 for missions. This makes a total of $8,796 raised in the whole church, of which missions received $3,300. This is the best showing ever made by the church. George Darsie is the pastor.

GIRARD, ILL.

Reports of the year show the church in a thriving condition, out of debt and a balance in hand. The membership is 175. The Bible school has 130 enrolled and a good list of teachers. The other societies are all working ones. At the annual meeting the last note was burned so that the church starts this year with a brighter outlook. The membership is a sacrificing one. The church was organized back in the 60's and has passed through many struggles. A history of the congregation was compiled and read by Sister Hattie Shepherd, and was ordered printed for the benefit of the church.—P. F. York, minister.

FLORA, IND.

The reports of the South Center Street Church were, as a whole, pronounced the best in its history. Thirty were added during the year and the additions during the present minister's two and one-half year's service, have been 100. For local and benevolent purposes nearly $1,827 were raised. The outlook is full of promise.—A. B. Houze, minister.

INDIANAPOLIS, IND.

The annual report of the North Park Church, of which Austin Hunter is minister, shows the amount of money raised $3,515.70; missions, $265; additions, 114; present membership, 500; average attendance at Sunday-school, 302.

BROWNSVILLE, ORE.

The last Sunday in the year closed thirteen months' of service with this church, during which 28 were added to the membership, about 12 removing, leaving us 60 strong. The Christian Endeavor has been strengthened, the Sunday-school almost doubled in numbers and more than doubled in finances. All home obligations were met, more than $250 expended on the building and more than $50 contributed to missions. We enter the new year with bright hopes. Sister Humbert, of Eugene, held us a short meeting in November with seven additions.—A. H. Mulkey, pastor.

EL PASO, TEX.

There were 60 additions at regular services during the year. Total receipts from all sources were $6,542.77. The number of regular contributors was about 100. Twenty-five hundred dollars were paid on the building fund debt. The Ladies' Aid raised $925. The missionary fund amounted to nearly $275. The Sunday-school raised nearly $240; the Endeavor, $122.75; Missionary Auxiliary nearly $201. Edward M. Waits is the pastor.

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Evangelistic

We invite ministers and others to send reports of meetings, additions and other news of the churches. It is especially requested that additions be reported as "by confession and baptism," or "by letter."

Arkansas.

Hope, Jan. 8.—Two additions by confession and baptism. The future is bright. Two by letter on January 6.—Percy G. Cross.

Bentonville, Jan. 2.—At the prayer-meeting service Wednesday evening, I baptized seven upon the confession of their faith.—J. W. Ellis.

California.

Stockton, Jan. 7.—One confession.—J. F. Callahan.

Ukiah, Jan. 4.—One baptism last month. Beginning my fourth year here.—O. a Wilkison.

Visalia, Jan. 5.—Eight were added here recently while visiting the church, during which time I preached for one week. Four have been added since taking the work December 23.—I. H. Teel, pastor.

Canada.

St. Thomas, Jan. 7.—Yesterday first Lord's day here. Large audiences. Four additions by letter, one confession.—M. M. Amunson.

Colorado.

Rifle, Jan. 7.—John T. Stivers closed a twelve days' meeting here on Sunday, with 21 additions.—Flournoy Payne.

Denver, Jan. 7.—We began here with W. B. Craig yesterday with 14 added.—William J. Lockhart.

Idaho.

Payette, Jan. 1.—E. E. Davidson closed his work here last Lord's day with five additions, four of them by confession and baptism.—George W. Leek, elder.

Illinois.

Bloomington, Jan. 12.—Eighteen accessions to the First Church the past seven weeks, 232 in all since September 1.—Edgar D. Jones,

Streator, Jan. 8.—Three additions on Lord's day. Our meeting just beginning here. S. S. Lappin, of Stanford, is preaching. Charles D. Hougham is pastor. I sing at Danville, Ill., in February.—Charles E. McVay, song evangelist.

Golden, Jan. 7.—Closed a four weeks' meeting at Stillwell December 23, with 46 accessions—36 by confession. This is the best meeting in the history of the congregation. W. H. Kindred did the preaching.—W. A. Taylor.

Clinton, Jan. 11.—Two additions Sunday—one by letter and one by confession and baptism, making nine since November. The work as a whole is hopeful and pushing ahead.—J. W. Reynolds.

Newman, Jan. 9.—Five additions last Lord's day; two the Sunday before—O. L. Lyon.

Centralia, Jan 11.—Five additions at the regular services here last Sunday—three confessions and two by letter.

Iowa.

Olwein, Jan. 12.—Last Lord's day four, a whole family, made the good confession. Sunday-school and church attendance on the increase.—C. C. McKim.

Vinton, Jan. 8.—Our meeting of four weeks closed to-night, with 54 additions in all. A. B. Elliot is the faithful preacher.—Charles G. Stout, general evangelist.

Mount Pleasant, Jan. 12.—Three were added here last Sunday by statement.—L. A. Chapman.

Corydon, Jan. 7.—W. L. Harris, evangelist, and J. E. Linnt, singer, are in a good meeting here, where Robert W. Lilley ministers. Twenty-one additions the first few days.

Adel, Jan. 8.—Twenty-one additions, at regular services, not previously reported. Eleven by baptism, 10 by statement and four from other religious bodies.—Robert W. Moore, minister.

Indiana.

Kendallville, Jan. 7.—Two additions yesterday—one confession and one reclaimed.—J. D. Hull, minister.

Valparaiso, Jan. 11.—We have just closed a four weeks' meeting for the Sauktown church, with 32 additions, almost all of these by confession.—Snodgrass brothers, evangelists.

Indian Territory.

Ada, Jan. 10.—One addition.—E. L. Kirtley.

Okmulgee, Jan. 7.—Two added, one by letter, one confession.—D. N. Manley.

Kansas.

Hoisington.—There were seven baptisms and two by statement added to the church here on December 30.—F. M. McHale.

Missouri.

Bethany, Jan 7.—I have just closed a meeting with W. L. Crim, of West Frankfort, Ill., resulting in 15 additions.—Mayme Eisenbarger, gospel singer and helper.

Bolivar, Jan. 11.—Three additions here since last report.—J. H. Jones.

Kansas City, Jan. 12.—The Hyde Park revival, with John L. Brandt as evangelist, starts with unprecedented interest in this community. Forty-one added in six days.—Louis S. Cupp, pastor.

Buffalo, Jan. 6.—Closed a two weeks' meeting here last night, with 34 additions, 31 by confession.—H. E. Wilhite.

Fredericktown, Jan. 7.—Our two weeks' meeting conducted by R. O. Rogers closed with 12 additions—five by confession and baptism and seven from other local churches.—A. W. Grigsby, pastor.

Springfield, Jan. 7.—Nineteen additions during last six weeks at Central church.—F. F. Walters.

Kahoka.—Three at regular services January 6.—Albert Buxton.

New Mexico.

Monterey, Jan. 9.—Our revival meeting, under the leadership of Rev. F. B. Jimenez, is three days old with 14 confessions, eight of these last night. Nearly half of these are pupils in our school. Brother Inman is directing the music and personal work. Some of our Mexican brethren are doing nobly in visiting and talking to the unsaved. Our audiences grow nightly. We hope for great things in the name of our Lord.—Jasper T. Moses.

Roswell, Jan. 7.—Two additions here yesterday. Four the previous Lord's day.—C. C. Hill.

New York.

No. Tonawanda, Jan. 12.—Small and St. John are in a month's meeting here with Payne Avenue Church. E. M. Todd is the minister here since November, 1905. The meeting promises to be one of great interest, and one that will benefit the whole community. One conversion Friday evening of first week. St. John is a great leader and his solos are beginning to draw large audiences. Brother Small is warming up to his work, and we hope for many accessions.—S. B. Lindsay.

Ohio.

Galion, Jan. 2.—My work in Galion closed last Sunday. There were eight accessions not reported.—C. A. Pearce.

Salem, Dec. 28.—Twenty-six accessions to the church at our regular services during past five weeks. H. H. Clark is our pastor.—George H. Mounts, clerk.

Oklahoma.

Shawnee, Jan. 7.—Two accessions by letter yesterday. One baptism a week ago.—Frank L. Van Voorhis.

Pennsylvania.

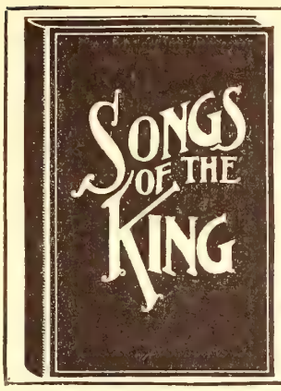
Wilkesbarre, Jan. 7.—Meeting four days old with four additions. Sister Una Dell Berry is a magnificent supporter and song leader.—E. E. Cowperthwaite.

West Virginia.

Endicott.—During the holiday season Brother Pickle, of Bethany, held us a ten days' meeting at the Lone Star Christian Church, which was the greatest meeting ever held in this section. There were 23 additions by baptism and ten otherwise. The good results of this meeting, we feel sure, will never die.—W. V. Teagard and H. Sapp, elders.

Washington.

Walla Walla, Jan. 9.—Two added by confession Sunday evening.—A. W. Shaffer, assistant pastor.



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Midweek Prayer-Meeting

By Charles Blanchard.

The Joy from Service.

Topic January 23. Luke 10:17-20; Heb. 12:1, 2.

The note of rejoicing sounds through all the sacred Scriptures of God's chosen people. In the midst of wars and rumors of wars, of bitter experiences in captivity, their psalmists and prophets break out into triumphant strains of rejoicing. David, the shepherd king, has filled the earth with the melody of his psalms of praise and thanksgiving. You may search the world's literature for anything approaching the spontaneous and sublime outbursts of joy to be found in the Hebrew writings, in psalm and prophecy, in evangel and epistle.

This note of joy is peculiar to the Hebrew Scriptures. Other sacred writings there are with beautiful imagery, as shown in Edwin Arnold's "Pearls of the Faith" and "The Light of Asia." But the thrilling note of gladness and of joy unspeakable and full of glory, that marks the faith of psalmists and of prophets and of apostles, is sadly lacking. This high note of rejoicing has found expression in the songs of the Christian centuries.

"Joy to the world! the Lord is come:
Let earth receive her King;
Let every heart prepare Him room,
And heaven and nature sing—
And heaven and nature sing—
And heaven and nature sing!"

This familiar hymn to the music of Handel has swept the skies in great swelling strains of triumph, and will thrill the spirits of the redeemed till the anthem of the ages breaks over the heights of heaven and finds final and full expression in the new song of

"Salvation to our God that sitteth on the throne,
And unto the Lamb forever and ever!"

To find joy in simple service is the secret of the saints, of those who, in sincerity, even while they sit amid the silences, wait upon the Lord and abide in his love. Success is not the true measure of joy. Jesus intimated this when he said to the disciples, when they returned, flushed with victory over evil spirits, "Rejoice not that the spirits are subject unto you, but rather rejoice that your names are written in heaven." It is the hope of heaven that sings in the heart and inspires the faith of those who serve in high or in humble places. Joy in service does not depend on the size of our field or the bigness of our salary. Some of the happiest of all his servants are the nameless ones on earth, yet whose names are written in the Lamb's Book of Life. Such are all they who can say with the great apostle, "I know whom I have believed and am persuaded that he is able to keep that which I have committed unto him against that day."

The rejoicing of the Master suggests another of the secrets of his joy in the joy of his servants: "In that hour Jesus rejoiced in spirit and said, I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so, Father; for so it seemeth good in thy sight." Humility and the child-heart are the Master's conditions of happiness. And we all know the truth of this. Blessed are the pure in heart, the meek, the peace-makers. It is the Master's message to men, to all men, in the midst of strife, with brawls and bloodshed filling the land.

The supreme joy of life is found in a great single, supreme purpose, such as moved the Christ toward the Cross with the irresistible impulse of love. "For the joy that was set before him endured the cross, despising the shame, and sat down on the right hand of the throne of God." It was a like purpose that fired the spirit of Paul, the apostle and servant of Jesus Christ, with a living and lofty zeal. That he might finish his course with joy and the ministry which he had received of the Lord Jesus was his consuming object in his ministry.

Christian Endeavor

By Geo. L. Snively.

January 27.

Home Missions.—The Progress of the Indian.—Isa. 43:16-21.

DAILY READINGS.

M. Aborigines.	Josh. 13:1-13.
T. Their Religion False.	Ezra. 9:10-15.
W. Not to be Robbed.	Ezek. 47:22, 23.
T. Showing Kindness.	Judg. 4:11, 12.
F. Fair Treatment.	Deut. 2:1-9.
S. Christ's Neighbors.	John 4:7-30.
S. Topic.	

The Indians are fast learning that the "worm of the still" has done most to destroy their paradise. When propositions were made to those in Indian Territory to purchase their lands and give them statehood, they imposed as one condition to any consideration of the matter the imposition of laws preventing the sale of liquor in the new state.

Our Centennial is rapidly approaching and to this day we have not one church among the aborigines of America. Some isolated Endeavorer may know of a splendid opportunity of establishing a mission school among the Indians. If his eyes fall on these lines, will he not seek wide fellowship in transforming that opportunity into a monument to successful missionary enterprise?

God's image in Indian bronze is as fair to him as though appearing in Caucasian marble or Ethiopian ebony. While no great effort has been made to adorn the church or heaven with this material, yet earnest endeavor has always richly rewarded the sculptor. Even if we have generously helped in the transformation of native Africans and Asiatics in their eastern lands let us also lend a hand in leading native Americans to the higher Christian altitude they are capable of attaining in this western world.

A church of more than 1,000 members has been established among the Pima Indians in Arizona. Six other churches have sprung from this that now have a membership of more than 1,400. Would that "our people" would display this as proof of our own missionary zeal and triumph.

Many firmly believe that our Indians are descendants of the ten lost tribes of Israel. Whether or not this be true they have wandered far from Eden and it is our duty to help them home— and in the festal joy of reunion we ourselves will be made to rejoice.

We have heard much of the stoicism of the Indians and yet it is proven that they are very responsive to overtures from on high, and when their religious emotions are rightly played upon, may be brought into the highest estates of ecstacy. Neither the sadness of the Hindu, the impassiveness of the Indian, nor the peculiar gloom of the misanthropist are impenetrable armour to the joy-beams of the Sun of Righteousness. "O the good we all may do" by bringing into the lives of these "red wards of the nation" the gladness of a life hid with God in Christ Jesus.

We believe the possession of America by the Anglo-Saxon can be fully justified by what the race has done for the world from this field of operations. Nor can history exhibit a parallel to the generosity these conquerors have shown a vanquished people. They have been given land and gold and guardianship and schools—everything but God. In America was room for both the pale face and the red man. Had the missionary been as conspicuous as the soldier and love rather than avarice prevailed, we believe the judgment day would have confirmed our right to America without any qualifying clauses. Let us do all in our power to at least give the remnants of the great tribes all the helpfulness of the Gospel.

Sunday-School

January 27, 1907.

The Story of Cain and Abel.—Gen. 4:3-15.

Memory verses, 8-10.

Golden Text.—Whosoever hateth his brother is a murderer.—John 3:15.

The early stories of Genesis are almost as remarkable for what they omit as for what they tell us. We would be glad to know how the Hebrew tradition pictured the life of Adam and Eve after their expulsion from the Garden. How did they learn the arts of life? Did they worship, and if so, how? When and how did the practice of sacrifice originate? Perhaps we would have answers to these questions if the whole body of early Hebrew tradition had been preserved. But there are plausible grounds for the surmise that the inspired anthor selected from the mass of older material only those portions which could best be made the vehicle of the religious truths which he wished to convey.

Whatever may have been the origin of the practices, we here find Cain and Abel pictured as tilling the soil, keeping sheep, worshipping Jehovah (but compare Gen. 4:26), and offering sacrifice. The author is not interested in explaining things—hence he gives us no data for answering the ancient and senseless question as to where Cain got his wife—but he is interested in teaching the necessity of a pure and acceptable worship of God.

Why was Abel's sacrifice accepted and Cain's rejected? We are not told. Note especially that the record does not even hint that Cain's fault lay in the nature of the offering which he brought to the altar, or because of any technical or ceremonial defect. The presumption, based on the whole story is that the fault lay in Cain rather than in his offering. Here then is the first great lesson—a lesson much dwelt upon by the prophets—that no sacrifice has value with God except when offered by a humble and contrite heart. "By faith Abel offered unto God a more excellent sacrifice" (Heb. 11:4).

The second great lesson of the story is the unity and interdependence of the race. Cain inherited from his parents not only a share in the punishment of their sin in exclusion from the Garden and from the more intimate presence of God, but also the tendency to commit sins of his own. So also men are bound together by chains of mutual obligation. Cain's "Am I my brother's keeper?" must receive an affirmative answer.

Other moral and religious teachings of the story are that sin is punished by banishment from the presence of God and of good men, that it brings with it increased complexity and difficulty in the means of life and changes work from a joy to a misery, though a redemptive misery.

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The Bible School at Work

Conducted by J. H. HARDIN,
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National Bible School Board.—The annual meeting at Indianapolis, reported in the last CHRISTIAN-EVANGELIST, planned great things. Now push things.

Combined Church and Sunday-school Services.—School opens at 10 o'clock. After lesson, without closing, church services proceed, and close at 12. Several strong churches have adopted this plan. Many people are advocating it. It is more nearly Scriptural than the present way. What are the leading objections to it?

"Opening" and "Closing" Exercises.—Such we still call the worship before and after the lesson. We ought to cease to so speak of the worship. The school is "open" when the first hymn is announced, and it is not "closed" till the benediction. The school ought to be taught to start of itself without bell, announcement, or any of the common "starters."

Q.—Now that we are studying in the Old Testament again, can you suggest some books to help leaders of teachers' meetings and adult classes? (W.) A.—Among many the following may be used: The Men of the Bible Series; Edersheim's Bible History Series.

Q.—How can we induce children of our religious neighbors living near our church to attend our school? (Mrs. C.) A.—Let the neighbors see that the school is conducted on broad Scriptural and undenominational principles, and make it such a desirable place that the children will want to come.

Q.—What change ought to be made in the making of reports on Sundays? (H.) A.—Almost any change that will do away with the perfunctory and mechanical reading of "totals" in the same form fifty-two Sundays in the year. Use the blackboard. One Sunday call attention to one item, the next to another, and so on.

Q.—How can we improve the music in our school? (Superintendent.) A.—It depends upon local conditions. Have you a good supply of clean song books with good songs in them? "Dog ears" and dirt describe the few books found in many schools. Do you try to get the young people to take a leading part in the music? They will build it up if you will give them a chance.

A Book for Every Teacher.—Seven Laws of Teaching, by John M. Gregory, can be bought for 50 to 75 cents. Suppose you get this book and make its contents a study this year. Your teacher-training class or your teachers' meeting, or your normal class might discuss the contents of this book as a part of their work. You will be a better teacher, always, from the time you read this little volume.

The Christian Lesson Commentary.—Do you want this year's lessons in a volume complete with select notes, maps, blackboard illustrations, etc., etc.? Get the Christian Lesson Commentary and you will possess a fine supply of material for the year.

Anniversary Rally.—February 3, 1906, there was organized the Officers' and Teachers' Union of our Bible school in Greater Kansas City. On the anniversary of this organization there will be held a great rally to look over the first year's history and to plan for still larger things. D. P. Gribben is president.

Engagements.—The St. Joseph campaign began January 6 and will take most of the month. Will be at De Soto February 1, Farmington, 2, 3; Flat River, 4; Mountain Oak, 5; Fredericktown, 6, and other Southeast Missouri points to be arranged. Liberty, 17-24.

Notes on Missouri Work.—Horace Siberell closed his engagement with our board December 31. Another man will be found for the southeast district. W. S. St. Clair can not begin till later because his wife is seriously ill. R. B. Havener did a fine month's work in December. Teacher-training classes should take up their work in earnest now that the holidays are past. The Joplin class is getting ready for an examination. Miss Geier, their leader, is doing very thorough work. Send on all the money due on your pledge or apportionment and we will keep it doing service for the Lord in this great Missouri commonwealth. Send to address above.

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No book ever issued from the press of the brotherhood has ever met with a heartier reception, or has elicited more complimentary notices from the brethren and from the press of the country than this latest book of J. H. Garrison on the popular theme of Christian Union. The scope of the book and its timeliness are indicated by the following:

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The following sentences culled from a few of the many notices already received show how the book is being received:

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—"The theme is well and systematically developed, and no reader can follow the tracings of the author's pen otherwise than with feelings of pleasure."—*J. B. Briney, in Christian Weekly.*

—"The Christian world would feel indebted to its author if only the book were read as I wish it might be."—*G. A. Faris, editor Christian Courier.*

—"The problem, 'How can we stand fast in the *liberty* wherewith Christ hath made us free, while standing fast also in the *unity* wherewith Christ makes us one,' is answered by a sane and irenic setting forth of our appeal to the Christian world such as must have a profound effect upon all who read it."—*W. F. Richardson.*

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The Home Department

THE OLD HOMESTEAD.

BY MARY ELLEN BUSH.

Home of my fathers, deserted and still,
Sweet are the thoughts that with memory thrill.
No sounds, save the echo of footsteps, now fall
On my ear as I tread the ancestral hall.

Oh, where are the dear ones whose presence was light,
Whose glad beaming smile gave a welcome so bright?
Methinks with the boatman they each one have crossed
To the bright golden shore where the loved and the lost

Are watching and waiting and beck'ning us "come,"
Away from the earth's cares to our glorious home;
To the beautiful city with streets of pure gold
Where pleasures await us that never grow old.

And these noble old trees with their wide-spreading boughs,
Beneath whose shade lovers have plighted their vows,
Could tell many tales of an old olden story,—
Sweeter because of their youth's proud glory.

Proud lover, fair maiden, Oh, where are ye now?
The south wind is swaying the old oaken bough.
But naught of their destiny reveals it to me,—
Their secrets are buried forever with Thee.

Where now are the children whose light pressing feet
Skipped through the old hall and with voices so sweet
Filled the air with glad music and laughter so gay?
The children, like others, have all passed away.

In silence and sadness I turn me away
And leave the old homestead to dust and decay,
While the wind chants a requiem soft, low and sweet
O'er the graves of the loved whom we hope soon to meet.

The author, who is deceased, was the wife of Bro. J. H. Bush, Ellenton, S. C. She was a talented and Christian woman. C. E. S.

AGNES OF THE BAD LANDS

By J. BRECKENRIDGE ELLIS.

At Home in a Cellar.

The winter storm increased in violence. The tiny white grains of sleet or hail cut one's face like particles of flying glass. The wind swept the slippery streets of the city as if making ready for a ball to which only ice-maidens were invited. Near the lamp-posts one could see the sheets of driven hail twisted, and shaken, and wound round and round, and torn to shreds. But the lamp-posts are set rather far apart in the Bad Lands, and for the most part the howl of the winter blast triumphed in the murky gloom.

Agnes had put on her shoes and stockings. She followed the strange young man out of the saloon. Ugh! how cold and dismal after the warmth and glitter! Her father lay in the gutter, motionless. The broken violin was in his hand. "Oh," cried Agnes, forgetting her suffering and running to the prostrate form. "Father! you will freeze to death; father!" But her father was quite drunk now. He did not even mutter a curse.

"Do you live far from here?" asked the strange man, his great form standing out against the whips of sleet and hail as if unaffected by a sense of cold.

"Oh, yes," Agnes sobbed. The wind penetrated her thin dress and seemed to take her emaciated body in its freezing arms. "We live in Smoky." It was thus the knowing referred to the Court of Smoky Shadow.

"Then you follow me," said the giant, for to Agnes he seemed of immense proportions. He picked up the unconscious father and holding the limp form against his bosom, marched straight against the wind. Agnes started to follow, then remembered the broken violin. She darted back for it and came flying at the heels of her new-found friend.

"Are you going far?" she called up at the great head that seemed lost in the clouds.

"We're nearly there," the voice dropped down from the clouds.

"Let's hurry!" shivered Agnes, folding her arms over her breast to hold the deadly cold at bay. She did not see whither they went, because her head was ducked forward to keep the pelting grains out of her eyes. The man stopped only a block from the saloon. He lifted a wooden door in the pavement and then an iron grating.

"Scoot down the ladder," he said. Agnes obeyed without hesitation. The thought of a cellar appealed to her as a secure refuge. Still clinging to the violin she waited in intense darkness while the man climbed upon the ladder. He was rather slow about closing the double doors behind him, on account of the drunken man slung over his shoulder. However, at last he stood upon the ground.

"Here we are," he said, as he placed Mr. Hilton upon the earth. He struck a match and took down a lantern from the wall. As he stooped to light it, Agnes stared at him with keen curiosity. The glare of the match, held close to his face, brought out the large features in grotesque relief. As the wick caught, light streamed over his burly shoulders and brought into view the huge felt hat, now crusted with ice. His face was red from cold and exertion. His great hands showed lack of care. They were scarred and unwashed, and the nails were broken and grimy. At sight of those hands Agnes felt at home with him; they were, except for their strength, so like her own.

As the lantern dipped forward Agnes saw that the cellar floor was but the bare earth, uneven, marked by little hollows, and beaten hard. When the lantern bobbed upward, she saw the stone walls of the cellar and the undressed wooden beams, gnarled and blackened, overhead. The man hung the lantern up on a nail driven into the lime between two stones of the wall. He turned up the wick. "There!" he said. "What do you think of that for illumination?"

Agnes looked about for something that might answer to so large a name. She saw the coarse mattress upon which her father had been dumped, and the bedclothes all twisted together in the corner. There was a little coal stove, a good deal like the one in her mother's room, and there was a pile of coal against the wall, with a shovel sticking upright in its black side. There was a stack of wooden boxes, some of them huge—taller than Agnes when she stood upon tiptoe; and there were barrels also. Some of these receptacles were full and others empty. While she stood admiring these things she continued to shiver, for, although the cutting blasts whistled overhead in vain, the air of the cellar was damp, close and cold.

"I'll fix you," said the man heartily, as his bold, shrewd eye detected her discomfort. He kindled a fire, then took a soap-box from the stack of boxes and set it against the wall. "Here's your divan," he said, smiling. "Be seated."

The forlorn little figure seated itself upon the box, and the knobby knees were drawn up in the transparent little hands. She stared at the tall, heavy man with wide eyes, and the man, sitting down upon a larger box, stared at her with his big black eyes. The stove grew warm and after a time Agnes could feel a delicious wave beating the cold air away from her benumbed feet. The stove showed a tiny red spot on its cheek, and the child drew a long breath of delight, for she knew this was a symptom that presently there would be a "breaking out all over." She feared the man would throw open the door in order to save his coal, but the man never stirred. Presently there was a roaring in the pipe, and little red sparks appeared on the outside of the joint near the ceiling.

"Ain't you 'fraid?" Agnes asked.

"I'm just going to wait till you tell me to turn her off," said the man.

Agnes rubbed her thin legs with immense satisfaction. "I expect you'd better," she said. The man grasped a heavy poker and whipped open the stove door. The glare of the flames was upon both their faces.

The man suddenly asked, "Won't anybody miss you, little girl?"

"If they do they won't keer," said Agnes, contentedly, "just so's I get there soon enough in the morning to go to work."

"Who do you work for?"

"Ma. She ain't my first ma, but a new one. But I never knowed my first ma. She died long, long, long time ago. She was put in the ground. That was the end of her. Papa says he don't care how soon they put him in the ground. He says he won't get cold in the ground. But I'd druther be cold. I don't want to die; do you?"

"No," said the man, shaking his great uncombed head, "I do not."

"Neither do I," said the child. "It seems so lonesome."

"It *is* lonesome," said the man conclusively.

"I'm hungry, you know," said Agnes confidentially; "ain't you?"

The man rose. "I never thought of that," he said. "I just ate a hot lunch; but I'll fix you." He went to one of the boxes, and his head, shoulders and arms disappeared in its depths. When he came into sight he held the hard end of a baker's loaf and some pickled tongue. Agnes hailed the vision with gurgling laughter.

"Do you want to see how much of that



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I can eat?" she inquired. "Now, don't you turn me off till I tell you to!" The man saw her joke at once, and showed both rows of big strong teeth in a sympathetic grin. She began to eat as only a child can who is kept half-starved all her life.

"What's your name?" he asked, when her face came out of the loaf.

"Aggie," answered a choking voice. "What's yours?"

"Alley Jim."

Agnes was so astonished that she almost ceased to eat. "Alley Jim!" she exclaimed. "You're joking!"

"No, I'm not. I'm Alley Jim. You've heard of me, I see."

'Heard of you? Oh, oh! You lead the gang, don't you?"

"Used to."

"I would never of thought," said Agnes, staring hard. "I would never, never, never of thought! *You* are Alley Jim? Everybody's afraid of you, ain't they? But me, I ain't 'fraid of you a bit."

"I'm awful strong," said Alley Jim, holding his arms above his head.

"I don't keer," said Agnes, munching away. "I ain't 'fraid of you a-tall."

"Maybe you've never heard of the things us boys have done?" he said.

"I've heerd of things that's kept me 'wake nights," said Agnes, "but you don't seem like you can be one of the gang, and anyway, not Alley Jim."

"I'm different, that's why," said Jim. "I've quit the gang. I'm doing different and feeling different."

"What made you different, Jim?"

"That's the curious part; I don't know." The young man stared meditatively at the child, and the child finished the tongue and bread. He inquired, "Want any more?" She shook her head. "There isn't any more," he explained, "but I just had the curiosity to know how much you could take aboard."

"I'm an awful eater," Agnes remarked, "and I reckon I could eat lots more if it was a change, but you can't hold on forever with the same thing, you know. Jim, I want to ask you—" she looked shrewdly toward where her father lay unconscious upon the mattress, then lowered her voice—"Do you remember the time you tried to get papa to let me stop dancing? And you said something I've thought of ever since. It was like this: *'God lives.'*"

"What of it?" returned Jim. "Of course he does."

"But who is he?" Agnes asked. "Where does he live?"

Alley Jim stared at her with his immovable black eyes. "Haven't you ever heard of—of him, Aggie?" She shook her head. "Well, I reckon not," he nodded; "he ain't no particular favorite in old Smoky. You just know his name from folks swearing, I guess. I'm not the one to tell you anything about him. It's little enough I know, Aggie."

"But I'd like to know who he is," said Agnes. "Ever'body seems to of heard of him, but papa won't let me mention his name. He hates him, and I guess he's 'fraid of him, too. But I want to know. And papa's asleep now, so he can't hear us talking."

"It's this way," said Alley Jim, doubtfully, "not as I am any speaker or a public man, but it's this way; now we get at it this way. Who made the world?"

Agnes meditated upon this for several minutes, then shook her head. "Nobody, I reckon," she said. "It was here since I can remember."

"Now you take the stars," said Jim, "and the sky, to say nothing of the sun and moon. Where'd *they* come from? Why, somebody made 'em, same's that loaf of bread you ate. They was melted and mixed up and rolled out, and cooked, and there they are. You never knew a loaf of bread to pop out of the ground, did you, nobody knowing where it came from, and people saying maybe it just happened, like a stone? No, sir. Whenever you see victuals you know there was somebody to cook 'em; and whenever you see a star, you know there was somebody to whittle it out of bright, shiny stuff and stick it up there where you see it. Very well, that's God. He makes *all* those things people can't make, else they wouldn't be made, don't you see? That's how you come; God made you. Men couldn't make you any more than they could me. You go out and try to make a man. What'll you do? Why, you'll make a fizzle, that's all. And yet I'm made, and so are you. Who did it? It must have been God. I ain't a public speaker, but I guess I can cart this idea around in front of you so you can see it, hey, Aggie?"

Agnes looked at him in solemn awe. "But, Jim, wouldn't I of been if God hadn't made me? And wouldn't you, wouldn't nobody?"

"Nobody in the world," cried Jim, decidedly.

"Oh, Jim, then why don't people love God? I do; don't you?"

(To be Continued.)

Incidents in the Life of the Pioneers.

Could Not "Set the Tune."

Elder Obadiah Newcomb once accompanied A. B. Green in a preaching tour to Bethany and the region round about. At a night meeting on Salt Run, Ohio, he arose before a full house, announced the hymn in usual manner, and requested some brother to "set the tune." No one starting, he repeated the first two lines, saying: "I hope some brother will raise the tune." All were silent. Closing the book he said: "The apostle James says: 'Is any merry, let him sing psalms; is any afflicted, let him pray.' I think the people here must be afflicted—let us pray!"

Returning Good for Evil.

On Saturday night some son of Belial thought to break up the meeting by cutting down a large tree, so its immense brushy top might fall directly upon the seated tent. His mischief failed. The tree fell merely along the edge of it, displacing some of the boards, but not otherwise doing any injury. The incident probably added emphasis to many a philippic against sin and sectarianism. Mr. Wightman had no doubt who the malicious man was who perpetrated the deed. He went to him in the morning and said to him: "If it is any satisfaction to you to commit such depredations, you can do it with the assurance that you can never incite me to retaliate. You may depend on my doing you a kindness whenever it is in my power."

"Comfortably Fixed."

Mr. Wightman's hospitality has been mentioned. Tables were carried out in the yard, under the shadowing maples, plentifully loaded with provisions. There was neither stint in the supply nor attempt to number the people who partook thankfully of the profusion set before them. After disposing of his guests one night, Wightman came to Wm. Hayden and said: "Brother Hayden, the best lodging I can give you is on the floor, for everything is full." "I will not sleep on your hard floor," said the witty William. So taking two benches he placed them together and camped down on them, saying, "Now I am comfortably fixed for the night."

Enough!

When I was about six years old, there was a Methodist preacher on the Barnesville circuit, named James Findlay, and our little neighborhood, being but seven miles from Barnesville, was included in the "circuit." Father and mother, having united themselves with the Methodists, took their four children to meeting when the preacher in charge was present, and, as they honestly supposed, had us dedicated to the Lord in the sacred rite of baptism, by the "office and ministry" of Mr. Findlay. Rather an amusing incident occurred on this occasion. David, then the babe, had learned to say a few things, one of which was the word *enough*, which he would shout vociferously when anything occurred not agreeable to him. Just as the gentleman was repeating the formula, and scattering a few drops of water upon the child's face, he cried out at the top of his voice "enough! enough! enough!" to the great discomfiture of the preacher and the devout members, and the amusement of the less serious of the congregation.

Gunning for the Baptizer.

On one occasion during this year, I preached on Sandy Creek, some eight or nine miles above Minerva, in Stark county, Ohio. I gave an invitation, to which a woman responded, and I baptized her on the same day, which was the Lord's day. I left an appointment at the place for the following Thursday evening, came back at the appointed time, and opened the services as usual. Soon after I began to speak, I observed in the crowd a man who was weeping, and who continued to weep until I concluded with an invitation to sinners, when he promptly came forward and gave me his hand, as an indication that he desired to obey. I immersed him the same hour of the night. Next morning, in compliance with his urgent solicitation, I called

How to Get Rid of Catarrh.

A Simple, Safe, Reliable Way, and it Cost Nothing to Try. Send for i and See.

Those who suffer from it well know the miseries of catarrh. There is no need of it. Why not get it cured? It can be done. The remedy that does this is the invention of Dr. J. W. Blosser, an eminent Southern doctor and minister, who has for over thirty-two years been identified with the cure of catarrh in all its worst forms.

He will send you, entirely free, enough to satisfy you that it is a real, genuine, "home cure" for catarrh, scratchy throat, stopped up feeling in the nose and throat, catarrhal headaches, constant spitting, catarrhal deafness, asthma, etc.

His discovery is unlike anything you ever had before. It is not a spray, douche, atomizer, salve, cream or any such thing, but a genuine, tried-and-true cure, that clears out the head, nose, throat and lungs, so that you can again breathe the free air and sleep without that choking, spitting feeling that all catarrh sufferers have. It saves the wear-and-tear of internal medicines which ruin the stomach. It will heal up the diseased membranes and thus prevent colds, so that you will not be constantly blowing your nose and spitting.

If you have never tried Dr. Blosser's discovery, and want to make a trial of it without cost, send your address to Dr. J. W. Blosser, 475 Walton St., Atlanta, Ga., and a good, free trial treatment and also a beautiful illustrated booklet, "How I Cure Catarrh," will be sent you at once, free, showing you how you can cure yourself privately at home.

Write him immediately.



Use This Standard Adder FREE

Until Satisfied It Will Save Its Own Cost

WRITE us on your business letter head, saying you are willing to test a Standard Adding Machine at our expense and risk, and we will send you one at once, all charges prepaid.

Use it until satisfied it will save its own cost.

If not satisfied, send the machine back. The trial won't cost you a penny. You won't be obligated.

Your book-keeper's brains are too valuable to be spent doing machine work.

And the time he might save with a "Standard" Adder could be given to more important work.

"The Standard" is the only adding machine that prints the figures in plain sight so you can read them at a glance.

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You can work it faster than any other machine, because its construction is simple—its action direct.

And it is neither heavy nor ponderous. You don't have to leave it in one place, nor have a truck to move it about.

Your office boy can carry it with ease, and it can be used on a table, a desk, or in any convenient niche.

Take up our offer today. It won't cost much to deliver you a machine from one of our branches, and we will be glad to have you take us at our word. Let a Standard begin saving for you at once.

The price is only $185.00—less, by about half, than that of any other adding machine made.

If you will not be persuaded to try the Standard at our expense and risk, at least send for our testimonial Book.

Reading what others tell of the many ways they find use for the machine may show you how you can effect big economies in your own business.

Write for Book today. We send it postpaid. Address

The Standard Adding Machine Co.

32 Spring Avenue St. Louis, Mo.

to see him at his own house. I never saw a man happier, or one that appeared to rejoice more at his release from sin and from bondage to Satan. He told me that on Monday morning, after the evening of the immersion of his wife, he took his rifle and watched the road for hours where he thought I would pass that forenoon. He knew where I lodged over night, and watched with the full and deliberate intention of shooting me for having immersed his wife.

A Poser.

The following conversation was related to me as having once occurred between the Judge and a noted Doctor E———, of Western Pennsylvania, a popular Baptist preacher, and a bitter opponent of what he called "Campbellism." The doctor was sojourning at the judge's, not having any idea that the latter had the least sympathy for the views held by those whom Dr. E—— called "Campbellites." As innocently as a child, he said to the judge: "Judge, I don't know what we are to do with the *'Campbellites.'* I believe in my heart they will take the country unless they are checked. What can we do to stop their progress?"

The judge was a sedate, candid old gentleman, and though by no means wanting in civility and courtesy, was not loquacious nor fussy. Said he: "Well, doctor, I believe they are making considerable progress and I do not know how we can manage to stop them until we first get the Bible away from them." This was a poser.

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Making the World Better.

"Live in the sunshine, don't live in the gloom,
Carry some gladness the world to illume,
Live in the brightness, take this to heart,
The world will be better if you do your part."

The Windows of the Mind.

If the windows of your mind are thrown wide to the sunlight there is no place for the darkness.

If they are thrown wide to good cheer there is no room for sadness.

If they are opened to sweet thoughts there is no quarter for the bitter.

If they are bright with hope there is no lurking spot for despair; if they are bright with courage there is no harborage for fear.

If they are filled with tranquillity and peace there is no room for discontent.

If they are filled with sweet temper there is no place for anger; if they are filled with tenderness and sympathy there is no shelter for "sweet revenge."

If they are filled with gratitude there is no place for benefits forgot.

If they are filled with milk of human kindness there is no room or refuge for ill will.—*Chicago Tribune.*

Just as sweetness comes from the bark of the cinnamon when bruised, so can the spirit of the Cross of Christ bring beauty and holiness and peace out of the bruised and broken heart.—*Frederick W. Robertson.*

A Cure for Low Spirits.

Take one ounce of the seeds of resolution, properly mixed with the oil of good conscience. Infuse into a large spoonful of salts of patience; distil very gently a composing plant called "Others' Woes," which you will find in every part of the Garden of Life growing under the broad leaves of disguise. Gather a handful of the blossoms of hope; then sweeten them properly with a syrup made of the balm of providence, and if you can get any seeds of true friendship, you will have the most valuable medicine that can be administered. But you must be careful that you get the right seed of true friendship, as there is a seed which very much resembles it, called self-interest, which will spoil the whole composition. Make the ingredients up into pills, which may be called pills of comfort. Take one night and morning, and in a short time the cure wil be complete.—*People's Friend Almanac.*

The soul that is set to heavenly music can never be out of tune.—*A. B. S.*

Husband Study.

I wish girls could all be made to understand how important it is for them to study their husbands, and never stop; to know how they will be repaid if they do so, and if they try to realize that they are one, yet with two different natures, and see if they can not make the new nature part of their own, and adapt their ideas to each other. O, how close together you can grow, and how far apart you could get if you didn't stop to think and try to understand each other! I know now how much I have to thank a good mother for, and I see so many young married people who seem to be gradually pulling apart, without knowing the reason why. They cared enough at first—but the little things seemed trivial then—and now they don't realize that it was just the little things bunched together that made the general discontented feeling.

Never hesitate, girls, to speak frankly in a good, friendly way about anything. Discuss everything you are in doubt about, and make him understand that it is the little, wee things that count with women. If he forgets some of his little attentions after you are married, don't keep your grievance to yourself; tell him of it and ask him to try to remember that it is these tiny little things that go to make up your happiness. Tell him in a nice way, and you will find that if you are as considerate of his thoughts and feelings he will gradually get where the little things are never forgotten, and you will find your lives growing closer all the time, and his love for you greater instead of less. I have proved it and I speak from my own happiness, and four years of trying hard to live up to my mother's precepts.—*Good Housekeeping.*

A Grand Remedy Given Away

To All Sufferers We Will Send Free a Trial Package of the Pyramid Cure.

In order to prove to you that our remedy is not to be classed with the many concoctions advertised as cures for this dread disease, we make this liberal offer.

We leave it to your own judgment to decide whether or not you can afford to do without this long tried remedy. We know of no case where the Pyramid Pile Cure has not brought relief, when it has been used according to directions. It has saved thousands from the operating table and endless torture. You owe it to yourself to give it a fair trial, especially since it costs you nothing.

"I write to thank you and also praise you for the good your medicine has done me. Oh, I can't find words to express my thanks to you all for such a wonderful and speedy cure. I felt relieved after using your sample, so I sent right on to a druggist and bought a 50c box, which I believe has cured me entirely. I feel more myself now than I have felt in over a year, for I have been bothered about that long with the piles. I have told all my friends about this wonderful discovery and will recommend it whenever I can. You can use my name anywhere you choose. Respectfully, Mrs. Charles L. Coleman, Tullahoma, Tenn."

There is surely no good reason why any sufferer from piles should continue in agony. If you are tortured with this disease, we will send to your address in a plain sealed wrapper a sufficient quantity of the Pyramid Pile Cure to show what relief it brings. Many have been practically cured by this amount of the remedy alone. The sample package which we will send you contains the identical remedy sold in all drug stores at 50 cents per box. Write today and prove to your own satisfaction that you can be cured. Pyramid Drug Co., 77 Pyramid Building, Marshall, Mich.

New Way to Ripen Fruit.

B. H. Thwaite, an English electrician, is authority for the statement that fresh fruits and berries are commercially possible even in cold climates all the year around, the ripening processs being accomplished by electric light. Extensive experiments have ben carried on at Manchester, with results satisfactory from a business point of view. The fruit, under the electric light treatment, is sound and delicious.

Her Gift.

A poor blind woman at a missionary meeting in Paris put twenty-seven francs in the plate. "You can not afford so much," said one. "Yes, sir, I can," she answered. On being asked to explain, she said: "I am blind, and I said to my fellow strawworkers, 'How much money do you spend

THE VALUE OF CHARCOAL.

Few People Know How Useful it is in Preserving Health and Beauty.

Costs Nothing To Try.

Nearly everybody knows that charcoal is the safest and most efficient disinfectant and purifier in nature, but few realize its value when taken into the human system for the same cleansing purposes.

Charcoal is a remedy that the more you take of it the better; it is not a drug at all, but simply absorbs the gases and impurities always present in the stomach and intestines and carries them out of the system.

Charcoal sweetens the breath after eating onions and other odorous vegetables, and completely neutralizes a disagreeable breath arising from any habit or indulgence.

Charcoal effectually clears and improves the complexion, it whitens the teeth and further acts as a natural and eminently safe cathartic.

It absorbs the injurious gases which collect in the stomach and bowels; it disinfects the mouth and throat from the poison of catarrh.

All druggists sell charcoal in one form or another, but propably the best charcoal and the most for the money is in Stuart's Charcoal Lozenges; they are composed of the finest powdered Willow charcoal, and other harmless antiseptics in tablet form or rather in the form of large, pleasant tasting lozenges, the charcoal being mixed with honey.

The daily use of these lozenges will soon tell in a much improved condition of the general health, better complexion, sweeter breath and purer blood, and the beauty of it is that no possible harm can result from their continued use, but, on the contrary, great benefit.

A Buffalo physician, in speaking of the benefits of charcoal, says: "I advise Stuart's Charcoal Lozenges to all patients suffering from gas in the stomach and bowels, and to clear the complexion and purify the breath, mouth and throat; I also believe the liver is greatly benefited by the daily use of them; they cost but twenty-five cents a box at drug stores, and although in some sense a patent preparation, yet I believe I get more and better charcoal in Stuart's Charcoal Lozenges than in any of the ordinary charcoal tablets."

Send your name and address to-day for a free trial package and see for yourself. F. A. Stuart Co., 59 Stuart Bldg., Marshall, Mich.

in the year for oil for your lamps when it is too dark to work at night?' They replied, 'Twenty-seven francs.' So," said the poor woman, "I have found that I save so much in the year because I am blind, and do not need a lamp; and I give it to send light to the dark heathen lands."

Wrongly Labeled.

I saw a few days ago a gardener's label bearing the bold and conspicuous legend, "The King's Own," and the plant it labeled was dead. A boastful label; but no sign nor promise of floral wealth and beauty! A flaunting dogma; but no corroborating witness in life. * * * Only yesterday I saw a lovely photograph of a bunch of exquisite roses, with that most significant wording, "Roses grown in a back-yard!"

BROWN'S BRONCHIAL TROCHES — FOR COUGHS AND COLDS

Cure hoarseness and sore throat caused by cold or use of the voice. Absolutely harmless.

Ay, and saints can be grown in the wide spaces of cathedral precincts, and they can also be grown in many a little Bethel hidden away in a back-yard. And so, I say, let the different systems and orders produce their saints! Work your system for all it is worth, put every ounce of your energy into it—all your mind and heart and soul and strength, and enrich the city with your products in redeemed and beautified men and women.

Get Busy.

Don't say, "There's nothing doing;
It's no sort of use to try."
There's heaps of things a-brewing
For a ten-strike, by and by;
And the man to whom it's coming
Is hot upon the trail;
Not in a corner, humming:
"Guess—I'll—fail!"

Don't say, "There are no chances!"
When you're looking 'round for work.
A man of pluck advances,
But excuses mark the shirk.
Just you make a place and fill it;
Be certain you will win.
A hole is wanted? Drill it;
You'll—fit—in!

—*Arthur Chamberlain, in Leslie's Weekly.*

Teacher: "Johnny, what is a hypocrite?" Johnny: "A boy wot comes to school wid a smile on his face."

Some Riddles, New and Old.

Which is the swifter, heat or cold? Heat, because you can catch cold.

Why does a Russian soldier wear brass buttons on his coat, and an Austrian soldier wear steel ones? To keep his coat buttoned.

What is the difference between an old cent and a new dime? Nine cents.

When is a bee a great nuisance? When it is a humbug.

What is the difference between a hill and a pill? One is hard to get up, the other hard to get down.

Why is a lazy dog like a hill? Because he is a slow pup (slope up).

A man and a goose once went up in a balloon together, the balloon burst and they landed on a church steeple. How did the man get down? Plucked the goose.

A man had twenty-six (twenty sick) sheep and one died, how many remained? Nineteen.

What is the oldest table in the world? The multiplication table.

Why is a professional thief very comfortable? Because he usually takes things easy.

Why is A like a honeysuckle? Because B follows it.—*Children's Magazine.*

Speaking of kindergartens for colored children calls to mind the experiences of a matron who was teaching one of the little colored girls on her plantation how to spell. She used a pictorial primer, and over each word was its accompanying picture. Polly glibly spelled "ox" and "box," etc. But the teacher thought she was making "right rapid progress," so she put her hand over the picture and said: "Polly, what does 'o-x' spell?" "Ox," answered Polly, nimbly. "How do you know that it spells 'ox,' Polly?" "Seed his tail," replied the apt Polly.

The Tramp Dog at the Picnic.

The picnic grounds were growing bare and dry and well tramped down, for summer was drawing to a close. The children were sitting in the shade of a tall elm after dinner, watching the play of the waves on the sandy beach, when a tramp dog came wandering along. He was gaunt and bedraggled, poor fellow, as if he had never known tender care. He sneaked about among the covered baskets back of the benches, sniffing hopefully, and evidently much in need of food. Whenever the children spoke to him, he started back, shrinking and fearful.

But Nellie went toward him with gentle words and a kind hand, and the poor, neglected dog drew hesitatingly near. He had beautiful eyes, but abuse and lack of care had made him what he was. Yet he understood the kindness in Nellie's voice and responded; and, when he had eaten a good dinner, he tried in every way known to dog nature to express his gratitude.

Kindness is a language that is always understood; it meets with response wherever it is found, and wins back lost confidence.

Pimples on the Face

Those annoying and unsightly pimples that mar the beauty of face and complexion will soon disappear with the use of warm water and that wonderful skin beautifier,

Glenn's Sulphur Soap

Sold by all druggists.

Hill's Hair and Whisker Dye Black or Brown, 50c.

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Robert Richardson, one of the gifted men, following in the wake of our Pioneers, was very fully commended by them, his works being very popular with them.

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Being Brother Richardson's presentation of the Scriptural view of the work of the Holy Spirit in the salvation and redemption of Man; 324 pages, handsomely bound, $1.50.

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—Perhaps no other pictures have been so eagerly sought since the days of Alexander Campbell as are those of our Editor, Brother J. H. Garrison, which we are sending as a premium for one new subscriber to THE CHRISTIAN-EVANGELIST.

—Either "Helps to Faith," by J. H. Garrison, or "Victory of Faith," by E. L. Powell, to any preacher sending us one new subscriber. Many enterprising preachers are sending two new subscribers and getting both these fine volumes.

—Renewals and new subscriptions are literally being received by the hundreds these days. Among clubs of new subscribers we note the following:

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—"The Holy Spirit," by Editor Garrison, is getting wide circulation, but will have a close rival in our sales accounts in "Christian Union." If you have not read this latter work, get the benefit of its teachings at once, and you will be better equipped for service through all the coming years.

—Preachers and church boards feel they have accomplished a great deal when they introduce a Christian paper into every home of their congregation—and they have if that paper is one the people will read. They have doubly assured success when they choose THE CHRISTIAN-EVANGELIST.

—We have several hundreds of the half-tone group constituting our front cover printed on four-ply super-calendered paper. These we will send as premiums for two new subscribers to "Our Young Folks" accompanied by $1.50, or for one new subscriber to THE CHRISTIAN-EVANGELIST.

—We have a fine list of youth's and children's papers. Consider "Our Young Folks," 75 cents; "The Round Table" or "The Young Evangelist," 50 cents; "Our Little Ones" is printed in colors and is very attractive. Rear your children, and guard your youth with this class of literature.

—We are very grateful for the prompt responses to our call for payment of arrearages. It is not necessary to wait for the pink subscription statements being mailed out with your papers. The yellow label tells the time to which you are paid. If it indicates that your time has expired, send $1.50 at once for a year's new lease of time.

—We are still receiving myriads of orders for the Dowling Bible school literature. It is to be regretted that every school in the land is not enjoying its help. A new superintendent has signalized his administration as an era of success by introducing this literature, even if that is the sum total of his achievements. Write at once for samples and prices.

—Preserve this number of THE CHRISTIAN-EVANGELIST. It will grow more and more valuable as the years glide by. Another generation with feelings akin to religious awe will gaze upon the pictures of these pioneers and read the facsimile of the handwriting of the great Sage of Bethany. In the judgment of thousands this issue alone is worth the cost of the entire volume.

—We call attention of our church newspaper contributors to the fact that we have recently greatly increased our constituency in Georgia, Alabama, Florida and South Carolina. News items sent THE CHRISTIAN-EVANGELIST will be eagerly read by thousands of new readers. Progress of our cause in the southeast is exceedingly interesting to all readers of THE CHRISTIAN-EVANGELIST and news items are welcomed.

—THE CHRISTIAN-EVANGELIST is not famed for its dogmatism in regard to inconsequentials, but its readers know it speaks in no uncertain sounds when the faith of our fathers and the plain teaching of the New Testament are trifled with or ignored. When there is really a wolf it cries out "Wolf!" and the sheep know its voice and trust in its shepherd-spirit and care, while baffled wolves on both the right and the left of the King's highway slink away from the flocks.

—Really the most valuable books to Disciples we handle are those published by our own brethren. At one end of the shelf and the century are the great works of Alexander Campbell, at the other end of the same shelf and century are the invaluable contributions to Disciple literature by Editor J. H. Garrison. On that shelf may be seen Black, Dowling, Everest, Errett, Ezzell, Grafton, Haley, Hinsdale, Johnson, Longan, McGarvey, Milligan, Moore, Munnell, Russell, Tyler, Updike, Lamar, Jones, Franklin, Dungan, Davis—but time fails us, and we also sell all other books published either by ourselves or other houses.

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WHAT OUR FRIENDS ARE SAYING

Count me among the number of those who believe THE CHRISTIAN-EVANGELIST is getting better each day. It certainly contains a feast of good things.—E. E. Davis, (minister), Red Cloud, Neb.

Send THE CHRISTIAN-EVANGELIST one year to Dr. Z. Fuller. This is the best Christmas present I could think of for him. I greatly appreciate the spirit of the paper.—J. Irving Brown (minister), Sac City, Ia.

You will please send THE CHRISTIAN-EVANGELIST to our son, R. G. Reynolds, Garfield, Wash. We have taken your paper 26 years and our boy, age 25, thinks he must have it in his new home.—C. M. Reynolds, Lotah, Wash.

I will only say I agree with all the good things said about THE CHRISTIAN-EVANGELIST. I feel it is one of the greatest helps I have in this life to live aright. I am sending it to four of my children as Christmas presents.—Mary A. Dawson, Ash Grove, Mo.

THE CHRISTIAN-EVANGELIST has been a comfort, inspiration and spiritual light in my life for many years. I thank you for not stopping it when my subscription expired. I would miss it more than any other paper that comes to our home.—Mrs. Robert Derrick, Montrose, S. Dak.

Enclosed find $1.50 to advance my credit one year on the list of our best church and home paper. I am so glad your large business makes it posible for you to send it out at the old price for many of those who enjoy it most are not on the prosperity roll.—Mrs. M. C. Harris, Macomb, Ill.

Please accept thanks for samples of your Sunday-school supplies. I have carefully examined the same and find them full of food for the soul. They are spiritual educators, plain and practical and contain solid facts for all who wish to understand the Bible.—Lillie Williams, Reedville, Ark.

Accept congratulations for the manner in which you answered the article in the "Scroll" on the subject of "Affiliate and Associate Membership." I wrote last week to have my paper discontinued after the first of the year; I repent, for from your article your heart is on the right side.—C. W. Cooper (minister), Topeka, Kan.

I enclose $5 and new subscriptions. I want to make THE CHRISTIAN-EVANGELIST a Christmas present to the enclosed names. I am not living near a congregation of Disciples and THE CHRISTIAN-EVANGELIST is my only pastor whose weekly visits are always profitable. I have read it for more than 25 years and it grows better continually.—Mrs. Libby Beaman, Little Sioux, Ia.

Get me 25 copies of THE CHRISTIAN-EVANGELIST here Sunday morning as we are going to try to place a few for you. The commission we are going to apply to our new building project. I am glad to hear of your increased circulation because you deserve even more than you get, for your excellence debars you from "yellow methods." We wish you the 100,000 and that larger ministry.—Herbert A. Carpenter (minister), Terre Haute, Ind.

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THE CHURCH OF CHRIST

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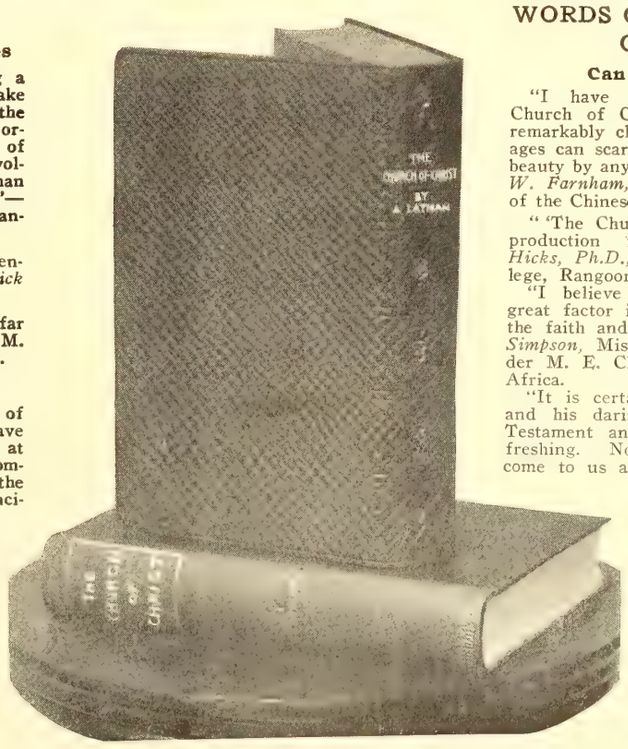
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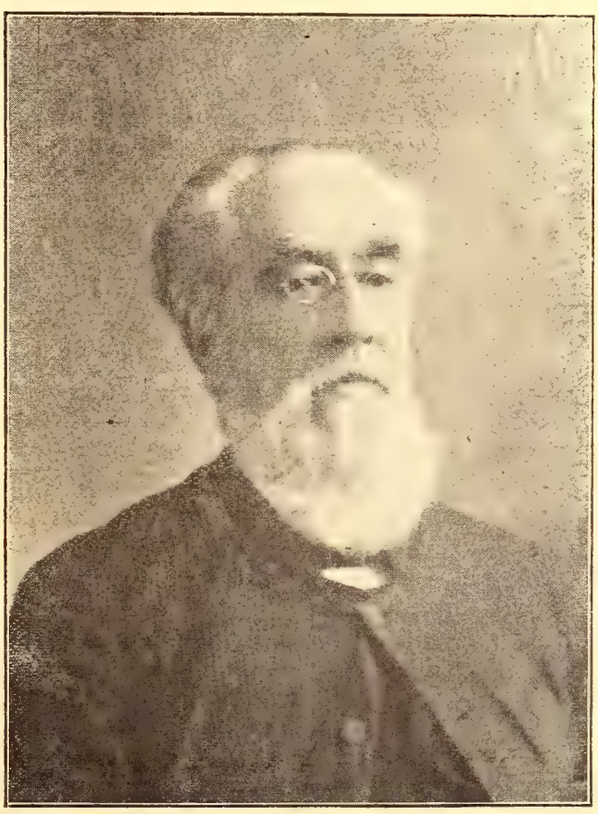
Signed, ...

Volume XLIV. Number 4.

THE CHRISTIAN-EVANGELIST

A WEEKLY RELIGIOUS NEWSPAPER.

ST. LOUIS, JANUARY 24, 1907.



C. E. RANDALL,
For 35 years Missionary at Kingston.

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The Christian-Evangelist.

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For the Christ of Galilee,
For the truth which makes men free,
For the bond of unity
Which makes God's children one.

For the love which shines in deeds
For the life which this world needs,
For the church whose triumph speeds
The prayer: "Thy will be done."

For the right against the wrong,
For the weak against the strong,
For the poor who've waited long
For the brighter age to be.

For the faith against tradition,
For the truth 'gainst superstition,
For the hope whose glad fruition
Our waiting eyes shall see.

For the city God is rearing,
For the New Earth now appearing,
For the heaven above us clearing,
And the song of victory.

J. H. Garrison.

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Volume XLIV. ST. LOUIS, JANUARY 24, 1907. Number 4.

1809 CENTENNIAL PROPAGANDA CHURCHES OF CHRIST 1909

: : : GEO. L. SNIVELY : : :

CENTENNIAL GLEAMINGS.

No one among us in recent years has done more to purify the great temple of State than Brother Brooks, whose article on Civic Righteousness and the Centennial follows. Few, if any, did more than he to make possible the Folk regimen in Missouri; and in his adopted state he is devoting exceptionally high abilities to secure for the Decalogue practical recognition in the affairs of the commonwealth. Hosts of friends will be pleased to see this entire page assigned him for the exposition of this, his favorite theme.

Civic Righteousness and the Centennial.

BY CRAYTON S. BROOKS.

Among all the great themes which have received enthusiastic attention in the Centennial Propaganda, the subject of Civic Righteousness has been neglected.

If our religion is live and practical, if it is real Christianity, it will find expression in a splendid citizenship, Bryan, Roosevelt, Folk, LaFollette, Jerome, Hughes, Moran, and others have done and are doing a splendid work in behalf of a revival of civic righteousness in the nation. These mighty heroes of peace do not always have that aggressive and unanimous support of the church which they deserve.

I know that this subject will cause certain misguided disciples of partisan politics to blow a blast of warning against the danger of a union of church and state. I do not plead for such a union. We do not need more politics in our religion. We have too much already. But we need more religion, more Christianity, in our politics. The reader who can not differentiate between these two statements need have no uneasiness as to his eternal future. The Lord will take care of him.

The gifted John J. Ingalls, of Kansas, once said that purity in politics is an iridescent dream and that there is no place in politics for the Ten Commandments or the Sermon on the Mount. Kansas retired the brilliant orator to private life. His friends said that it was due to his position on a certain great national question, but this is not true. The conscience of Kansas was sound and her heart was true and she retired her most gifted statesman because his ideas and ideals of political integrity were low.

The public press has told remarkable stories of graft and intrigue in a dozen states and a score of great cities. We have seen colossal insurance frauds exposed and have been witnesses of the purchase of seats in the senate of the United States. It is not that there is more unrighteousness in the country to-day than formerly, but it is true that these officers excite more indignation than formerly, and receive more publicity. We have this day reached a critical period in the religious and civil development of our country. In the midst of an era of unprecedented material prosperity, such as the world has never before seen in any country, there is greater opportunity for the use of reckless methods in money-getting and greater temptation to extravagance and its attendant evil results. With the work of reform barely begun, the question now is, shall we complete the task or shall we lapse back into the old conditions?

We have all about concluded that the occasion, if not the cause, of our local as well as state and national corruption lies in the blindness, stupidity, prejudices, or carelessness of the people. Dr. Parkhurst says that 99 per cent of the people care nothing for matters of government. His percentage is too high, but there is too much truth in what he says. We hold that all the churches should be one, in real organic union, but if that is impossible now, on account of differences of theological opinion, we should certainly be a unit against iniquity. The Christian should remember that he is also a citizen and owes certain duties to the state. In time of peace there is little need for the soldier, but there is a crying need of heroes who are willing to live for their country. Every citizen of the republic ought to read the article of Governor Joseph W. Folk, of Missouri, on the "Soldiers of Peace," appearing in the "Youth's Companion" of January 3, 1907.

Jesus said, "Render unto Cæsar the things that are Cæsar's," and in that pungent saying he has commanded obedience to civil laws and has declared for the highest patriotism. In the midst of the awful carnage of war, Lincoln warned the people against the gravest of all dangers; the subordination of the people through their blind party prejudices to the selfish, thieving schemes of designing men. It is said in defence of the plain citizen that he has no voice in the public affairs. If citizens have no voice it is because they have demanded none. In a recent important election in the city of St. Louis one-fifth of the voters went to the polls. Four-fifths were too busy, or, because of indifference, remained away. The busy lawyer, physician, minister, artist, merchant prince, clerk or other professional and business men were too much occupied with their own affairs to register their opinions at the polls. These four-fifths of the voting population have small right to complain if the remaining one-fifth, composed largely of the saloon and criminal elements, secured what they wanted in the city election.

In his charge to the jury recently a certain judge said. "The spider weaves its web in the palaces and the owl hoots its plaint in the towers of the Greeks and Romans, because they permitted bribery and the bribed to administer their government." We read history and straightway forget its lessons. By these historic methods it may be that we have begun to dig our own national grave.

There are those who object to ministers or laymen speaking one word on these subjects because they believe in "keeping politics out of religion." So do I. But it should be our most fervent desire to thoroughly impregnate politics with religion. The simple teaching of Jesus will affect politics only for good. Those who so seriously protest are only those whose practices the religion of Christ condemns. Is it preaching politics to say, "Thou shalt not steal"? Then condemn Moses for the same offence, and Almighty God, who spoke through Moses. Is it preaching politics to quote the command of God, "Thou shalt not bear false witness against thy neighbor," or "Thou shalt not covet"? Then the Almighty has been preaching politics from the beginning, giving us excellent precedent. Christ, in the sacred temple, scourged the money changers and drove them out, and taught us by that example that no place is so sacred that in it we can not denounce wrong. And yet many grafting, thieving politicians object strenuously to the Christian and more especially to the minister taking a hand in politics. So does the devil.

The Centennial should develop a mighty army of independent voters. The hope of the country lies not in the blind partisan who always "votes her straight," but in the intelligent, independent voter. It is a hopeful sign when men like Taft will, on the stump, declare against Boss Cox and his den of thieves in Cincinnati. The vote of Missouri, Massachusetts, Minnesota and Pennsylvania in recent elections ought to encourage the friends of good government, in that it shows independence of gang rule. Pennsylvania in 1904 gave to Roosevelt a plurality of 503,000; but it was my good fortune to be at Newcastle a little more than a year ago when that same great state elected an honest, capable Democratic state official by a plurality of 100,000. This difference of 600,000 votes means that there are 300,000 independent voters in Pennsylvania.

Whatever may be the history of the past, no self-respecting citizen can be a hide-bound partisan now. The difference between the two great parties now is the distinction between tweedle dum and tweedle dee. Some one asked recently, "What does the Democratic party stand for?" and a facetious Texas editor answers truthfully, "Because the Republicans will not get up and give us the leather-covered chairs." The only difference between the parties that I can see is that one is in and the other is out. It is not so important in elections that the states or the nation go Democratic or Republican, but it is important that they go honest. To pass honest, capable men and elect selfish, thieving spoilsmen to public office is like passing by a Daniel Webster and asking an African ape to speak in his stead. The good people are in the majority everywhere, in every state and city. They must lay aside party prejudices and vote together for honest government or our glorious Republic will repeat the history of Greece and Rome. Mr. Root said in the New York City election of 1905, "The selection of a district attorney is not so much a question of one party against another, as it is of all honest people against all the crooks and criminals of every kind." In

(Continued on Page 124.)

Current Events

The Block System.

It has recently been discovered by the public that, just as prohibition does not always prohibit, so the block system does not necessarily block. We have all been crying for the compulsory adoption of the block system on all railroads as a means of preventing accidents and saving life, when suddenly an accident costing scores of lives occurs where the block system is in operation. What is the matter with the system? Nothing at all, the matter is with the men who work it. The block system displays signals by which the engineer, if he is awake, may know whether the track ahead is clear. But if it happens that the engineer, as in this case, has had thirty-three hours of consecutive service, one need not be surprised if he happens to be nodding when he passes the block, and it is no evidence of moral turpitude on his part if he does so. The resulting accident is not the fault of the system. Again, one of the great railroad presidents has been saying that the requirements of traffic every day on every big road in the country compel two or even three trains to be at some time within the same block. If roads are so operated that engineers must get accustomed to passing a danger-signal without regarding it the value of the signal is largely destroyed. It has been wisely observed that no machine can be made fool-proof. No system for preventing railroad accidents, or for doing anything else of much consequence, can be devised in which the human element will not be as essential as the machine. The block system is perhaps the best method yet devised for preventing railroad accidents, but it will not prevent them unless it is worked by men who are taught and trained to work it, and who are kept at their highest degree of efficiency by proper conditions of living and limited hours of work.



Church and State.

Cardinal Richard, archbishop of Paris, in his published appeal to the people of Paris against what he calls the spoliation of the church in France by the government's recent action, says: "It must not be forgotten that the church was born and grew great in poverty, and that it attaches no importance to the possession of material goods." We are glad to hear that. If Cardinal Richard can persuade the faithful in France that it is of no consequence what happens to the material assets of the church, the present excitement will very soon subside. In justice to the state, however, one should not lose sight of the fact that the question is not as to the religious use of the property of the church, but only as to the manner of holding it. The state insists that the church shall hold its property in a manner prescribed by law. The church insists on holding its property as it pleases. The method of holding property is a legal and not a religious question. The state is strictly within its province when it enacts legislation on this subject. It is the modern phase of the old "investiture" controversy. In feudal days, the bishops, as large land-holders were members of a complicated secular organization with tenants under them and feudal overlords above them, while, at the same time, they were members of a religious hierarchy. The bishop was a baron, as well as a priest. Then the question arose whether the bishop-baron could escape the common obligations and duties of all other barons. It was a long fight and the outcome of it was a practical working agreement that in the discharge of their secular functions, prelates were subject to secular control. They were good Catholics who insisted upon so much secular control of the church three centuries before Luther. It is the purest humbug for Cardinal Richard, or the Pope, or any one else, to profess that the government's present attitude is hostile to Christianity.

The Life of Mrs. Eddy.

The first installment of the life of Mrs. Eddy in "McClure's Magazine," has called forth a prompt and emphatic reply from Mrs. Eddy herself. This, in itself, is a somewhat notable achievement. Any one who can smoke out Mrs. Eddy or Mr. Rockefeller is doing distinctly well. The writer of this biography, which claims to be based on a careful study of the original documents and other first-hand evidences, asserts that Mary Baker was a spoiled and petulant child; that she had fits; that her education was extremely meager; that she was solely dependent upon the charity of her friends and family for her support after the death of her first husband; and that her divorce from her second husband was not granted for the reason which she has stated. None of these things are crimes, but some of them are not compliments and all of them conflict with the published statements of Mrs. Eddy about herself. To all and sundry of the above, the defendant enters a general denial. She says she was a good, sweet, lovable child; that she learned Greek and Hebrew from her brother, and taught school for awhile; that after the death of Mr. Glover, she had an ample support from her writing (this was when she was 23 or 24 years of age and she does not specify what the nature of these writings was); and that, whatever the court record says about it, her former statement about the divorce is true. About the only thing in the biography which is not denied, is the statement that she joined the church at the age of seventeen. It would be hard to deny this, for the entry in the church record is reproduced in photographic fac simile, showing the date. It is an interesting trifle, too, in view of the fact that Mrs. Eddy has published a touching story of her conversion, including a precocious religious experience, and the joining of the church at the age of twelve. The whole thing seems to be largely a question of veracity between Mrs. Eddy and her new biographer, and the reader can afford to take time before deciding the issue, if he cares to decide it at all.

Negro Soldiers.

Suppose a man has a coachman and a butler. Suppose there is positive and indisputable evidence that one of the two has robbed his employer and killed a member of the family. Suppose, furthermore, that it happens to be impossible to tell which of the two men is the guilty one. In such case, what would a sensible man do? Would he keep the thief and murderer in his employ lest he should do injustice to the innocent servant by discharging him? Or would he discharge them both for the sake of protecting his property and the lives of his family? The Brownsville case is parallel to this. Even the most critical members of the senate do not seem inclined to deny that some members of the discharged companies were guilty of serious crimes, and are therefore to be regarded as dangerous and lawless persons; but they do seem inclined to the opinion that neither the coachman nor the butler should be discharged until the guilt has been personally located, and that meanwhile the employer must take his chances. It does not look that way to us. The government surely ought to have the same right to protect itself that any individual has.

Preservation of Ruins.

There is a growing interest in the preservation of the ruins and memorials of the prehistoric races in North America. Most of those east of the Mississippi have already been swept away, but in many parts of the west there are antiquities which are well worthy of study and preservation. It is to the newest part of our country that we must go to study archaeology. The man who says we have no antiquities in the United States forgets that the people of Greece and Rome, although the most highly civilized, were not the only peoples of the ancient world who lived and wrought and built. The government is taking steps to preserve all antiquities which are on public lands, forest reserves, national parks or Indian reservations. The matter is now under the jurisdiction of the secretary of agriculture and the secretary of the interior, and much closer supervision than heretofore will be exercised over the excavation of the hundreds of ruined cities of the aborigines in our west and southwest.

Destruction of Kingston.

"Without a grave,—unknelled—uncoffined and unknown!" That describes the fate that came to many a human being in Kingston, capital city of beautiful Jamaica. Earthquake, fire and tidal wave have completely destroyed the city and perhaps a thousand lives have been lost. The first quake came without warning, with the people thronging the streets. Fire followed, and other quakes, as at San Francisco and Valparaiso, and later a tidal wave. American warships were the first to take relief. Many of the dead have been burned in great funeral pyres.

Editorial

Brother Morrison's Explanation.

In another place will be found the first installment of an article by Bro. Charles Clayton Morrison, minister of the Monroe Street church, Chicago, in explanation and defense of the recent action of his congregation, as commented upon in a late issue of THE CHRISTIAN-EVANGELIST. We are very glad to give Brother Morrison this opportunity of explanation and defense.

Brother Morrison says that "the implication of our customary practice in refusing to accept letters from other churches and to receive their members into our churches is that they are not Christian churches nor their members Christian people." This statement is inaccurate for, as a matter of fact, we do receive members from other churches into our fellowship, both by letter and by statement, when it is known that they have previously been baptized. What our brother means is, that, in refusing to accept unimmersed persons from other churches into our fellowship we deny that such churches are Christian churches and that such members are Christians. We deny this implication. The question as to whether churches practicing affusion are Christian churches, or whether the members of such churches are Christians, is not raised at all by our adhering faithfully to our understanding of the New Testament conditions of church membership. Baptists, for instance, require immersion as a condition of church membership, and do not say by such action that none others are Christians but those who have been immersed. The church, in the sense in which we are now employing that term, is an objective, tangible, visible organization of believers, which, in the nature of things, and in common with all organizations, has its fixed terms of initiation. Human institutions fix these terms to suit themselves. The church, being a divine institution, has its conditions of membership fixed by divine authority. Its membership is made up, so far as we can know, of Christians, but God has not said, and we are not authorized to say, that there are no Christians outside of these local and visible organizations. What we are required to do, is to be faithful to the New Testament terms of church membership as we understand them.

True, our plea for the union of Christians implies that there are Christian people outside our churches. It does not imply, however, that these Christians, or the churches of which they are members, can be united, except upon some mutually agreed-upon basis of union, and our position is that there is no such basis except that which is clearly taught in the New Testament. Brother Morrison says, "Our problem is, to remove the contradiction between our practice and our belief." The supposed contradiction here is, no doubt, the admission that there may be Christians who, though obeying Christ to the best of their knowledge, have not accepted all the New Testament terms of membership, and, therefore, have not been regarded as eligible to membership in our churches. Where does the "contradiction" exist, except in the mind of the writer who makes no distinction between "the only practicable basis of union," divinely authenticated, and the terms upon which God may, in his goodness, accept those who do not see their way to accept such basis? This view would open the door of membership to those holding conflicting views about the action of baptism, proper subjects of baptism, the relation of faith to baptism, and infant church membership—questions which strike down to the very foundation of the church.

Our brother's idea that his church can preserve, without compromise, its basis of unity and its program of restoration of the Christianity of the New Testament as the only basis for union, while receiving into its fellowship those who have not accepted this basis of union, is an illusion which only time is necessary to dispel. To the extent that the new departure succeeds in bringing in members who do not accept the basis of union on which the church stands, the church will be "a house divided against itself." Moreover, this practice, if continued, will have to be defended, and already we notice that our brother, in a sermon justifying his action, speaks of "the decline of the dogma of immersion," a phrase which no man uses except when he is seeking to defend a departure from New Testament practice, and a statement which we are sure the facts do not justify.

Brother Morrison's remark, that the church is seeking to embody in its practice two things—"the admission that other churches are Christian churches and that immersion is the only practicable form of baptism upon which the church can unite," suggests two very obvious statements in reply: The first is that we are not called upon nor authorized to "embody" any opinion or conviction of our own in the terms of church membership which we require. The opinion may or may not be correct, but in either case we are held to the constitutional requirements of the church, as they are given in the New Testament. The second remark is, Why should our brother say that "immersion is the only practicable form of baptism upon which the church can unite," when his practice indicates that it is not at all essential to union, since he is "practicing Christian union" by ignoring it in certain cases? After all, it is not "practicing Christian union" to depart from "the only baptism upon which all Christians can unite." It is only an effort to get at these people, that they may ultimately be made to accept the true basis of union. But since, as we have pointed out in a former article, we may get at them just as well, and more effectively, without compromising our practice, there seems to be no adequate motive for such departure.

It does not meet this difficulty to say that the immersed and the unimmersed may "come together without raising the question of baptism," for it must be raised either before or after they come together; and, indeed, they have not "come together" in their understanding of baptism and the terms of church membership, until they do settle this question. Why raise the question of baptism with those coming into the church by primary obedience? May such not have honest convictions about baptism different from those which the church holds? Why not give them the same liberty given to others bringing letters, and sprinkle or pour water upon them? Brother Morrison's answer to this would be that he does not believe in that form of baptism and could not conscientiously practice it. How then can he accept that which he can not himself do, when it is done by another? Of course, the easy way around that difficulty on the part of the candidate would be for him to unite with some Pedo-baptist church, and then secure a letter of commendation and offer it to Brother Morrison, who would be bound to accept it! A course of action involving such inconsistencies can not be based on truth.

A New Study of Some Old Doctrines.

III. How Faith Saves.

We have already seen that faith is the soul's vision. We are told that Moses was enabled to endure the afflictions of his time "as seeing him who is invisible." This is the office of faith in one of its most important aspects. To see God by spiritual vision is the highest quest of the human soul. Through all the ages, since man has been upon the earth, God has been seeking to disclose himself to men. This is why he "at sundry times and in divers manners spake in time past unto the fathers in the prophets," and why "in these last days he has spoken unto us in his Son."

We are too apt to think of revelation as intended simply to give us knowledge of God's will concerning us. It certainly does that, but back of God's will is his character, and we never can fully understand God's will until we know his character. "And this is life eternal, that they should know him the only true God, and him whom thou didst send, even Jesus Christ." All progress in religion has come about through a better knowledge of God. The chief reason why the various systems of theology which were once in vogue have had their day and ceased to be, is because they are seen to be inconsistent with the character of God. Certain theories of the atonement and of future punishment, once deemed to be the very essence of orthodoxy, are now repudiated because they do violence to the character of God as we now know him. The final test of every doctrine, of every institution, and every form of worship, is its harmony with the character of God. The progress of knowledge as to the character of God in Old Testament times, is indicated by the new names applied to him, for these names expressed the highest conception which the men of different ages have had of the Almighty.

We have said, in a former article, that the faith that justifies is faith in Christ.

We can now see, in the light of the above truths, why faith in Christ is the essential faith. Jesus Christ is the perfect revelation of God. He came to show us the Father. No man knoweth the Father but the Son and "he to whomsoever the Son willeth to reveal him." We see manifestations of God's power and wisdom and glory in the material universe, but we see his true character, as the God of grace and truth, of love and of infinite compassion, and yet of righteousness and holiness, in Jesus Christ. "For the law was given through Moses; grace and truth came through Jesus Christ. No man hath seen God at any time; the only begotten Son who is in the bosom of the father, He hath declared him." This, then, is the reason why faith in Christ is the essential saving faith. It conveys the true knowledge of God.

This shows the central place which Christ holds in the Christian system. This is why he could say, "I am the light of the world." These are the considerations that have led the advocates of this Reformation to exalt Christ, in his official character and divine personality, as the creed of Christianity. There have been those who have criticised our position on this point, as defective, in that the confession of faith, which we require, is inadequate. But such criticism fails to take notice of the fact that God has revealed his character, his will, his grace and his truth, through Christ and that in receiving Christ, as the Son of God and the revealer of God, we receive all that God would reveal to us through him, including God the Father and the Holy Spirit, our Guide and Comforter. The theology of the future will recognize, in this advance step, this seizing upon the central truth of Christianity as the essential and vital faith which includes all necessary truth, one of the chief contributions made during the nineteenth century to the simplification of Christianity, the unity of faith, and a better knowledge of God.

Faith saves, then, by enabling us to see God in Christ, and seeing him, to be won by the perfection of his character and especially by his love for humanity, as manifested in the gift of his Son. This vision of God in Christ awakens an answering love in the human heart toward God, begets a new life through the Spirit, and so brings the soul into loving allegiance to God. There is no other way of salvation than this. In the cross of Christ we have the highest manifestation of God's love of man and his hatred of sin. This is the very heart of the gospel which is "the power of God unto salvation to every one that believes." How superficial is the objection sometimes urged by infidels, that faith is an arbitrary condition, having no power to influence character and conduct! This may be true of a mere intellectual assent to certain abstract doctrines; but it is certainly not true of that vision of the soul which sees God in Christ, and which brings the mind, the heart, the conscience and the will, under the dominion of the higher ideals revealed by Christ, and so delivers one from the bondage of sin.

Notes and Comments.

We have received from A. B. Payne, clerk of the church at Old Orchard, a suburb of St. Louis, a copy of the preamble and resolution passed by that congregation on Lord's day, January 13. The preamble points out the business standing of Mr. Rockefeller as the head of the Standard Oil Company, charged with securing his wealth by unlawful means; that many charge Mr. Rockefeller with "using his ill-gotten millions to buy social toleration and immunity from the wrath of an outraged public;" and that "to accept hush money under such circumstances would in our opinion be to share the guilt and subject the recipient to double censure;" and resolving that it has heard of the gift of $10,000 to the Foreign Christian Missionary Society, with "sorrow and shame" and urging the Society to "return immediately the price of blood to the guilty donor," etc.

This whole question was thoroughly discussed more than a year ago in connection with Mr. Rockefeller's gift to the Congregationalists. At that time we took occasion to express our judgment in the matter and have seen no occasion for changing that judgment. We pointed out the distinction between the methods by which a man may procure his money, and the use he makes of it. The one may be very bad while the other may be the very best possible under the circumstances. No one can be in doubt as to our opinion of the methods pursued by the Standard Oil Company, for which we have no doubt Mr. Rockefeller is, in a degree, responsible. We have no word to say in justification of those methods. Perhaps the very best that can be said about that company is that it has been governed by the same spirit of selfishness in beating down competition, as far as possible, without much scruples as to methods, which has been too characteristic of other corporations and monopolies in American industrial life. But no man knows what Mr. Rockefeller's motive is in giving large sums of money for educational and missionary purposes. For aught any of us know, Mr. Rockefeller may feel compunctions of conscience as to some of the methods employed in building up his fortune, and is seeking to make such reparation as is in his power. As it is the public that he and his company have especially wronged, perhaps he feels that the best restitution he can make is to endow institutions and enterprises intended to promote the public welfare.

In any event, who has the right to come between Mr. Rockefeller and his purpose to distribute his money for worthy ends, and forbid him, thereby necessitating its use for unworthy purposes? Besides that, if any missionary board should undertake the task of determining the moral quality of the motives lying behind the gifts which they receive, before accepting the same, they would have an endless task on their hands; yea, an impossible task. But if a wrong motive on the part of the giver, or the fact that the money given was secured by unfair means, not only deprives the donor of the spiritual blessing attached to giving, but involves in guilt those receiving it, and using it, then such investigation *ought* to be made. But as this would be impossible, then the whole matter of receiving gifts for religious purposes would have to be abandoned. This is the inevitable *reductio ad absurdum* of the position that gifts may not be received from individuals or corporations suspected of using unfair methods.

We see that Mr. Rockefeller has given $100,000 to the Presbyterians, who are putting the larger part of it in a college in Egypt for educating and training native workers for that field. Can any one believe that this gift will not prove a blessing to that institution, because it came from Mr. Rockefeller? Of course if it were "hush money," or if any conditions were attached to the gift which would make its acceptance a virtual endorsement by the recipient of the business methods of the Standard Oil Company, no honorable person would accept it. In the absence of any such condition there is no reason why we should speak of it or regard it as "hush money." For our part, we are glad Mr. Rockefeller is giving so much of his wealth for educational and missionary purposes, for that part of it at least will continue to do good in the world long after the donor shall have gone to give an account of his stewardship to his Lord and Master. Among the sins he will have to face, we do not believe his gifts to charity, to education and to religion will be numbered.

A reader of THE CHRISTIAN-EVANGELIST wishes to know if the Bible teaches that we can absolutely know that we are saved, and if so, how?

What we know concerning our relation to God we know by faith; but faith reaches a degree of certitude that borders close on to knowledge, and is often spoken of as knowledge. "For we know that if the earthly house of our tabernacle be dissolved, we have a building from God," etc. "We know that we have passed from death into life, because we love the brethren." "I know him whom I have believed," etc. This faith, which mounts up to knowledge, is based both upon the sure word of God and upon that inner consciousness of peace with God, which is Christ's legacy to his disciples. There is no need that any one should be in doubt as to his salvation. Any one can know of a certainty whether he has committed himself wholly to Christ, and Christ says: "Him that cometh to Me I will in no wise cast out." And then: "He that hath the Son hath life." So if one has spiritual life he must have the Son, and is of course saved.

The Religious Education Association will hold its next convention at Rochester, New York, February 5-7. A strong program, as usual, has been prepared for this convention and it is to be hoped that Missouri and other states west of the Mississippi will be liberally represented in this convention. This Association has for its great purpose, to emphasize the value of religious education and to lift up higher ideals and better methods in all religious educational agencies.

Editor's Easy Chair.

The destructive earthquake at Jamaica following so soon after that of San Francisco, the eruption of Vesuvius, and the destruction of Martinique, interspersed with hurricanes and tornadoes here and there, would seem to indicate that the destructive forces of the earth are in very active operation. If this, however, were the worst that could be said about the earth it would be a much better place to live in than it is. There are other forces at work far more destructive to the human race and to the happiness and well being of man than the earthquake and tempest and fire. The moral ravages of sin in the world constitute its darkest and most pathetic pages of history. We have just been reading of the downfall, morally and socially, of some of our young men in our own community who stood high in social circles and who occupied responsible business positions. The old serpent of sin beguiled them into the violation of their trusts, and the flaming sword of justice has driven them from their Eden of home and society into the disgrace of the prison and the felon's cell. The pathetic side of it is the shame and sorrow which have come to innocent wives, and children and parents. What do the so-called destructive forces of nature amount to as compared with the awful ravages of sin which go on night and day without ceasing, and extend as widely as the human race? We are powerless, of course, to prevent earthquake, volcanic eruption, or hurricane; in the gospel of Christ, however, we have a powerful remedy for sin, but the church and Christian people have been all too faithless in applying it to the moral and religious needs of men.

Many of our Easy Chair readers are, no doubt, familiar with the classic story relating the adventures of the wise king Ulysses who, after the siege of Troy, spent ten long years in trying to get back again to his own little kingdom of Ithaca. One of these adventures relates his visit to the Enchanted Island, in which was the Palace of Circe. You will recall how Ulysses himself, being warned away from the palace by a beautiful bird whose plaintive notes of warning he heeded, saved himself, but how a company of his men less cautious than himself, and goaded on by their appetites, ventured afterwards into the palace in the hope of finding a feast. They were welcomed by the beautiful Circe and her maidens, and given the desired feast, but, alas, the wine which they drank and the rich viands of which they partook, under the power of the enchantress, transformed them into swine, and they were sent to the sty! Herein is portrayed the sad fate of a very large number of people, even in Christian lands, who, following their appetites and passions, and disregarding the warnings of conscience and of friends, enter the doomed Palace of Circe and are changed to swine, if not in form, yet in disposition and ruling passion. As a rule, there is enough of the human left in these brutalized men to make them conscious of their degradation, and, at times, to long for restoration. One of the English poets of the last century, Austin Dobson, in a poem entitled "The Prayer of the Swine to Circe," thus describes the situation:

"But 'the men's minds remained,' and these forever
Made hungry suppliance through fire-red eyes;
Still searching eye, with impotent endeavor,
To find, if yet in any look, there lies
A saving hope, or if they might surprise
In that cold face soft pity's spark concealed,
Which she, still scorning, evermore denies;
Nor was there in her any ruth revealed
To whom with such mute speech and dumb words they appealed.

* * * * * * * * *

"If swine we be,—if we indeed be swine,
Daughter of Perse, make us swine indeed,
Well-pleased on litter straw to lie supine,—
Well-pleased on mast and acorn shales to feed,
Stirred by all instincts of the bestial breed;
But, O Unmerciful! O Pitiless!
Leave us not thus with sick men's hearts to bleed!—
To waste long days in yearning dumb distress
And memory of things gone and utter hopelessness!"



In this legend of Ulysses and the Enchanted Isle it is told that there were lions, tigers and wolves in the grounds about the Palace, which had once been men, but whose form had been changed to these wild beasts, according to their ruling dispositions and tempers. As for these, however, the story tells us that "Ulysses thought it advisable that they should remain as they now were and thus give warning of their cruel dispositions, instead of going about under the guise of men and pretending to human sympathies, while their hearts had the blood thirstiness of wild beasts. So he let them howl as much as they liked, but never troubled his head about them." This was a sad fate, indeed, for these human beasts, but, after all, Ulysses was right in supposing they would do less harm in the form of wild beasts whose ravenous nature would be known by men and avoided, than in the guise of men, in which they could deceive and destroy their helpless victims. If this legend of the old Greeks could be made reality to-day, and men and women should assume the outward form of the particular animal whose chief characteristic they manifest in their lives, what a transformation would take place, and what amazing and terrifying sights would greet us as we walked down the streets of our cities, or visited the busy haunts of men! It is true that these ruling passions of the heart do tend to externalize themselves on the face. Have we not all seen the swine, the bull dog, the hound, the terrier, the cat, the tiger, the ape, the donkey, and even the hyena, represented in the faces of people we have met? But, by the same law, the human face may take on the divine lineaments, with the passing years, and, in spite of homely features, grow beautiful under the transforming power of truth, purity, love and high and noble ideals.



The poet, whom we have quoted above, was right. It were better to be brutes, indeed, than to be brutalized men, bound with the chains of overmastering appetites and passions, to the circle of low desires, yet with enough of the spark of divinity left within us to fret against our prison bars and struggle vainly for higher things. To every soul, no matter how depraved it may be, there must come, at times, the remembrance of the sweet days of childhood and innocence, sounding like the chimes of far-away evening bells, calling the soul back to its lost Eden. As the shell picked up from the seashore and carried thousands of miles inland, when put to the ear, sings the song of its ocean home, so the heart of man, coming from God and made for God, no matter how far it may wander from him, must, at times at least, if we could hear its inmost breathings, moan out its lamentation for God—for the living God! It is the glorious mission of Christ to come to this imprisoned soul, and open the prison door and bring it out into the liberty of truth and of life. To *aid* Christ in finding access to hearts thus enthralled, that they may hear the message of freedom and walk forth in the newfound liberty of the sons of God—this is the supreme mission of all those who have themselves experienced the transforming power of the gospel. If this duty were more faithfully performed—to return to the thought from which we departed—there would be fewer of these moral tragedies which darken so many homes and bring so much reproach upon the church and the cause of Christianity.



The Talmud relates an experience of a writer, which is so suggestive, and just now so timely, that we cannot refrain from quoting it:

"Walking on the mountains one day, I saw a form which I took to be a beast; coming nearer, I saw it was a man; approaching nearer still, I found it was my brother."

We often see each other with distorted vision, and imagine each other to be, if not wild beasts, yet men of alien and savage natures, when a closer view and a clearer vision would show that we are brothers. The nearer we get to each other the more apparent becomes our brotherhood. As a rule, men are neither so bad, on the one hand, nor so good, on the other, as we imagine them to be. There is much we all have in common. Perhaps if we knew the inmost heart of that one whom we imagine is seeking to overthrow the cause, we would find that he is struggling to know the truth and to be loyal to the truth as he sees it. Let us judge each other charitably and ourselves severely, if we would strengthen the ties of brotherhood and promote the cause of unity. If you suspect some brother's honesty and sincerity, come closer to him and try to know him better and you will probably find one deserving your love rather than your hate. "Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged; and with what measure ye mete, it shall be measured unto you."

The Plan of Human Redemption

By W. J. Russell

[This article was written a few weeks ago at our request. It may have been the last one Brother Russell wrote, for he died last Thursday morning suddenly, as announced in "Our Budget" pages.—EDITOR.]

The Bible is the book that reveals God's plan of human redemption. Sin and guilt are recognized as universal. In the Roman letter it is asserted that all have sinned, Jew and Gentile. In response to this every man is compelled to say, "It is true; I have sinned." Not only so, but there is in human nature the conviction that sin causes suffering, and will continue to do so till it is removed. Hence the whole world is interested in knowing how sin can be blotted out. And man also wants the way of obtaining this pardon to be made so plain that he will know certainly that he is at peace with God. He longs for definiteness and not uncertainty in this most important matter.

The Bible is the book, and the only book, that presents the way of escape, or the antidote for sin. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life." In the gospel of divine love we have the remedy for sin. This most blessed book brings to us the remedy for sin. This most blessed book brings to us the manna for a hungry world. Milton grandly describes the Archangel Uriel as descending to earth in a sunbeam. The revelation of the Bible is a beam on which the Father of lights descends into men to dwell with them. Sweeter than the dews of six thousand summers is the living bread which the Bible brings to a perishing world. What though it rained gold and pearls and king's crowns on our guilty race, it were better to give them the Bible. Salvation! Behold the Lamb of God! Look unto Christ, who is the Bread of Life. Gaze upon him, as he hangs upon the cross, bleeding, suffering, dying for you. Love him, trust him, accept him, enter into sympathy with his great heart of love, and know that it is God's heart. He is ready, willing, waiting to be gracious to you and to save you from your sins. A wonderful Savior! Words can not estimate the salvation he offers. "Weigh it against all created things. Measure it by eternity. Lay the plummet of infinity to its blessings. Appeal to him who weighs the mountains in scales and the hills in a balance to teach you its worth. Climb to the throne of the Eternal, where the universe collects her glories to decorate the palace of our King, and thence survey all things that are made. Salvation excels all you know and see; for it makes God himself your everlasting portion."

The following illustration has been repeated many times, but it will never wear threadbare: A stranger was seen one day planting a flower over a grave in the cemetery at Nashville, Tenn. A gentleman passing by asked him: "Is your son buried there?" "No." "A brother?" "No." "A relative?" "No." After a moment's pause the stranger said: "I will tell thee. When the war broke out I lived in Illinois. I had a large family dependent upon my daily labor for support. I was drafted. Having no means to pay for a substitute, I prepared to go to the war. In the neighborhood was a young man who had heard of my circumstances. On the day I was to start, he came to me and said: 'You have a large family to care for; I will go in your place.' He did go, was killed, and here in this grave rest his remains." The stranger, with tears of gratitude, told of his long journey to see this grave, and delighted to recall the fact that "he died for me."

The blessed book, the Bible, tells us how the beloved Son of God bore our sins on Calvary's cross to give us life. He suffered in your stead and in mine. He relieved us from the consequences of an eternal, lost and ruined state, and set before us a plain road to everlasting life. Such a Savior should not be rejected. By his death he has elevated the world, snapped the shackles of doom from human feet, bore the race upon his bosom and carried it to highest plains of purest civilization. This Jesus who reveals himself from heaven to every weeping eye and aching heart, who reaches down the hand of love and lifts a faltering frame—this is the Christ, the Savior of men, who says: "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy and my burden is light." (Matt. 11:28-30.)

Frankfort, Ind.

The Practice of Christian Union

By Charles Clayton Morrison

So many inquiries have come to me concerning our practice of Christian union at the Monroe Street Church in Chicago, that I feel called upon to make a statement in THE CHRISTIAN-EVANGELIST of what we have done, and why we have come to do it. In this way I may be able to reach not only those whose personal acquaintance with the writer leads them to send directly for some explanation, but also that large company of readers of the editorial in THE CHRISTIAN-EVANGELIST of January 3. While I do not assume to represent the minds of all the individuals of the Monroe Street Church or of any of them in every particular, I think I am safe in speaking on their behalf, inasmuch as a thorough statement of the whole question which I formulated was printed in our church paper and became the basis of the discussion which eventuated in the adoption of the plan.

The problem we are facing is that of our relationship to the churches around us and to the individual members of those churches. The implication of our customary practice in refusing to accept letters from other churches and to receive their members into our fellowship is that they are not Christian churches, nor their members Christian people. And yet not one of us would for a moment consciously make such an admission. We believe them to be Christian people and their churches Christian churches, whatever faults they may have in matters of creed or polity.

Moreover, our plea for the union of all churches and all Christian people implies that there are Christian people and Christian churches to unite. Our problem, therefore, is to remove the contradiction between our practice and our belief. But when we turn to do so we are face to face with our conviction that to us is committed a sacred trust—that of restoring simple original Christianity. This conviction can not be ignored. For a century we have proclaimed it as the only possible basis of the union of Christ's divided people, and to surrender it now, when it is triumphing not only in our own brotherhood's successes, but in the whole tendency of the religious world, would be ignoble.

The Monroe Street Church wishes to practice the widest possible fellowship with people who are Christians, who are members of Christ's church, and yet it refuses to surrender one jot or tittle of its conviction that its program of restoration of the Christianity of the New Testament is the only basis for the union of Christ's people. We have, therefore, resolved to receive into our fellowship persons of Christian character who are members in any evangelical church, without waiting for such persons to accept our belief that immersion is the only proper form of baptism. Our present and historic practice of immersion only is not modified by the adoption of the plan. Nor does it involve the abandonment of the contention that immersion in water was the sole method of baptism in the apostolic church and that Jesus himself was immersed. But it is an attempt to do two things: (1) to embody in our practice our frank and hearty admission that other churches are Christian churches and that members of other churches are Christian people, without surrendering our conviction that immersion is the only practicable form of baptism upon which the divided church can unite. (2) To il-

lustrate in our practice a method by which, so far as baptism is concerned, those denominations earnestly seeking union may come together, viz., by not raising the baptismal question in the case of those already Christians and, in the case of those uniting by primary obedience, agreeing to practice immersion only.

The problem we are facing is one upon which the New Testament does not throw any direct light in the form of rule or precedent. No such condition as modern organized denominationalism obtained in apostolic times. We are to be guided by New Testament principles and spirit, but may not hope for positive pronouncements. It is because our understanding of the spirit of Christ and the whole teaching of the New Testament impels us, that we have gained our consent to depart in any way from our previous custom.

But, reduced to its most conscious motive, I suppose our reason for adopting the plan is that we may be simply honest when we say to the religious world that we have no creed or test of fellowship but personal faith in Christ and a willingness to do his will so far as his will is understood. To make a dogma of a certain interpretation of the New Testament teaching on baptism and to set it up as a bar to fellowship, is the essence of sectarianism. We cannot expect the religious world to stop long enough to hear what we have to say about Christian union if they see us denying fellowship to a large proportion, if not a majority, of their communicants. They cannot be persuaded that we illustrate Christian union at all, but only the triumph of our sectarian interpretation of the things of the gospel.

(To be Continued.)

The Elderburg Association

CHAPTER XII.

Rich Experiences of Brother County Clerk.

Brother County Clerk, who now came to the stand, appeared to be about thirty-seven years old. He had a high forehead, deeply set, dark eyes, and thin, pale cheeks. A long, thin, dark beard came down over his shirt front. He wore a long, black alpaca coat with a holder for his eyeglasses fastened to the lapel. At first sight, the beholder would estimate him as a good, clean, rather austere man; and the beholder would not be mistaken.

"The janitor," said Brother C. C., "is at liberty to remove his banjo, as I shall have no occasion to sing anything in which I shall need the aid of his instrument. When I hear a man, once a minister of the gospel, now a candidate for the dignified and important office of judge, singing a comic song in a public place, to a banjo accompaniment, I do not wonder that the churches are going to the devil.

"Just as our Brother Lawyer will seek to be, I trust, a terror to evil doers, when he is elected judge, so I, in my ministry among the churches, sought to make myself a terror to wolves without the fold, and to black sheep, pied, breachy and mangy sheep, within. It is well enough, my friends, to warn the sheep and the young lambkins of the unsanitary conditions in the low grounds of sorrow, where the wolves dwell and the miasmas breed, but how about the sanitary conditions inside the Lord's pinfold? Who attends to that? Who charges himself with the duty of keeping the mange-dip and the tar-pots ready for immediate use?

"I fear Brother Paper-Hanger is right when he says the time is come when the people will no longer endure sound doctrine; though I doubt, if he will pardon me for saying so, whether sound doctrine ought always to be administered scalding hot, with a garden hose. But he is right in his conclusion, especially as to that kind of sound doctrine which comes under the head of admonition.

"We may not deny, brethren, that what is called church discipline becomes more lax every year among us. Time was when the office of elder was no sinecure. Time was when the scriptural qualifications for that office had some manifest relation to the discharge of the office. Time was when the elder, being apt to teach, was expected to teach; when, having some gifts of speech, he was expected both to exhort and to convince the gainsayers. Time was when, in the case of one overtaken in a fault, the elders were expected to restore such an one in meekness and love. All that is now obsolete. The chief duty of the elders, as modern churches understand it, is to meet with the 'board' and suggest ways and means to pay the arrears in the preacher's salary. All this I have seen for years, and, seeing, I have done what I could, in whatsoever fold I worked, to replace this matter of church discipline on a footing strictly apostolic and primitive. I have never labored in any congregation—and I have labored, briefly, in a good many—where I did not discover, almost from the moment I arrived, people who needed to be disciplined. In almost every instance exclusions have been needed. Always my first business, as soon as I had taken charge of a church, was to weed it carefully, as a man weeds his garden.

"It saddens me yet when I think of the bitter experiences I have undergone in doing my duty as a pastor by some churches. The unkind things said; the imputations of bad motives; the personal abuse; the actual threats of physical violence; things, in short, almost unbelievable. I will relate to you the story of my troubles in my last field, Tribulation Bayou.

"Tribulation Bayou, near the slough of that name, in Tense county, is a junction point, where the railroad from Zeal to Inconsiderate intersects the Grand Trunk line between Malaprop and Maladroit. It is a lively town of some considerable importance. As the church there had a bad reputation as a 'preacher-killer,' I accepted the call with some misgivings—misgivings too soon realized.

"I had not been there long when my attention was called to the conduct of young Sister Anne Mayree. She had been guilty of dancing, under circumstances of peculiar aggravation, to-wit: At a Moose-club ball, with a whisky-drummer named Kaggs, and with a man named Swat, pitcher for a Sunday baseball club. When I called on her to admonish her privately, she admitted part of the offense, and professed her willingness to make public acknowledgement of the fault, so far. She admitted that a Christian lady ought not to attend a ball given by the Moose club; and she frankly acknowledged that whisky drummers and pitchers for Sunday ball games could not be considered as choice partners in the saltatory exercises of young church members; but she could not be brought to acknowledge, in public, the sin of dancing—in the abstract—being, I discovered, rather giddy and worldly-minded.

"Symptoms of trouble began to appear when this case was first brought up, officially, in our board. The matter was introduced, at my request, by Bro. Immaculate Smith, who recited the facts and suggested that something should be done. Bro. Sudden Brown, who is some kin to

WHITE BREAD
Makes Trouble For People With Weak Intestinal Digestion.

A lady in a Wis. town employed a physician who instructed her not to eat white bread for two years. She tells the details of her sickness and she certainly was a sick woman.

"In the year 1887 I gave out from overwork, and until 1901 I remained an invalid in bed a great part of the time. Had different doctors but nothing seemed to help. I suffered from cerebro-spinal congestion, female trouble and serious stomach and bowel trouble. My husband called a new doctor and after having gone without any food for 10 days the doctor ordered Grape-Nuts for me. I could eat the new food from the very first mouthful. The doctor kept me on Grape-Nuts and the only medicine was a little glycerine to heal the alimentary canal.

"When I was up again Doctor told me to eat Grape-Nuts twice a day and no white bread for two years. I got well in good time and have gained in strength so I can do my own work again.

"My brain has been helped so much, and I know that Grape-Nuts food did this, too. I found I had been made ill because I was not fed right, that is, I did not properly digest white bread and some other food I tried to live on.

"I have never been without Grape-Nuts food since and eat it every day. You may publish this letter if you like so it will help someone else." Name given by Postum Co., Battle Creek, Mich. Get the little book, "The Road to Wellville," in pkgs.

Anne Mayree—second cousin or something—said he was most decidedly opposed to dancing, but if we were now to go upon the trail of offenders, he thought we should be no respecters of persons. 'There are other sinners in this congregation,' he said, 'whose tracks are just as easy to follow as Cousin Anne's.' Brother Smith grew very red in the face and abruptly left the room.

"You will not appreciate the poignant nature of Brother Brown's remark until I have told you something of a feud which formerly existed between the Brown and Smith families when they lived on the lower Bayou.

"One Saturday afternoon, a long time ago, Brother Brown had taken his son, Nimrod Acteon Brown, down by the slough near the 'simmon patch, where he made for the lad several dead-falls, which they baited for mink. Monday morning, bright and early, young Nimrod started out, with a light and joyous heart, to visit his traps. It is important to remember that a light snow had fallen Sunday night. On the way down the boy met Immaculate Smith and his two boys, Dan'l Boone and Simon Kenton. The Smiths showed Nimrod a 'possum, which they said they had caught with their dog. Young Brown found hat only one of his traps had 'been sprung,' and it was empty when he reached it. The top timber of the dead-fall was lying off to one side. On both the upper and lower pieces there was hair and blood; and there were tracks in the snow—tracks of a dog, tracks of human beings. Nimrod declared, subsequently, that he measured the tracks of the human beings, compared the measurements with known tracks of Smith and his boys, and the measure fitted the tracks perfectly.

"The Smith-Brown 'possum feud is still remembered on the lower Bayou. There were a good many kinfolks on both sides, and they all took a hand. To speak of the bickerings, the fist-fights, the lawsuits (assault and battery cases) that grew out of it would take too much of my time. The two families, once rather intimate, did not speak for years, except when they fought and called each other names. Gradually, however, time softened the asperities, other interests occupied the minds of the parties concerned, and peace resumed her sway. In later years, when the two families moved to town, the 'possum issue appeared to have become innocuous, if it was not entirely forgotten. The families worked harmoniously in church. If Brother Smith had not been, unfortunately, chosen by me to bring up the Anne Mayree case, the old quarrel might never have been renewed. It happened, unluckily, that Anne was kin to Sudden Brown, and blood is thicker than water; and the family cat has a long tail which must not be tramped on by people accused of 'possumcide.

"After Brother Smith departed, the board voted to recommend the congregation to withdraw itself from the fellowship of Anne Mayree. On the Sunday evening following, after church, outsiders having retired by request, the case was taken up. The minutes of the board meeting were read, in so far as they related to that matter, and the congregation was invited to take such action in the premises as seemed good to it.

"Sister Mayree, mother of Anne, got up and said, in a tremulous voice, that Anne had been accused of dancin', and couldn't deny it; but, thank the Lord, she had never been accused of petit larceny.

"'Amen! Thank the Lord!' said Sudden Brown fervently.

"Immaculate Smith rose and said he was glad to hear that sort of commendation from the young lady's friends. He would go a step further and say he believed she had never tried to lie away the reputation of a neighbor, which was more than he could say of some of her relatives.

"Mrs. Smith said that while she was willing enough to begin to make an example of dancers, she thought that liars and backbiters ought to come next. She was ready to prefer charges——

"'Sister Smith,' I interrupted, 'there is but one case before us now. All this is out of order, and—'

"At that point Sister Smith, her husband, her daughter Malvina, and her sons, Dan'l B. and Simon K., got up and left the house. Malvina remarked audibly as they left that if the Browns were the only people who had a right to speak there, it was time for them to go. (This family went to the Baptists later.)

"Bro. Bitter Jinks arose and remarked that he, for one, was unwilling to proceed against a girl for dancing until the church was ready to take up the cases of deacons who would not pay their debts. (This was a dig at old Deacon Deliberate White, between whom and Jinks there was a disputed account which, somehow, they could not get settled. I do not know which was to blame, but the remark seemed to blight the deacon. He almost ceased after that to attend board meetings, and refused the communion when Jinks was present.)

"Bro. Legal Johnson desired to know how many members were enrolled on the church books, rated as in good standing and full fellowship, who had not paid their church pledges. Might he ask how the sin of covenant-breaking compared with the sin of dancing in the minds of that board? (This, I understood, was a thrust at Bitter Jinks, who had once repudiated a monthly pledge because he didn't like the preacher.)

"Sister Sanctified Swope, president of the local W. C. T. U., said she thought this matter of Sister Mayree's offense should be recommitted to the board, with instructions to make a clean sweep of all offenders. She had been informed that certain records at the court house would, if examined, disclose the fact that an elder of that congregation had once signed a petition for a saloon license. Did the church records show that he had ever acknowledged the fault? Dancing was bad enough in the abstract; dancing with a whisky-drummer was peculiarly wicked, but, etc., etc. (This was a dig at Bro. Accommodation Greene, who, some five years before, had signed a petition for a saloon license. He had never repeated the offense, and he has told me that he has repented of it in sackcloth and ashes. His feelings were now deeply hurt. He arose and offered his resignation, and, to make matters worse, Sister Swope moved that his resignation be accepted. I ruled both out of order.)

"On the proposition that Sister Anne Mayree be excluded from the fellowship of that congregation, about one-third of those present voted. Of these a small majority voted no. I promptly resigned, on three months' notice, as I was firmly resolved that I would not preach in a congregation where dancing and such worldly amusements were tolerated. I spare you any account of the life I led in that community until the expiration of that period. No; I do not believe the people in these days will endure sound doctrine.

"If you think I left the pulpit because of the rebuffs I have met in the conscientious services I have rendered the churches in this matter of discipline, you are mistaken. I quit because I got tired of paying freight on my household goods between widely separated fields of labor. It is the long-haul and the inhuman freight rate that have overcome me."



A raw Scotch lad had joined the local volunteers, and on the first parade his sister came, together with his mother, to see them. When they were marching past Jock was out of step. "Look, mither," said his sister, "they're a' of 'em oot o' step but oor Jock."



A DOCTOR'S SLEEP.
Found He Had to Leave Off Coffee.

Many persons do not realize that a bad stomach will cause insomnia.

Coffee drinking, being such an ancient and respectable form of stimulation, few realize that the drug—caffeine—contained in coffee and tea, is one of the principal causes of dyspepsia and nervous troubles.

Without their usual portion of coffee or tea, the caffeine topers are nervous, irritable and fretful. That's the way with a whiskey drinker. He has got to have his dram "to settle his nerves"—habit.

To leave off coffee is an easy matter if you want to try it, because Postum—well boiled according to directions—gives a gentle but natural support to the nerves and does not contain any drug—nothing but food.

Physicians know this to be true, as one from Ga. writes:

"I have cured myself of a long-standing case of Nervous Dyspepsia by leaving off coffee and using Postum Food Coffee," says the doctor.

"I also enjoy refreshing sleep, to which I've been an utter stranger for 20 years.

"In treating Dyspepsia in its various types, I find little trouble when I can induce the patients to quit coffee and adopt Postum." The Dr. is right and "there's a reason." Read the little book, "The Road to Wellville," in pkgs.

SOME PIONEERS As Seen From the Dome By F. D. POWER

We owe a great debt to our pioneers. Our young men and women should learn what a splendid heritage is theirs in the character and work of these men. We can not too faithfully hold up their teachings and examples as worthy of our imitation and the admiration of all good men. First comes Stone, the pioneer of our pioneers. Kentucky claims him, but he was a son of Maryland. Born the day before Christmas, 1772; the child of the inevitable John and Mary; going to Virginia during the Revolutionary War, struggling with poverty, educated in North Carolina, preaching in Tennessee amid perils from the Indians on the frontier, he finally settles over the Cane Ridge and Concord churches in Kentucky. His conflicts over the Confession of Faith and the story of the great revival are memorable. It was June 28, 1804, that he and his associates resolved to take "the Bible alone as a rule of faith and practice to the exclusion of all human creeds, confessions and disciplines, and the name Christian to the exclusion of all sectarian or denominational designations or names;" and for forty years most sincerely, industriously, consistently and successfully he advocated the doctrine of Christian union, making preaching tours in many states, publishing his "Christian Messenger," and dying in Hannibal, Mo., in 1844.

In 1831 came the union between the followers of Stone and Campbell. Thomas Campbell's "Declaration and Address" was issued in September, 1809. "Where the Scriptures speak, we speak; and where the Scriptures are silent, we are silent," was its great sentiment; and the first church was organized at Brush Run, Pa. His work was fundamental. His spirit gave a most devout and spiritual tone to our beginnings. "I never knew a man," said his son Alexander, "in all my acquaintance with men, of whom it could have been said with more assurance that *'he walked with God.'*" The great deed of his life was the preparation and promulgation of the "Declaration and Address." The formal and actual commencement of the reformation plead by the Campbells began with the issue of that document. To restore "the ancient order of things," to stand upon the same ground on which the church stood in the beginning, to bring to this basis the whole body of God's people—this was the magnificent conception.

Alexander Campbell took up this as his life work, was set apart to the ministry on the first day of the year, 1812, at Brush Run, was immersed June 14 of the same year, and from that time until his death in 1866, like the Apostle Paul, was "in labors more abundant." An incident in Mr. Campbell's life has found its way into many volumes of illustrations. To make arrangements for their debate Mr. Owen visited Bethany. In one of their excursions about the farm they came to the family burying-ground when Mr. Owen stopped, and addressing himself to Mr. Campbell, said: "There is one advantage I have over the Christian—*I am not afraid to die.* Most Christians have fear in death, but if some few items of my business were settled I should be perfectly willing to die at any moment." "Well," answered Mr. Campbell, "you say you have no *fear* in death; have you any *hope* in death?" After a solemn pause: "No," said Mr. Owen. "Then," rejoined Mr. Campbell, pointing to an ox standing near, "you are on a level with that brute. He has fed until he is satisfied, and stands in the shade whisking off the flies, and has *neither hope nor fear in death.*"

Standing with Stone and Campbell in the leadership of this nineteenth century movement was Walter Scott, a sturdy Scotchman, born near Edinburg, October 31, 1796, and of the same ancestry as the great Sir Walter. Here was another son of John and Mary. Educated in the University of Edinburg, he came to America in 1818 and began as a teacher in Pittsburg. Like the Campbells, he saw the error of infant baptism, that baptism was a personal duty, and could no more admit of a proxy than faith or repentance, and he was therefore immersed. He journeyed to New York, Baltimore and Washington seeking a field of labor, and returned on foot to Pittsburg, and settled down to the work of the ministry in Ohio at Steubenville near Bethany. In answer to the question in Acts 2:37, he first gave the reply Acts 2:38 at New Lisbon in November, 1827, and his great work began. Scott restored the ordinance of baptism to its proper place as one of the conditions of pardon, and in place of dreams, visions, sensations and emotions, emphasized obedience as proof of acceptance with God. "The Mahoning became a second Jordan, and Scott another John calling the people to repentance." There is a good story of Scott and the children. He arranged the conditions of pardon in true Scriptural order as given in the second chapter of Acts. Riding into a village near the close of the day he spoke to a number of school children and gathered them about him. "Children," he said, "hold up your left hands. Now beginning with your thumbs, repeat after me: Faith, repentance, baptism, remission of sins, gift of the Holy Spirit—that takes up all your fingers. Now, again: Faith, repentance, baptism, remission of sins, gift of the Holy Spirit. Now, again, faster, altogether: Faith, repentance, baptism, remission of sins, gift of the Holy Spirit!" The children were greatly amused, thinking him a harmless crazy man. "Now, children," he said, "run home. Don't forget what is on your fingers, and tell your parents that a man will preach the gospel to-night at the school house as you have it on the five fingers of your hands." Away went the children telling the story all over the village, and the house was thronged to hear the crazy preacher.

John Smith, "Raccoon John," was the most unique of these pioneers. Reared in a log cabin, and graduated at Swamp University, he became a mighty preacher. A pair of homespun cotton pantaloons, loose enough but far too short; a shapeless hat; a shirt, coarse and soiled and devoid of collar; socks too large for his shrunken ankles and hanging down over his foxy shoes, is described as his costume when he first appears as a convention preacher, but multitudes hung breathless on his words, and thousands obeyed the gospel under his teaching. Smith's sermons were usually two or three hours in length and had three divisions: 1. Correcting misrepresentations; 2. Exposing popular errors; 3. Presenting the simple gospel to the people. His salary at his best was $300 a year.

As an illustration of Smith's kindly humor and at the same time his remorseless logic, it is related that on one occasion he was holding a meeting on Slate Creek, Ky. A Methodist minister nearby was also conducting a revival and according to the custom of his church one day applied water to an infant without regard to struggles or cries. The next day Smith baptised ten persons and the Methodist brother was in the congregation. Seeing him, he walked up and, seizing him by the arm, pulled him gently but firmly toward the stream. "What are you going to do, Mr. Smith?" said the preacher. "I am going to baptize you, sir." "But I do not wish to be baptized!" "Do you not believe?" asked Smith. "Certainly I do." "Then come along," said "the dipper," as he was called; "believers must be baptized." "But," remonstrated the man, "I'm not willing to go. It certainly would do me no good to be baptized against my will." "Did you not yesterday baptize a helpless baby against its will? Did you get its consent first? Come along with me, for you must be baptized." But the man loudly protested and "the dipper" released him. "You think," he said, "it is all right to baptize others by violence, but when you yourself are made the unwilling subject you say it is wrong, and will do no good. Well, go; but, friends," he said to the people, "let me know if he ever again baptizes others without their consent, for you have heard him declare that such a baptism can do no good."

LIFE, NOT DEATH.

Mettie Crane Newton.

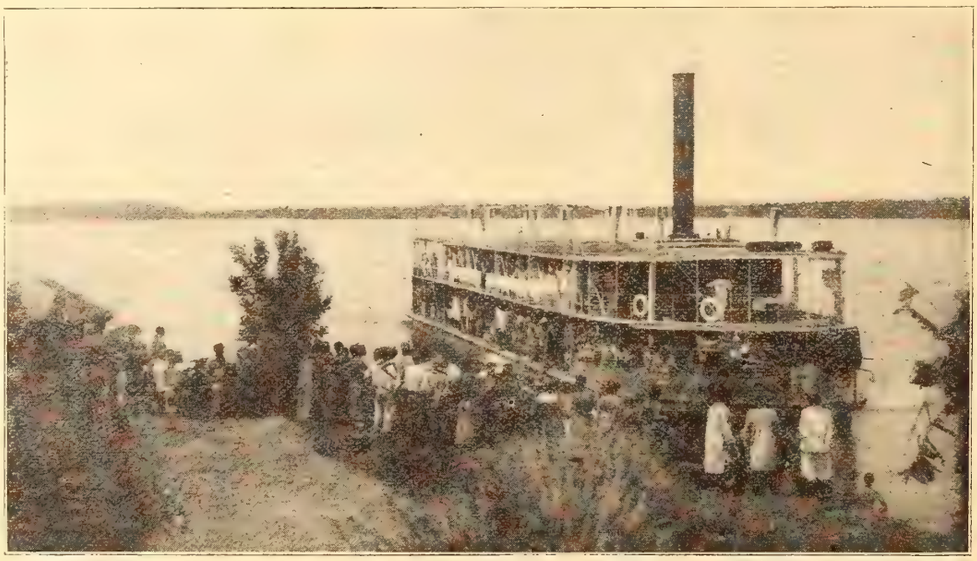
Thro' toil and strife
Of mortal life
The wearied soul ascends
To peaceful shades,
And sunny glades,
And joy that never ends.

Courage, oh soul;
The longed-for goal
Is scarce beyond our sight;
Amid the storms
Heaven's morning dawns,
And there is no more night.

Good Tidings from Dr. W. C. Widdowson

[The Foreign Society sent Dr. Widdowson out to Africa and this letter tells of his late arrival at Bolengi. Every nine members of this church, it will be remembered, supports the tenth as an evangelist.—EDITOR.]

After a nine and one-half da-s' journey up the Congo River by state steamer from Stanley Pool, I reached Bolengi at noon of October 30, just fifty-two days on the journey from New York. On my steamer trip up the Congo River I had much experience with African diseases. I was busy from morning to night, treating both white and black. There were two hundred and fifty soldiers and ex-soldiers with their wives and children on board, and among these almost all diseases common to tropical Africa were to be found. I treated as many as possible the best I could under the conditions that exist on a Congo steamer. The captain was an exceptionally fine man in every way and gave me free access to the state medicines on board, and even went with me to see some of the native patients and acted as interpreter, which is a very unusual thing among the captains of the government steamers on the Congo. When they find a native sick on board it is the rule to put him off at the next stop and without food. Several of the natives on board expressed a desire to come to Bolengi and be taught concerning the God of the white man. I told them to come and we would welcome them gladly.



Dr. Widdowson Arriving at Bolengi.

I was very politely treated by all on board and had the pleasure of dining at the captain's table in company with the best passengers on board. There were many gentlemen of the state on board, a few of whom I met and had the privilege of rendering medical assistance to some.

On my arrival here at Bolengi I was received most fraternally by both missionaries and native Christians. As the steamer drew near the landing I could hear the Christians singing in their native tongue "Happy Day." It certainly makes one feel good, to know that a great work is being done among these people to advance the Master's Kingdom, to hear these old familiar hymns sung by the "Blackman" in the heart of the "Dark Continent."

All the way up the river missionaries, statemen, captain and traders kept telling me of the beauty and healthfulness of Bolengi, so that I had a picture in my mind of a very fine station indeed, but it far surpasses my expectations in every way, as to beauty, location, buildings, and above all, in the character of the Christian work done here. I cannot conceive of a field more worthy, more hungry for the Gospel, larger and more needy than this surrounding Bolengi.

Mrs. Dye's health at the present is very much improved. She has done and is still doing, though confined to her bed, a great work among the native women. She is at the present spending six hours each day preparing a grammar of the language. Dr. Dye has had a great strain on himself in caring for Mrs. Dye and being at the head of all departments for a year. Mr. Hensey is well along with the language now, and hopes to re-open the school soon. Mr. Creighton spends the most of his time itinerating, a very serviceable and needy department in the work here. I took my first lesson in the language the next day after my arrival. Mrs. Dye is my teacher. **I hope with strength from God to be of some service here from the start.**

Bolengi, Africa.

CHINA IN THE CRUCIBLE.

BY WILLIAM REMFRY HUNT.

An ancient story says that crucibles were marked with a cross to prevent the devil from interfering with the chemical operations performed in them. In China the tests have been severe and the melting ores have been run into molds which are the best that the Christian and scientific continent can afford.

It is the opinion of the leading missionaries that our mission holds the strategic key and the clearest plea in the winning of the thinking masses to the superiority of the Christian faith. In daily evangelistic work, in lectureships, in the training of preachers, in the medical field, in literature and in the educational realms, our missionaries are efficient, wide-awake and consecrated. What is needed is a higher appreciation of the grandeur and glory of this supreme work of evangelizing these four hundred millions on the part of the home churches. To-day the empire stands at the parting of the ways. It will either choose a cold, dead materialism or the living progressive life in Christian civilization.

The greatest living missionaries in China stand appalled at the situation. Within a decade China will be recast. The challenge to the Christian church is greater and superior than the challenge made to infant Christianity by the Roman empire. China is a thousand years in advance of these classic empires that tested the mettle of Christianity and purified its life in their blast furnaces. What shall the issue be in China?

AMONG THE WILD BEASTS.

BY F. E. STUBBIN.

During the last month we have gone into the wildest part of our whole district, where bears, panthers and tigers reign. I was nearly eaten up by a bear. He came across my pathway just five yards ahead, stood still and looked at me. I pretended to throw at him and he cleared. If I had been a little closer to him there would certainly have been a fight, for he certainly would not have run away. Several buffaloes were killed by a tiger and a panther close to where we camped. I crossed a gully and saw where both tiger and bear had been drinking.

We left our tent and got two coolies to carry our blankets and food and I and the two evangelists started on a trip twenty-five miles in the jungle where we reach a village about every five miles, and then the village consists of perhaps ten houses set down in the center of the jungle. We made a circle of about eighty miles in five days preaching in eighteen different villages. At night we slept under some convenient tree or some friendly veranda and had the pleasure of eating only native food for five days. But we enjoyed it very much. The people listened to the truth with rapt attention, and when leaving some of the villages, we called on the crowd to cry out with us, "Victory for Jesus," and they took up the cry with vigor, even many of the Brahmins joining in the cry. If I could get a good reliable man to place in the center of this part, we would soon see fruit for our labors. The people are of a sturdy built race called Gouds. I have one man that could be placed there, but I need him so much with me where I am. I could place sixteen to twenty men tomorrow in different parts of the district for evangelistic work, but the difficulty is to get the men.

Hatta, C. P., India.

Current Literature

Any book reviewed in these columns (except "net" books) will be sent postpaid by The Christian Publishing Company, St. Louis, on receipt of the published price. For "net" books, add ten per cent for postage.

HER LETTER. His Answer and Her Last Letter. By Bret Harte. Houghton, Mifflin & Co. Price, $2.

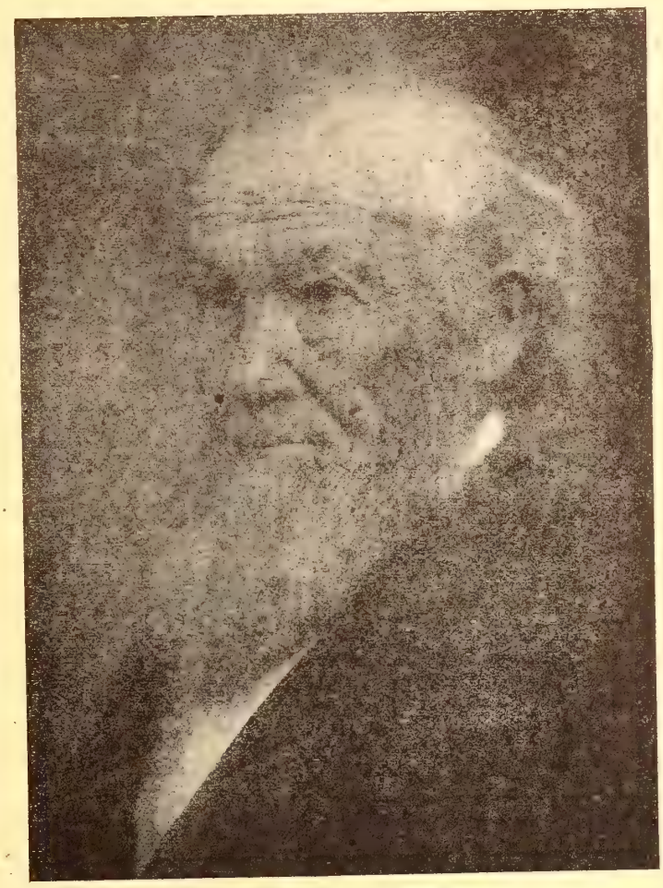
One of the most delightful books put out in this or any season is this one. The first two poems have long been favorites, and though the third was written towards the close of Mr. Harte's life, it too struck the popular chord and, as the publishers' note says, it rounds out the romance with such completeness and charm that it is fitting that the poems should be grouped and issued in a form worthy of their own excellence. We have the desired edition now from the presses and bindery of the well-known Boston publishers. It is a delightful edition, beautiful in its artistic touches and happily illustrated by Arthur I. Keller.

MISERERE. By Mabel Wagnalls. Funk and Wagnalls. Price, 40 cents, net.

We are not surprised that a third edition of this dainty story has been called for. Its lesson is that by interesting oneself in others one forgets his own sad life. The story has a musical setting and is of a great love.

CAMP-FIRE MUSINGS. By William Cunningham Gray, late editor of "The Interior." Fleming H. Revell Co., New York, Chicago, Toronto.

Those of us who were privileged to read "The Interior" during the life of its former editor, Dr. Gray, can not fail to remember the charming "Musings by the Camp-fire and Way-side," which constituted a department of that paper during the Editor's sojourn in his northern fastnesses in the summer time. These have been gathered up, culled and published in this little volume, a beautiful monument to the memory of the graceful and gracious pen that indited them. Dr. Gray had an intense love of nature, a poetic insight into its deepest meaning, and an art of expression that blended pathos and humor, which make his writings inimitable. No doubt the readers of "The Interior" and all the friends of Dr. Gray will welcome the appearance of this beautiful little volume as a memorial to the beloved Editor whose pen charmed and instructed them while living, and through this volume will continue his gracious ministry, now that he has entered into rest.



From CAMPFIRE MUSINGS
Copyright 1906 by FLEMING H. REVELL COMPANY

Affectionately Yours
W. C. Gray

THE ARISTOCRACY OF HEALTH. A Study of Physical Culture, Our Favorite Poisons, a National and International League for the Advancement of Physical Culture. By Mary Foote Henderson. Harper & Brothers, publishers. New York and London. 1906. Price, $1.50.

There can be no question but that the American people pay far too little attention to the matter of health and physical culture. This volume by an able writer is well calculated to develop interest in this subject and it conveys a large amount of information on questions of diet, exercise and things to be avoided in order to health. Alcohol, coffee, tea, tobacco, are all classified as poisons and the evil results of their use pointed out. Of course there are many people who, knowing this, will continue to use these things for the immediate satisfaction which they get out of them, but there are others who are ambitious to make the most our of themselves that is possible and who will avoid everything which they have good reason to believe is injurious to the body, which is the instrument through which the mind is to accomplish its work. This class will be greatly helped and benefited by a study of this volume.

PRAYING IN THE HOLY GHOST. By Rev. G. H. C. Macgregor, M. A., author of "A Holy Life." Fleming H. Revell Company.

Perhaps the author of this volume is not wrong in saying that "The greatest need of the Church of Christ to-day is the need of prayer." To emphasize the need of prayer and to show its relation to the Holy Spirit is the purpose of this little book. While there is nothing new or startling in the work, it is a serious and devout treatment of a vital theme by one who has no doubt himself been taught of the Spirit. It is to be regretted that the author did not substitute for "the Holy Ghost" the rendering "the Holy Spirit," as we have it now in our best version.

THE BELLE OF THE BLUE GRASS COUNTRY. Studies in Black and White. By H. D. Pittman, Boston. The C. M. Clark Publishing Company. Price, $1.50.

The seat of this charming story is laid in and about Harrodstown, Ky., and the story is designed "to preserve types of a people fast passing away, with their changed institutions." The time is the period following soon after the Civil War. Harrodstown is the most ancient settlement in Kentucky. In and about that place cluster many historic incidents of those early pioneer days. The book has a distinct historical value because of its trustworthy narration of these incidents, but its chief value lies in the splendid picture it gives of the type of civilization which prevailed in Kentucky in that period. Perhaps it is only just to say that it is the best phase of that civilization, but it is certainly a phase well worth preserving. The delineation of characters of both whites and blacks, is done with an artist's hand and evidently by one who speaks from personal knowledge. Incidentally Kentucky is described in a way to account for the hold which that state has on all its sons and daughters, however widely they may roam from the "Old Kentucky home." The beautiful love story which runs through the book is of that pure, healthy tone which will ennoble while it entertains its readers. In a word Mrs. Pittman seems to us to have scored a distinct success in this novel, whether viewed as a pure love story or as a contribution to historical knowledge of the period covered in the work. We congratulate her on her literary achievement and wish for her book the success it truly merits.

THE WORLD'S CHRISTMAS TREE. By Charles E. Jefferson. New York. Thomas Y. Crowell & Co. Net, 75 cents.

The author is in the spirit—the spirit of Christmas—on the eve before Christmas, and in vision sees the whole Christian world getting ready for Christmas. People of different races, colors, languages and governments were all intent on making gifts. It was an inspiring sight. But on closer inspection of the recipients of the gifts, he was seized with the fear that "it is possible, on the night before Christmas to forget the person after whom Christmas day is named." He then in vision saw another Christmas tree. "The tree was fashioned out of time. The tree was Christmas Eve. Its boughs were hours, its twigs were minutes, its seconds were tiny offshoots, even the smallest of them strong enough to sustain a gift." A voice from above announced, "This is the world's Christmas Tree! What will you put on the tree for humanity? What will you do for human kind? What benefaction will you present to society? How will you celebrate the birthday of Jesus?" These questions startled and disconcerted him. Then he asked himself, "What does the world need? What will make the world most happy?" He saw that the things displayed in the shop windows would not do it. "What the world needs is faith and hope and love, justice and sympathy and temperance, conscience and truth and courage, patience, fidelity and kindness." These then are the gifts to put on "the world's Christmas Tree." The story of the Magi is also told with good effect.

THE HEART GARDEN. By J. R. Miller, author of "Silent Times," "Making the Most of Life," "Upper Currents," etc. New York. Thomas Y. Crowell & Co., publishers. Price, net, 65 cents.

There are only a few writers, comparatively, that write to the heart, and whose writings awaken the spirit of devotion and the desire for better living. The author of this volume is such a writer, and this book of his, dealing with the practical and vital things of Christian life, will enrich many a heart and beautify many a life. For a gift-book which parents would like to put into the hands of their children, nothing could be more appropriate. No doubt it will live and continue to strengthen the weary and burdened human heart, long after current theological works have lost their interest and have been forgotten.

CHRISTIANITY IN THE APOSTOLIC AGE. By George Holley Gilbert, Ph. D., D. D. Chicago. University of Chicago Press. pp. 250. Price, $1.

This is a scholarly, instructive, up-to-date study of the apostolic age, in the light of modern scholarship, and can be read with interest and profit by any one seeking to become familiar with that interesting period of church history. Without endorsing every conclusion which the author reaches, the careful reader will not fail to be stimulated and benefitted by the careful study of this book, for it is a book to be studied rather than to be read merely. The work is finely illustrated with pictures of ancient cities, and scenes, maps, tablets, etc.

OUT OF THE ASHES. By Harney Rennolds. The C. M. Clark Publishing Company. Boston, Mass. Price, $1.50.

This is a story of divorce repented of and followed by remarriage, presented as "a possible solution of the social problem of divorce." It is a well-told story, the scene of which is laid in the south and it is enlivened with graphic touches of colored life which lend verisimilitude to the narrative. The tone of the book is entirely healthy and one could wish that it might have a wide reading for the sake of its possible influence as an antidote for the divorce evil. The story of how this man of wealth, the husband of a lovely wife, became infatuated with a woman of fashion and of intrigue, and how he became cured of his infatuation, after securing a divorce from his wife, and how he realized too late what he had sacrificed on the altar, not of love, but of lust, and sought again, and not in vain, to win the love of the wife he had wronged, has its frequent counterpart in the first part of the narrative at least, but too seldom we fear, in the sequel.

LEADERS OF ISRAEL. A brief history of the Hebrews from the earliest times to the downfall of Jerusalem, A. D. 70. By George L. Robinson, Ph.D. (Leipzig), Professor of Old Testament literature and Exegesis, McCormick Theological Seminary, Chicago. New York. International Committee of Young Men's Christian Association.

As the coming year is to be devoted exclusively to the study of the Old Testament in our Sunday-schools, this volume, with its personal studies of the leaders of Israel, and its maps, charts, and illustrations, will be found of special interest. The work seems to be written in the spirit of reverence for the inspiration of the Old Testament Scriptures, and yet in the light of modern historical study. It is written for study rather than for reading, and therefore divided into lessons followed by questions and may be made a profitable side study for the Sunday-school lessons for the coming year. Teachers, especially, will find in this volume valuable help in the preparation of their lessons during the present year, while we are in the Old Testament.

Remove Them Before the First Sunday in March!

The three who hinder the progress of the Foreign Missionary enterprise are Ignorance, Prejudice and Indifference. They are "the lion in the way." In the above picture the artist has expressed his conception boldly and strikingly, yet faithfully and eloquently.

Ignorance. The chief hindrance is lack of information. The people do not know the facts. They are blind to the marvelous things which are being done. They do not read missionary books or other missionary literature. They do not attend our conventions and Missionary Rallies. Some preachers do not inform themselves that they may enlighten their churches. Such people are to be pitied rather than censured. If they knew the facts they would be enthusiastic advocates. No man who ever honestly sought to inform himself upon the subject failed to be a warm supporter of the work. Whoever saw a doubtful or hesitating or pessimistic returned missionary? Those who know the most are those who feel the most, and give the most, and pray the most for the work.

Prejudice. Large numbers of people are prejudiced against Foreign Missions. They do not like people of other lands, of strange customs, and of odd clothes and manners. They have no sympathy with the dirt, and ignorance and deep need of the millions who grope in darkness. These are foreigners. That is enough. They love the man of America. In him alone do they see possibilities. These are usually good people, but they lack vision. They do not see the world with Christ's eyes, nor feel for the world with Christ's heart. Prejudice is a hindrance hard to remove. Only a close study of the New Testament, and a deeper religious life will prove really effective.

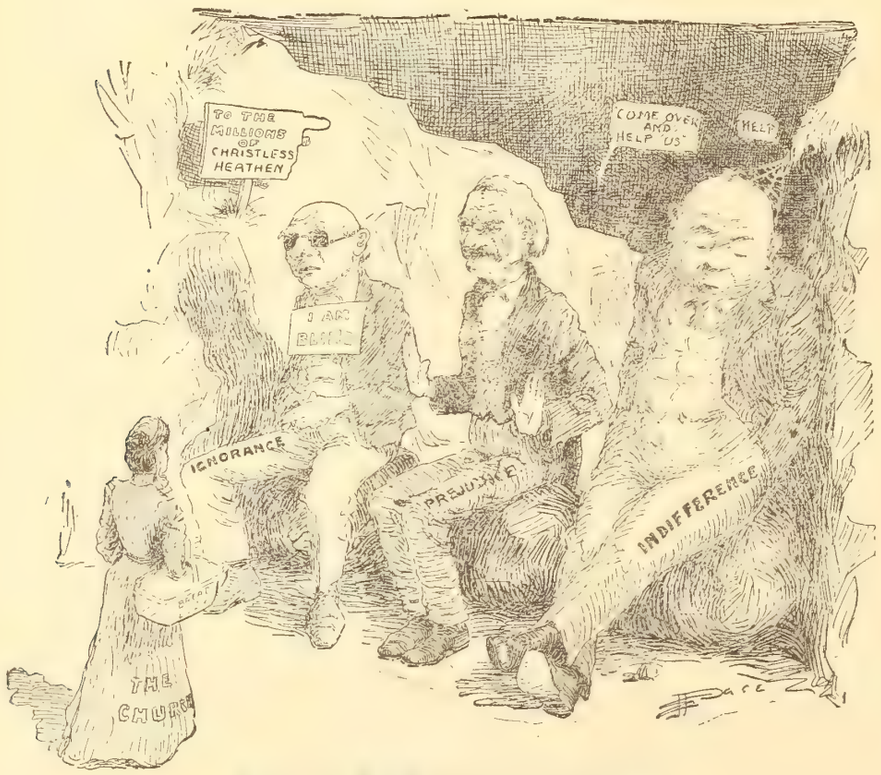
Indifference. But Indifference is perhaps the greatest hindrance. These believe in Foreign Missions. They always talk on the right side. But they need to be aroused. We have on our list more than a thousand churches who believe thoroughly in the work done by the Foreign Society, but fail to respond in the March offering. They offer petty excuses. They are simply indifferent. If they have a live missionary preacher, they do their duty, if their preacher is indifferent, so are they. If their preacher is wide awake and aggressive, they easily follow. They are always happy when they do their duty in securing a large offering. They make no defense of their neglect. They confess it and promise to do better.

Let us do all in our power to remove the three great hindrances before the first Sunday in March.

Please order March Offering supplies today. We furnish, free of charge, March Offering envelopes, Pastoral Letters, Subscription Books, Gold Nuggets, a large poster printed in two colors, announcing the offering, the above picture enlarged for a poster, and the March offering number of the Missionary Voice. Please give the number in your church and all necessary supplies will be sent. Be careful to give local name of your church, such as Mt. Pleasant, Sixth street, etc., when different from the postoffice.

F. M. RAINS,
STEPHEN J. COREY,
Cincinnati, Ohio. Secretaries.

BLOCKING THE WAY.



THE THREE WHO HINDER.

A New Vision.

The work of the Foreign Christian Missionary Society during the past year is worthy of all commendation. The increased receipts, the number and efficiency of the new missionaries, the new stations opened, the strengthening of the older stations, the building of suitable homes in which the missionaries may live and do better work, the great number of converts won to Christ—all these things fill us with great joy. And they ought to be a most lively incentive to very greatly increase our offerings for 1907. Every minister, every congregation among us ought to be enthusiastic and liberal in obeying the last command of our risen Lord to evangelize the whole earth. The Christianizing of the nations is the chief business of the church of God. No preacher, no congregation can afford to be indifferent to this, the greatest of all the obligations resting upon the church. O, that every one of us might catch a new vision of the conquest of the world for Christ! May the Father help us to do that which is worthy of our day and opportunities in making known to the ends of the earth the name of our blessed Redeemer! WALTER SCOTT PRIEST.

The Broad Street Church, Columbus, O.

An Appreciation.

If wise leadership, consecrated business sagacity, aggressive and up-to-date methods count for anything, the Foreign Christian Missionary Society deserves the loyal support of the brotherhood. The choice of Stephen J. Corey as secretary was a wise one. We had him with us in a rally here last week. The spell of the man is still on me. Of fine presence, gifted with a low and musical voice, courteous and enthusiastic, he is a fit man for the place. Surely the Foreign Society knows men. Let us all be thankful for Corey's selection to the place he now graces. I like to think of him as the Robert E. Speer of our Brotherhood. EDGAR D. JONES.

Bloomington, Ill.

The Foreign Society.

The work of the Foreign Society is patent to all who keep in touch with the great forward movements of the day. Christianity would be immeasurably impoverished were its activities to cease. Personally, I am so well pleased with the operations of the society that I shall not be satisfied until our church here supports more than one living-link missionary. We should raise a half million for Foreign Missions in 1907. R. H. CROSSFIELD.

Owensboro, Ky.

Our Budget

—Did you forget the colleges in your church?

—If so, remember them yet in a liberal offering.

—If we were to print the commendations of THE CHRISTIAN-EVANGELIST now pouring into this office, for its position on current questions, there would be no room for anything else.

—We appreciate them, if we do not print them, and as a rule they are not intended for publication. Every editor is indebted to personal and confidential letters, both of criticism and commendation, which are intended only for his eye.

—Following the great earthquake and fire in San Francisco and neighborhood comes another similar disaster at Kingston, Jamaica. For both these places financial help is urgently needed that our brethren may have a start to rebuild their homes and churches. The work in Jamaica is under the care of the Christian Woman's Board of Missions, which lost considerably by the terrific hurricane of 1903, since which it has been rebuilding churches and mission homes. Now comes the earthquake and fire, with probably complete destruction of all our mission property. No word has been received up to the time of going to press, from the missionaries.

—F. M. McCarthey is the new pastor at Leesville, La.

—The new house at Chehalis, Wash., is ready for occupancy.

—The Bible schools at Kenton and Bellefontaine, O., are in a contest.

—L. A. Johnson has taken up the pastorate for Monroe and Ruston, La.

—The work at Sumner, Wash., where Roy L. Dunn has had charge since June last, has made progress.

—The Foreign Society has borrowed several thousands of dollars from the bank to pay the missionaries their salaries until March 1.

—B. H. Allen, formerly of Mt. Vernon, Wash., is now pastor at Montesano. R. H. Shelley is one of the pillars of this congregation.

—J. T. Eshelman is doing a fine work at Puyallup, Wash., where he recently had 20 additions in one day, and where he preaches on Sundays.

—Thomas J. Shuey, who recently left Abingdon, Ill., has been welcomed at Seattle. R. E. Dunlap writes that he is all and more than was expected.

—B. B. Tyler, pastor of the South Broadway Church, Denver, Colo., expects his church to become a living-link in the Foreign Society after the first Sunday in March.

—R. M. Messick will divide his time between Starbuck and Washtucna, Wash. At the latter place we have a good house of worship and the membership at each place is about forty.

—Louisiana has this past year quadrupled all past records. Six new churches were organized and five new pieces of property secured without a dollar of debt being contracted.

THE SCROLL

:: Published by the Campbell Institute ::

SUBSCRIPTIONS 50 CENTS A YEAR

Address, THE SCROLL, 5508 Kimbark Ave., Chicago

—A. J. Perkins is a lonely Disciple at Buxton, Ore., and would like to see other brethren settle there.

—February is the month to be given up in all the churches to preparation for the March offering the first Sunday in March. The offering will amount to but little without careful preparation.

—The closing days of W. W. Sniff's pastorate at Rushville, Ind., are days of victory. He will preach his farewell sermons on January 27, and enter upon the pastorate of our church at Paris, Ill., February 3.

—Grant K. Lewis is seeking to interest the whole state of California in a simultaneous campaign next spring. Efforts will be made to secure at least six of our strong eastern evangelists and hold them for some time on the coast.

—We are glad to hear that the revival meetings at Monterey, Mexico, have been so successful. The audiences were the largest that ever attended a distinctly religious gathering of the local congregation. There were fourteen confessions at the end of three days.

—O. I. Johnson, of Lopez Island, Wash., has organized a good Sunday-school and a small congregation there. We are glad to learn that he seems able to take up some work again. Brother Johnson was very seriously crippled some five years ago by falling from a cupola while painting the Caldwell church.

—The brethren of the Soniat Avenue church, New Orleans, are drawing plans for the new front to the church building which they are putting on, in anticipation of the national convention visiting that interesting southern city in October, 1908. The First Church is beginning its new building.

—From 60 members three years ago, there are now 260 at Ellensburg, Wash. The new church building is being rapidly pushed to completion and ours will be the most commodious and best in the town. We are glad to note that the Presbyterians have offered our brethren a home with them until the new building is completed.

—The Ohio C. W. B. M. have taken upon themselves as a Centennial memorial, to erect the first Christian Church and mission in South America. Its campaign begins with this month. It will be remembered that W. J. Burner, who was our first missionary to South America, is being supported by the Union Avenue church, St. Louis.

—We understand that the brethren at Norfolk, Va., propose to erect a building on the grounds of the Jamestown Exposition Company to represent the Christian churches, for use during and after the Exposition. The expense will probably be met by the sale of stock, and those interested may address R. E. Steed, office of the city clerk, Norfolk, Va.

—The brethren in New Orleans are beginning to stir themselves and their state in the matter of the national convention. W. M. Taylor is calling upon each church in the state to take a special interest in the matter and asks them to make preparations for a large convention chorus from delegates all over the state. He says the fact of the convention coming to New Orleans will put the work forward in all the southern country at least ten years.

—We have received a copy of our new Norwegian paper which makes a very excellent appearance. Its name, interpreted in English, is "Bible Friend." Sub-titles are "Unity-Advocate," and "Peacemaker." The prominent line of type under the title tells us that it is "an impartial paper for the establishing of Christian unity." All those who can read the Dano-Norse ought to subscribe for it, while other brethren, who have money to spare, may with great profit to our cause give a helping hand to the editor, Bro. C. S. Osterhus, Ossian, Ia.

$250,000

For Foundation Work

The Centennial Program of THE AMERICAN CHRISTIAN MISSIONARY SOCIETY contemplates the annual establishment of more churches in America.

This means the broadening of foundations for all otherwork. Once we make strong and wide and deep the American supports, our cause will speed around the world like light.

"The shortest route to China is by way of America." Let us preach the Gospel throughout America.

WM. J. WRIGHT, Cor. Sec'y,
Y. M. C. A. Building,
CINCINNATI, OHIO.

—It will interest the brotherhood to know that the Congregational church, in which our national convention at San Francisco met, is being rebuilt and the indications are that within two months it will be open for worship again. We understand, too, that the Hall of the Native Sons, where our convention headquarters were, is also to be rebuilt. The St. Francis Hotel, where many of us stopped, will soon be ready for occupancy again, and will be one-half larger than it was at the time of our convention. This is just an indication of how a new San Francisco is rising from the ashes of the old.

AT THE FIRST SIGN

Of Baby's Torturing, Disfiguring Humor Use Cuticura Soap and Cuticura Ointment.

Every child born into the world with an inherited tendency to torturing, disfiguring humors of the skin and scalp becomes an object of the most tender solicitude, not only because of its suffering, but because of the dreadful fear that the disfiguration is to be lifelong and mar its future happiness and prosperity. Hence it becomes the duty of mothers of such afflicted children to acquaint themselves with the best, the purest, and most effective treatment available, viz.: warm baths with Cuticura Soap, and gentle anointings with Cuticura Ointment, the great Skin Cure. Cures made in childhood are in most cases speedy, permanent, and economical.

—The "Pacific Christian" announces that W. T. Moore has been asked to visit California in the interests of the fund for the churches and brethren that were crippled by the earthquake and fire. The arrangements are in charge of Bro. J. Durham, of Irvington, Cal. Brother Moore is to preach on Sundays and give lectures during the week. He plans to reach southern California about the second week in March and proceed northward as arrangements may demand. He would prefer to start a little earlier, but may be detained by his new book on "Preacher Problems," which is now in the hands of the printers and which is scheduled to appear among the spring publications. Brother Moore will have nothing to do with the finances, one of his stipulations being that all money must be handled by the brethren in California.

—C. C. Garrigues, of Albion, Ill., preached his closing discourse for the church in that place on Sunday evening, Jan. 13. The Congregational and Presbyterian churches adjourned and came to the Christian church in a body to signify their appreciation of our brother who is closing his pastorate there. There was an impromptu symposium on Christian union at the close, in which the ministers of the other churches took a leading part, and the service created a profound impression on the community. Brother Garrigues began his work with the Hammett Place church in this city on last Lord's day. With such helpers as Brothers Dowling, Cree and Sanford of the Christian Publishing Company, and other active workers in that church, we anticipate a fruitful ministry for our brother, in whose coming we rejoice.

—We learn, through Sister Helen E. Moses, with profound regret of the recent death, at Oklahoma City, Okla., of Howard Atkinson, only son of our lamented A. M. Atkinson, and of his beloved wife, N. E. Atkinson, who has been so long prominently identified with our Christian Woman's Board of Missions. We have known Brother Howard from his boyhood and have watched with interest his development into manhood, taking his father's place in business, and the hope and stay of his mother. He was highly esteemed by all who knew him, for his business integrity and for his purity of life. He died of pneumonia after only a few weeks' residence in Oklahoma, and his body was carried back to Wabash, Ind., the old family home, for interment. Our sincere sympathies are extended to the bereaved wife mother and sister in this heavy affliction.

—All our educational institutions need help in the way of endowment and new equipment. Just at this moment we are especially interested in the effort which Butler College is making to raise $250,000. The grand total promised, up to January 8, was $172,675. But considerably more than half of this is promised on the special condition that the whole $250,000 shall be raised before a certain date, which leaves the college only a few weeks in which to get nearly $80,000 still needed to secure the $100,000 pledge of Joseph Irwin. What is wanted is more liberality on the part of the Disciples of Christ of Indiana, and former students of the college. In this connection let us state that the C. W. B. M. has closed negotiations for the purchase of ground in Irvington for their office and the training school which has been projected. It is one of the finest sites in Indianapolis, being close to the college and adjoining the Bona Thompson Memorial Library. The board contemplates establishing its offices at this place and the school will be for men and women. Facilities will also be afforded for courses of instruction in religious work for converts to Christianity from India, Persia, Porto Rico, Mexico, and other foreign lands. The C. W. B. M. board anticipates that eventually a large number of interesting students from many nationalities will be brought together.

REVIVAL AT MARSHALL, MO.

A. N. Lindsey, whose likeness appeared in our columns a few weeks ago, is assisting Pastor Wharton, a brother of the lamented missionary, in a meeting.



B. T. Wharton.



C. E. Benlehr, Damoh, India.



E. E. Bilby.

E. E. Bilby, who has won success on the concert platform, is in charge of the music. The Marshall church is a living-link in the Foreign Society, with C. E. Benlehr at Damoh, India.

—The work at Lincoln, Neb., under H. H. Harmon, prospers.

—J. D. Williams has just organized a Bible study class at Eldara, Ill.

—H. O. Breeden is to begin a meeting February 3 at Walla Walla, Wash.

—The brethren at Moline, Kan., led by J. A. W. Brown, are just beginning a revival with home forces.

—J. A. Wharton, of Niagara Falls, is assisting B. S. Hayden at Forest Avenue, Buffalo, N. Y., in a special effort.

—J. W. Garner has begun a meeting at Stigler, Okla., where we have no organization. He is preaching in the Presbyterian church.

—E. W. Yocum will continue to preach at Cedarville, Mo., one of the best young congregations in the district, and will give half his time to Jerico Springs.

—J. W. Lowber has begun his eleventh year with the Central Church of Austin, Texas, where there were additions nearly every Sunday during 1906.

—We have received from Brother Breeden a message based on his recent meeting in New York, but it comes to us too late for publication this week.

—W. H. Scribner and wife were recently surprised by the congregation of the church at Beloit, Kan., who left a very handsome present for the preacher and his family.

—Three of the denominational churches are in a union meeting with our own church at Pontiac, Ill. William G. McColley preached during the second week of the meeting in the Presbyterian church.

—L. L. Carpenter wil dedicate the new building at Canton, Kan., January 27. Brother Carpenter will also dedicate at Riverton, Ia., February 3, and the following night will lecture at Hamburg on his Oriental trip.

—W. A. Morrison, who resigned at McPherson to accept the work at Windsor, Mo., is already on his new field of labor. There were two baptisms at McPherson on each of his last two Sundays there. The church passed strong resolutions commending Brother Morrison, who has been their

As We Go to Press.

Special to THE CHRISTIAN-EVANGELIST.

Monterey, Mexico, Jan. 20.—Eighty-three confessions in two weeks, the record for Mexico. Meeting continues.—S. G. Inman.

Special to THE CHRISTIAN-EVANGELIST.

Shelbyville, Ind., Jan. 20.—In fifteen days of Harlow's meeting seventy added. Rainstorms every day.—H. O. Pritchard, pastor.

Special to THE CHRISTIAN-EVANGELIST.

Kansas City, Mo., Jan. 20.—Twenty-two added to-day, fifty-eight during the week. People turned away. Wilhite and Tuckerman the evangelistic force.—W. O. Thomas, pastor.

Special to THE CHRISTIAN-EVANGELIST.

Eldorado, Kan., Jan. 20.—One hundred and one additions in first two weeks. Weather very bad. Town stirred. Population 3,000. House too small for the crowds. S. W. Brown the pastor. We continue.—Fife and Saunders, evangelists.

Special to THE CHRISTIAN-EVANGELIST.

Corydon, Ia., Jan. 21.—Since Evangelist Sunday has been here almost impossible for another man to hold good meetings. Pastor Lilley sick and very bad weather, yet in twenty-five days we had 52 added. Great crowds. J. E. Lintt is singer. I preached six sermons to-day. Go to Riverton, Ia., next. Address me at Bethany, Neb.—W. L. Harris, evangelist.

Special to THE CHRISTIAN-EVANGELIST.

Farmersburg, Ind., Jan. 21.—L. L. Carpenter dedicated good house. Five thousand dollars raised.—J. H. Mavity.

Special to THE CHRISTIAN-EVANGELIST.

Monongahela City, Pa., Jan. 21.—Clarence Mitchell's work stirring entire community; sixty additions in fifteen nights.—Garry L. Cook, minister.

Special to THE CHRISTIAN-EVANGELIST.

Huntington, Ind., Jan. 21.—Three hundred here to date, and that in the worst weather we have ever encountered; sun has appeared only twice since we came to this city. Thirty-one added yesterday; continuing with greatest possible interest.—Charles Reign Scoville.

minister for three years, and they gave him and his wife a parting reception.

—Harry G. Hill continues to be in great demand for addresses to men. He has just been the guest of the Owl Club, Maitland, Mo. Last Lord's day he spoke to the Y. M. C. A., at Adrian, Mich., while next Lord's day he is to give his fifth address to the men of Springfield, Ohio.

—A note from President Zollars indicates that work with reference to the Oklahoma Christian University is proceeding. January 21 was appointed for opening the bids on the contract for the buildings. The faculty will be elected in February. Further particulars we have not space for in this issue.

—The first Sunday in February is Endeavor Day in the interests of the Foreign Christian Missionary Society. An excellent program entitled "The Dawning Day," has been prepared by the Society and will be sent free to such societies as will send an offering for the foreign work.

—Flournoy Payne, who has been supplying the pulpit at Rifle, Colo., for a month, has, upon the urgent request of the church, decided to enter upon the regular ministry during this year. It is an enterprising, zealous, young church. A good meeting has been held there by John T. Stivers, and a parsonage is to be begun immediately.

—Mrs. Mary Miller writes us that as a result of R. B. Havener's visit to High Hill, Mo., the first work towards a church home was undertaken and almost $900 subscribed.

—The annual report of the church at Mansfield, O., shows that it is prospering under the efficient ministry of Bruce Brown. The Brooks Brothers will soon begin revival services at this historic church.

—James Sharratt is still in the general evangelistic field and will be glad to serve churches to the best of his ability. He may be addressed 813 W. 21st street, Kansas City, Mo. Brother Sharratt has recently visited Moorhead, Iowa, where he found an active missionary church.

Death of W. J. Russell.

We were startled by the receipt of a telegram on Thursday from Frankfort, Ind., announcing that W. J. Russell, pastor of the First Christian Church of that city, had died suddenly that morning. The full particulars of this sad occurrence have not reached us though we sent at once to get all the information possible. We have learned, however, that Brother Russell died, as he often expressed a wish to do, with heart trouble, without a moment's warning. At the time he was stricken an unfinished letter to a friend in Cincinnati was in his typewriter, his last sentence being in reference to Frankfort as a beautiful city in which to live and enjoy one's self. At the time of his death he was engaged on a work called "The Life of Christ." A part of the manuscript was before him on the table. In another column of this issue of THE CHRISTIAN-EVANGELIST will be found perhaps the last article he wrote, sent to us by special request. Brother Russell was born in Michigan,



W. J. Russell.

January 28, 1859, and was a graduate of Butler College. He took up the work at Frankfort not very long ago, having formerly been at Pittsburg, Pa. Other pastorates he held were at Rushville, Ind., Detroit and Grand Rapids, Mich. He was the author of a number of books, chief among them being "What is Your Life?" which the Christian Publishing Company counts itself happy to have on its list of publications. He leaves a widow and family and his father and mother who live in Michigan. Brother Russell was a strong man from every standpoint of Christian life. He worked for the best things and our brotherhood has lost a man noble in character and powerful in service. The Editor was asked to preach the funeral sermon, but engagements prevented.

Carterville, Ill., he says, where the brethren intend to erect a fine building in the near future, is in need of a good minister who can take charge on a salary of $900 a year.

—Edgar D. Jones, of the First Church, Bloomington, Ill., is preaching a series of five evening sermons to young people, which are attracting large audiences. A mission study class of 44 members is a feature of the work and is accomplishing much good in this church, and a business men's class in the Bible school has just been organized with Attorney Robert E. Williams as teacher.

—The great demands upon our space have prevented us from giving publicity to a communication from Joseph Keevil, of Brooklyn, who expresses the appreciation of the brethren there of M. E. Harlan, and their regret at the necessity of his relinquishing the pastorate of the Sterling Place Church. Brother Keevil and the members of the Humboldt Street Church remember the wise counsel and firm friendship of Brother Harlan in their days of struggle.

—We are very glad to know that J. W. Yoho, of Bethany, has been unanimously elected as corresponding secretary of West Virginia. With the help he can bring to the work, with Brethren Linkletter and Crites already in the field, we look for a forward movement. We are glad to announce that Brother Power has in preparation an article for THE CHRISTIAN-EVANGELIST on the pioneers of Virginia and contiguous territory.

—"Progress" is the word that comes to us from Bryan, Texas, where James Challenner leads our church. Appreciation of the pastor and his wife was recently expressed by the invasion of their home and many additions to the larder. Bryan is quite an educational center, and three of the denominational churches have each completed handsome modern buildings. Our own building is not adequate for the needs of the work, and while our brethren are not wealthy, they are planning a new house to cost from $6,000 to $8,000.

—The brethren at Coshocton, O., held a very successful rally on January 13, for their church building fund. Two hundred and sixty dollars were raised although $200 was the aim. There will be a building fund rally every month until dedication. The new building is well under way and will, perhaps, be completed by April 1. We shall hope to give further particulars of it later. The Ladies' League of the Franklin Circle Church, Cleveland, of which Coshocton is a living-link, recently sent a donation of $25. There was no money in the treasury when the start was made so that it is very largely a work of faith. J. N. Johnston, the pastor, writes us that Miss Zoe Shrake, treasurer of the building fund, will receive contributions from any desiring to assist.

—The Sunday-school at Olwein, Ia., is in a contest with that at Albia, and Kendallville is contesting with the First Church at South Bend. Let us state here that we are glad to receive brief and vital news about our Sunday-schools and will use as much of it as we can in THE CHRISTIAN-EVANGELIST. A special department relating to the Sunday-schools has been opened in "Our Young Folks," which is a paper especially intended for Sunday-school workers and attendants, and we direct the attention of pastors, superintendents and teachers to this department.

—J. Q. Biggs has tendered his resignation of the pastorate at Buffalo, Mo., where an excellent meeting was held a few weeks ago by Brother Wilhite. Brother Biggs desires to take some studies in the State University and will remove to Columbia about February 1. He would like to preach for some church in that neighborhood on Lord's days. The church at Buffalo will be sorry to lose him, for he has done a good work there and endeared himself to the members. The total expenditures during the past year amounted to $2,150 and the collections for missions were five times the amount raised for some time previous to Brother Biggs taking charge.

—Brother Breeden's pastorate with the Central Christian Church, Des Moines, terminated with the end of the year, and on January 6, Finis Idleman, late pastor of the great church at Paris, Ill., entered upon his new field in Des Moines. Brother Idleman writes: "The Central church has welcomed us beyond all merit or expectation. Brother Breeden did everything within his power to make the new program begin auspiciously. Des Moines scarcely knows what to do without him. Brother Medbury and the University Place Church have been all that heart could desire in Christian fellowship. Our own churches are following up the Chapman meetings in this city. The Central Church begins its meetings the first Sunday in February. We will hold our own meeting, assisted by P. M. Kendall, in the song service." Brother Idleman has not an easy field, but we have every confidence that he will use good judgment and earnest consecration.

—In another column will be found an announcement about the G. L. Wharton memorial, and the resignation of F. W. Norton at Irvington, Ind., in order to enter upon the work of Field Secretary to secure the money needed. Brother Norton has been pastor of the Downing Avenue Church for six and one-half years. He has been faithful and successful. We have received from James W. Conner, on behalf of the

Our Churches at Kingston Destroyed

From all reports of the terrible earthquake and fire at Kingston, Jamaica, it seems almost certain that our churches and the homes of the missionaries of the C. W. B. M., as well as of many of the membership, have been destroyed. Immediately on receipt of the news of the disaster we asked to be kept in touch with the situation and herewith give a message from Mrs. Helen E. Moses, president of the C. W. B. M., who speaks from intimate knowledge of the field. The hearts of the whole brotherhood will go out in sympathy with and prayer for the workers and their flocks:

Indianapolis, Ind., Jan. 10.

I write to tell you we have not yet had an answer to our cablegram sent early Wednesday morning. The silence of our friends and the nature of the reports make us sad indeed. Oftentimes there is a confusion in such reports that is easily recognized by those who have been on the ground and are familiar with it. In the case of the reports from Kingston there is no such confusion. To one knowing the city, there is an orderly and terrible development in the reports. First it is the business section of the city. Then streets are named, then sections of the residence portions of the city, then suburbs, then inland towns. In each case the detail has been clear and orderly, given in the manner you would expect either good or sad news to develop.

When details concerning Duke and Sutton streets were given we knew if they were true it meant the destruction of our best church and mission home on the island, and the destruction of our rental property on Sutton street. When the word came of the destruction of the Baptist church we knew the portion of the city in which some of our best and most earnest workers live had gone. When the later word came that Constance Springs hotel was gone, we were almost overwhelmed, for if destruction had reached out that far we could scarcely hope our Torrington church and King's Gate church and mission house were saved. Our sadness is not so much because of the loss of valuable property, while that means a great deal, but it is because in these districts are faithful missionaries and loyal Christian people. We do not forget that other Christian communities are suffering; we remember them and pray for them, but our people, those to whom we are bound by the strong tie of Christian friendship and service, for these our prayers ascend, and our hearts long. In Kingston our missionary force comprises Mr. and Mrs. C. E. Randall, Mr. J. E. Randall, Mr. and Mrs. Wm. Pearn and Miss Isabel McHardy. Mr. and Mrs. Randall have been faithful workers in Jamaica for more than thirty-five years. They are known and honored throughout the Island. They have reared a large family, the members of which are faithful, intelligent Christians, supporting their parents in all good works. Their son, Mr. J. E. Randall, is one of the most highly respected young men in Jamaica. He is secretary for the Island of the United Societies of Christian Endeavor, and was offered the secretaryship of China by Dr. Clark.



Miss Isabel McHardy, City Missionary, Kingston.

He has been pastor of our churches at Mt. Zion and Mt. Carmel, and was very recently chosen to minister to our Duke street church. Mr. and Mrs. Pearn but recently returned to Jamaica from Harrisonville, Mo., and were supplying at Duke street church. We have (God grant they are still there), a company of intelligent, faithful Christians. They are earnest and active in their work. On the very day the news of the terrible disaster came we had letters from several of them telling of plans for forward work in the church, and rejoicing in the fact that five had just made the good confession. These friends must be helped through these days and weeks of danger; do not forget their needs.

HELEN E. MOSES.

We All Know December Sixteenth

has passed, but that will not excuse any church that neglected the offering for Ministerial Relief. If justice be done, no other interest has right to consideration until you have discharged your obligation to

"THE OLD GUARD"

in an offering toward their support. If you pass this by now you'll forget it and then somebody will suffer because of your neglect. The just and right thing to do is to take the offering at once and send the amount to

Board of Ministerial Relief

120 E. Market Street

INDIANAPOLIS, INDIANA.

church, a statement which we cannot give at length owing to the great pressure on our columns, but which expresses the appreciation and love of the church for its pastor. "It is," writes Brother Conner, "with many regrets and much sorrow that the church has consented to release him that he may leave for this important work to which he is now called. This church would not have consented to have released him for any other work than this sacred ministry in the interest of world-wide missions." We are sure that the brotherhood will aid Brother Norton in every possible way in securing this memorial to a man whom we all loved and honored, as we do the cause of which he was such a glorious exponent.

—In a letter from Charles E. Varney, of whose visit to this office we spoke recently, as a well known lecturer and minister who, with his wife, were turning away from Universalism, to identify themselves with a movement seeking the unification of Christendom on the original basis, he says: "With us it is simply that we feel that philosophy is neither life nor food. No philosophy of the future is potentially as valuable as a vital fact in the present. We have come to the place where we can say that there is no philosophy, no theology, and no religion other than that which may be summed up in Jesus Christ. It is our purpose to surrender ourselves completely to him. We are resolved to know nothing but Jesus and him crucified. Where he leads us we will follow. We have said this and we feel that he is leading us out into the larger fellowship and the greater field of service that the Christian church presents. Our optimism leads us to look to some far off divine event toward which the whole creation may be moving, but the event can come only as the whole creation acknowledges one divine Lord and Saviour. And before that far off possible event the whole world is grovelling in darkness and suffering and sin, needing to be brought to the light and saving grace of our Lord and Master, Jesus whose we are, and whom from this time forth we desire actively to serve."

OUR PIONEERS IN MISSOURI

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By T. P. HALEY

really is. It is a very faithful record of the men and the times of which it writes and should be in the library of every member of the church in Missouri, and to bring this about we have put the price of this 589 page book in good cloth binding, postpaid, 90 cents.

CHRISTIAN PUBLISHING CO.,
St. Louis, Mo.

The G. L. Wharton Memorial.

The readers of THE CHRISTIAN-EVANGELIST doubtless saw the announcement made by the Foreign Christian Missionary Society that they are co-operating with Hiram college to establish a home for the children of missionaries and to endow a scholarship to provide free tuition for these children, and that this home and endowment are to be made a memorial to Greene Lawrence Wharton, our first missionary to a heathen land, and one of the most sainted and worthy Christian men among the Disciples of Christ.

Frank W. Norton, for seven years pastor of the church at Irvington, Ind., has accepted the position of field secretary to secure the $25,000 necessary for creating the memorial mentioned above. A warmer friend of Brother Wharton and of the interests of the missionaries could not be found, and it is with an especial consciousness of an opportunity to honor so worthy a man and to help so worthy a cause that he is devoting himself to this enterprise. He begins his work at once.

Every church should plan to observe a Wharton Memorial day, in which to relate the splendid work of this devoted man, to speak of the sacrifices our missionaries are making, and the needs of a home for their children, and also to call upon its young people to consecrate themselves to the work which has had to be left unfinished by the worthy man who has fallen at his post.

C. C. ROWLISON,
President Hiram College.

St. Louis City Missions.

The annual meeting of the Christian churches of St. Louis, constituting the St. Louis Christian Missionary Society, met at the Hamilton Avenue Christian Church, on Monday evening, January 14. In spite of the downpour of rain there was a good attendance, especially at the evening service. The reports showed the best year's work which we have had for some time, with the most encouraging outlook. G. E. Ireland, who has been selected as city missionary, and who is ably seconded by his good wife, submitted a report showing one new church organized, with two or three other encouraging openings. Addresses were made by W. H. McClain, G. A. Hoffmann, J. H. Garrison, and the evening address, by F. L. Bowen, city missionary of Kansas City. Brother Bowen's visit was highly appreciated, and his address stirred us all up with the inspiration of the possibilities of city missions. The ladies of the Hamilton Avenue Church served refreshments between the afternoon and evening sessions. The same officers were elected for the coming year, with the exception of E. B. Redd, secretary, who is to leave the city in March. The officers are, George L. Snively, president; J. H. Allen, vice-president; J. A. Gardner, secretary; G. A. Hoffmann, treasurer, and W. H. McClain, auditor. These constitute the executive committee, and the board consists of the minister and one other member from each congregation. Brother Hoffmann's report of the progress of the work during the past year we hope to publish later.

The Disciples' House at Jamestown.

The brethren at Norfolk, Va., have determined that we shall have a Disciples' building at the Jamestown Exposition. The local church has bought a lot inside the fair grounds, and J. T. T. Hundley, the pastor, is in the field raising money for the building. The Exposition ground is being covered by many beautiful buildings of a permanent character. The Exposition company expects to sell these buildings after the Exposition has closed to parties desiring residences facing the water and in the suburbs of Norfolk. Our brethren have wisely selected their lot with a view to the location of a mission church at this point, and when the Exposition is over missionary work will be opened up in this building, with a view to making the work a permanency. This is home missionary work of a very definite type, and the Norfolk brethren should be very greatly encouraged.

Those who care to take stock in this enterprise should send their gifts to J. T. T. Hundley, cor. 12th and Granby, Norfolk, Va.

As an indication of the effect which our building at St. Louis has had upon the religious world, it is definitely announced that the Methodists and Baptists will each have a substantial building upon the Jamestown grounds. It seems to me that we must keep up our prestige this year. Let us help the work along.

GEO. B. RANSHAW,
Field Secretary, American Christian Missionary Society.

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NEWS FROM MANY FIELDS

Illinois.

The good old church at Carrollton is hunting a preacher. There are many faithful and true people here. Some of these good churches seem to be a kind of reserve force, ready almost any time to be called into action and possessing great power for fine execution when they get at it. There is hardly a church in the land in which great things are not possible with proper leadership. This was the home of the venerable E. L. Craig, and from here he sent out the "Gospel Echo," the first religious paper subscribed for by the writer. It was a four-page blanket-sheet and was finally absorbed by THE CHRISTIAN-EVANGELIST. It was a fine teacher, especially to a boy just getting his footing on the rock and his heart on the Christ and his mind on the Book. What responsibilities editors do have; always somebody getting his bearings by such stars as chance to be in his horizon. Many a destiny is determined by a single page.——At Girard P. F. York is just beginning a very promising pastorate. He is a man of mature judgment and able in word and doctrine and in every way a man "of the people and for the people." The church numbers 150, with a Sunday-school of 100. L. G. Thompson, who is now the missionary secretary of Colorado, began his ministry here. Nicholas Magee grew up in this congregation and is a preacher of ability. Here J. P. McKnight, of Los Angeles, Cal., found his wife. Whether it be a greater work for a church to produce a preacher, or such a preacher's wife as is the talented daughter of J. D. Metcalf, is too fine a question for me to try to determine. Here still resides the widow of that princely preacher, J. W. Ballenger, in her cozy little home near the church. The Endeavor Society and the C. W. B. M. are doing good work.——At Virden H. J. Hostetler is pushing the work of the Master with his accustomed vigor. There have been 115 additions since he began his work at Virden, 92 by confession, 100 in Sunday-school, Junior Christian Endeavor 28, Intermediate Christian Endeavor of 32 and a Gideon's band of 50, and a small C. W. B. M. Here resides J. P. Henderson and his royal family, who have not only counted so much in the local church but in all our great enterprises. Brother Hostetler preaches, also, on Sunday afternoons at Auburn, where we have a splendid little struggling band growing into a useful church.——Brother Underwood is just leaving Cantrall, after a good year's work, to return to college. The church is old and tried and faithful. It has a good field and, with the proper leader in divine things, will be able to do much for the souls of the splendid population in the vicinity.——Eureka has just enjoyed a splendid meeting by the Brooks brothers with more than 100 additions in two weeks. They do splendid work, straightforward earnest gospel preaching, for the want of which thousands must perish, and in the use of which few men fail. The singing was ideal, fervent, spiritual, reverent, calm. Many of the additions were from our students, who, while attaining their literary education, have learned to sit at the feet of the great Teacher and gather inspiration and guidance in life's career from him. This is one advantage of a Christian college, if the student will take what is offered; the alien is guided into the greatest kingdom on earth, and the young Christian is strengthened and led into still higher service and to nobler views of what the larger life means. But of how little weight rest such momentous matters upon many Christian parents. A. W. Taylor had made studied and well executed preparation for the meeting and was most diligently devoted to its interests. J. G. WAGGONER.

Eureka.

Good Work at Mozier, Ill.

John W. Pearson, the regular minister, commenced a meeting at the Bay Church, Mozier, Ill. I continued the work eighteen days. There were 34 added—22 by baptism. Our anti-brethren have a church building near by, and during the entire time of our meeting one of their chief debaters harangued the brethren on the wickedness of organs, Sunday-schools and missionary societies. He wanted to debate, but I answered him after the manner of Nehemiah 6:3, and just went on with the meeting. This is the second time I have ignored their challenges. The first time 44 were added to the Lord's work. I am growing more confident every day that the day is past for debating these questions and that they bring strife and division and settle nothing. The Bay Church has a fine school of over 100, a splendid Endeavor society and some of the best personal workers I have ever found.

Mason City, Ill. O. C. BOLMAN.

Kentucky.

The work at Jackson is reported as progressing very well by W. J. Dodge. At Pikeville C. M. Summers is not only pushing things but is planning a meeting.——W. L. Lacy, in Morgan county, added nine and brought order out of chaos.——Irvine had W. C. McCallum to supply one Sunday. He says there is a prospect for future successful work.——G. W. Adkins added three and did much general work in eastern Kentucky.——There were five added in Sandy Valley as the result of the labors of S. J. Short.——There were ten additions in the work of Z. Ball, who says he is getting his new field well in hand.——Thirteen additions at Pikeville and Paint Lick resulted from the labors of W. J. Cocke; $500 additional raised on Pikeville house and the building enterprise stimulated at Paint Lick.——Latonia had two additions and H. C. Runyan most enthusiastically called for another year.——The work at Hazel Green and West Liberty moves on well under H. L. Atkinson. An evangelistic institute is to be held by W. J. Wright at Hazel Green.——Edw. B. Richey is pushing forward at South Louisville.——Worthville has arranged to have Earl Barr during 1907.——D. C. McCallum closed at Valley View and O. J. Young has been called to preach half time.——J. W. Masters added 12—10 by baptism. He is now in Clay county looking after a building that is being erected.——T. S. Buckingham closed his labors with Edmonton and has removed to Lexington, being now in anti-saloon league work. A preacher for one-fourth time has not yet been secured.——W. H. Cord closed his labors with the Cannel City congregation and commends them for the continued help of the state board. He is preaching for some of the good churches of Montgomery county—being engaged also in an excellent school of which he is principal in Mt. Sterling.——W. P. Walden has closed his labors with the Springfield congregation and will take up the work at Lebanon.——J. B. Briney will preach half time during this year at Bardstown and the outlook is good.——L. B. Haskins closed the year of 1906 at Erlanger with the work in good condition in every way and the best prospects in the history of that field.——Raymond G. Sherrer reports for the rebuilding of the Jellico house of worship, about $210 raised during December. More than ten times that much is needed to put them in as good condition as before the explosion of a car load of dynamite in the town. The need of help is urgent.——The collections of the month amounted to $1,444.56, made by H. W. Elliott, secretary and treasurer. As compared with last December this is a loss of $120.87. The receipts since October 1 show a gain of $142.18 over the receipts of the corresponding period of last year. Not many of our large churches have as yet sent in their offerings. We urge prompt remittance of every available dollar. We have paid out every cent received and did not have quite enough to meet our obligations to January 1. H. W. ELLIOTT,

Secretary and Treasurer.

Sulphur, Ky.

Pennsylvania.

The bane of our ministerial life—change—has fallen upon this district. Bro. E. D. Salkeld has gone from Homestead to Cleveland. Brother Sawtelle has taken evangelistic work in Indiana county, after two years in Duquesne. Brother Brewster has gone from McKees Rocks to Observatory Hill. Bro. J. D. Garrison is our newest accession from the Hoosier state. Somerset is to be congratulated.——Among the additions in our McKeesport meeting was Miss Pauline Kern, a Jewess, who had been doing missionary work among the Baptists. She is now at work among the Jews surrounding the Central church, Pittsburg. Brother Thurgood speaks in the highest praise of her work.——The mission among the foreigners of McKeesport is prospering under Brother Knesseff and Miss Vasicek. The work has outgrown its room and the problem of securing larger quarters confronts us.——Brother Frick has taken the work at Crafton, where the work has been largely done on a new building. This leaves no one at Franklin and Butler. We need at least six strong men in this district. The work in every one of the fields is hard but the results are sure.——Our churches are looking hopefully toward 1909.

McKeesport, Pa. HOWARD CRAMBLET.

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Ohio.

C. A. McDonald has resigned at the Fourth Church, Akron, and accepted a call to the church at McKee's Rocks, Pa. Brother McDonald has done good service at Akron and we do not like to see him leave Ohio.——December 30 marked the close of several pastorates in Ohio: Shelburne at Toledo Central, Taubman at Portsmouth, Pearce at Galion, Kerns at Massillon, Lowe at Athens. So far as known successors have not been chosen for any of these fields. A. M. Jenkins has ceased to be minister at Chesterland and Fowler's Mills.——The church at Van Wert is doing well under the leadership of George Watson. They recently spent $300 on interior decorations and have arranged for a meeting to begin February 3, with Shelburne and McKnight as leaders.——H. E. Beckler is the successful leader at Belle Centre, where a new church is to be dedicated on January 20. The editorial in THE CHRISTIAN-EVANGELIST of January 3 on, "Is this an 'Experiment'?" will be most heartily approved by the great majority of the brethren. Let us all be sure to know where we are and when we know, stand.——If you have 50 cents you would like to spend very wisely send it to the Christian Publishing Company and get J. H. Jowett's "Passion for Souls." It will interest you profoundly. It will enrich your soul and suggest a half dozen good sermons. C. A. FREER.

Painesville O.

Texas.

I dedicated the new church in Farwell, or North Texico, the first one in the town, on Sunday, December 23. It is a frame building, costing with the lots, $2,100. It will interest many of your readers to know that Mr. Hamlin, at one time connected with the Christian Publishing Company, was a liberal contributor to this new church.——Our missionaries, S. W. Jackson and wife, have recently rendered valuable aid toward securing good church building sites in Tulia, Plainview and Lubbock, on a new railway running through the heart of the west Texas plains.——The new congregation at Childress has just secured a fine location, where a church building will soon be erected. Arthur W. Jones has been added to our missionary force. He has been quite successful in this field and, with Virgil L. Groves and W. A. Boggess, will give us a strong evangelistic force in the field for the winter campaign. These, with the missionary pastors and district evangelists, will make us a total of thirty workers. We expect to increase largely the number and inaugurate a stirring spring campaign. San Angelo Church, S. T. Shore, minister, will continue to support her own missionary; so also of the church at Marfa, of which T. D. Secrest is minister.——Our monthly organ, "Texas Missions," which was published at the first as an experiment, has won a substantial place in our Texas work and enters its fourth year with a cordial reception and support. We are planning to publish soon one number as a Texas year book. We will welcome any date, any correction of our list of ministers, churches, or Bible schools. Look over the 1907 year book, published by our home board, and write us suggestions for the Texas year book.——Substantial Christian work is the aim of our missionary executive committee, and we are making some advance in that direction.

J. C. MASON.

Kansas.

A hearty amen to Brother Garrison's editorial on, "Is this an Experiment?" This concerns Kansas, for Kansans read THE CHRISTIAN-EVANGELIST, and may the tribe increase even more rapidly than in the recent past.——The State Board of the K. C. M. S. has published in the Kansas "Messenger" a suggestive list of dates for our district conventions. We now have eleven instead of nine missionary districts. We believe the plan outlined by the state board should be followed; also that the provisional program for the districts, which will soon be sent out by the state office should be followed as closely as possible.——George E. Lyon, our new superintendent of missions, is itinerating among the churches and mission points, magnifying the importance of Kansas missions, and at the same time rendering all the aid possible to the weak churches.——We are sorry to lose D. Y. Donaldson from Iola, but the South Prospect Church, Kansas City, secures a splendid pastor.——Another valuable man leaves Kansas in the person of W. A. Morrison, who goes from McPherson to Windsor, Mo.——Our state board is planning for a state-wide simultaneous evangelistic campaign for next November.——Our work at Paola is making satisfactory progress. Every department is advancing. Our Christian Endeavor society will observe C. E. day February 3.

Paola. W. S. LOWE.

At Fort Smith, Ark.

Our meeting at Fort Smith, Ark., continued four weeks, and resulted in 80 additions to the congregation. E. T. Edmonds has been there fifteen years, and has built a magnificent stone edifice as a fitting monument to his earnest efforts, and has built the congregation up from a small number to a membership of great power in the city.

With my singer and helper, H. H. Saunders, of Noblesville, Ind., I enter upon the year 1907 with great promise. I have found him to be an efficient helper in every way. Our association the past year has been so pleasant and the work so successful that we have decided to continue together, and are already making our engagements for 1907 and 1908. We are assisting S. W. Brown at Eldorado, Kan., now, and will be with Stacey S. Phillips at Kingfisher, Okla., in February. We would like to assist some other church in the south in March. ROGER H. FIFE,

Evangelist.

Indian Territory.

Would that all the brethren in the Indian Territory were as happy as are those at South McAlester. The first Lord's day in the new year was roll call day, and we made it the occasion of our annual rally in behalf of missions. J. C. Mullens is our minister. All reports indicated a healthy and growing condition. The corresponding secretary gave an address of only fifteen minutes' length, and closed by calling on this church of 150 members (not a rich man among them) to contribute $450 to missions. In ten minutes pledges amounted to $410, and the juniors voluntarily added $10 more at their service. As a consequence the South McAlester church becomes a living-link in the home field, with $120 to spare for the missionary interests. The secret of it all is that the elders, deacons and minister were heartily in favor of the church becoming a living-link. Since the close of our convention September 1 we have employed, all told, sixteen men, five continuously, four for three months and the remainder for a greater or less portion of the time. They have preached 435 sermons, baptized 132, received 300 other accessions. Exclusive of the work of the corresponding secretary they have received from the Indian Territory Board of Missions $606.95, for self support in the field $1,162.06, and have raised for other purposes $1,159, held seventeen revivals, aided twenty-one points, organized five Sunday-schools and a number of Ladies' Aids and C. E. societies, also a number of churches. Receipts for the last four months of the year just closed exceed those of the corresponding period of 1905, by more than 25 per cent. S. R. HAWKINS.

Corresponding Secretary.

Success at Owensboro, Ky.

F. M. Rains was the guest of honor at the New Year's reception given by the Owensboro church. More than four hundred were present, and good fellowship was at its highest. The entire building was elaborately decorated and the Woman's committee served seasonable refreshments from 12 tables. I mention this feature to emphasize the esteem in which this congregation holds its missionary secreatries. They are always welcome. More than that, we covet their visits to us, as not only the missionary spirit is fostered thereby, but every department of the work is conserved.

On Sunday morning, after a striking sermon on the power and promise of the church, Brother Rains asked for $2,000 in pledges to the building fund. More than $2,200 was raised in a few minutes. The church is already discussing the matter of establishing two other churches in the city and supporting two living-link missionaries. The Sunday-school began the new year with an attendance of 375. Brother Self, the superintendent, hopes to make the average attendance at least 400 for the entire year, thus putting the school in the lead in the state.

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CHURCHES RECENTLY DEDICATED.

Nauvoo Christian Church.

About a year ago H. J. Otto, Princeton, Ind., was called about ten miles from Princeton to preach the Gospel especially to one who was a "seeker" at the mourners' bench at a meeting held



Mrs. Dwight R. Sprague.

by a Presbyterian preacher from Fort Branch. Brother Otto told this brother what he should do to be saved and the result was that he was baptized. The meeting went on doing much good. A few people determined to build a house of worship for the Christian Church, and finally erected a building worth about $1,200. Brother Otto and the writer dedicated the church on January 4 when we raised all the money needed and some with which to purchase pews and some other needed furniture. I followed with a meeting of five days after having organized the church properly.

Mrs. Dwight R. Sprague organized a splendid chorus and lead the singing to great success. Mrs. Sprague and her work were well received. She sings solos simply to save and in this is very successful. The writer and his singer are urged to return as soon as possible. There were three added. The Nauvoo Church is in need of a preacher for a part time. O. D. MAPLE,
Evangelist.

De Land, Ill.

On the last Lord's day of the old year the beautiful remodelled church edifice at De Land was rededicated. Four Sunday-school rooms have been partitioned off from the main auditorium and a gallery added. The interior was decorated, new carpets, curtains, etc., being included in the refurnishings. The seating capacity has been materially increased, while the church has been made much more efficient for its regular work. Additional ground was secured for the parsonage property, and a piano purchased for the school. The total cost of improvements during the past year have amounted to about $2,000, all of which was practically provided for before the dedication. George L. Snively was present, preaching morning and evening. W. T. McConnell is the pastor leading this church and he is making arrangements for a special meeting in February when he will be assisted by Frank M. Charlton, of Bloomington, Ill.

Cameron, W. Va.

Our new $10,000 house was dedicated December 9, by President T. E. Cramblet. Over $4,000 in cash and pledges were raised during the day, which will clear the church of debt. The meeting which began the following evening with F. A. Bright, of Waynesburg, Pa., as evangelist, closed December 31, with 21 additions—nine by confession and baptism, five reclaimed and seven by letter. This was in some respects the greatest meeting in the history of the Cameron church. More people became acquainted with our plea and the town in general was reached as by no other meeting. The church is unanimous in its request for Brother Bright to hold a return meeting.

Cameron, W. Va. W. E. PIERCE,
Minister.

The Great Scoville Meeting One Year After.

BY T. W. GRAFTON.

Many inquiries have come from all parts of the country regarding the revival held in the Central Christian Church of Anderson, one year ago. It has been difficult for those who had no part in it to understand the deep, sane, spiritual character of the religious awakening that swept over our city. It was so out of the usual, that many have been disposed to find fault with it, and question its genuineness, and criticise the evangelist and his methods and motives.

To the surprise of everybody the reaction never came. The services on last Sunday were as full of religious interest and spirit as they were when the meeting closed. The rush and jam that crowded every nook and corner of our great building, of course, does not now exist. But we have great congregations at every service, on the average fully twice as large as they were before the meeting. Our Sunday-school has maintained an average of more than double its former attendance. The prayer-meetings are at least three times as large, and every department of church work has been more than doubled in strength.

The revival interest continues; notwithstanding so large a harvest gathered in, there have been constant accessions ever since. Since the close of the meeting 125 have been added at the regular services, making the church's ingathering for the year 1906, 1,385. Has any single congregation since the day of Pentecost received so large an accession within a year?

Of the converts who came in the great meeting I desire to say a word. To begin with they were of an unusually high order, but they came from all the walks and ranks of life. Some, of course, drifted in like debris on a swollen stream. They did not stay long. Some with evident conviction and sincerity of purpose failed to find anchorage and fellowship and lost interest. The company of converts was too large for the pastor to meet and personally concern himself about each. But faithful helpers did what they could. The stronger looked after the weak. Thorough organization kept the leader indirectly in touch with the individual. The result has been that as large a per cent has proved faithful as in the average small meeting. As a test of the interest and fidelity of the new converts, a few Sundays ago in a Sunday-school of between 700 and 800, I asked all who had accepted Christ in the Scoville meetings to stand, and fully one-half arose. At night in a congregation of between 1,000 and 1,200 I applied the same test and again one-half the congregation arose.

One of the evidences of the deep plowing that was done, was the conversion of thirty men who were dissipated, many of them notorious for their drink habits. Of this number twenty have become total abstainers, among them some who were the worst slaves to drink. Of those who fell four or five are now on their feet again and are giving promise of genuine reformation. From my experience with drinking men, this record is remarkable.

Since the close of the meeting an unusually large number have moved from the city, but with scarcely an exception they have asked for and taken with them church letters; and from many quarters has come back word of the good work they are doing. One pastor writes: "If you have any more Scoville meeting converts like those sent me, I would be glad to have them." In another city a young convert, who left soon after the close of the meeting, has become a leader in the young people's movement, and in another church a Sunday-school suprintendent. A business man and wife who moved to a town where the church was weak and discouraged and almost ready to disband, carried with them such a spirit of religious enthusiasm, that the church took heart, employed a pastor and is on the way to victory.

The great revival—was it of man or was it of God? Chas. Reign Scoville was the humble instrument and much credit was due to him. But it was not the triumph of religious jugglery or it would have died out before this. We believe it was the mighty power of God working through his Word faithfully and fearlessly preached. The official board of the Central has shown its confidence in the efficiency and genuineness of Brother Scoville's work by inviting him back without a dissenting vote, for another series of meetings to complete the work begun so well a year ago.

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THE NEW TEXAS-CALIFORNIA.—Once more, if you are interested in the land of blooming roses and perpetual producing seasons, listen just a moment. The writer has just returned from Brownsville, and on New Year's day ate roasting ears, ripe tomatoes, cauliflower and all kinds of fresh vegetables, just from the garden. One planter told us that his first crop of corn made by weight 60 bushels and the second, yet in the field, but ready to gather for the last month, would make at least 35 bushels per acre; all in one year. How is that, you Iowa and Illinois farmers? But this is only to say that our business demands our entire force at the selling end of the line. Hence address, until further notice, Hallam Colonization Co., Brownsville, Texas.

SOME BRIEF FIGURES The Work of the Year FROM ANNUAL REPORTS

CHAMPAIGN, ILL.

It is our custom at University Place Christian church to come together as a great family on the first day of each new year, meeting in social fellowship about three o'clock, then having supper together in our dining room, after which the yearly business meeting of the congregation is held. The attendance was unusually large this year; the reports were most encouraging. The clerk's report showed 101 added at regular services, a total net membership of 734. His report for the past three years showed a gain of almost 300 per cent in membership. The total of all money raised for the year was shown to be $7,000; the Sunday-school had been almost doubled, the receipts more than doubled. The C. W. B. M. had more than doubled its membership. The president, Mrs. Kauffman, had been instrumental during the year in organizing two auxiliaries in neighboring churches. Our local auxiliary becomes a living-link this year in the foreign field. Brooks brothers are with us in a great revival.—Stephen E. Fisher, pastor; Geo. R. Shawhan, clerk.

ROCKFORD, ILL.

We had 53 additions at the regular services, over half by confession of faith. The Sunday-school has doubled in attendance. We have just provided for the payment of the mortgage on our property and face the necessity of a new building within the coming year. We have two Bible study classes. I am in the seventh year as pastor. I served the district as secretary and have given considerable time the past year to the development of our new sanitarium at Freeport. There were three additions in the new year during the special week of prayer services.—O. F. Jordan.

OWENSBORO, KY.

Money raised for all purposes, $12,042, an increase over preceding year of $1,272. For missions nearly $1,341 was raised. This church supports Dr. G. E. Miller at Damoh, India. The gain in membership was 156; the net gain 119; the present membership 752; 66 are non-resident; the honor roll of those paying all their pledges contains 336 names; the average attendance at Sunday-school was 321; the average collection being $9.59. R. H. Crossfield is entering upon his twelfth year as minister. In four revivals which he conducted during 1906 there were 312 additions. H. B. Self took up the work of assistant minister in September and has given great satisfaction.

QUINCY, ILL.

During 1906 we had 80 additions—36 by baptism, 31 by letter and 13 by statement.—Walter M. Jordan, Minister.

MASON CITY, ILL.

I began my ministry at Mason City April 1, 1905, and up till the end of that year had 45 additions. During 1906 we had 25 additions—19 by confession and baptism. Our Sunday-school is triple what it was two years ago. We have a good Christian Endeavor society. I have never had the help of an evangelist.—O. C. Bolman.

DENISON, TEXAS.

1906 was one of the best years in the history of the First church. Obligations were promptly met and we have had 16 additions since last report, making a total of 93 in my seventeen months' pastorate here.—George W. Lee.

INDIANAPOLIS, IND.

At the West Park church there were 187 additions—106 being added during the simultaneous campaign, when T. J. Legg did the preaching. All departments of the church are in good condition. We are planning to build our auditorium, and for a C. W. B. M. Auxiliary.—Franklin P. Smith.

WICHITA, KAN.

The Central church had 174 additions; raised $3,740 for current expenses; $3,200 for payment of mortgage; received $623 from Sunday-school, and $760 for missions and benevolence, making a total of $8,600. E. W. Allen is the minister.

COLORADO SPRINGS, COLO.

There were 155 additions and $4,500 were subscribed for general church purposes. The ladies' associations raised $700, to be used in the purchasing of a new pipe organ. Crayton S. Brooks has been pastor two years and two months, during which time 361 new members have been received, the total membership now being 750.

ST. LOUIS, MO.

The past year was one of the best in the history of the Fourth church. There were 100 additions—70 by primary obedience; present membership about 600; for missions and benevolences we raised $1,110 in all departments. Our Bible school is one of the largest and best in the city and is at present in contest with Compton Heights. We are in good condition.—E. T. McFarland.

ST. LOUIS, MO.

First Christian church. There were 378 accessions during 1906, making about 1,200 during the five and one-half years' pastorate of John L. Brandt. The church has become a living-link in the Foreign Society.

ST. LOUIS, MO.

At Union Avenue church there were 193 additions, 92 being by baptism. The net gain was 107, leaving a resident membership of 840, with a total enrollment of 1,072. Nearly $26,000 in all was raised—for the current expense fund, $8,674; for new building, $11,990; missons, $2,075; relief fund, $233; Endeavor, $331; C. W. B. M., $876; Ladies' Aid, $555; Sunday-school, $1,138.97, making a grand total of $25,875. The church is contemplating the erection of its main auditorium building, which will cost perhaps $70,000. The church supports three missionaries. James M. Phillput is the pastor, and Irving S. Chenoweth, assistant pastor.

SHELBYVILLE, ILL.

There were 70 additions, 45 being by confession and baptism. The net gain was 52; the present membership 620. I preached 20 sermons at other places and had 20 additions. During the last two years the church has fostered two missions, both of which have grown into churches of 100 each and able to support a preacher. I will leave the work here and take charge of the church at Ottumwa, Ia., Feb. 1. During my five years' pleasant work at Shelbyville there has been a net gain of 175 members and growth in other ways. I have been urged to remain and it has been hard to decide to leave them. It is a good church and an opening for a good work.—L. H. Otto.

NEW MARTINSVILLE, W. VA.

In my regular pastoral work during the past year there have been 90 additions—65 by primary obedience. I have just closed a meeting at my country appointment with 20 additions, and at the two places since I took charge, July 1, there have been 50 additions—35 by baptism. The Sunday-school has nearly doubled in the last three months and a children's meeting with about 40 members organized.—J. W. Stewart.

CLEVELAND, O.

The Euclid Avenue church is engaged in the building of a new house of worship to cost approximately $100,000. During the past year, in the face of this obligation, it raised $9,463, and $1,209 for missions more than any previous year in its history. The C. W. B. M. raised in addition $735. The church supports Dr. Hensey at Bolengi, while the C. W. B. M. largely supports H. J. Derthick at Berea, Ky. A. F. Reiter is at Baltimore, Md., as its special missionary under the Home Society, while it also supports a worker under the Ohio State Board. The work of every society in the church showed advancement last year. The Sunday-school, under Dr. Whistlar, was unusually prosperous. Twenty-six of its scholars united with the church. J. H. Goldner has quietly but tactfully led the church for seven years into the green pastures of prosperity. There were 69 additions during 1906.—Benjamin L. Smith.

NEVADA, MO.

Our net gain in membership was 212. The Bible school gained 100 per cent. We entered the new year with all bills paid and $100 in the treasury. The congregation has voted to finish the building this year and we are working on plans leading up to the jubilee convention. W. W. Burks, the present pastor, has been called for three years and asked to carry out this jubilee program.

BUFFALO, N. Y.

Jefferson Street church. We have not a report of 1906, but during the past three years there have been 203 additions, 70 by letter or statement, under B. S. Ferrall's ministry. The congregation has become a living-link in the Foreign field, has recently installed a new pipe organ, and planned at its last annual meeting to wipe out a $2,300 debt by January, 1908. The congregation is harmonious and aggressive.

HORTON, KAN.

This is John D. Zimmerman's first charge, but in the two years of his pastorate good work has been accomplished. During the last year a mortgage of $1,300, which had been running for half a generation, has been paid off. The church raised $1,800 altogether. There were 20 additions at regular services. A meeting is being planned for early spring, and the pastor will probably hold a missionary meeting for some other church needing him. The present membership is 120.

NORTH TONAWANDA, N. Y.

All departments showed healthy progress. 1906 was the best year we have had. There were 36 additions, nearly all by baptism. The net gain was eleven. The church raised for all purposes $4,474, of which $1,700 went to the building fund and $450 to missions. The Ladies' Aid discharged their tabernacle pledge of $550, and raised $245. The C. W. B. M., with 33 members, raised nearly $100 for missions. All other departments are in good condition. At the annual meeting $450 was pledged for the expense of the forthcoming meeting to be begun by O. P. Spiegel and W. E. M. Hackleman, Feb. 3. W. C. Bower is the pastor and his salary was voted to be increased.

NEWMAN, ILL.

The church officers state that financially last year was the banner one in the history of the church. For all purposes $2,709.33 were raised. The church gave for missions alone $265.11, this being by far the largest sum ever given by the church. Spiritually the church has never had a better year. Almost every Lord's day there was one addition or more. Seventy-three were added during the year. The pastor, O. L. Lyon, was unanimously re-elected to remain indefinitely at an increase in salary of $150.

LIBERAL, MO.

I gave up my pastorate here in October, 1905, for a rest. From January to September, 1906, I preached for the church at Harrisburg, Ark., and had additions in meetings I held as follows: Colchester, Ill., 75; Harrisburg, Ark., 3; Paragould, Ark., 9; Colmar, Ill., 1[illegible]; Budd Park, Kansas City, 40; Crane, Mo., 3; Liberal, Mo., 26, with two added since the meeting, making a total of 215 additions. I dedicated and raised $800 for the two buildings at Harrisburg and Colmar; also raised nearly $200 for half-time preaching at two places, and $220 to provide for a debt at Budd Park. Assisted in raising $7,000 at Blue Mound, Ill., assisted or organized five C. W. B. M. auxiliaries. The meeting at Budd Park, where I was assisted by the faithful pastor, B. L. Wray, and his wife, was the only one I have held with the pastor present to assist in the entire meeting.—Mrs. S. McCoy.

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Evangelistic

We invite ministers and others to send reports of meetings, additions and other news of the churches. It is especially requested that additions be reported as "by confession and baptism," or "by letter."

Arkansas.

Bentonville, Jan. 14.—One baptism yesterday.—J. W. Ellis.

District of Columbia.

Washington, Jan. 14.—Present at ministers' meeting: Walter F. Smith, F. D. Power, J. E. Stuart, George A. Miller, B. E. Utz, W. G. Oram, and the writer. Reports—Ninth Street (George A. Miller), two by letter; Vermont Avenue (F. D. Power), one by letter and one baptism; Fifteenth Street (J. E. Stuart), one by letter and one baptism; Thirty-fourth Street (Claude C. Jones), one baptism. Ninth Street people are delighted with their new pastor, Brother Miller. Specially encouaging reports come from the Sunday-schools. C. E. Smith, of South Carolina, begins meeting at Thirty-fourth Street January 20.—Claude C. Jones, secretary.

Illinois.

Flora, Jan. 19.—Meeting 20 days old with 45 added.—C. M. Smithson.

Alton, Jan. 18.—Two additions last Sunday night, and one the Sunday before.—G. Washington Wise.

Scottville, Jan. 14.—Our meetings are growing in interest. About 27 added to date.—M. L. Anthony, evangelist.

Fairfield, Jan. 16.—One confession here Sunday and one by letter not previously reported.—Allen T. Shaw, pastor.

Mattoon, Jan. 15.—Four additions the first Sunday in January—two confessions, one by letter, one by statement. Two by letter the second Lord's day.—D. N. Wetzel.

Indiana.

Montpelier, Jan. 14.—One confession and baptism at regular services yesterday. Every department of church work in good condition.—D. F. Harris.

Rushville, Jan. 14.—Baptized six at mid-week meeting last week; yesterday received two by statement and had six confessions.—W. W. Sniff.

Indianapolis, Jan. 15.—Just closed a nineteen days' meeting at Zionsville with 105 additions. Benjamin Smith, the pastor, did the preaching. I conducted the singing.—Carl Barnett.

Des Moines, Iowa.—Our meeting under W. J. Wright opens splendidly. 33 in first three days, 21 at first service Sunday morning. We are happily confident.—Chas. S. Medbury.

Iowa.

Vinton, Jan. 16.—In a four weeks' meeting with C. G. Stout as evangelist, there were 54 additions—37 confessions and 17 otherwise.—A. B. Elliott, minister.

Woodburn, Jan. 14.—I am in a meeting here with one of our Drake boys, S. D. Harlan. We have had 11 additions and are having great crowds.—Joel Brown.

Kansas.

Eureka, Jan. 19.—Am in a good meeting here with 33 to date.—J. W. Baker, evangelist.

Medicine Lodge, Jan. 18.—Two by letter the second Lord's day.—Lee H. Barnum.

Moline, Jan. 15.—Two additions. Our work is prospering.—J. A. W. Brown.

Humboldt, Jan. 14.—One confession yesterday. One from another religious body last Sunday.—N. Ferd Engle, pastor-evangelist.

Bonner Springs, Jan. 19.—I am in a meeting with Brother Moomaw, the pastor. Eight additions so far.—Mabel I. Ridenour, singer.

Beloit, Jan. 17.—Two confessions last evening.—W. H. Scrivner, pastor.

Savonburg.—Thirty-seven accessions. Our people are new here.—J. M. Lowe.

Kentucky.

Latonia, Jan. 16.—Three added last Sunday and house filled.—H. C. Runyan.

Missouri.

Carthage, Jan. 20.—On account of the unfavorable weather I closed at Smithfield at the end of two weeks, with two additions by commendation.—A. L. McQuary.

Kansas City.—Began with W. F. Richardson January 13. Twelve additions first three days. Hopeful.—R. H. Crossfield.

Louisburg, Jan. 18.—One by letter.—Clyde Lee Fife.

Jerico Springs, Jan. 15.—Our work starts nicely here. Eight additions the first Lord's day—six by letter, one reclaimed and one from another religious body.—E. W. Yocum.

Dixon, Jan. 19.—Began meeting last Sunday with Brother Couch. Eight additions to date. Will continue.—J. H. Jones.

Rutledge, Jan. 19.—We are just launching into a meeting here. We have had 85 added under our labors, not hitherto reported; 66 by confession and baptism, and 19 otherwise.—C. O. McFarland and wife, state evangelists.

Buffalo, Jan. 11.—Our two weeks meeting with Wilhite and Tuckerman closed last Sunday with 34 additions.—J. Q. Biggs, minister.

Mt. Washington, Jan. 13.—One baptism here to-day. Outlook good for big year.—Henry W. Hunter, pastor.

New York.

Niagara Falls, Jan. 14.—Three confessed Christ in the regular services here in last two Sundays. One received from another religious body.—J. A. Wharton.

Auburn, Jan. 14.—Our meeting at Division Street Christian Church started off well. Six additions first day. J. E. Sturgis, of Auburn, Ind., has charge of the music, and I am doing the preaching.—Arthur Braden, pastor.

North Tonawanda, Jan. 16.—Began here over a week ago. Have had about ten additions. Brother Todd has a hard field here.—James Small.

Buffalo, Jan. 14.—Five additions at Forest Avenue.—B. H. Hayden.

Ohio.

Nelsonville, Jan. 19.—Am in a meeting with W. S. Cook, pastor of the church here. Eighteen additions to date, 14 by confession.—Charles H. Altheide, singer.

East Liverpool, Jan. 7.—Our meeting is a week old. There has been a steady increase in attendance and a quiet development of power. Three additions. The Netz Sisters began with us yesterday.—E. P. Wise.

Bellefontaine, Jan. 14.—Two confessions.—Roy L. Brown.

Oregon.

Enterprise, Jan. 9.—I came here December 30, to assist F. A. Ware in a meeting. We have had ten confessions.—George A. Webb, singing evangelist.

Texas.

Bryan, Jan. 14.—One addition by confession.—James A. Challenner.

Wichita Falls, Jan. 14.—Two added here by letter yesterday, making nine since I came one month ago.—A. J. Bush.

Abilene, Jan. 10.—Two added last Sunday. All departments doing well except Y. P. S. C. E.—Granville Snell.

Washington.

Wenatchee, Jan 14.—Meeting here with I. A. Adams, pastor, is one week old with nine accessions. Interest increasing.—O. M. Thomason, evangelist.

Ministerial Exchange.

The church at Manton, R. I., across the river from Providence, the capital, is looking for a preacher. The church is small and not able to pay a large salary. A young man without a family could be cared for but probably no other. Write to R. A. Spellman, 49 Common street, Providence, R. I.

W. M. Long, Clarksburg, W. Va., has brought about conditions in Shinnston, thirteen miles from Clarksburg, which warrant the calling of a preacher. The church can pay $600 at the beginning and will give the minister the privilege of holding some meetings to augment his income.

J. A. Roberts, 5624 University avenue, Indianapolis, Ind., is ready to engage for work in either evangelistic or pastoral field. Terms reasonable.

A state evangelist is needed for the Dakotas. A man of experience and ability, and only those who are in the best of ministerial standing need apply—such men as would meet the approval of the state board, the A. C. M. S. and the National C. W. B. M. Write F. B. Sapp, corresponding secretary, Aberdeen, S. D.

North Idaho is in immediate need of a good evangelist. He must be a man equal to doing pioneer work. Hence none but well tried, well commended men need apply. Write Wm. M. Semones, M. D., Nampa, Idaho.

N. Ferd Engle, Plainville, Kan., can hold a meeting in March.

Joel Brown, U. P. Station, Des Moines, Ia., has no dates taken for March.

"My time for February is open and I will engage with churches or evangelists as soloist and chorus leader."—Charles H. Altheide, Nelsonville, Ohio.

We are advised that A. E. Zeigler, 3439 Oakland Terrace, Washington, D. C., who has had charge of some of our larger churches, and has been temporarily filling the pulpit at the H. Street Church, Washington, D. C., is now open to regular work.

Churches in need of song leader and a soloist for February can secure the services of H. S. Saxton, Troy, Ohio.

G. R. Cleveland, Wrightsville, Ga., would like to correspond with an unmarried preacher. Can locate the right one in a good field.

L. B. Pickerill, DeLand, Ill., can be had for a meeting or two or to serve churches in reach of De Land. Marriages, funerals, or special addresses will receive his attention.

If a good minister with a revival spirit and who is not too far away, would like to hold an exchange revival meeting or two with Thomas J. Easterwood, South Haven, Kan., let him hear from you.

Wanted: Two preachers with good records and good pastoral ability. Salaries $1,200 and $1,000, respectively. Address Harold E. Monser, Vermont, Ill.

J. A. Lytle, 602 West Elm street, Urbana, Ill., has time for two or three protracted meetings this winter. Can furnish singer.

A young man or young woman capable of directing choir, and desiring a position in office, is asked to correspond with J. K. Ballou, minister Christian Church, Sioux City, Ia.

Miss Mayme Eisenbarger, Bethany, Mo., has some open dates for spring work as gospel singer and helper.

Any church desiring the services of an experienced gospel singer may address Roy O. Youtz, at Coon Rapids, Ia. Terms $15 per week and expenses. Best references.

Peter Ainslie, of Baltimore, Md., desires to find an active young man to take charge of the work in Lansdowne, Md., just outside of Baltimore. This place is made vacant by Brother Thomas Wood accepting the place of Sunday-school organizer and evangelist in Mississippi.

Thos. L. Cooksey, Irvington, Indianapolis, Ind., has been holding highly successful meetings for a few months. The brethren everywhere he has worked speak of him and his work in the highest terms. He is immediately available.

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Sunday-School

February 3, 1907.

Noah Saved in the Ark.—Gen. 8:1-16.

Memory Verses: 1-3.

Golden Text.—The salvation of the righteous is of the Lord. Psa. 37:39.

But little need be said of the story of Noah and the flood, as it is among the most familiar of all Bible stories. Its value lies not in its historical accuracy, which is a matter of dispute, but in what it teaches about God and man.

The tradition of a flood is very widely current among all primitive peoples. These may possibly have a common origin with the Hebrew story, though the connection is not now traceable, or they may be independent of it. They may describe different floods. Devastating local inundations, which might seem to a primitive and untutored people to cover the whole world, are not unique phenomena. The story of the flood as found in Genesis shows remarkable similarity to the Assyro-Babylonian account. Probably both come from a common Semitic tradition which came into existence while yet the progenitors of Hebrews and Babylonians were a common stock.

Those who attempt to analyze the book of Genesis into its various documentary sources find one of their favorite illustrations in Gen. 6-9. The student may consider whether the details of the narrative indicate that it is a composite from two sources; for example, beasts two by two (6:19), or clean beasts seven by seven (7:2, 3). Was the distinction between clean and unclean beasts introduced before the Mosaic law? If there was a "priestly" document would it not be likely to omit references to ritualistic distinctions in describing the events of this primitive age before the giving of the law?

The chronology of the flood has called forth much exegetical ingenuity. For instance: "The waters decreased until the tenth month, and on the first day of the tenth month were the tops of the mountains seen" (8:5). In the next verse we read: "At the end of forty days" Noah sent out the raven and the dove and found (8:9) that "the waters were on the face of the whole earth." Does this indicate two original narratives, in one of which the flood came partly from "the fountains of the deep" (7:11), and lasted about a year, while in the other it was caused only by excessive rain (7:4, 19), and lasted in all less than two months? In weighing the question, consider also the apparent repetitions, such as 7:7-12 and 7:13-17.

Whatever may have been the sources of this narrative, the substance is an illustration of God's abhorrence of sin, his righteousness and his mercy to those who are righteous. The flood is not represented, as it is in the Assyro-Babylonian account, as the work of a capricious and petulant deity. Its purpose is moral and religious. God had been patient and long-suffering. He had long been calling men to righteousness. They had responded only by deeper iniquities. There must be punishment. It was not an arbitrary but a purposeful act.

In the midst of punishment there is mercy. Through retribution comes salvation. In Israel's thought punishment was never vindictive but always redemptive. It might be that only a "remnant" would be saved, but this remnant would preserve the continuity of God's work in the world and be the means of spreading the blessing to others. Of this fruitful and fundamental doctrine of the remnant, Noah was the first great type.

Midweek Prayer-Meeting

By Charles Blanchard.

God's Presence Before Us in Our Daily Pathway.

Topic January 30: **Deut. 1:29-33.**

"The Lord your God who goeth before you, he shall fight for you, according to all that he did for you in Egypt before your eyes; and in the wilderness, where thou hast seen how the Lord thy God bare thee, as a man doth bear his son, in all the way that ye went, until ye came unto this place. Yet in this thing ye did not believe the Lord your God, who went before you in the way, to seek you out a place to pitch your tents, in fire by night, to show you what way you should go, and in the cloud by day."

It's the old beautiful message of his presence with his people. Few things in all the history of the Hebrew race, or in the history of the human family, have a more significant meaning than the story of Israel's wanderings in the wilderness, led by the "pillar of cloud by day and the pillar of fire by night." It has both a poetical and a religious fitness. It appeals to the imagination with wonderful force. And who shall say that the imagination of man is not one of the divinest faculties, and altogether worthy religious cultivation? God's appeal to the fancy of man is scarcely less important than his appeal to the faith of man. I dare assert that fancy is a heavenly gift: that imagination is in its outreaching and up-reaching a significant proof, or at least a suggestive evidence of our immortality. The religious appeal to the imagination is, therefore, a worthy part of every true education, ennobling and inspiring, when properly directed and controlled by reason and revelation.

The religious use of the imagination has hardly received the attention it deserves. Extravagant fancies have played havoc with the faith of multitudes. Yet the spiritualization of the imagination is one of the most helpful, shall I not say, needful elements of all real spiritual development. Faith itself is near of kin to imagination. It is the substance of things hoped for, the evidence of things not seen. In fact, the person deficient in imagination can not exercise faith in its larger outlook and uplook, since it has to do with things unseen and eternal, things of the spirit. Faith is the belief of testimony—but it is much more than that. It is the faculty, which, with imagination, sweeps the skies, searches the unknown, and finds out the secrets of the Infinite. We are saved by faith in a wonderful way. And the just shall live by faith—always have and always must!

"Christ dwells in the heart by faith." It's all imagination, some folks say. Yet in saying that, they are speaking wiser than they know. Imagination added to faith—the belief of the testimony—brings Christ into the heart and life. "Whom not having seen we love." How? By a faith, touched by a radiant fancy, holy and heavenly! The soul without imagination, though having a form of faith, will degenerate into formalism. It is inevitable. Only holy imagination can light the fires of faith and keep them burning on the altar. Moses endured as seeing him that was invisible. The heroes of faith in all the ages past saw the promises of God afar and greeted them and embraced them and were persuaded of them, while confessing that they were strangers and pilgrims in the earth, having here no continuing city; for they sought one which is to come, whose builder and maker is God. And so must we see and so must we seek; and so may we realize the presence of the Lord along the way! Spiritualized imagination will be to our souls the flaming fire by night and the shadowing cloud by day, while we take our journey toward that "Land of far distances." O friends, we need to be far-sighted to walk by faith, yet humble as a little child, that we may realize the near presence of the Lord!

Civic Righteousness and Centennial.

(Continued from page 103.).

speaking to the people of Ohio at the same time, Mr. Folk said, "The time has come when the people will no longer respond to the sounding brass and tinkling cymbal of mere party names. Parties must be the servants of the people, not the masters of the people. A boss is usually a man of strong mentality and feeble morality. Find out on which side the bosses are fighting. Then get on the other side. The strength of a boss rests only in the imagination. The strongest machine in all the world is the heart and conscience of all the people." Rufus H. Choate, United States Ambassador to England, returned to New York in time to participate in that same election. In a remarkable speech in America's metropolis, in the heat of the campaign, he gave this definition of the political boss: "A creature without scruple or conscience, who feeds his capacious maw with graft; who feeds his greedy followers upon political garbage gathered from official fleshpots and swill-pails." He further said, "The collar is upon our necks, the shackles are upon our feet and the overseer, in the form of the boss, is cracking his whip over our heads and our backs. The members of the party at large have no more to do with the making of the nominations than the children playing in the streets." Let the consecrated Christian citizen strive for the elimination of the boss and labor for the restoration of the rule of the people. Let them employ their talents in behalf of better laws. Let them not be content with standing passively for the enforcement of the law, but let them aggressively demand it. Laws which have been made to please the moral element have too often been left unenforced to please the immoral element.

Let me close with four suggestions made by President Wm. F. Slocum, of Colorado College, in the municipal campaign in Colorado Springs two years ago.

1. In politics do what is right because it is right.
2. Do that which is of real help to the community, ignoring self and selfish men.
3. Be perfectly independent in deciding what is right, allowing no man or set of men to bulldoze you into doing what you believe is wrong.
4. Do everything in your power to find out what is right; in other words, inform yourself.

To America God has given the sceptre of Judah, the harp of David, the strength of Judah's lion, and the wealth of the world. The light which shines from our political institutions will penetrate even the dungeons of European despots, for the genius of our government is the genius of universal emancipation.

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Christian Endeavor

By Geo. L. Snively.

February 3, 1907.

What Christian Endeavor Means to Me and the World.—Phil. 2:1-18.

(Consecration Meeting.)

DAILY READINGS.

M. C. E. Means Surrender.	Phil. 1:19-26.
T. Having Christ's Mind.	1 Cor. 2:12-16.
W. Lowliness.	Eph. 4:1-5.
T. Confession.	Matt. 10:32-39.
F. Service.	Matt. 10:40-42.
S. Obedience.	2 Cor. 10:1-6.
S. Topic.	

Christian Endeavor means a consecrated Christian in deadly earnestness endeavoring to go and arrive; to do and accomplish; to become and be; to win and save; to glorify and truly glory.

Christian Endeavor means to us just what we put into it. If we put in crosses, it will mean crowns; if sacrifices, triumphals; if our best, new enduements of power; if our very life, an immortality of life and glory and honor, and love and joy.

Hear the testimony of three of the century's master minds: "The work of the Christian Endeavor society has been far-reaching in its effect for good."—*Roosevelt.* "I like Christian Endeavor because Christian Endeavor makes character. I like it because it makes Christian character."—*McKinley.* "His majesty fully appreciates the far-reaching importance of the work the Christian Endeavorers are carrying on in Germany and all over the world."—*Emperor William.*

The only competitor one has in Christian Endeavor is himself. He does not try to surpass his neighbor but his own yesterday. After he has been longer in this school of discipline he quits looking much at himself even to discover his defects. As the experienced mountain climber does not look down into the chasms but toward the heights, so our Endeavorer looks upward where Christ is, amidst the holiness of Mt. Zion, hoping through the very fixedness of his gaze to be transfigured into his likeness.

Christian Endeavor is in the world and the world may do with it largely what it will. It may tolerate it, and be little blessed by it. It may receive it as a gift from God and it will become a veritable Aladdin's lamp, giving bread to its hungry millions, love to its heart-famished, union to its divided moral powers, motive to its listless, direction to its drifting myriads, and salvation to its lost and benighted nations. Let us do what we can to make known to the world the priceless value of this new guest coming to it and desiring only to aid and sanctify.

Christian Endeavor means the ultimate union of all Christians. It means more than a mere alliance of religious denominations, but their oneness. It is questionable whether the great New York Congress of religious organizations, with its resulting propaganda of church federation, had been possible for a decade but for the unifying force of the National Endeavor Union. Endeavorers see too much good to be done in the name of the Lord to waste daylight or lamplight in divisive theological disputations. Christian union is among the inevitables, but our societies are hastening its realization.

Christian Endeavor implies fellowship, and that kind of fellowship that is "of the Spirit." In other words, the fellowship of Endeavorers should be of the nature of that enshrining the beatific relations between Father, Son and Holy Spirit. Co-existent with the knowledge of one's membership in the society should be for him the active and abiding friendship and helpfulness of all the millions of Endeavorers throughout the earth. Though the only child of deceased parents, he should have the comfort, confidence and aid that a brother or sister should mean at once multiplied to him as many fold as there are names on Endeavor rolls.

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OBITUARIES.

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AYLSWORTH.

Martha E. Aylsworth was born in Gennessee county, N. Y., May 6, 1832. In the year 1848 she was married to Henry Cone, with whom she lived until his death in 1878. Remaining a widow ten years she was again married to John Aylsworth, of Nunda, McHenry county, Ill. In 1901 Mr. Aylsworth died, leaving her again a widow. Deceased united with the Church of Christ in Gurnee over thirty years ago. She leaves a daughter, Mrs. Clara E. Putnam, of Des Moines, Ia., a son, Walter G. Cone, of Larned, Kan., and three sisters, also many friends.

BONNER.

Capt. H. J. Bonner was born in Louisiana, November 20, 1832, and died in Okolona, Ark., December 6, 1906. He moved to Arkansas when twelve years old and had since been a resident of the state. In 1852 he was married to Miss Mary McLain, who preceded him to the spirit land. Soon after his marriage, having read himself to the position of the Christian Church without having had an opportunity of hearing one of our preachers, he wrote one to come, and he, his wife, and a number of others confessed their faith in Christ, and were baptized. During the war he served with distinction in the Confederate Army. In 1890 he was elected to the legislature from Clark county. For many years he had been an elder of the church at Okolona, and an active supporter of every good work. His family, church and community have sustained a great loss. He was a great and good man.

Arkadelphia, Ark. E. S. ALLHANDS.

HISER.

Our well beloved sister, Mrs. Sarah Ann Hiser, was born May 1, 1831. She departed this life on January 2, 1907. Her husband, John Hiser, departed this life twenty-six years ago. Of their union were born two girls and one boy, all of whom survive her. She became a Christian fifty years ago, and died strong in her love for the Lord Jesus. Services were conducted by the writer at Diamond, Ohio, where the deceased held her membership. CHARLES E. TAYLOR,

Deerfield, Ohio. Minister.

BRITNOLL.

On January 8 I was called to North Eaton, O., to conduct the funeral sevrice of Sister D. Britnoll. For three years she had been a great sufferer, but bore her suffering with fortitude and confidence in God. Seven weeks previous to her own funeral the lifeless body of her husband was borne to her bedside and with tearful eyes and bleeding heart she exclaimed: "How can I give him up!" Their separation was not long. Both were faithful members of the North Eaton Church.

Butler, Mo. ROBERT B. CHAPMAN.

PICKETT.

The grim messenger has invaded the home of the beloved J. E. Pickett, pastor of the Highlands church, Denver. His son Arthur passed from earth's experiences December 24, 1906. He was the eldest of Brother and Sister Pickett's three children, and an only son. Born at Yates Center, Kan., January 9, 1878, he was baptized by his father in the month of July, 1893. He married Miss Cora Davis in Denver December 27, 1905. They were within three days of the first anniversary of their marriage. The bereaved young wife is a noble Christian character. Our hearts go out toward her in tenderest sympathy in this time of unutterable sorrow. Arthur True Pickett was a noble young man. His memory is a legacy of priceless value to his parents, to his wife, to his sisters, to his numerous friends. B. B. TYLER.

Denver, Colo.

RATHER.

Emma Greer was born near Bolivar, Mo., August 22, 1877. She joined the Christian church at Buffalo, Mo., where in January, 1896, she married V. H. Rather, removing soon to Bolivar, afterwards to Greenville Tex. and then to Bolivar again. In 1904 they moved to Monett, where they have been active workers in our church. She worked especially in the homes of the poor and lowly. She died from an attack of paralysis. The funeral was conducted by Robert Simons and the pastor of the Baptist church assisted. She was greatly beloved and her bereaved husband and two young children have the sympathy of many friends.

REED.

J. H. Reed, the subject of this sketch, was born near Baltimore, Md., August 1, 1832, and departed this life in Wellsville, Mo., December 6, 1906. He began the mercantile business in Wellsville, Mo., in 1859, and continued therein until 1894, at which time he retired on account of declining health. He was married to Agnes A. Holliday in 1864 who, together with three sons and one daughter, survive him. He joined the Christian church in 1882, and remained an active and consecrated member thereof until his departure. With him church membership was not a mere passive formality, but the means of aiding an honest endeavor in attaining to the highest possible good. He was held in the highest esteem by his neighbors and friends, as was evidenced by the suspension of all business in the town during the hour of the funeral. A very fitting service was conducted by Rev. Allen, of Columbia, Mo., after which the Masonic and Odd Fellows' lodges, with which he had been identified since early life, took charge. We, the members of his family, looking back upon a long and useful career behold a chain of character, every link of which is filled with goodness, truth and love. With this evidence before us, we feel confident that he has now attained to the inheritance of those who gladly become children of obedience to the Divine will.

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No book ever issued from the press of the brotherhood has ever met with a heartier reception, or has elicited more complimentary notices from the brethren and from the press of the country than this latest book of J. H. Garrison on the popular theme of Christian Union. The scope of the book and its timeliness are indicated by the following:

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The following sentences culled from a few of the many notices already received show how the book is being received:

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—"The Christian world would feel indebted to its author if only the book were read as I wish it might be."—*G. A. Faris, editor Christian Courier.*

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The Home Department

AGNES OF THE BAD LANDS

By J. BRECKENRIDGE ELLIS.

Not a Public Character.

Overhead whistled the winter wind with sleet and hail in its teeth, but in the dingy cellar was life and queer companionship. The lantern on the wall showed Mr. Hilton still unconscious upon the rude bed, while Agnes and Alley Jim looked at each other from opposite sides of the energetic little coal stove, and talked unrestrainedly, though they had never talked together before. It was impossible for Agnes to grasp the fact that before her sat the great hulky leader of a gang of desperate outlaws, who was also the one man to show her kindness. She had heard blood-curdling tales of "the gang," and she had known of sudden raids made by the police in Smoky Shadow to drive slinking criminals into the open street. There had been shots fired, and both fugitives and pursuers had fallen dead upon the pavements of the Bad Lands. And this giant with the good-humored face and the great arms which had carried her drunken father from certain death—this young man was the leader of that "gang"! She couldn't believe it. She told him so.

"Well," said Jim, "it's this way; I ain't the leader any longer. I ain't in the gang now. I've quit."

"What made you quit?" Agnes asked.

"I don't know, Aggie. I'm different, I reckon. If I ain't, feel like I am, so it comes to the same thing."

"Did you get tired of so much danger?" Agnes asked. "Did they ever catch you? Was you in jail?"

"I ain't afraid of danger, not *me*," said Jim, shaking his uncombed mass of straight black hair. "And as to jail, why, that ain't no more to me than just a department of life, you might say. About the first place I remember being was in one. I was a great hand to take things when I was little."

"So is Jack," said Agnes. "Jack, he's my step-brother. He's an awful hand to take things. Big things. But me, I never would."

"Why?"

Agnes looked thoughtfully at the fire and shook her head. "I don't know," she said, "I never would. That's why they beat me. One reason. Of course they is lots of other reasons. If it wasn't one reason it'd be another, for beat I must be."

"Maybe that's what keeps you so spindling," the young man suggested. "You are awful little, you know, I'll tell you how it was with me. I'm Alley Jim, and I reckon you have seen me in the papers, if you are old enough to read pictures. They wasn't anything I wouldn't do except to do right. I drew a line at that. One day I was slouching along when a man came up to me—just the onriest kind of a looking man—nothing to him to make him seem different from me or anybody else—ragged clothes—and a hat *I* wouldn't wear—and he stops in front of me and says, 'Stranger, God loves you and wants you to be good.' Well, I just thought he was crazy, of course, so I didn't knock him down or nothing. I just let him go."

Agnes asked in awe, "Did God send him to say that to you?"

Jim rubbed his massive jaw reflectively. "Well, Aggie, well, now, maybe he did. Anyhow, he *come*. So more days went by, and he ran across me again, just by chance, and he hailed me, looking as pleased as could be, and he says—now let me see if I can remember; he says—'Whosover will—that means you and me, Jim,' he says, 'they can take the water of life freely,' or something like that, 'and be saved if they believe,' you know."

"Believe what, Jim? What is the water of eternal life?"

"Oh, that's just another way of saying that when you die, you will go to a different kind of place from this."

"What kind of a place?" Agnes asked with a practical air. "If its *much* different from this, I'm ready to start for it now."

"Why, it's plumb different, and that's a fact. But you don't know *anything*, do you Aggie?"

"Oh, no," Agnes sighed. "But I want to."

"I don't know how to tell anything," said Jim, shaking his head. "I ain't a public character. You'll have to see that man, I reckon. Well, I met him again, and every time he had something to say about that kind of thing, just a few words, and he'd be gone before I could make up my mind whether to get mad or not. And one day he asked me to go home with him. I done it. He lives a few blocks over in the Tenderloin, in one of the lowest-down, rambshackling, no-accountest shacks you ever *saw*; why, the houses of old Smoky are palaces to where he puts up. He hasn't any family, just lives alone. And what do you reckon his business is?"

"S'loon-keeper?"

"O course not! All he does is just to go about the Bad Lands and speak to people about God. He'll talk just as long as they'll listen, and he goes from one to another. When they swear at him, he pays no attention, and somehow or other, they don't treat him very bad."

"Do they pay him?"

"Not much! What do they care about him?"

"Maybe God pays him," Agnes suggested.

"Now, you listen at me, Aggie; that man has lots of money. Lots and piles. He owns more than you could walk around. And he's given up his easy life, his nice home and high-toned friends, and come to live in the heart of the Bad Lands so he can get close to us folks, and bring us to God. When I found out that, it made me different. I believed in him. And when I believed in him, I believed in God. And when I believed in God, I wanted to please God. And that's what I'm working at now."

"I want to work at it, too," cried Agnes, starting up with a strange glow in her thin cheeks. "What can I do?"

"Better go to bed," Jim suggested, "for its too late to try anything else now."

So Agnes lay down beside her insensible father, and Jim drew some of the dingy bedclothes over her. The last thing of which she had any well-defined impression was lying thus in unaccustomed warmth, while the lantern painted Jim's face a dull red as he sat beside the stove. It was all like a fairy story to Agnes, this mystery of being warm enough, and of feeling no hunger. The mattress with its unreasonable knobs and deep depressions, its falling away from one where one most needed propping up, and its gouging persistency where the human frame had already a sufficiency of bone—what a soothing delight to Agnes! A mattress is a mattress, after you have slept most of your conscious life upon a hard floor with six in the room, and the broken window panes stopped up with discolored rags, and the door closed to keep out the cold, and the air all aquiver with snoring.

But fairy dreams must end with the dawn. Did the sun ever rise upon fairyland? When Mr. Hilton came to himself, he was much more grieved over the broken violin than grateful to Jim for his care. He took Agnes back to the court of Smoky Shadow, and the old life was taken up where it had been suspended. Agnes carried buckets of water up, up, up the three flights of stairs to her step-mother, and her step-mother washed and washed, and scolded, and dispensed blows upon such of her household as she could lay hand upon. Jack continued to disappear upon strange quests and to turn up with things to eat or wear, as if like a skillful conjurer he were able to make them come to his hand out of the very air.

But all the time Agnes thought of Jim and of the cellar where it was warm, and wondered about God. Sometimes she slipped from the court, and ran to the spot where the wooden door in the pavement told her Jim lived below. But the door was never open, and Jim was never to be seen. Perhaps he had gone away to join the man who had told him about the water of life. Agnes wished she could find that man.

One day she ventured to accost the wife of the saloon-keeper who lived in the same tenement house with her parents: "Maria, did you ever hear of God?" The fleshy, red-faced woman was very angry. She drove the little girl out of the saloon. A few days later, finding Jack unusually kind, Agnes put the same inquiry to him. The boy turned upon her and gave her a shove that sent her crashing down the staircase. Agnes rose breathless and bruised, and leaning agains the door, sobbed bitterly.

Her father found her thus, and was furious when he learned that Jack had pushed her downstairs. But when he heard the cause, he only said, "Served you right! I told you never to mention that name again."

Agnes, after that, was afraid to mention God to anyone, although she heard his name in angry oaths upon many a tongue. Perhaps her fear led her to think of him the more, and to wonder where he was, and what he was, and if she would ever see him.

(To be Continued.)

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"A Tug at Her Heart."

BY MARGARET E. SANGSTER.

The young girl to whom I am writing has lived all her life in a quiet country home. She knows everybody in the village. When she goes to church, to Sunday-school, or to a sociable, the people have familiar faces, and many of them are her kindred, as well as her friends. Uncle John lives at the head of the street, Cousin Jane around the corner. She went to school with most of the young people, and in her year or two at college, a few miles away, she was still in the same tranquil atmosphere that has been around her since her birth. She is a dear little country mouse.

Up until lately this girl has been contented with the little round of duties and pleasures that home affords. Lately a change has come. Something has awakened in her breast that is different from anything she has felt before. She often feels a tug at her heart from the great world out of sight. She wants to be in it, to be a part of it, to cultivate her talents, to earn money, and perhaps to earn distinction. She has a beautiful voice, and when she sings in the choir, her father in the pew below is proud to think that it is his Mary who leads the tune so surely and so sweetly. She has a trick of catching a likeness, and when she draws, her friends exclaim, "Why, that is Uncle Peter, or Jim or Matthew, or little Rose Emily," and they say, "You could make your fortune if you could study and become an artist." She enjoys writing, and she wonders whether there is not a place waiting for her on some city newspaper. The country mouse is dissatisfied, and cannot be happy until she can go to town.

What is she to do? If her father and mother consent, and proper arrangements for her safety and her well-being can be made, it is right that she should go. There is seldom much danger in obeying an impulse that comes from God. Only we must be certain that the impulse is God-given, and not purely selfish. A girl should not leave a burdened and ailing mother who needs her presence and help, simply that she may secure a foothold in art or business. She is worth more to her home at this crisis than the money she can earn can possibly be. If her parents acquiesce in her going, and can provide her with enough money to live on until she has made a beginning, as I have said, she will do right to go.

The country mouse does not dream what the cost of living is in a big city like New York or Chicago. Everything is on a scale that surpasses rates in her home town. Before seeking a strange city, the girl should know to whom she is going when she steps out of her train at the final terminal. If she has no relatives who can obtain lodging and board for her, and no friends whom she can visit, she should write beforehand to the secretary of the Young Women's Christian Association, asking for a list of suitable and pleasant boarding-houses. By correspondence she may arrange for a stopping place in town before she leaves her home. As the girl seeking work may have considerable difficulty in finding the right niche, she must have money enough to pay board and car fare for several weeks, or else she may be stranded among strangers.

In a strange city, the country mouse should ask direction on the street or in the railway station from the uniformed persons who have the right to answer questions. Policemen and station men may be safely addressed. In most of the large terminals, there are young women wearing the dress of a deaconess, and having on them the badge of the Travelers' Aid Associations. They are glad to extend a helping hand and to say a friendly word to the girl who is a stranger. Several girls often co-operate in sharing the expenses of a small apartment, preparing their own breakfast and supper, and taking one hearty meal a day at a lunch room or restaurant. This arrangement is often decidedly preferable to boarding, especially if an older sister or a mother happen to be on the spot to keep house and make the lodging place something like a home.

There comes a temptation when one is away from one's own home and people, to spend Sundays in late sleeping, in rural excursions and in visiting. The girl has not a church home at first. As soon as possible, in order that she may resist these temptations, she should look for the church of her own denomination, and make herself known to the pastor. If she enters the Sunday-school, and attends the evening meetings, she will soon be drawn into a warm, sweet and tender circle of friends who will feel that she has on them the claim of a sister, because she and they are following the same Master and Friend.

Thousands of young women from the country are engaged in business, study and professional work in the great cities. They bring to the city something it could ill do without; they need to keep fast hold of the old faith, the old love, the old honor and goodness, that they learned at the feet of Jesus and at the mother's knee. The risk and the danger to them will be greatly lessened if they simply attend to their work, never lose sight of principle, and avoid incurring debt.—*Young People's Weekly.*

The Keynote of America.

When Mr. Alfred Mosely, the English philanthropist, was visiting a Pittsburg factory, he said to a young superintendent: "What strikes me most about your country is that your workshops are filled with college-bred young men like you. At home a 'varsity man is graduated into a frock coat and gloves. Here he is educated into overalls." "Well?" said the young superintendent. "Why, that seems to be the keynote of American education. It trains for efficiency. And the keynote of America seems to be education."—*World's Work.*

Taking Care of the Children.

"Yes'm, she's pretty well, mother is," said the old man, pausing with his foot on the wagon wheel to answer an inquiry concerning his wife; "pretty well, if only 'twa'n't for worryin' about the children. 'Lizabeth's up to Conway this season, and mother's all the time afraid she'll be took sick away from home. Samuel's got a good place at Tanfield, and he's doin' well, too; but his boardin' place is across the river. Sometimes he goes by skiff, and mother, she can't get over the feelin' that he's likely to be drowned. The two younger ones is home yet, but she says she's anxious about the time John'll be wantin' to strike out for himself, and she's always been afraid we'd never raise Car'line. No'm, ther's nothin' special the matter with any of 'em now, and the truck has done fine this year. Mother haint had a touch of her rheumatism all summer, and she'd be pretty well off if 'twasn't for worryin'. Christian? Bless you, yes, this forty year! She ain't afraid but what the Lord will take care of her and all the rest of the world, but seems like she ain't got faith yet to b'lieve he's to be trusted with the children."—*Wellspring.*

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Nowadays we get all the beneficial effects of sulphur in a palatable, concentrated form, so that a single grain is far more effective than a tablespoonful of the crude sulphur.

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Few people are aware of the value of this form of sulphur in restoring and maintaining bodily vigor and health; sulphur acts directly on the liver and excretory organs and purifies and enriches the blood by the prompt elimination of waste material.

Our grandmothers knew this when they dosed us with sulphur and molasses every spring and fall, but the crudity and impurity of ordinary flowers of sulphur were often worse than the disease, and can not compare with the modern concentrated preparations of sulphur, of which Stuart's Calcium Wafers is undoubtedly the best and most widely used.

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Dr. R. M. Wilkins, while experimenting with sulphur remedies, soon found that the sulphur from Calcium was superior to any other form. He says: "For liver, kidney and blood troubles especially when resulting from constipation or malaria, I have been surprised at the results obtained from Stuart's Calcium Wafers. In patients suffering from boils and pimples and even deep-seated carbuncles, I have repeatedly seen them dry up and disappear in four or five days, leaving the skin clear and smooth. will find in Stuart's Calcium Wafers a far proprietary article and sold by druggists, and for that reason tabooed by many physicians, yet I know of nothing so safe and reliable for constipation, liver and kidney troubles, and especially in all forms of skin diseases, as this remedy."

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In Syria snow is gathered in the mountains, packed in conical pits and covered with straw and leaves, to be used as a substitute for ice. At the bottom of the pit a well is dug, with a drain to carry off the water occasioned by melting. As the cost of collecting and storing the snow is small, it is sold to customers at from ten to fifteen cents a hundred pounds.

God Would Know.

Annie and Lily were going home from school together one afternoon, and Annie was teasing Lily to go off somewhere and play with her.

"But mother told me to come right home from school," said Lily.

"Well, she has gone away, and would never know if it you did go away for a little while," said Annie.

"But God has not gone away; he would know," replied Lily.

Wanted.

"Wanted.—In one hundred thousand households in America, a willing, sunshiny daughter who will not fret when asked to wipe the dishes, or sigh when requested to take care of the baby; a daughter whose chief delight is to smooth away her mother's wrinkles, and who is quite as willing to lighten her father's cares as his pocket; a girl who thinks her brother quite as fine a fellow as some other girl's brother. Constant love, high esteem and a more honored place in the home guaranteed. Employment assured to all qualified applicants. Address Mother, Home Office."—*Selected.*

A Neglected Salute.

An anecdote is told of one of the sons of the German Emperor which shows that the faults of youth are common to all ranks, and that princes no less than ordinary boys require to be trained in the way they should go.

This little prince was a great favorite, and his winning ways made him very popular. It was always his delight to receive the military salute when he passed through the palace gates, and for this reason he looked forward to his daily walk with his tutor.

But in the nursery he was inclined to be unruly, and there was at one time great trouble in making him take his morning bath. One day, to his surprise, when he rebelled, he was allowed to go without it, and he thought he had certainly gained the upper hand.

Later in the morning, when he passed the sentinel, the usual salute was not given. He stormed and raged, but no notice was taken. At luncheon, the little prince with tears of wrath, complained of the insult which had been offered him, fully expecting the immediate punishment of the sentinel.

But the Emperor only shook his head. "What else could you expect?" he said. "Surely you did not imagine that the guard would salute a dirty boy?"

After this there was no more trouble about the morning baths.—*Chatterbox.*

Wisdom in Small Chunks.

A good purpose leads to a good position in life.

Practice makes perfect, except the practice of sin, which makes imperfect.

The word "can't" sounds all right in just one place—when it refers to the telling of a lie, or the committing of a wrong act.

Twelve Things.

Some one has suggested twelve things every girl can learn before she is fifteen. Not every girl can learn to play or sing or paint well enough to give pleasure to her friends, but the following "accomplishments" are within everybody's reach: Shut the door, and shut it softly. Keep your room in tasteful order. Have an hour for rising and arise. Learn to make bread as well as cake. Never let a button stay off twenty-four hours. Always know where your things are. Never let a day pass without doing something to make some one comfortable. Never come to breakfast untidily dressed.

Texas Woman's Colony.

Mary F. Haydon, the Chicago novelist, has purchased a tract of 5,000 acres in Refugie county, Texas, which she is preparing to colonize with women. There will be husbands if this is found to be necessary, but all property will be in the woman's name. The legislature will be asked to grant suffrage to the women in their colony affairs. The women will engage in every kind of industry that is usually undertaken in Texas, truck gardening, beekeeping, poultry, fruit raising, etc.

Unfounded Gossip.

Much, perhaps most, of the gossip reflecting upon the character of innocent persons has about as much foundation as that related in a story entitled, "How Greenville came to be without a pastor." A deacon and his pastor had been to the synod. A sharp discussion had ensued, in which the pastor had become excited, and indulged in some inflammatory remarks. After returning home, a sewing girl sitting at the window overheard the conversation, in which the deacon expressed his regret that his pastor had become so intemperate at the synod. The pastor acknowledged the fault, and expressed his regrets, whereupon the girl hurried away to the neighbors and started the report that the pastor had been intoxicated at the synod, and had, in her hearing, confessed the whole disgraceful affair. The report ran like wildfire, gaining volume at every repetition. Soon it was current that the pastor had got drunk while at the synod and had dashed the chairs at the members and broken up the synod in a row, and, in spite of all explanations and denials, that pastor felt bound to resign his charge and leave the place. One should be sure he has heard correctly before he repeats to another's hurt that which reflects upon him. —*N. W. Christian Advocate.*

A Noted Minister and Doctor of Atlanta, Ga., is Meeting with Wonderful Success.

Those who have long doubted whether there really is a permanent cure for catarrh will be glad to learn that a southern physician, Rev. J. W. Blosser, M. D., of Atlanta, Ga., has discovered a method whereby catarrh can be cured to the very last symptom without regard to climate or condition. So that there may be no misgivings about it, he will send a free sample to any man or woman without expecting payment. The regular price of the remedy is $1.00 for a box containing one month's treatment.

The Doctor's remedy is radically different from all others, and the results he has achieved seem to mark a new era in the scientific cure of catarrh, foul breath, hawking and spitting, stopped-up feeling in nose and throat, coughing spells, difficult breathing, catarrhal deafness, asthma, bronchitis and the many other symptoms of a bad case of catarrh.

If you wish to see for yourself what this remarkable remedy will do, send your name and address to Dr. J. W. Blosser, 475 Walton St., Atlanta, Ga., and you will receive the free package and an illustrated book.

OLD MEN AND WOMEN

You need it, every one of you. There is nothing in existence that will do you the good it will. Thousands of elderly people say so. Read about it on last page!

ALL SPEAK WELL OF IT

A. Campbell's Theology

By W. E. GARRISON.

Being the first effort at a scientific statement of the influences, religious and philosophical, which molded the theological teaching of Mr. Campbell. Gives a thorough statement of the religious and philosophical conditions of the seventeenth and eighteenth centuries and shows how the problem of Christian Unity was prepared for some solution in the nineteenth. The book is very timely and should be read by all. In silk cloth, 302 pages, postpaid, $1.00.

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The Family Physician

The best medicines in the world cannot take the place of the family physician. Consult him early when taken ill. If the trouble is with your throat, bronchial tubes, or lungs, ask him about taking Ayer's Cherry Pectoral. Do as he says.

We have no secrets! We publish the formulas of all our preparations.

J. C. Ayer Co., Lowell, Mass.

Advance Society Letters.

BY J. BRECKENRIDGE ELLIS.

Oh, I have so many things to tell you, and so little space to tell it in! If those electric lights would "come on," Santa Claus could continue reading off the presents from Drusie's Christmas tree. But while we sit in darkness, I might as well use up my time unloading myself of some facts and comments. I was reading in a daily paper about Elwood, Indiana. The opera house is crowded there every night, and hundreds are turned away. Oh, yes, you say; they are giving East Lynne or Uncle Tom's Cabin, or a bazaar! Nothing of the sort! It is Herbert Yeuell just preaching the Gospel, the same old Gospel you hear every Sunday—I *hope* you do—the same old story; and yet, hundreds are turned away every night for lack of room! Mr. Yeuell gave us a short meeting here during Christmas—just the first chapter of a meeting. He's coming back in June and we are going to have a big tent, and big doings. Just as he left Bentonville for Elwood, he handed me a banknote with an "X" on it; and when he reached Elwood he began to preach, and 60 came forward one day! Perhaps the banknote for Drusie's Christmas present had something to do with it.

But he isn't the only great person who has made the acquaintance of Felix this year. Mrs. Rorer was here—the great Mrs. Rorer who writes for the "Ladies' Home Journal" every month and gets paid for it. She came to see us several times, and once Felix was perched upon the banisters of the front porch. "Oh!" said Mrs. Rorer, "what a beautiful cat! I don't believe I ever saw a cat of exactly that color." Now, that's a large thing for Mrs. Rorer to say, for she thinks she has seen almost everything that is to be seen. Louisa Alcott used to visit her school, and such people as Whittier and Longfellow and Holmes were as familiar to her as the milkman is to you and me.

Another celebrated person who almost met Felix was Mrs. Princess Long, the sweet singer of the Christian church. She was here, and sang for us, although she was to give an entertainment that very night. Felix heard her from the back yard, but he was beat so bad, he didn't come nigh. Felix never sings solos, but sometimes when another cat ventures into the yard, he puts up his part of a duet.

Now as we sit in darkness, I am going to ask Mrs. M. A. Skinner of Dorsey, Ill., to make us a little speech. Now you will bear me out in the statement that I hardly ever print compliments about myself on this page. But for once I am simply unable to resist the pleasure. You will kindly note that it is so dark my embarrassment is not plain enough to make anybody uncomfortable; I am blushing, but I have out my nice handkerchief, the one Maurine Peel gave me Christmas. Oh, by the way, I said "last time" that I thanked those who visibly remembered me—those of the Av. S., I mean. Lest you imagine that somebody sent me a cow I must explain that I was referring, for the most part, to illustrated post cards. But hear the lady from Illinois:

"Missouri can't beat Illinois for mud or anything else in my estimation except fleas and mosquitos." (How cruel!) "Your picture with Felix hasn't the sad look your other has, but the look of a dreamer, which you surely are. And such dreams! They seem so much like real people, it's a delight to read after you. Our whole family talked about Raymund. Rhoda, Jack, Wizzen, Mrs. Weed—as though they were our neighbors—and when THE CHRISTIAN-EVANGELIST came, the first thing, every one gathered around to hear it read. And not one among us is under 40; and two are 70. I want to congratulate you on being a living-link yourself,—and a whole church is proud of that honor, but *you* are the living link of two! Surely supporting an orphan and a missionary is 'pure religion.' Am sorry to be too late to this Christmas tree, but our Sunday-school is mud-bound. I send my mite ($1) for a lace collar. I am proud to belong to the Av. S., and am old enough to be a great grandmother." (Our readers will no doubt remember that Charlie passed a good part of his last summer's vacation at this lady's home.) "The poetry of Wizzen is fine!"

Do you hear that, Wizzen? Why, man! that's an encore! Come out here in front of the tree, and say another piece, Wizzen!—

"Which oncet I went to meeting
For my weary heart to cheer.
A lady riz to sing a song,
I thought I wouldn't keer.
Her voice was middling pleasant
In the valley and the plain,
But when she clumb the heights it must
Of got an awful strain.
I couldn't ketch no meanings,—
Just set an' feared the worse
I hadn't calculated
They'd be a second verse.
They was, though, and a third and fourth;
She sung 'um all, you bet!
If they had ben enough of them
She'd be thar singin' yet.
My blood grew cold as marble,
My heart as tough as clay.
I hadn't no religion left—
It had all got sang away!"

The lights are slowly coming on. It's plain that either Wizzen is no vocalist, or else that he's a very fine one, indeed; either variety are bored when they hear other people sing. Now Santa, call off some more presents for Drusie—the audience will kindly note that $35.30 worth of presents have already been announced.

Mrs. Chas. S. Oder, Kansas City, Mo.: "I represent the 'Priscillas',—a society trying to help as many people in as many ways as possible. If this dollar is too late for the Christmas tree, apply it on Drusie's Easter bonnet, or in any way your judgment suggests." (Let no one imagine it's too late for the Christmas tree. As China is on the opposite side of the globe, they no doubt are having Christmas when it's the Fourth of July here, so we won't send these presents off on the *first* ship. I meant to call your attention to the fact that the presents announced "last time" came from thirteen different states).

C. J. Rine, College Mound, Mo.: "I inclose 50 cents for our missionary's Christmas tree, and same for Orphan Charlie's education fund. I liked the 'Bronze Vase' so much; also Av. S. letters. I have often thought I would join the Advance Society, but I am rather old, perhaps. I will be 92 if I live until the first of June. I was glad to see your picture with Felix. Surely the world is better for the Av. S. doing its good work."

Antoinette Thompson, Pittstown, N. Y.: "To think that you never told what the name on that Bronze Vase was! But it's a good story and well told, and I have looked forward eagerly for the next. I inclose a fan for Drusie's tree. I would like to give other things, but what can a body do, when not a week passes but one gets a call from the missionary society, and Washington college, and Cunningham of Japan, and Ashley S. Johnson, etc. And however much you want to give, one's purse has its limit. If you don't like rainy weather, *this* climate might suit you. Today the windows are freezing over." (And every day this week, down here—but I'm determined not to say another word about it.) "But a good self-feeder coal stove keeps all cheery within, and growing plants in the window reminds one of the coming summer. I had a dreadful cold while attending the Buffalo convention. I think I got more good out of that convention from the reports in THE CHRISTIAN-EVANGELIST, *Tidings* and *Philanthropist* than from anything I got in Buffalo." (25 cents.)

Mrs. Sarah Merrill, Des Moines: "50 cents for Charlie and a 50-cent handkerchief for Drusie's tree. May the Lord bless them both."

Bertha Beesley and her mother, Moselle, Mo.: "A happy new year to you, Felix and the Av. S. May God's richest blessings rest upon Charlie and Drusie; here's a dollar for each. I am certainly glad that the Bronze Vase ended as it did. I think my sigh of relief was as great as that of either Raymund or Rhoda, when that pedestal sank beneath the waters. Felix's picture is simply fine, and also the necktie above it. How grand is the thought that the Av. S. has started a small wave of good through troubled humanity, which ages hence will break with infinite strength upon the shores of eternity."

Myrtle Searcy, Springfield, Ill.: "Mamma sends 26 cents in stamps, as you will need some in forwarding Drusie's presents. Now you have had your picture in the Av. S. columns, also the photo of your residence, also the likeness of Felix. Now will you please print your wife's picture so the Av. S. can see how she looks? I wish you, Drusie, Charlie and Felix a happy New Year." (Why did you omit *my wife?*)

R. A. Blalock, Walker, Mo.: "Wife and I inclose 50 cents for Drusie's tree. May God's richest blessings rest upon this great labor of love and helpfulness. Felix must be getting old; and as we are interested in your happiness, if you think he will die soon we have four or five head of cats which we would be glad to send you by express. They are the kind that *mew* long and loud about 3 a. m." (Nobody must send me *any* cat until I apply in person.)

Mrs. S. W. Shryock, Moberly, Mo.: "What a glorious work, this of the Av. S. Just think of that ice cream social for our orphan! May God move thousands of Christians to respond to this call for our Drusie, so that you will have to get the biggest tree in Arkansas to hold the presents. Bless the dear girl who is so full of faith. Fifty cents for the tree, to be used as Drusie thinks best. May her life be one long continued song of the peace and happiness of God's love."

Well, well, something's the matter with those lights again. This is very common at our entertainments, however. We must be patient. Don't think your present has been overlooked on the tree because Santa hasn't come to it yet. Has he called out any of my own kinfolks? No! You just wait. Here's a letter fresh from Drusie and another from Charlie. As soon as the lights come on we'll see what they have to say. Also our prize winners will be announced.

Bentonville, Ark.

50 Years' Supremacy.

The supremacy of Borden's products is due to 50 years' scientific education of dairymen and employees with a fixed purpose to supply only the BEST. Eagle Brand Condensed Milk and Peerless Brand Evaporated-Milk fill every milk or cream requirement.

You Are To Be the Judge

You are to be the one to say whether it is or whether it isn't, whether they are right or wrong, whether you will or you won't. Read about it on last page!

Christian Publishing Company
2712 Pine St., St. Louis, Mo.

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—Better a half loaf than no books.

—Yes, people "take" other papers, but they *read* THE CHRISTIAN-EVANGELIST.

—For one new subscription we will send the transmitter a fountain pen or a large, long primer, well bound New Testament.

—Warned by our failure to have enough copies of the "Alexander Campbell Number," we printed many thousands of extras of last week's "Pioneer Number." Price: 6 for 25 cents; 20 for 50 cents; 100 for $2.

—Our book men say that the holiday trade is opening up again. People are rapidly learning that we handle the best books at lowest prices and that proper regard for the "community of interests" leads Disciples to patronize a Disciple publishing house.

—"The Normal Training of the Child," by Madison A. Hart, is the latest product of our presses. It sells for 25 cents. Though it has largely to do with Bible schools, it has scientific value for parents, making it valuable to the home as well as to teachers.

—Would our preachers have their membership deeply interested and better informed in the historical settings of this Restoration, let them build up great clubs of readers for THE CHRISTIAN-EVANGELIST. Other issues of romantic historical and biographical interest will follow.

—Denominational papers greatly inferior to this are selling readily for $2 and even $2.50. Your CHRISTIAN-EVANGELIST at $1.50 is made possible only by low salaries to the makers of the paper, application of the best business principles to our undertakings and loyalty to the motto, "to serve rather than to be served."

—There are two classes of church hymnals—"Gloria in Excelsis," and others. As the personality of men is indicated by their favorite papers and magazines, so that of churches is revealed and, in part at least, formulated by their psalmody. This majestic book will commend any congregation to the discriminating.

—For three new subscriptions to THE CHRISTIAN-EVANGELIST or six new subscriptions to "Our Young Folks," at the regular 75 cent rate, we will send a large chromo portrait of Alexander Campbell and an excellent picture of J. H. Garrison. These two pictures will appropriately and amply furnish any Disciple's study or library.

—The sales of our "Pioneer Number" prove the profound interest of our people in the early history of this Restoration. It is the intention of this House to continue these historical researches till the thousands of younger readers of THE CHRISTIAN-EVANGELIST are thoroughly informed as to the motives, heroism, triumphs, folklore and ideals of the great body of our pioneers.

—In this issue also we are sending pink circulars stating the arrearages of many. We trust remittances will be prompt. If our tellers have not reached the galley containing your name, will you not anticipate the mailing of the statement by forwarding your renewal at once. The yellow labels tell till when your subscription is paid. A "paid in advance" paper is always more interesting and helpful.

—Some of our great evangelists find 300, 500 or more copies of this paper per week invaluable helpers through evangelistic campaigns. In order to have fellowship in these meetings we furnish the papers at a price under the actual cost of paper, press work and postage, willingly involving ourselves in the other great expenses of publication in order to do our full share toward reaching that "2,000,000 Disciples by 1909." Write us concerning prices and the pink circular feature of this proposition.

—Many letters refer to the position of THE CHRISTIAN-EVANGELIST as being midway between those taken by contemporaries at Chicago and Cincinnati. If true, it is not because particular attention has been accorded the peculiar views of those journals, but because THE CHRISTIAN-EVANGELIST carefully studies to follow the leadings of the Man of Nazareth. If other papers are on the perilous edge, our earnest desire is that they may also walk in the King's highway.

—For one new subscriber to THE CHRISTIAN-EVANGELIST, or two for "Our Young Folks," we will send a reproduction of the front page of last week's issue containing the pictures of Thomas and Alexander Campbell, Walter Scott and Barton W. Stone, printed on fine quality, four-ply, super-calendered paper. A new plate made from original paintings or photographs would cost several hundred dollars. It is well for all desiring these pictures in this form to secure them at once.

—Last week new subscriptions coming in clubs ran up into the hundreds. While not so many clubs have been received this week, our clerks have been kept very busy enrolling those coming in one's and two's. Among the clubs we note the following:

Chicago, Ill.	3
Ben Avon, Pa.	3
Eureka Springs, Ark.	3
Pleasanton, Kan., O. A. Ishmael, pastor	3
Hutchinson, Kan., E. W. Cole, pastor	5
Manhattan, Kan., W. T. McLain, pastor	5
West Mansfield, O., F. C. Lake, pastor	10
Avalon, Pa.	13
Bellevue, Pa., A. W. Place, pastor	21
Valparaiso, Ind.	48

—We are in receipt of multitudes of letters congratulating THE CHRISTIAN-EVANGELIST and its related publications on their freedom from objectionable advertisements. An occasional letter containing wholesale denunciation of religious papers publishing objectionable advertising, is received. This usually affords an opportunity of directing attention to the fact that THE CHRISTIAN-EVANGELIST and its family are bright and shining exceptions to the indictment. We have rejected thousands of dollars' worth of "tainted ads," though the receipts would have helped us realize some fond plans for the enlargement of the usefulness of the paper. Over the subscription counter is the best place to express approval of our course.

MEN OF YESTERDAY

by T. W. Grafton, gives in clear and direct form, the cream of the Lives and Times of the Men of God who were mighty in "preaching the word." In this work of 291 pages is the only biography we have of some of the early reformers. Your children will profit by its reading. Post-paid - - - - $1.00

CHRISTIAN PUBLISHING COMPANY, St. Louis, Mo.

What Our Friends Are Saying.

You will find enclosed draft for $1.50. It is a great paper; keep it preaching.—H. B. Boone, M. D., Chandlerville, Ill.

Your paper is all right. The spirit you have manifested has been a great blessing to the church at large.—G. E. Nichols (minister), Patterson, Ia.

Enclosed find $1.50 for my twenty-third annual subscription to THE CHRISTIAN-EVANGELIST. Like many others, I think it always gets better.—S. M. Calbert.

Enclosed find $1.50 for THE CHRISTIAN-EVANGELIST. Having read it for more than a score of years I fail to see how I can get along without it.—M. V. Duffie, Sciota, Ill.

I appreciate the noble work THE CHRISTIAN-EVANGELIST is doing for mankind at large, but feel you cannot realize the power of its influence for good in the homes of all who take it.—Mrs. N. M. Perry, Lathrop, Mo.

I most heartily testify that THE CHRISTIAN-EVANGELIST is one of the best religious journals of the day. Its editorial, its Easy Chair, its News from the Field—all of it is worthy, high-class journalism.—W. S. Priest, Columbus, O.

I speak a good word for your paper. It is, to my mind, the best modern interpretation of the Gospel of Christ that comes from the press in America. I take several denominational weeklies. Protestantism must come to the standard unfurled by our more advanced thinkers, or retreat with drooping colors.—W. R. Jinnett, Minister.

Credit my account with $3. When the time expires for which this pays it will be within two months of 20 years since we became subscribers to THE CHRISTIAN-EVANGELIST. It was a good paper when we began, but we think it improves with the passing of the years.—John J. March, Rich Hill, Mo.

I received the sample copies of Sunday-school papers and am delighted. They are better than I expected. Let me commend you for the lack of objectionable advertising for which the religious papers of the country are justly receiving much censure. Your papers are free from these and you deserve heartiest praise for standing above other publications which should be of the same class.—Harry C. Satterthwait, Indianapolis, Ind.

A dear old lady who will receive THE CHRISTIAN-EVANGELIST during 1907, states: "When I heard that I was to get THE CHRISTIAN-EVANGELIST I threw up my hands for joy. It is next to the Bible. When I got the first copy I hugged it to my bosom, it was so dear." God help you, brother, to make it near and dear to us all and bring us all nearer together and nearer to our God.—Lynn R. Hornish, Washington, Ill.

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By J. W. Monser

Author of "*Types and Metaphors of the Bible*," "*Encyclopedia of Evidences*," etc.

Bound in Homespun, Postpaid, 35 cents.

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Contrast Between Present and Past Literature.
Defects of the Literature.
Readjustment of the Literature.
Outlook for Our Literature.

This Study has one hundred and twenty-one pages, with an Introduction by J. H. Garrison.

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HOW CAN WE HUMBUG YOU?

YOU DON'T PAY A CENT

Until you know, until you see, until you feel, **until you are sure.** We cannot get a penny from you until you know that we have done the work, until you are willing to send it to us, until we have earned it of you as pay for what Vitæ-Ore has done for you. We take all the risk—we stand to lose all. You take no risk—you cannot lose anything. **We match our remedy against your ailment.** You must experience actual, positive, visible good before you pay for it. You must know it has helped you; you must feel better, healthier.

YOU ARE TO BE THE JUDGE

You don't pay for promises, you pay for only what has been done. You pay for the work, not words, and if the work has not been done to your satisfaction, you don't pay for it—No, not a penny! You are to be the judge, and you can easily judge. You know if you feel better, if you sleep better, if you are stronger, more active, if your limbs do not pain you, if your stomach does not trouble you, if your heart does not bother you. You know whether or not your organs are acting better, whether health is returning to your body.

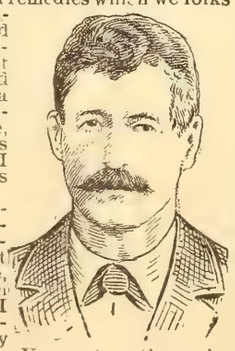
IF YOU CANNOT SEE IT

If you cannot feel it, if you cannot be sure of it—**that ends the matter and you pay nothing.** How can we humbug you when you alone have the entire "say so"? How can you hesitate to accept our offer immediately if you are ailing and need help? What excuse have you? Read the offer and do not delay another day before writing for a package.

Could Hardly Walk

Good Work Like This Shows Why Vitae-Ore Can be Offered on Trial, the User to be The Judge.

HOUSER, ALA.—Three years ago I was running a dynamo near Ouray, Colorado, and fell from a water dam and hurt my hip. This injury developed into what the doctor called Rheumatism and Lumbago. I tried the doctors there and all the patent medicines I could get, with no relief and therefore had to give up my position and come home. I tried our physician in North, Ala., and he is as good as any that ever compounded a pill or wrote a prescription, but he could do me no good; then I tried a specialist and he failed. I also tried Polecat Oil, Barfoot and old Bacon rinds, also Whiskey and Polk Root and all the old remedies which we folks down here generally use, and all with no relief. This kept up until I could hardly walk a step. My appetite was gone, my flesh was gone and I thought I was gone.



When I noticed the Vitæ-Ore advertisement and sent for a package, I had no faith in anything. I was just grabbing at every straw in reach. You sent me the package of Vitæ-Ore, telling me to take it according to directions, which I did. You also wrote me to report results and said if I was not benefited not to send you one cent. Well, sir, in 18 days I felt like a new man. I could walk five miles and walk perfectly straight and had gained 7 pounds in weight.

I have taken five packages of Vitæ-Ore and am well. **I walked 18 miles yesterday and carried about 40 pounds.** I am still taking Vitæ-Ore and I advise anyone who is suffering to try it.

FRANK KING.

OUR TRIAL OFFER

If You Are Sick we want to send you a full sized $1.00 package of Vitæ-Ore, enough for 30 days' continuous treatment, by mail, postpaid, and we want to send it to you on 30 days' trial. We don't want a penny—we just want you to try it, just want a letter from you asking for it, and will be glad to send it to you. We take absolutely all the risk—we take all chances. You don't risk a penny! All we ask is that you use V.-O. for 30 days and pay us $1.00 if it has helped you, if you are satisfied that it has done you more than $1.00 worth of positive, actual, visible good. Otherwise you pay nothing, we ask nothing, we want nothing. Can you not spare 100 minutes during the next 30 days to try it? Can you not give 5 minutes to write for it, 5 minutes to properly prepare it upon its arrival, and 3 minutes each day for 30 days to use it? That is all it takes. Cannot you give 100 minutes time if it means new health, new strength, new blood, new force, new energy, vigor, life and happiness? You are to be the judge. We are satisfied with your decision, are perfectly willing to trust to your honor, to your judgment, as to whether or not V.-O. has benefited you. Read what V.-O. is, and write today for a dollar package on this most liberal trial offer.

WHAT VITÆ-ORE IS.

Vitæ-Ore is a mineral remedy, a combination of substances from which many world's noted curative springs derive medicinal power and healing virtue. These properties of the springs come from the natural deposits of mineral in the earth through which water forces its way, only a very small proportion of the medicinal substances in these mineral deposits being thus taken up by the liquid. Vitæ-Ore consists of compounds of Iron, Sulphur and Magnesium, elements which are among the chief curative agents in nearly every healing mineral spring, and are necessary for the creation and retention of health. One package of this mineral-substance, mixed with a quart of water, equals in medicinal strength and curative, healing value, many gallons of the world's powerful mineral waters, drunk fresh at the springs.

Thousands of People

In all parts of the United States and Canada have testified to the efficacy of Vitæ-Ore in relieving and curing such diseases as Rheumatism, Kidney, Bladder and Liver Diseases, Dropsy, Stomach Disorders, Female Ailments, Functional Heart Trouble, Catarrh of any part, Nervous Prostration, Anæmia, Old Sores, and worn out conditions.

USED EIGHT YEARS IN FAMILY

STERLING, ILL.—I have used Vitæ-Ore in my family for eight years, during which time it has saved me many doctors' bills. It cured me of Rheumatism eight years ago and the cure is permanent, as I have never had any further trouble. My daughter cured herself of Diphtheria, using nothing but Vitæ-Ore. I shall alway keep it in the house.

MRS. R. C. THOMPSON, 403 8th Ave.

Permanently Cured

Used Two Packages Two Years Ago, Was Permanently Cured and Has Had No Return of the Trouble.

SENATH, MO.—I have been afflicted with Rheumatism ever since 1875 and have been so bad that I was almost paralyzed; at times I could hardly move more than if I were dead. I had tried several doctors and all the patent medicines I heard of. The doctors here all told me I was incurable. They said they could give me some temporary relief, but they could not cure me. Two years ago I saw the Vitæ-Ore advertisement; I knew I must do something or die and I sent for the trial package. I used it according to directions and sent for three more packages. Before I finished the second package I was entirely cured. I used the third package to make the cure sure. It is now two years since my cure, and I have not felt any trace of Rheumatism since. When I sent for the trial package I could not walk across the house and I did not weigh one hundred pounds; now I weigh 145 lbs. I am sixty-two years old and to-day I feel as if I were but twenty-five. I can do all my work and my washing and walk two miles to church and it does not tire me. The people here who knew me when I was sick, ask me what I have taken to be cured and to look so well. I tell them Vitæ-Ore and nothing else.



MRS. N. J. MILAM.

Cures Stomach Trouble

SOUTH BEND, IND.—I suffered terribly with **Stomach Trouble** for over fourteen years and for the last six years was unable to do any housework whatever. I was induced to try Vitæ-Ore, and since taking it **I feel like a different person** and am now able to attend to all my household duties. V.-O. has brought me back to health and I would not do without it in the house.

MRS. JOHN REEDER, 620 W. Water St.

Health IS WORTH TRYING FOR!

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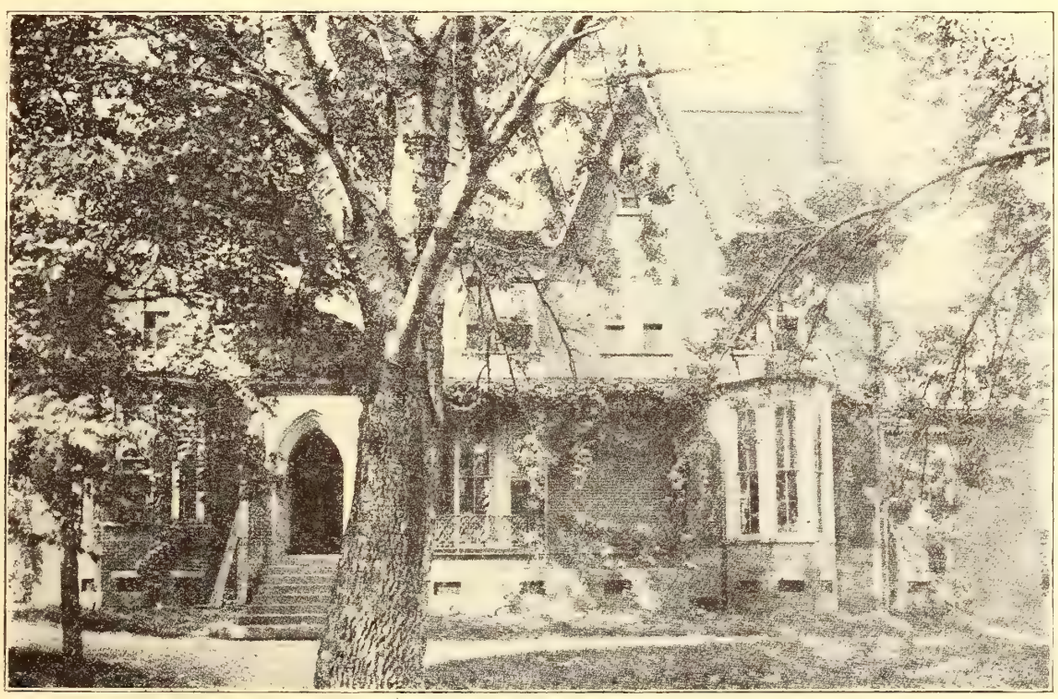
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Volume XLIV. Number 5.

THE CHRISTIAN-EVANGELIST

A WEEKLY RELIGIOUS NEWSPAPER.

ST. LOUIS, JANUARY 31, 1907.



Pendleton Heights, home of President and Mrs. W. K. Pendleton, and a center of social life at Bethany for many years. See page 151.

The Christian-Evangelist

J. H. GARRISON, Editor

PAUL MOORE, Assistant Editor

F. D. POWER, B. B. TYLER, W. DURBAN, } Staff Correspondents.

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WHAT WE STAND FOR.

For the Christ of Galilee,
For the truth which makes men free,
For the bond of unity
Which makes God's children one.

For the love which shines in deeds
For the life which this world needs,
For the church whose triumph speeds
The prayer: "Thy will be done."

For the right against the wrong,
For the weak against the strong,
For the poor who've waited long
For the brighter age to be.

For the faith against tradition,
For the truth 'gainst superstition,
For the hope whose glad fruition
Our waiting eyes shall see.

For the city God is rearing,
For the New Earth now appearing,
For the heaven above us clearing,
And the song of victory.

J. H. Garrison.

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CHRISTIAN UNION: A Historical Study

No book ever issued from the press of the brotherhood has ever met with a heartier reception, or has elicited more complimentary notices from the brethren and from the press of the country than this latest book of J. H. Garrison on the popular theme of Christian Union. The scope of the book and its timeliness are indicated by the following:

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The following sentences culled from a few of the many notices already received show how the book is being received:

—"A statesmanlike effort to restate the position of the Christian Church with a view to Christian union."—*Baptist Argus.*

—"The whole subject of Christian union in its historical, ecclesiastical, economic, ethical and spiritual phases is here presented with a freshness and cogency that is inspiring."—*A. B. Jones.*

—"It seems to me he has said the last word on this absorbting present-day problem."—*T. P. Haley.*

—"It will amply repay a careful reading, and especially so since there is an unusual up-to-dateness in the subject, and in the masterly manner of its treatment.—*R. Moffett.*

—"We are face to face with the new aspects of union. This book is a sane, honest treatment of the subject with these aspects in view."—*W. J. Wright.*

—"The theme is well and systematically developed, and no reader can follow the tracings of the author's pen otherwise than with feelings of pleasure."—*J. B. Briney, in Christian Weekly.*

—"The Christian world would feel indebted to its author if only the book were read as I wish it might be."—*G. A. Faris, editor Christian Courier.*

—"The problem, 'How can we stand fast in the *liberty* wherewith Christ hath made us free, while standing fast also in the *unity* wherewith Christ makes us one,' is answered by a sane and irenic setting forth of our appeal to the Christian world such as must have a profound effect upon all who read it."—*W. F. Richardson.*

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THE
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Volume XLIV. ST. LOUIS, JANUARY 31, 1907. Number 5.

1809 CENTENNIAL PROPAGANDA CHURCHES OF CHRIST 1909

: : : GEO. L. SNIVELY : : :

LOOKING TOWARD PITTSBURG.

In view of some recent inexplicable public statements tending to militate against rather than in favor of the foreign missionary enterprises of the Churches of Christ, our Centennial Secretary's article is very timely and suggestive. The censorship most needed in these immediate pre-centennial days is not such as will effect the repudiation of gifts of any number of thousands of dollars, but that will help multiply our 12-cent averages and 20-cent aspirations into gifts creditable to a people the Lord has so wonderfully blessed and to whom he stands ready to commit so much. May the Father use Brother Warren's earnest words so as to greatly increase our zeal and gifts for world-wide evangelism, and to make possible reports at Pittsburg in 1909 that will thrill our hearts with joy.

All the great interests of the church—missions, benevolences, education, evangelism, temperance, church building, civic righteousness, Christian union, Bible schools, conventions and fraternal cooperation have had conspicuous advocacy on this page. But a prerequisite to the pre-eminent success of any of these enterprises is their silent, persistent and prevailing championship in the homes of our members by a religious paper the people will *read* and in which they have supreme confidence. THE CHRISTIAN-EVANGELIST believes that the devotion of sufficient time and of enough of the enginery of the church to place one of our best papers in practically every Disciple home would be completely justified by almost immediate results appearing as fruitage in the above named realms of Christian activity. Not for the little it means to this House but for its tremendous consequences to our brotherhood and our Centennial achievements we urge all our readers to assist in the gratifying progress we are making toward an enrollment of 100,000 names on our own lists by 1909.

The Centennial and Foreign Missions.

BY SECRETARY WARREN.

After all, the difference between those who responded to the call of Loyalty and Reunion a hundred years ago and those who, with the same opportunities for understanding it, remained indifferent or became hostile, was principally a matter of moral earnestness.

The pioneers honored their commercial, political and social relations by seeking first the Kingdom of God. It was the highest, truest and wisest filial loyalty to love Christ more than father or mother. Where God is first in the heart all the affections are transfigured. This was manifest in Jerusalem, as also in the first years of our "back to Jerusalem" cry. Whatever opposition, and even persecution, was manifested there was a lingering and growing respect for the son who loved his father too much to dishonor him by abiding in what he saw to be a false creed; for the husband whose very fidelity to his wife made him forego her companionship for long, laborious and even perilous preaching tours; for the father whose devotion to his children made him rear them in poverty while he proclaimed the unsearchable riches of the Gospel and provided them with a heritage more precious than gold.

The speech of those heroes was vibrant with absolute and axiomatic declarations of the fundamental primacy of the Truth, with the necessary renunciation of even apparently innocent errors; they glorified the faith and were indifferent to mere opinions; God's word was law to the last least letter and no tradition or custom of any weight whatever; Christ was possessed of all authority in heaven and on earth, which left none at all for human priests, councils, assemblies or popes. Almost any believer of our time would subscribe to any of their statements as abstract pronouncements. But the distinction of these sturdy reformers was that they preached what they believed and practiced what they preached. There was rugged—and to smug conventional religionists—painful, logic and consistency in their "One Lord, One Faith, One Baptism" platform. They insisted on taking God at his word.

Human nature is ever the same. Eternal vigilance is still the price of liberty. The sons of these noble sires show often a disposition to discount the divine word and modify the inspired plan. If we could escape the sin of dishonoring the testimony of the prophets while in the very act of building monuments to them, we must see that Foreign Missions has a foremost place in all our Centennial plans and labors. The King has said "Go!" We will go. There is no other name whereby we must be saved. We will proclaim it. This good tidings is God's power unto salvation. We will make it known. We are debtors to Jew and Greek. We will be honest and discharge the obligation. We are executors of the Redeemer's last will and testament. We will be true to the trust. For lack of knowledge the people are destroyed. We will be moved with compassion as our Lord was.

A century of glorious history commits us irrevocably to world-wide evangelism. The Calvinist might commit the heathen's salvation to divine election; the Wesleyan might trust to the mysterious operation of the Holy Spirit; but we are shut up to faithful, loving, persistent preaching of the Word. "How shall we escape if we neglect so great a salvation." We may lose our souls by failure to give the Gospel as surely as by refusal to accept it! Now practically, what are we Centennial Christians investing in this supreme enterprise of the ages? What is the annual expense of this paramount interest of my life? What is the measure of my earnestness? Do the facts show that I really believe the religion of Christ to be a matter of eternal life and death, not only to the nations but to my own soul? How many things cost me more per year than my religion? Will the investment of twenty cents apiece in mission buildings in three years show tremendous earnestness? Twenty dollars would be trifling! Is forty cents each per year too much to pay for all our preaching and healing and teaching in the whole foreign world? Real Bible Christians, in actual earnestness about their religion, after a hundred years' practice, would do that much in one day.

The soundest faith, the purest doctrine, the fullest obedience, the utmost loyalty; must these not issue after a hundred years in first rank among missionary people or belie their very possession?

Jamaica and the Centennial.

On another page will be found communications direct from the scene of the disastrous earthquake at Kingston, Jamaica. On this page devoted especially to Centennial interests we wish to present the report of the executive committee to the National Board, and passed upon and accepted by the Buffalo convention, which is part of the C. W. B. M.'s Centennial program. Speaking of Jamaica the report said:

"This field has made a fine advance in work this year. As becomes our oldest field, it leads all others, outside the United States, in gifts for the work of our organization, in efforts toward self-support, in members added to the churches, and in the cultivation of a missionary spirit and missionary effort in the churches.

"The greatest need of this field is more ministers to live among the people, to be examples to them in the graces of Christian character, and to establish in their midst the blessing and inspiration of Christian homes. We should first locate a minister in Kingston, and, second, send an additional missionary and native minister to relieve those whose hands are now overcrowded. We recommend to you the employment of A. H. Owens as a missionary and Charles Shirley as a native minister.

"This will mean the erection of at least one more mission house. We recommend that this be done, and this building made one of the objects of the builders' fund for this year.

"Our expenditures in Jamaica for this year were $13,454.78. The enlargement we propose will mean at least $4,000 more than this amount, but we can safely calculate that Jamaica herself will supply one-fourth of this sum."

Marked features of the work in Jamaica last year were the completion and dedication of substantial stone chapels at Providence, Carmel and Higate, while building was still in progress at Fairyhill, Chesterfield and Blocksburgh. The reports on another page show that two workers, perhaps, are dead—one certainly—two of our best churches and mission houses have been wrecked and four stone churches badly damaged, with the Oberlin mission house twisted out of shape. The net increase last year in membership was 332, the total additions having been 518.

Current Events

The War Exposition.

The Jamestown Exposition which is to open in May, was originally planned as a great historical celebration and a landmark of American progress during the three centuries which have elapsed since the first permanent English settlement in America. It now seems destined to become chiefly an exposition of the art of war. Some months ago the official organ of the exposition stated that the great anniversary would be "fittingly observed: first, by emphasizing the great historical events that have marked the progress of America from the first settlement; second, by an industrial exhibition primarily of American skill and art; and third, by an international military, naval and marine celebration." This is a thoroughly orthodox exposition program. But a later statement by the same organ says that: "The exposition will be primarily a military and naval celebration, commercialism being relegated to the rear." This is somewhat different, is it not? The military and naval feature has moved up from third to first place, and everything else has been relegated far to the rear. But how can one say that the anniversary of the landing of the little colony at Jamestown can be "fittingly observed" by an exposition which is to be (to quote another official phrase) "a continuous and varying scene of martial splendor from beginning to end"? If the thing that made the Jamestown colony a success and brought those slender beginnings to such a splendid consummation in our present America has been primarily war, then by all means let us have a war exposition. Perhaps it is not yet too late to rescue the country from the popular modern notion that war is hell. We have been repeatedly told that expositions are great educators. This one seems to be setting itself to un-teach all that has been taught to the school children of the past generation about the true secret of national greatness and the meaning and essence of history. Some of the literature of the exposition reads as though it had been prepared by the advance agent of a circus. "Greatest array of gorgeous military uniforms of all nations ever seen in any country." And again: "A great living picture of war with all its enticing splendors." We had supposed that the time was past when any company of intelligent men would venture or wish to exploit the "enticing splendors" of war. Military equipment is a legitimate matter of interest and therefore of exposition, but we need not gloat over it. Doubtless it has its "enticing splendors." So has hell. If we are to have an exposition of the enticing splendors of war, there ought to go with it a very complete exhibition of Verestchagin pictures of blood-soaked battlefields and daily readings of Walt Whitman's descriptions of scenes in the army hospitals, with compulsory attendance for all who view the enticing splendors.



The Cry of the Poor.

Chancellor Day, of Syracuse University, who doubtless means well but has an unfortunate way in his defense of the less defensible corporation interests, has again valiantly taken up arms for the rich against the poor. He thinks too much sympathy is expended upon the poor: "The wage earners get enough for what they do, and a great many of them get more," he says. But might one suggest that "wage-earner" is a very comprehensive term (like that "American climate" which we were speaking of the other day) and includes a good many different sorts of people. The workers in wood and steel and stone, who are getting from five to eight dollars a day, are wage-earners, and they are doing distinctly well. None, so far as we know, not even Mr. A. G. Phelps Stokes, considers them a special object for pity. But the sweat-shop workers, the factory employes, the child-workers in hundreds of mills are also wage-earners. Their condition is not alleviated by the fact that some other people are earning good wages. A chancellor ought to distinguish between different things even when they bear the same general name. Dr. Day further says: "I know the poor. I know that they are the chief support of upwards of 10,000 saloons in this city (New York)." Very likely true. That is one reason why they need sympathy and help. Shall we wait for the complete sanctification of the poor before feeding the hungry or clothing the naked?



Congressmen's Salaries.

After coyly turning down the proposition to increase their own salaries, both houses of congress have thought better of it and the increase from $5,000 to $7,500 a year is now apparently assured. Perhaps the Christmas bills were not all in when the plan was at first rejected. Of course, the increase will not go into effect during the present congress, for it is not permissible for any body to vote itself an increase of salary. We believe in economy in the conduct of the government, but this increase seems justifiable. The cost of living has increased under the regime of prosperity until the salaried man whose salary was fixed in earlier and less abundant days can scarcely stay alive. Congressmen are lucky. They can not only fix the tariff so that it brings prosperity, but they can fix their salaries so that they will not starve to death under it. The increase is again justified by reason of the exceptionally high cost of living in Washington. The work is worth the money, although the average sessions of a congress do not total more than ten months out of the two years—three months for the short session and six or seven for the long.

General Lee.

The centenary of the birth of General Robert E. Lee has been generally observed throughout the country. No southern leader was so highly esteemed in the north. His was a large and lofty soul, free from every suspicion of unworthy motive or base desire. He had in him the making of a great patriot. In heart and spirit he was one. But he believed that the duty of the patriot is first to his state and only second to his nation. Many consider him the greatest military genius on either side in the Civil War. However that may be, he is best remembered as the embodiment of those fine personal qualities of courage and honor, of dignity and courtesy which entitle him to a place among the modern Knights of the Round Table.

Senator Alger.

Senator Russell A. Alger died last week at his home in Washington. His ability as a statesman had long been recognized. His greatest prominence came during his service as Secretary of War in President McKinley's cabinet during the war with Spain. The criticisms which were directed against his management of the department at this time did not enhance his reputation.

Jamaica.

The Jamaica earthquake—for destruction was much wider than in the confines of Kingston—was followed by an unpleasant feature of the red-tape order when the governor of the Island showed his weakness by an act of the bully's kind in turning away the American admiral's help. Had their been a Tory government in Great Britain the ill-mannerliness of Governor Swettenham might have led to unpleasantness, for the British Jingo does not approve of "apologies" even when his countryman is in the wrong. But fortunately there is a sane Liberal government in power, with a greater regard for humanity to-day than old torn flags, and the ambassador at Washington is a friend of America and one who understands her people and their motives as no other Britisher does. A prompt disavowal of Swettenham's act was given to our government and President Roosevelt dismissed the incident with dignity. The pitiful conditions of the sufferers in the Island continue.

The Shah of Persia has been crowned. —Mr. Shonts has resigned the chairmanship of the canal commission and will head the New York City traction combine.—The house of representatives has passed the bill against contributions by corporations to campaign funds.—The Catholic census gives 437,309 increase last year.

Editorial

A Word to Bible School Teachers.

It is going to require a good deal of wisdom and grace, too, for the teachers in the advanced classes of our Sunday-schools to steer clear of unprofitable questions and hold their classes to the things which are really important, in the lessons which we are now studying in Genesis. If allowed to do so, there will be some people in almost every class that would waste the whole hour or half-hour devoted to the lesson in discussing whether the serpent was a genuine snake, or a symbolic one; whether the forbidden fruit was an apple or any other actual fruit; whether the six days of the creation were literal days of twenty-four hours each, or indefinite periods of time; and whether the order of creation given here harmonizes with the latest conclusions of geology, etc. It would be impossible to exaggerate the value of the great truths taught in these early chapters of Genesis, such as the creative work of God as the explanation of all that exists, the creation of man in God's image, his temptation and fall, and the outworking consequences of this sinning as seen in the later chapters.

It is well to remember that these truths are put in such setting as would adapt them to the understanding of the primitive people of that time, and it must be acknowledged that they are stated in the most effective manner for the purpose of conveying the great moral lessons which God designed to teach. Whether this book and the other four books following making up the Pentateuch, were written wholly by Moses, or how much of it was written by him, and how much by somebody else, or whether it be a compilation of different narratives, or a continuous narrative by a single author—these and many other questions which might be suggested may wisely be left to the critics who are studying them, while we confine ourselves to the great moral and religious teaching of the book, which will abide when all our present theories have either been modified or remanded to the rubbish heap of dead and outgrown theories.

It would be a pity for teachers to allow the limited time given to them for teaching these lessons to be squandered in an unprofitable discussion upon disputed questions, or upon idle speculations, instead of applying the moral and religious teaching of these lessons to the practical needs of their classes. That God is behind all phenomena; that he created man in his own image, giving him moral freedom or the power to choose between right and wrong; that sin entered into the world through the abuse of this moral freedom, and by violating the will of God, and that the result of his sin is death and misery; but that out of this awful condition there is promise of deliverance through the "seed of the woman"—these are the transcendent facts and great moral truths which teachers should not fail to impress upon the minds of their students. These facts show that God was in this early history, and that he was in the men who recorded this history, and this should be a sufficient guarantee of its religious value and authority.

For sublimity of thought, for majesty of style, for grandeur of vision into things unseen by mortal eye, these early chapters of Genesis stand without a peer.

Is It "Practicing Christian Union"?

Before calling attention to a few points in the last installment of Brother Morrison's article, which will be found elsewhere, we desire to call attention to one or two statements in his article of last week.

It is true that no such condition as "modern organized denominationalism existed in apostolic times" and that we are to be guided in our relationships with other religious bodies by "New Testament principles and spirit." This can only apply, however, to matters wherein there are no definite instructions. It can not apply to the question of church membership, unless we are ready to say that the New Testament gives us no definite instruction on that subject. "Where the Scriptures speak, we speak."

Brother Morrison supposes that the "most conscious motive" actuating himself and his church, in its late action "is that we may be simply honest when we say to the religious world that we have no creed or test of fellowship but personal faith in Christ and a willingness to do his will so far as his will is understood." Here again, there is lacking that accuracy of statement which we have a right to expect on a matter so important as that under consideration. What we have said to the religious world, is that we have no creed but that which Simon Peter confessed, the Messiahship and divinity of Christ, and no rule of faith and practice but the New Testament. We have always and everywhere taught that faith in Christ involves obedience to him in the ordinance of baptism and that this, together with faith in Christ and repentance toward God, is a condition of admission into the visible organization, whch we call the church. This is what we have believed and taught, and we have been perfectly "honest" in so doing. If Brother Morrison has ceased to believe this then he is justified in modifying his practice, but he cannot justly claim that, in so doing, he is acting in harmony with the position which we have hitherto maintained.

"To make a dogma of a certain interpretation of the New Testament teaching on baptism," says Bro. M., "and to set it up as a bar to fellowship, is the essence of sectarianism." Is this the same Brother Morrison who says, in the same article, that he and his church have adopted their recent policy, "without surrendering our conviction that immersion is the only practicable form of baptism upon which the divided church can unite"? Is there a "Philadelphia lawyer" or a Chicago theologian who can harmonize these two statements? Why is immersion "the only practicable form upon which the divided church can unite"? Is it not because it is the only baptism which all agree is genuine? Why, then, pray, is it "the essence of sectarianism" to insist upon the only baptism which is *not* "a bar to fellowship"? If immersion is a "sectarian" interpretation of the gospel, we ought, of course, to abandon it at once and not insist upon it even in the case of "primary obedience" as Bro. M. does. This shows the tangle one is liable to get into when he strays into forbidden paths of experimentation, and seeks to harmonize it with the straightforward teaching of the New Testament.

Coming now to the article in this number, and referring to "the test of numerical success," our brother must remember that we were dealing with his newly-adopted scheme of church membership as "an experiment." We presumed this meant an "experiment" to ascertain how it would work. Our point was to show how it *had* worked in the hands of other people, and this was certainly legitimate. "Numerical success" is not the only test, nor perhaps the chief test of the correctness of any position, but any plan or method that falls behind others in the matter of winning men to Christ can hardly claim superiority over them, nor the stamp of divine approval.

Our brother is probably right in saying that "Christian union will never come about by all denominations coming over to us." It must come about, then, by the different religious bodies conforming their faith and practice to a common standard, namely: that given us in the New Testament. The best way, as it seems to us, to hasten that consummation, is to bear faithful testimony, both in our teaching and practice, as to what that common standard is, while fraternizing to the fullest extent possible, with all who love our Lord Jesus Christ in sincerity.

Bro. M. is quite right in saying that "a desire for union" and "a practicable method by which it can be brought about," are both prerequisite to union, and he is right, also, in stating that "the Disciples are to find their chief glory in the passion with which they plead for union and the clearness with which they announce and illustrate the basis of union." Exactly so. This has been one of the chief causes of our success in the past, and this is why we regret to see any *cloudiness* introduced now where *clearness* is so much needed.

Concerning the practice of the "Christian Connection," and of certain English Baptists, it is essentially the same, as we understand it, as that which is declared to be the future policy of the Monroe Street Church. They do not sprinkle or pour, themselves, but receive those who have been sprinkled or poured into their membership.

The paragraph in which our brother speaks of the church as "a divine institution," and of the importance of receiving into its fellowship only those whom Christ,

the head of the church, would admit, seems strangely incongruous with the practice which our brother is advocating. If Christ has indeed authorized the reception of unbaptized persons into the church, that is exactly the point at which our brother should have begun, and with it he might well have ended his defense. If he can make that appear, he will carry the whole brotherhood with him, for we all stand committed to follow Christ's teaching whithersoever it leads us.

Take that next paragraph. Its point is, since we admit these pious people of other churches to unite with us in our worship, we do actually give them fellowship. Why then do we not give them the "right hand of fellowship," seeing that it is a mere "human device," any way? But since it is a "human device," why not persuade these people to waive that formality, and be content with such fellowship as they receive by coming to the communion and to the other parts of worship? It is remarkable how this "right hand of fellowship" is minimized to mean so little, and yet insisted upon as a very vital thing when it comes to "practicing Christian union"! As a matter of fact "the right hand of fellowship" extended by the minister is the act of the church, collectively, by which it expresses formally its approval of the reception of such persons into its membership. If there are members in the Monroe Street Church who believe that we ought to conform to the New Testament practice of receiving only baptized believers into membership, their judgment and their conscience are overridden or ignored, every time Bro. M. extends the right hand of fellowship, in behalf of the church, to one who has *not* received New Testament baptism. This is not a very light matter. They have consciences as well as he and those who agree with him.

No, the difference between the practice which Bro. M. has adopted and that which we recommended, is that he receives to *membership in the church*, those who have not accepted "the only baptism upon which Christians can unite," while ours would extend all the Christian friendship and courtesy which his plan involves, without receiving them into membership until they had complied with the conditions of membership which are essential to Christian union. This is *not* to "arrogate to ourselves the authority Christ alone possesses," but it is to be *loyal* to that authority as we understand it, and loyal to the only basis of union on which Christians can be united.

With no feeling but that of personal kindness and of Christian regard, do we write thus concerning Brother Morrison's well-meant effort to promote Christian union. He has only attempted what many another man before him has tried, and when he finds out, as they found out, the difficulties that multiply in the path of such experiment, we have sufficient confidence in his honesty of purpose and sincere love of the cause, to believe that he will abandon it for the same reason he has adopted it—to promote the cause of Christian union.

Notes and Comments.

In another place will be found an exceedingly important and interesting communication from a committee in China representing three religious bodies, addressed to their home boards in behalf of a great union educational movement in China. Whether viewed from the point of view of the Christianization of China, or of the progress of the Christian union movement, this federation of Christian forces in China, in the work of Christian education, is one of the most important incidents that has occurred for some time. True, it is not yet an accomplished fact, but, with the co-operation of the boards at home, it is likely to become such, and it is difficult to see, in the light of the facts so clearly and forcibly stated by this committee, why this movement should not be carried to success. We have long felt that the Christian union movement is to receive its largest impulse from the foreign field, where Christian workers are brought face to face with paganism, and realize more keenly than we do in this country the meaning of our Lord's prayer for the unity of his disciples, in order to the conversion of the world. This union effort in Christian education is not, of course, the full realization of Christian union, but it is a step in that direction, and is therefore a matter for profound congratulation. We bespeak a careful reading of the communication.

Referring to the action of the Monroe Street Church, Chicago, Prof. H. L. Willett, in the "Christian Century," says.

"It is easy to fall back upon the assumption that the Lord can not receive one who has not complied with the conditions of Christian obedience as we interpret and practice them. But this never was wholly convincing as a platform and becomes less convincing the longer it is studied. It erects a personal standard of judgment into a test of fellowship.

It is, perhaps, worth while to say, in reference to the foregoing, that the question is not about whom the Lord can or can not receive, since he has probably not bound himself where he has bound us. The simple question is, upon what conditions are we authorized by the New Testament to receive members into our churches? Does the New Testament furnish any definite answer to this question? If it does, and we have been right in our understanding of what these terms are, then the "platform" is not ours, and we are not responsible for any plank in it. Just why insistence upon baptism "erects a personal standard of judgment into a test of fellowship," any more than our insistence upon faith in Christ, as the Son of God, erects such a standard, is not apparent. In any event, if our "platform" is in doubt, let us go back and re-examine it. If it is the "platform" which Christ has laid, let us stand firmly on it and invite others to it. If our practice of immersion is based only on "a personal standard of judgment," instead of, as we have claimed, on the consensus of judgment among the world's ripest Biblical scholars, regardless of denomination or creed, then indeed it has no rightful place in our program of Christian union. No sectarian interpretation of a divine ordinance should be permitted in any proposed basis of union. Our position has been that the immersion of a true believer is the only catholic baptism. We must stand or fall, as respects our practice in this particular, by that position.



We submit here two statements from two highly influential men which have an important bearing on the question we are discussing:

"We know of other instances in which worthy and able and pious men have attempted to build up churches on a platform that compromised what they themselves regarded as plain, scriptural teaching concerning baptism—allowing such as preferred sprinkling to have their own way; but their impression on the public mind is very limited and feeble. And why should it not be so? * * * Men will not—and they ought not—to abandon life-long, sacred, loving associations, unless the demands of truth and the dictates of conscience compel them to give these up *for the truth's sake*."—Isaac Errett, Missouri Lectureship, 1886-88, p. 59.

"Now, although I could feel myself at perfect liberty, in full accordance with the full requirements of the great King, to receive into the most cordial fellowship everyone whom I have reason to recognize as a disciple of the Lord Jesus Christ, with all his weaknesses, as I would call them, yet I could not, and dare not, say to all the members of a Christian congregation, that they must do so too; and as I have no right to dispense with any of the institutions of Jesus Christ, I could not approve the adoption of a rule to receive such persons, which, in its direct tendency, aims at the abolition of one of the fundamental laws of the empire. Again: if we are to fritter down the Christian institution to suit the weaknesses and prejudices of disciples, it would soon be divested of every prominent feature characteristic of its grand original. There are indeed many matters on which there is full scope given for moderation, condescension, and forbearance, without infringing upon the constitutional provisions of the kingdom."—Alexander Campbell, in Christian Baptist, pp. 457-8.



We have not quoted the foregoing statements as authority, settling the question upon which they speak, but as showing the attitude of these liberal-minded men towards this question, and their understanding of its relation to our plea for Christian union. Since the claim is made that the practice of receiving the unimmersed to membership is in perfect harmony with our plea for Christian union, it is pertinent to quote such men as Campbell and Errett on this subject, and we shall have further statements from them later on. Now that this question is up again, let us face it honestly, calmly, judicially and fraternally. THE CHRISTIAN-EVANGELIST stands firmly and uncompromisingly, where it has always stood, in perfect harmony with the position of the men we have quoted above and other representative men among us, on this question. As our readers know, we are an ardent advocate of such Christian co-operation as federation of the churches seeks to secure, because such co-operation involves no compromise of our historic position, and recognizes the fullest liberty of all co-operating bodies to be true to what they believe to be their providential mission. It therefore offers the very opportunity we desire of cultivating fraternal relations with those with whom we are seeking to promote union, while remaining true to the New Testament conditions on which such union can be consummated.

Editor's Easy Chair.

The war is over. A few days ago an unusual scene occurred in Congress. A bill granting pensions to the old soldiers above a certain age was pending, and it brought up once again the issue of the Civil War. A suggestion was made by one of the southern representatives that the phrase, "the War of the Rebellion," be changed to the "Civil War," which was readily acceded to. Another representative from one of the southern states told the story of a confederate soldier who gave his life for the southern cause during the Civil War who had a son who laid down his life on the altar of his country and for its flag in the late war with Spain. Their graves are side by side and teach the lesson that the issues of the war are buried, and that we have one country and one people. The discussion ended in a sort of love-feast, and the bill passed without a dissenting vote. Compare that scene with others that occurred many years ago in the same hall, and we can see how time heals the wounds of the past, widens the horizons of men's minds, buries our differences in its oblivious grave, and fosters the spirit of fraternity between those who were erstwhile deadly foes. No longer will the "bloody shirt" be made a political issue in our American politics. New issues have arisen and new duties require that our attention be diverted from the dead past to the living present and the greater future that awaits us. Surely the great problems which confront our country to-day are too many and too serious to admit of any waste of time or energy with dead controversies, and with issues that have long since been decided. Our country needs patriots more than partisans, and statesmen more than politicians.



As it is in politics, so it is in religion. Many of the old issues which divided Christians are dead to-day. They may be embalmed in creeds, but they are dead nevertheless. And what is more important, perhaps, the old spirit in which the controversies over these dead issues was carried on is largely a thing of the past. Increased knowledge has brought with it greater toleration and a wider charity. This does not mean that men have ceased to have conscientious convictions of truth, nor to stand by them, but only that they have learned to allow other people to have their convictions of truth, and to believe that they may be equally honest with themselves. Sometimes it is charged that this willingness to recognize each other as brethren, in spite of differences of opinion, is simply religious indifference, and the lack of any clear-cut conviction of truth. Of course there is always danger of this tendency to religious slothfulness and indifference, but we do not believe that the change in feeling to which we have referred is due to this cause, but rather to a clearer perception of the things that are vital and fundamental and are worth contending for, and the things which are incidental or temperamental and transient, concerning which every one may be permitted to hold his own opinion. But along with this clearer discrimination there has come a deeper spirit of brotherhood, and a recognition of unity in the things that are really vital, which has done much toward bringing in the era of wider co-operation and of greater fraternity among Christians. In a very important sense, then, we may say the religious or theological war is over. Not that our differences are all settled, but that we have reached a point where we can co-operate in spite of them, and study our differences as brethren seeking a common basis of unity and of fellowship.

One of the chief obstacles in the way of a fuller co-operation among those who love the Lord, is the feeling, not yet completely outgrown on the part of some, that a recognition of the Christian character of other religious bodies, and a fraternal co-operation with them in such lines of work as all can agree upon, involves a compromise of the truth which they hold. This feeling is a relic from the past. Such persons do not perceive the new spirit of the times in which we live. The really representative men in all the great Protestant bodies of Christendom neither expect nor desire any compromise of truth in order to this closer co-operation. On the contrary, they have greater respect for those who have clear-cut convictions of truth, and are loyal to them, than for those who would compromise their convictions for the sake of unity or co-operation. In this day of larger freedom and greater spiritual enlightenment, no co-operation or union is possible that is not based on the mutual recognition of the right and duty of each co-operating body or person to be loyal to the truth, as God gives them to see the truth. When we can get this misconception cleared away—and it is rapidly disappearing—we shall be in a condition to work together fully, in all things wherein we are agreed, and this will help mightily in reaching an agreement upon those things wherein we differ, in so far as it is necessary for us to have an agreement. Any compromise of truth, or of our convictions of truth, in the supposed interest of Christian union, delays this consummation so devoutly to be wished for. It is, therefore, in the interest both of the truth as it is in Jesus, and of that closer co-operation which is essential to unity, that we plead earnestly with brethren to stand loyally and uncompromisingly by all the truth which God has shown us, and to the great mission to which we have been called.

Perhaps in no other respect has THE CHRISTIAN-EVANGELIST and its Editor been more misunderstood than on the question of our attitude toward other Christian bodies. Our constant effort to inculcate the spirit of kindliness and fraternity toward all who love our Lord Jesus Christ in sincerity and are seeking to advance his kingdom, has been frequently misunderstood to mean a willingness to surrender the truth! What sort of connection some people can see between the spirit of Christian kindliness and brotherhood, and of disloyalty to Christ, who was the very embodiment of such a spirit, it is difficult to understand. There can be no doubt, however, that in certain minds the idea of loyalty to Christ has been associated with the belligerent tone and attitude, and the disposition to stand aloof from other religious bodies lest we become contaminated, as the quintessence of soundness! As if any man could be loyal to Christ without manifesting the same spirit which he manifested toward those in honest error. Those who know THE CHRISTIAN-EVANGELIST from long acquaintance with it, understand quite well that it stands no less for loyalty to Christ, both in his teaching and his spirit, than it does for liberty in Christ, and it stands for both of these in order to union in Christ. Any reader of the paper who has not apprehended this characteristic feature, which has been so prominent throughout its history, must have read it with eyes holden by some preconceived opinion. These two signal-lights—loyalty to Christ on the one hand, and liberty in Christ, on the other, with both of them fed with the spirit of love—mark the channel through which our ship of Zion may safely pass to the fair haven of Christian Unity.

A certain government officer in a tropical island of the West Indies has suddenly had his picture taken for the whole world. In the flash-light of a great tragedy, involving the destruction of a fair city, this little man stood up and had himself photographed, inwardly at least, to the unadmiring gaze of all the world. He was too little to measure up to the demands of the hour, and he was thinking more of his "glory" than of the claims of suffering humanity, and so revealed himself. Men are constantly doing that, and all unconsciously to themselves. Many a man would have passed as a man of respectable mental and spiritual dimensions, if he had not chosen to give his size away, in an article which he wrote for the papers, or in some deed which he performed. He had no thought of advertising to the world his mental limitations and spiritual leanness, but he did it just the same. That little governor might have passed into history as a man large enough for the honorable place which he occupied, but for this tragedy which revealed his limitations. So we are all being tested and measured, day by day, by our utterances, by our choices, and by our lives. No one knows at what time he may be called upon in some emergency to face a great duty, and assume a great responsibility. At that moment it will be seen of what mettle we are, and how well or ill we are fitted for the great occasion. Every sermon or lecture a man delivers, every article he writes, and every public act of his life, is a revelation of his inner life, and we can not, if we would, hide from others, very long, what manner of man we are.

Sane Evangelism* By Bishop John H. Vincent

The chief aim of sane evangelism is to multiply good people, believers in Christ, disciples of Christ, who, like any and all good students, should have steadiness, consistency, enthusiasm and the habit of thinking and persisting.

The essential factor is not character, nor faith, but Christ. A sane evangelistic endeavor is not a periodical or temporary affair—an enterprise for a series of weeks with an attractive program projected; an occasion to be recalled to memory to mark for years the high tide of the church's life. Evangelism aims at a habit in the individual believer; a habit never to be broken, a habit of final perseverance whether the believer be Calvinist or Armenian.

Sane evangelism looks straight forward to the gate of pearl and makes no provision for any lapse or for any other revival. It makes sane use of all the factors for strengthening personal life; everyday faith in Christ, everyday communion with God, everyday personal effort at self-repression, everyday religious conversation with somebody, everyday effort on behalf of somebody.

May I commend first of all the wisdom of the churches that make systematic annual provision for intelligent effort in training their young people in the fundamentals of the Christian faith and in preparing them for the public profession of this faith—such as the Lutheran, the Protestant Episcopal and the Roman Catholic churches.

The Spirit of God, acording to the theory of some devout souls, acts arbitrarily. We may depend on the sun and the seasons, on the atmosphere, on electricity, on gravitation, on the general uniformities of nature, but not on the divine spiritual activities. There must be a way of God in spirit as in matter, a law of spiritual life and growth. And there must be a safe guide for us when we want to be good and true and useful as there is when we want to be normal and healthful on the physical side of life. There must be a demand in the realm of spirit for consistency and continuity of effort. Man being what he is, and God being what he is, the sane evangelism must emphasize at the outset the vital and radical truths of the Christian faith.

The sane evangelism insists upon the threefold relation of the individual—first, to the supreme God; second, to the whole race of man, and, third, to the unity of believers. It is not to save my soul that I am in this world. The value of heaven to me is not that I am to go there and stay there forever. Instead of personal happiness as an end, a sane evangelism emphasizes the fact of personal obligation and the service of humanity. A sane evangelism seeks intelligent, personal, positive and permanent decision.

It distinguishes between decision and profession. It guards as carefully as possible against special sensational and sentimental conditions. Decision, to be effective, must be as free as possible from circumstances that disturb moral equilibrium. Sensational devices in time of revival sometimes have a touch of dishonesty in them, and they often secure professions which are shallow.

The sane evangelist is cautious about counting converts. It is amazing how uplifted hands may multiply when one's eyes are burning with desire for arithmetical outcome. The sane evangelist guards carefully against reactions that follow excitement and enthusiasm. What a burden the sentimental evangelist and the magnetic singer may shift to the shoulders of a pastor as they part!

The sane evangelism is not a function apart from life. It emphasizes all the relations of life. We must learn to see God in all the ordinary opportunities of every day. There is no moment when he is absent. A sane evangelism remembers that, overawed by terror, the moral faculties may be paralyzed. Over-intense self-solicitude may prevent sound judgment and a genuine purpose. The sane evangelism guards against emphasis upon periodical work. People are converted that they may forever serve God. The church must emphasize 365 holy days of obligation every year.

There are great evangelists who do a great work. There are small evangelists, professional, superficial men, often magnetic and sentimental, employing psychological devices, consciously or unconsciously, by which people are excited, won, held and used while the meetings go on. They are then counted and reported, and when the human battery is removed and the connections lost the impulses and fervors decline and a mournful reaction ensues.

A sane evangelism puts its strongest emphasis on the Christian home. The family altar is the best altar to go to. The best confessional is in mother's ear. The best inquiry room is where father and mother wait to give counsel. Home is a constant factor. There is no place like home for defining, defending, commending, illustrating and applying the gospel of Christ. A sane evangelism has faith in good books as a means of grace and of growth. Evangelism is evangelism of the genuine type only when it grows into the habit of steady effort. It is the layman's fidelity to the steady, everyday duties of church, domestic and social life that gives effectiveness to all special religious efforts.

I hope to see the time when there will be in every church a continuous church candidates' club, where, beginning, say in October, a six months' course of study, of reading, of religious conversation will open, the pastor in charge, with a series of strong lecture lessons. At the end of six months, at Easter time, there will be several candidates ready for recognition. The next class will be ready by the first of October for another recognition day. Thus we may increase opportunities for winning souls to Christ the year round, and avoid everything that makes religion seem like a spasm—a matter of moods and occasions.

In conclusion, I plead for the regular and systematic working of the church agencies every day. But some one asks, Does not God visit his people at certain seasons? Yes, but he expects and requires them to be all the time, every day, exercising faith, using the means of grace and being zealous and steady in effort. He does not allow us to make "times and seasons." They are in his power."

*Delivered at the monthly meeting of the Protestant Ministers' Association in Indianapolis, Monday, January 7, 1907.

The Practice of Christian Union

By Charles Clayton Morrison

(Continued from last week.)

It should be said that the Monroe Street Church has not adopted the present plan with a view to the increase of its membership or its own institutional upbuilding in any way. On the contrary, we expect to suffer temporarily on account of our action. We explicitly disavow any purpose to use our new practice as a device for proselyting. We do not wish to grow by proselytism but by evangelism. The test of numerical success so commonly used by religious people as justifying their creed or denomination fits awkwardly in the hands of one who understands the plea of the Disciples of Christ. And yet the editor of THE CHRISTIAN-EVANGELIST applies this test in the opening of his article where he points to the history of the "Christian Connection." They are failing; we are succeeding. We test our success by the size of our denomination. But such a test is a contradiction when applied to a people whose avowed purpose is the destruction of denominationalism. The one proper test of such a people is the degree and character of their influence on behalf of Christian union in the church at large. It is conceivable that a small denomination with our plea for union might accomplish more than our present denomination accomplishes with its formidable host. Christian union will never come about by all denominations coming over to us. No teacher among us has ever held that view.

Equally improbable is it that other denominations will stampede to our position by the contagion of our remarkable success. Two things are pre-requisite to union (1) a desire for it; (2) a practicable method by which it can be brought about. The Disciples are to find their chief glory in the passion with which they plead for union and the clearness with which they announce and illustrate the basis of union.

This, not their numerical success, is their justification for separate existence. So the Monroe Street Church will take whatever degree of "success" comes to it in the Providence of God, more content with less "success" while it obeys Christ than with more "success" bought by the compromise of its plea for union with sectarianism.

Whether we have taken the correct attitude toward the "business" interests involved in our action (as suggested by a contributor to THE CHRISTIAN-EVANGELIST recently), or not, it seems to me the editor will have a difficult problem on his hands to prove that the disintegration of the "Christian Connection" is due to their position on baptism. I, for one, would like to take the opposite side of such a proposition.

Likewise, I do not believe it could be made out that the explanation of the condition of the English Baptists is their practice of receiving unimmersed people into their fellowship. But whatever the facts are in either of these cases, matters not, for neither of the bodies referred to practices the plan adopted by the Monroe Street Church.

The Monroe Street Church looks upon the church as a divine institution. If it were a mere literary or social club, a human institution, then we might make what terms of entrance we chose. But if the church is divine and Christ is the head of it, he determines who shall have fellowship in it, and we can not for a moment argue that Christ would deny fellowship in his church to any one who has fellowship with himself. It is a serious matter, when one thinks of it, to stand at the door of the church and forbid fellowship to any

Christian. Who are we that we should stand in Christ's place and presume to lock and unlock the Kingdom of God? To arrogate to ourselves this right is to adopt the mischievous conception on which the Roman church rests and to deny our historic contention against human creeds.

After all, it is strange that any difficulty should be met with in proposing to practice union with devout unimmersed Christians when it is considered that they already have access to the really vital and Scriptural privileges of the church, such as the communion, the prayer-meeting, giving, teaching the young and even preaching in our pulpits. We do actually give them fellowship, but deny them the right hand of fellowship. And what is this right hand of fellowship but a human device for expressing in a formal way what already exists but has no adequate expression? We do not, however, read of a right hand of fellowship in the New Testament. This device, like many others, is used because it is helpful, it serves a purpose with us. Brother Garrison says he would say to those unimmersed Christians who knock at our church door for fellowship, "Come and worship with us and make yourselves at home. The minister will visit you, etc., and you can do such work in the church as you feel at liberty to undertake. If at any time you feel it to be your duty and privilege to render a more perfect obedience to Christ in baptism, we shall be glad to assist you in rendering such obedience, and in extending to you a welcome into the membership of the church, etc." Now the only differences between Dr. Garrison's practice and that of the Monroe Street Church is that we would probably say those words in a more hearty tone of voice than he, and would say them (excepting, of course, the words about a later reception into membership) publicly while holding the right hand of the person addressed, and he, I suppose, would say them privately. The right hand of fellowship is not a constitutive ceremony. It recognizes a fact that already exists, it does not create a new fact. When such words of welcome and confidence are spoken privately to one whom we admit is a Christian and a member of Christ's church and yet the so-called right hand of fellowship is denied, the welcome itself is denied. But when the right hand of fellowship is extended no meaning is implied which is not implied in the private speaking of the words.

When we once grant that a given person is a Christian and welcome him into the really Scriptural exercises of the church, and refuse to extend the hand of fellowship, we not only arrogate to ourselves the authority Christ alone possesses, but we contradict our own conduct. In the interest, therefore, of moral integrity in our policy such persons should be regarded as members of the church.

The Good of Christian Science By J. M. Rudy

"Be Still and Know that I am God."

Before suggesting what to my mind accounts, at least in some measure, for Christian Science, I desire to emphasize (1) the good of Christian Science, (2) the danger of Christian Science. If there is good in it we ought not only to see it, but acknowledge it. And when I talk about the good of Christian Science I mean the influence of Christian Science upon the lives of a majority of those persons who have become its believers. It is always a genuine pleasure to speak well of anything or anybody; especially should it give us pleasure to speak favorably whenever and wherever we can of any person's religion. It is in and through our religion that we find God, that is, we do not conceive of God separate and apart from our religion. Our religion is supposed, so to speak, to bind us back to God. Religion, therefore—anybody's religion—is very sacred. It is evidence of a hardened, degenerate heart to boast of a want of respect and reverence for God or for religion. What is called Christian Science is the religion of a number—an ever increasing number—of intelligent men and women. In dealing with this subject, therefore, we must hold in mind that we are dealing with what is most precious and most sacred to these people. Remember that when these people give up this form of religion they give up their God. Now whatever inconsistencies, incongruities and even absurdities from the standpoint of right, reason, logic, philosophy, practical wisdom or common sense, may be seen in the theory of Christian Science, one good thing, in the main, seems very manifest, that is, these people by this Christian Science route have come to some kind of appreciation of the reality, the presence, and power of God. Since the universal conception of God to-day among nations nominally Christian is that he is our Father, that he is good, pure and beneficent, desiring the highest good of all the creatures made in his image, it follows that whatever brings men to a deeper and keener consciousness of this God-Father must necessarily do them good. These lives of ours have hidden, unseen and indeed mysterious points of contact with that "power not ourselves that makes for righteousness." Our lives sustain relationships which lie beneath the level of the material, and the social, and whatever tends to make us feel that from these deeper relationships the soul can be ministered unto, proves a blessing to us, except, of course where the "the power" with which we are thus brought into more conscious contact is malevolent or evil.

It makes small difference what the means are, or what the agency is that opens our minds or our souls to these new points of contact in the great circuit of human life, we are still blessed. The electric car will move just as soon as right connections are formed, no matter what kind of a head, or heart, or will, it is that directs the hand that puts the wheel on the wire, or turns the power on. Even so with human life, whoever or whatever puts the soul or the mind of man into harmonious and sympathetic relationship with the great source of all life, and all power, that agency, though itself blameworthy, yet proves a great boon in the life that has become subject to its influence.

There has many an ungodly teacher started pupils on the road to high mental and even moral attainment, because the teacher was the intellectual master of the principles that meet the student at the very threshold of progress in a particular realm of knowledge. Having been started in the right direction by grasping the principle involved, the student moves right on and up to the new unfoldings of the subject. We can apply this same thought to Christian Science. Mrs. Eddy has impressed, by howsoever ridiculous a method, thousands upon thousands of minds with the reality of the spiritual; the certainty and nearness of God; the primacy and the supremacy of mind in its relation to matter; and the immense influence of the human mind over the human body. Not only this, but she has succeeded in getting thousands of people to act upon the theory of the reality of God, the primacy of spirit, and to expect through such action to see and know and feel that "God is all in all." Thus you see she struck a blow at a slavish indefinable something that thousands of people hardly knew bound them, viz.—fear. No greater curse rules the world than fear. It is in business. It is in the pulpit. It is everywhere. Men and women dread to assert their deepest and truest and best selves. They fear that by such assertion they may jeopardize some interests; forgetting that all such interests are secondary. As a result of this thraldom of fear, the power that God has stored up in them leaks out and gets away. "Therefore will not we fear," sings the Psalmist, "though the earth be removed." Why? For "God is our refuge and strength." Said Paul to Timothy: "God hath not given us the spirit of fear but of love, and of power, and of a sound mind." These words mark the normal state, not the abnormal. Fear is abnormal. Not of course the reverent fear that we have when we look up to God, but the slavish fear that we have lest we fail to adjust ourselves nicely at all times in the circle of our contact with men or society. Christian Science, as it is popularly held, strikes a blow at all false fear. Take this: There are ministers who, when they hear sickness is smallpox, diphtheria or the like, refuse to go to the home. Others have no hesitation; indeed give no thought to the danger of the visit, but rather feel glad that they can see the family when it is most in need of comfort and cheer. Now, if we could have a record of the sum total of the results of the visits of the two classes, I wonder which class would show the higher per cent of sickness and death in their respective families. Ian Maclaren, in "The Cure of Souls," says: "It is said that there are ministers of Christ who will not attend infectious cases, or will clutch eagerly at means of escape. If this be true, let us hope that it is a slander—the miscreant should be deposed without delay from the ministry."

Christian Science has set the mind of thousands free from this slavish fear of disease. I am persuaded that, on the whole, this is a blessing. Awful consequences will result here and there in individual instances, on account of foolish, and unwarranted presumption.

(To be Continued.)

Our Plea in the British Parliament

By William Durban

Strange things are happening in this dear old country. If my American friends are not intensely interested in British politics they surely ought to be, because these politics are entangled in the most serious manner with the religious situation, and that in a way which affects the affairs of the whole of Europe. England is still the geographical key of the world, and will be so, apparently for generations yet to come. Britain holds Egypt, the gate of the Orient. She is mistress of all the most important regions of the African continent. She governs India, is the close and the only ally of Japan, and commands more of the trade of China than all the rest of the world together, while her colonial empire girdles the earth and the British drums are heard tapping through the circuit of every twenty-four hours.

I dwell on this gigantic fact of British influence because of a message just reaching me from some very excellent and clever people who a few years ago left England to settle in the western section of the United States. They complain that they have been driven from attending worship in the Churches of Christ by the constant and altogether irrational abuse of Britain and everything British in those churches. Now, as this husband and wife secured their nationalization as soon as possible, and as they were willing thus to become Americans, I do not imagine that the fault can be entirely on the side of Mr. and Mrs. X. The lady says, "I can not stand the perpetual abuse and contempt of England from the pulpit that we have in the Free Churches here, and the secular way of doing everything is horrible." This is by no means an isolated case, or I should make no allusio - to it. I am so warm an admirer of America, and have for many years been so freely proving my admiration of the American people from my British standpoint, that I regret the virulence, which in certain sections of American society is vented on my poor country. I have therefore ventured on the gentle reminder at the beginning of this article that if America has much legitimately to boast of, Old England still counts for something in the world, and I would suggest that she must have at least a few merits worth mentioning, notwithstanding the torrents of unmitigated abuse poured forth upon her from some of even our Disciple pulpits in America. After all, is this kind of homiletic exercise the true business of our preachers?

A Very Fair Question.

Before I plunge into the main topic to which the above remarks are leading up I will propound what to my mind appears a very pertinent question. Admitting for the sake of argument that England deserves all the contumely that can be piled on her by any who consider that this is their business, I would direct attention to some remarkable facts. In some of the most fashionable suburbs of London, such as the beautiful and very wealthy parish of Kensington, are settled large numbers of rich Americans, who plainly say that they prefer living on the European side of the Atlantic now that they have made or inherited fortunes. It astonishes me that most of these, while always boasting that they are Americans, yet spend much of their time and energy in running down their own country. And they usually turn Tory. They are amongst the most conspicious of our Conservatives. I wonder more and more at these people. They do nothing to help us in our strenuous struggle on the part of the masses for righteousness, for political justice, for popular liberty; but, on the contrary, use all their influence in favor of the partisans of class privilege and of aristocratic exclusiveness. London contains not merely a few hundreds, but some thousands of these rich American squatters. I want to know why they are ignored by those critics, who, in the United States, cultivate the animosity against England to which my correspondents allude and against which they protest?

The Assassinated Education Bill.

All England has been talking of the massacre of the famous education bill which has been the outstanding subject of parliamentary discussion during most of last year. For many weeks a battle has raged between the Houses of Lords and Commons. For some time the result of their opposition to the will of the people was a foregone conclusion, for the bishops as lords spiritual and Mr. Balfour as Tory leader in opposition, were doing their best and worst to destroy this measure, the object of which was to rescue all public elementary schools, paid for out of taxes, from the domination of the clergy, and to establish public control, as also to relieve all teachers in such schools from religious tests. Well, the bill is dead! It has been amended, mutilated, mangled, pounded, destroyed, reconstructed, metamorphosed, kicked back by the lords to the commons, hurled up again to the lords, only to be finally condemned to extinction through the failure of a last attempt on the part of the Liberal government to bring the bishops and the peers to reason. The consequences will be far-reaching. The long-postponed conflict which can only end in the destruction of the upper house as it now exists will certainly be precipitated.

Mr. Birrell Uses Our Plea.

I now come to the point I want to reach. In his speech on the last day of the great education debate, Mr. Birrell, minister of education and author of the bill, made a memorable remark. He said: "I believe that a man can be a Christian without belonging to any sect." I am not aware that such words as these have ever been uttered previously in the British parliament. They have been quoted far and wide. They will not soon be forgotten. They point to the only solution to the problem of education. For they presage the coming at no distant date of a measure which shall place national education on an unsectarian basis. There can be no other outcome. But, all unconsciously, the minister of education has in that one sentence delivered to the nation a miniature manifesto in favor of our great plea. He has placed in our hands a potent weapon which some of us will not neglect to use, and which can be used with sure effect. For Mr. Birrell is the most famous man of the day in this country. His dictum will command popular respect and his verdict can be quoted in any company with confidence that it will ensure attention. By speaking thus in parliament Mr. Birrell was inaugurating a new departure in public opinion. Of religion without sect the general British public have hitherto thought but very little. Henceforth they will in all quarters give a respectful hearing to the advocates of unsectarian Christianity.

The Only Hope for Socialism.

In the same fine speech Mr. Birrell said something else that was exceedingly memorable. He remarked that he was glad that his friend Mr. Keir Hardie had acknowledged himself to be a Christian, for he did not think that without Christianity there could be hope of much progress for socialism in this world. That observation also is being widely discussed. For the socialists of England are in great numbers too closely allied with infidelity to render it possible for the churches to co-operate actively with them. Mr. Robert Blatchford, editor of the "Clarion," the leading socialist organ, is constantly parading his blatant atheism. His columns abound in derision of Christianity. And herein lies the weakness of socialism. Its real strength lies in certain elements of New Testament economy, but the majority of socialists do not seem aware of this. They do not seem to see the hopelessness of their propaganda in its alliance with infidelity, but Mr. Birrell may have opened their eyes.

"No aching hearts are there,
No tear-dimmed eye, no form by sickness wasted,
No cheek grown pale through penury or care,
No spirits crushed beneath the woes they bear,
No sighs for bliss untasted."

The Elderburg Association

CHAPTER XIII.

Brother County-Clerk Reviewed.

"The greatest of the bards," said Brother Lawyer, "has suggested that the only man who jests at scars is the man who never felt a wound. I think I may venture to parody the statement by saying that the only man who can afford to be absolutely intolerant of human infirmities is the man who has never succumbed to temptation. If a man like that exists anywhere, Brother County-Clerk is the man. He has never used tobacco, he has never tasted whisky, beer, wine, soda-water, nor (except for medicinal purposes) lemonade. He has never been in a theater, has never read a novel or play, has never danced, has never played cards, checkers, chess, croquet or dominoes. Besides these negative virtues he has most of the positive ones that go to the making of a good soldier of the cross. His weaknesses, such as he has, are rather corollaries of his virtues than the consequences of his vices—if he has any vices. If any man is entitled to cast the first stone at the individual overtaken in a fault, the witness, by the unanimous suffrage of all who know him, would be elected to that office.

"However, as to this great vexed and vexing problem of church discipline, I doubt if the members of this association are competent to offer any solution of it that will be entirely satisfactory. To ask *us* to settle it would be to parody a very celebrated dilemma propounded by Carlyle: 'Given an aggregation of failures, to educe an infallible system of church government from their united incompetencies.' Nobody is cruel enough, thank fortune, to require any such thing of us.

"Brother County-Clerk's remarks recalled to my mind, somehow, the lines of Thomas Moore to a lady in her garden:

> Oh, could we do, in this world of ours,
> As thou do'st in thy garden bowers—
> Uproot the weeds and keep the flowers,
> What a heaven on earth we'd make it.

Even so; but the lady might have informed the poet that the process of uprooting the weeds, while preserving the flowers, was not so easy as he imagined; that sometimes, in spite of the utmost care, it was impossible to uproot the weed without harm to the flower. The author of the parable of the tares could have given Mr. Moore, and some other people, pointers on gardening. While I do not believe that the story of the tares has any bearing on the question of church discipline, the problem of how to uproot the tares, or the weeds, without damage to the wheat, or the flowers, is a problem which enters into all matters of church discipline.

"I have been in a great many gatherings of preachers in which I have heard able discussions of this particular matter. I have heard, among other things, some very cockshure statements as to when, how, and for what causes, church trials should be started; but I have long waited for some Daniel to come to judgment and teach us when, how soon, and by what special applications of human wisdom they can be stopped before they break the wagon. I knew when a case of church discipline started in thirty minutes; that was ten years ago; but I should hate to risk my well-earned reputation as a prophet on the prediction that that case will be amicably settled ten years from this date. Young Darius Greene launched his flying machine without much trouble, but he did not seem to be able to control events after it got under way. The witness appears to have been a specialist at beginning things of that kind. He certainly did earn his board and keep as a starter; but what the world really needs is a few specialists who can bring things back to the starting post without damage to the riders or the bystanders.

"I do not say there are no irregularities in the church life of our time. In most churches there are irregularities which call for the prayerful attention of pastor and people. I am far from saying there should be no exclusions; but I deny that the church trial, with possible withdrawal of fellowship at the end of it, is the right remedy for a large majority of the faults committed by church people. Fine thing if the preacher is like the celebrated Jim Bludsoe, who 'seed his duty, a dead sure thing, and went for it thar and then;' yet he should be admonished to walk circumspectly, as he goes, looking well where he steps, having also some regard to the size of his feet. Duty, stern, unswerving duty, is a beautiful thing, in the abstract; but then human nature, in the concrete, is so disastrously human sometimes: and there is a human nature of the pulpit, dear brother, as well as of the pew. (Of this last fact may the Lord make us awfully aware.)

"The church at Tribulation Bayou was organized many years ago. To say there have been slips, indiscretions, actual sins of omission and commission among its members, is only to say they are human; and to say that each fault is held in unfavorable remembrance by somebody, is to say that 'somebody' is human. When, therefore, the fault of that girl was officially brought to the notice of the congregation, it was natural that her friends should see the injustice—the unjustness—of singling her out for disciplinary purposes. I do not excuse her fault, but, in my humble opinion, the fault was quite as excusable as the method used to correct it.

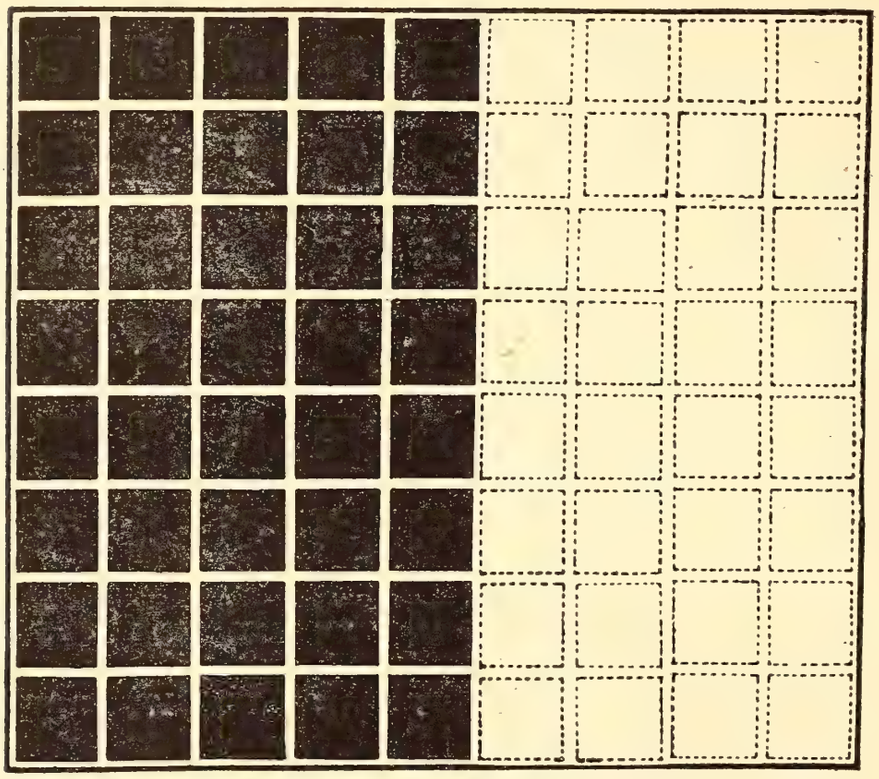
"To me it has long been a matter of wonder why this particular offense has become, so to speak, the representative sin, for disciplinary purposes. When I was a boy my father and mother belonged to a religious body that used to 'turn people out of the church.' I can not now remember an instance where they turned anybody out for any other sin except the sin of dancing. I do not say they did not, but if they did I never heard of it. My later experiences, in my present religious environments, do not differ much from those of my boyhood, I am sure I do not exaggerate when I say that more than 50 per cent of the exclusions which have come under my notice have been for this cause. When the gifted evangelist comes among us he usually begins by fulminating against the vices of church members—which is surely a good thing to do; but in the eyes of evangelist and preacher, and in the eyes of the staid, loyal members, dancing appears to be the cap-sheaf of all the vices. When the excoriater passes on from the column of saints to the column of sinners, the surplus of denunciation carried over is usually the sin of dancing. I do not say dancing is no evil; I do not say it is not to be discouraged—suppressed wherever possible; but how has it become the one misdemeanor which, more than any other, calls for church discipline? When I separate all that is guessed about this fault from all that is proved against it, I feel that there remains enough harm in it to condemn it; but I do not believe the church trial and the public exclusion are the right remedies for it. It is a fault, usually, of the young, and it appeals to them in ways some of us have forgotten. Kindness, patience, the right teaching from the pulpit, gentle pressure brought to bear through the right channels, and the tendency of youth to outgrow youthful faults and follies—if these will not cure the evil, neither will intemperate sermons and stringent disciplinary methods. Long ago the state abolished the pillory as a corrective: it is high time for the church to do the same. Now that I am no longer a preacher I like to remember that I have never caused the exclusion of any young man or young woman for this fault yet. I have dealt with it as successfully as most preachers I have known.

Blessed are the cheerful, is a new beatitude suggested by Hamilton W. Mabie.

Many a man who congratulates himself that he has done nothing worthy of prison may go to perdition for what he has left undone.

The primary reason for what we call Foreign Missions is the will of Christ.—*O. P. Gifford.*

THE CONTRIBUTING AND NON-CONTRIBUTING CHURCHES



Each square in this diagram represents 100 churches. We have, in round numbers, 7,200 churches, therefore, 72 squares. There are 32 white squares; that is, about 3,200 churches gave to Foreign Missions last year. There are 40 black squares; that is, 4,000 churches did not give.

It is the earnest desire of the friends of Foreign Missions to greatly increase the number of contributing churches in the approaching March offering. To this end the earnest co-operation of all our people is invited. In these days of Centennial preparation, we must put special emphasis upon the importance of expansion among our churches in the home land. Last year there was a gain of 344 contributing churches and, as above stated, making the total number about 3,200. This is not a satisfactory showing yet. Every one of our 7,200 churches should be in fellowship. If we could gain 800 churches this year, that is, go up to 4,000, it would be a source of wonderful encouragement. Indeed, it would be the beginning of a new era among us. Such a victory will require united, enthusiastic and determined effort. But it can be done if we will.

Some preachers make it a point to enlist at least one non-contributing church each year. Through such help we have been able to make the great gains of the past. A few have undertaken to enlist all the churches in the counties where they live. They became associate secretaries, as it were. They visited the churches or corresponded with them or held conferences with the church officers as they had opportunity.

We ask for the above diagram a careful study. You may have seen it before, but have you stopped to consider what the real situation is which it represents? More than one-half of all our churches without world-wide missionary sympathy! There are yet 40 black squares! Think of it! We ought to be able to wash all these black squares off of the diagram by 1909. No reasonable excuse can be offered, for the very logic of our plea ought to drive us as a solid body to the ends of the earth with the message of love and redemption. If we are not a missionary force in the world, we are of all people the least excusable. In the past dozen years, we have about trebled the number of contributing churches. We ought to be moving faster now as information spreads and as we come to have a keener appreciation of the importance of making every church a missionary church.

In some of the states it will be difficult for the friends to enlist many new churches for the reason that there are so few non-contributing churches. For example, in the state of New York there were only eight churches that failed to respond last year while 38 gave. The showing in Nebraska is almost as good, where 85 churches gave and 76 failed to respond. In Colorado 24 churches contributed and 14 did not. In the District of Columbia, where we have six churches, all of them contributed. If all the states had done as well as New York and Nebraska and Colorado and the District of Columbia, our foreign missionary work would present a very much better showing. In states like Ohio and Indiana and Kentucky and Illinois and Missouri there are many churches yet to enlist.

Our appeal is to every friend of Foreign Missions. Will you not undertake to swing some church into line which has not been in the habit of observing the March offering? We expect the preachers to lead in this matter, but you do not necessarily have to be a preacher to interest a church. Drop us a postal card to-day, giving us the local name of your church and the number of members and we will at once send you the necessary March offering supplies which can be made useful in preparation for the day.

What we need now is prompt action. Address as below.

F. M. RAINS,
S. J. COREY,
Box 884, Cincinnati, O.

MARCH OFFERING NOTES.

There will be a number of new Living-Link churces in the Foreign Society after the March Offering.

If every church will plan to raise a definite and creditable amount for Foreign Missions the first Sunday in March, the results will astonish the world.

If your church has not ordered March Offering supplies, it will be well to address the Foreign Society, Box 884, Cincinnati, O., to-day, and they will supply you free of charge. Give local name of church when different from post office and also the number of members, and they will do the rest.

The work that people are doing in foreign lands has come to be a mighty enterprise. It is world-embracing. Secretary Rains says, "We are no longer boring with a gimlet but with a two-inch auger." We ought to rejoice over the increased demands made upon us for enlargement. It would be pitiful indeed if the work were failing and there were no calls for a forward movement.

Before the March offering we suggest that a personal canvass be made of the whole church and each member be asked for a definite amount. Encourage the church by what it has done in the past for foreign missions, but point out clearly that it is not yet doing all in its power. Make the church feel how anxious you are to see $300,000 raised this year. And remember, it is easier to do a creditable thing than the mere ordinary. No church should plan for a dollar less than its apportionment. It is usually the minimum of what the church is able to give.

G. L. Bush, Gainesville, Texas, says he would like to see the Foreign Society accomplish three things this year:

1. All previous records broken in the number of givers and the size of their gifts. Plain teaching on the use of money is needed.

2. The strengthening of our present stations. Our missionaries are sorely burdened and generally overworked. This is false economy. They should be sacredly cared for and saved for long service. Reinforcements and better equipment are imperative.

3. At least one new station opened on the foreign field where Christ has not been named.

When we go to Pittsburg in 1909 the one test that will be applied to us will be contributions for Foreign Missions. We may have 50,000 delegates present at the Centennial celebration; we may excel all the rest of the Christian world in evangelistic fervor and evangelistic methods; but the only question that will be asked by those who look on will be this; what are these people doing for Foreign Missions. That will be the supreme test. The tree will be judged by its fruit. Our interest in this cause will best express our interest in Christ and his mission.

Our Budget

—One month until the offering for foreign missions.

—Let it be a month of education and consecration.

—We hope to publish a fine address on missions by J. M. Philputt.

—Do not get scared at Brother Rudy's title. Other articles will follow.

—Read Brother Medbury's account of the stirring up of Des Moines.

—All sincere evangelists want to be "sane." Every aspirant to do good service for Jesus Christ may find some suggestion from Bishop Vincent.

—The situation in Jamaica is indeed bad. It will need our prayers and all the help we can bring to it.

—We lament the death of Sister Pendleton and our sympathy goes out to her family in the loss of this noble woman. These are her sons, H. King and Philip Y., who are preachers, and Dwight and Kent, and a daughter, Mrs. Joseph R. Lamar, of Augusta, Ga. The Editor has enjoyed the gracious hospitality of Sister Pendleton and his Assistant has delightful boyhood memories of Brother and Sister Pendleton which he can not forget. In another column will be found an appreciation by Bro. F. D. Power, and on our front page we give a view of the home at Bethany, W. Va.

—The installation of C. C. Garrigues as pastor of Hammett Place Church, St. Louis, will take place Thursday evening, January 31, when there will be an interesting service.

—The large bulk of our business necessitates it being divided up into departments. Frequently brethren send communications on one sheet of paper that were intended for more than one department, and often when they write on more than one piece of paper they omit to write their name and address on each sheet. This sometimes leads to confusion. For instance, we have in hand a report for 1906 stating that 119 were added to a certain church during a meeting, but there is no indication where this meeting was held nor from whom the year's report came. All matter intended for publication in THE CHRISTIAN-EVANGELIST should be directed to the Editor of this paper and the writer's name and address written distinctly.

—"Please insert the above in the next issue of THE CHRISTIAN-EVANGELIST and oblige." We frequently get communications of this kind just as the paper has gone to press. Remember that we have to prepare all our news and articles for the press several days before the Thursday on which the paper is dated. Only telegrams can be inserted on Monday.

—A. L. McQuary begins at once a meeting at Galena, Stone county, Mo.

—At Medicine Lodge, Kan., work is opening up with promise under Lee Barnum.

—The cause of the First Christian church, Clinton, Ill., is progressing, increase in every department being manifest.

—A. J. Bush is being assisted in his pastoral work at Wichita Falls, Tex., by his daughter, Beulah. They have just begun a meeting.

—The outlook for our church at Adel, Ia., seems to be very bright. Robert W. Moore, the minister, writes us they are planning to hold a meeting in February.

—Charles A. Musselman, of Heppner, Oregon, has offered his resignation there, to take effect February 15, after which he will be open for meetings or for settled ministry.

—John Young writes us that he remains minister of the church at Lodi, Cal., and does not remove to Bakersfield, as announced.

—A. L. Crim and his singer, H. K. Shields, have begun their year's work in the field at Clarinda, Ia., where W. T Fisher ministers.

—The church at Shelbyville, Mo., this year made an offering for the first time for educational purposes. W. A. Dameron is now preaching for it.

—C. M. Wetherals of Hebron, Neb., where we have a membership of about 400, writes us that C. A. Davis, of Red Cloud, has been called to the pastorate.

"Allow me to congratulate you upon the admirable 'Pioneer Number' of THE CHRISTIAN-EVANGELIST just received."—Pres. W. P. Aylsworth, Bethany, Neb.

—We are glad that the vacancy in the presidency of the Church Extension Board has been filled and that a business man who is so consecrated and capable as



Fletcher Cowherd.

Brother Cowherd has consented to succeed the late president, D. O. Smart, whose valuable services will long be remembered by those intimately associated with the work. Brother Cowherd is one of the staunch Disciples of Christ and something about him will be found in another column.

—The Ministerial Association of Pittsburg, with 21 ministers in attendance, passed resolutions of condolence on the death of W. J. Russell.

—O. Waldron Jennings, of St. Louis, has accepted a call for half time at Wellsville, Mo. The rest of his time he will devote to evangelistic work, or can give it to another church.

—J. L. Rowe, who has been a minister for thirty-five years, seems to be so enthusiastic about THE CHRISTIAN-EVANGELIST that he has paid up his subscription until the year 1910.

—Our church, which is the only church we have in the province of Saskatchewan, although heavily burdened in erecting its own building, recently took a collection for Church Extension.

—J. M. Lowe, state evangelist of Kansas, writes that Savonburg, where he has held a meeting, will co-operate with Larned in securing a pastor. They have purchased the building of the Society of Friends.

—Spencer L. Jackson, who has been supplying at Tuxedo Park, St. Louis, for several weeks, has accepted the unanimous call and will begin regular work February 1.

—J. H. Jones is remaining at Bolivar, Mo., until he accepts a call elsewhere. Until he locates the church at Bolivar will not employ a preacher. Brother Jones is in a meeting at Dexter, Mo., with Leon Couch.

—L. M. Sniff, President of Tri-State College, Angola, Ind., reports: "School in fine condition. Students here now from sixteen states. Several good preachers coming on." Angola has sent out several good ones.

—All departments of the work at Anthony, Kan., are helped by the thought of the meeting to begin about February 3 with Evangelist J. M. Lowe. The Bible school has almost doubled in interest and numbers in about three months.

—The First church at Leavenworth, Kan., has been presented with a cancelled mortgage and the notes which were against the building, by J. P. Bauserman. A new building on the south side of the city is in the plan of the church.

—It is said that the Oklahoma constitutional convention lacks only four votes of having enough to give that new state constitutional prohibition. A correspondent from Oklahoma says that "the strong Democratic parts of the territory are for prohibition."

—After six weeks for repair and beautification, the church building at Cuba, Ill., has been reopened. It is now one of the best of its size in the state. A. Immanuel Zeller, the pastor, writes that all departments are doing good work. Since he en-

$250,000

For Foundation Work

The Centennial Program of THE AMERICAN CHRISTIAN MISSIONARY SOCIETY contemplates the annual establishment of more churches in America.

This means the broadening of foundations for all otherwork. Once we make strong and wide and deep the American supports, our cause will speed around the world like light.

"The shortest route to China is by way of America." Let us preach the Gospel throughout America.

WM. J. WRIGHT, Cor. Sec'y,
Y. M. C. A. Building,
CINCINNATI, OHIO.

THE SCROLL

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tered upon this field, October 1, a new parsonage has also been purchased.

—The work at Pleasant View, Ill., where preaching is enjoyed every alternate Lord's day, is prospering. Improvements have been made in the church building.

—H. E. Wilhite expects to return in September for his second meeting at Buffalo, Mo., where it is hoped the church may be enlarged by that time. At the recent meeting there was not accommodation for the crowds that wished to attend.

—During the ministry of George E. Lyon, at Lyons, Kan., which he resigned to enter upon the state work, a new church building was erected and the membership doubled in numbers and religious activity. There were 82 additions to the church.

—"Everything developing favorably." That is the report from Frank L. Van Voorhis at his new field at Shawnee, Okla., where Miss Lydia Doebbling has been called as assistant, and where a protracted meeting is being planned for next April.

—W. A. Chapman closed a pleasant year of work with the church at Altamont, Mo., though he only preached for this church half time. By reason of the distance he resigned and has taken work at Barnard, nearer home. He will continue the rest of his time at Bethany church.

—J. I. Orrison, of Sedalia, Mo., reports 141 additions as the result of his past year's work, 72 being by baptism, and 36 from other organizations. He held six meetings—Deepwater, Appleton City, Montrose, Christian Union, Sheldon and Eldorado Springs.

—The only Christian church in the Province of Sask, Canada, was recently dedicated at Milestone. It is the best church building in the town and all the financial obligations were provided for on dedication day. A. R. Adams, who is just recovering from a severe illness, is the minister.

—Gov. Henry A. Buchtel, of Colorado, delivered his message to the legislature in the Trinity Methodist Episcopal church in Denver, of which he is a member, and closed the message with prayer. The Governor is the head of Denver university, which is a denominational institution.

—John S. Zeran reports his work at Gurnee, Ill., as progressing satisfactorily. His church, he writes, will be a missionary church in every sense of the word, and he will try to lead them. The men are giving special attention just now to a parsonage, while the women members are to repair and re-decorate the church.

—A very important meeting is to be held on the last two days of this month at Pittsburg, Pa. It is the Inter-Church Temperance Conference. As we have no national committee to represent us we trust that some members of churches in the vicinity will attend as delegates of those churches. Here is one place where federation can do a very effective work.

THE WORLD'S FAVORITE

For Skin, Scalp, Hair, and Hands is Cuticura Soap, Medicinal, Emollient, Antiseptic.

For preserving, purifying and beautifying the skin, for cleansing the scalp of crusts, scales, and dandruff, and the stopping of falling hair, for softening, whitening, and soothing red, rough, and sore hands, for baby rashes, itchings, and chafings, for annoying irritations and ulcerative weaknesses, and many sanative, antiseptic purposes which readily suggest themselves to mothers, as well as for all the purposes of the toilet, bath, and nursery, Cuticura Soap, assisted by Cuticura Ointment, the great Skin Cure, is invaluable. The purity and sweetness, the certainty of immediate and grateful relief, the great economy and simplicity of treatment, have made Cuticura Soap, Ointment, and Pills, the favorite mother remedies.

—B. W. Bass who recently went to the Northwest, writes that since going there the hand of affliction has rested heavily upon his home. He writes us from Prineville, Ore. As a part of his work toward the Centennial aims he has organized a congregation at Madras, Ore., after a two-weeks' meeting, in which there were nine baptisms and twelve scattered disciples gathered together.

—W. L. Dalton writes from his new field, Perry, Okla., where he finds the church in excellent condition, notwithstanding the fact that they have been without a minister for nearly a year. He makes special mention of the Sunday-school. Brother Dalton was warmly welcomed, many members of other religious bodies, as well as their ministers, being present at the welcome service.

—Charles E. Smith is now on a vacation from his state work in South Carolina and is holding a meeting for the Thirty-fourth Church of Washington City, where Claude C. Jones is the minister. Brother Smith has been with Brother Jones in five meetings and this is the second they have held for this congregation. There were two accessions by primary obedience at the first service.

—A card from W. J. Clarke, minister at Tampa, Fla., informs us that after seven months of pleasant and profitable work with the church he is compelled, on account of a complete breakdown, to give up the ministry for two years. He reports 15 additions at regular services, great growth in congregations, and every department in better working order than it has ever been. His successor has not yet been chosen.

—The congregation of the Central church, Springfield, Mo., have just tendered a reception in behalf of their new pastor, F. F. Walters and family. There was a large attendance to enjoy the addresses of welcome by Brothers Moffett, of the South Street church, Morrison, of the First church, the ministers of the Methodist Episcopal, Presbyterian and Congregationalist churches, besides Brothers Gaylor and others.

—A note from C. W. Maxson, who has lately been associated with the Methodist Episcopal church, says he has transferred his allegiance to the brotherhood of the Disciples, and expected to locate as soon as Bro. Grant Lewis returned from his Arizona trip. We are glad to welcome Brother Maxson and are sure that he can find a useful place in the work of the restoration movement. The very interesting letters which have been appearing in our columns from Brother Lewis have indicated what a wide field there is for us in all that undeveloped great southwest.

—"I want to thank you for the many helpful thoughts contained in your editorial on 'Sanctification a Condition of Unity.' It is sound, but it is more than sound. It is true. And it contains truth needed now not only in the Christian world at large, but among our own people. I may preach Christian union with the tongues of men and of angels, but if I fail to sanctify powers of life to its consummation I am become as sounding brass." So writes Andrew Scott, of Danville, Ill.

—Dr. C. D. Haskell, of Williamsville, Ill., referring to the recent editorial in THE CHRISTIAN-EVANGELIST entitled, "Is This an Experiment?" says: "The wisdom of your suggestion as to how to deal with the pious unimmersed appeals to me forcibly. From experience I know it will work successfully." The Doctor cites two or three illustrations and adds: "I have lately read your 'Helps to Faith' and consider it a regular 'bracer.' It and Valentine's 'Natural Theology' go well together as a tonic."

—The churches of Peoria, Ill., are arranging for a union meeting beginning February 5, and lasting two weeks. Gypsy Smith, a well-known English evangelist, who is now touring this country, will lead the meeting. All the churches are co-operating heartily. Our own church, of which Harry F. Burns is the pastor, will follow this union effort with a two-weeks' meeting in which J. R. Ewers will do the preaching. Brother Ewers is the very successful pastor of the First Church, Youngstown, O.

We All Know December Sixteenth

has passed, but that will not excuse any church that neglected the offering for Ministerial Relief. If justice be done, no other interest has right to consideration until you have discharged your obligation to

"THE OLD GUARD"

in an offering toward their support. If you pass this by now you'll forget it and then somebody will suffer because of your neglect. The just and right thing to do is to take the offering at once and send the amount to

Board of Ministerial Relief

120 E. Market Street

INDIANAPOLIS, INDIANA.

—At Rushville, Ill., the church is just completing repairs which will cost about $2,500. New robing rooms have been completed, the pulpit enlarged, new pews, carpets, furniture, light fixtures, etc., have been installed. When completed, the building will be one of the best equipped in that section of the country. Walter E. Harman is the minister. Brother Harman is also in charge of the work at Bethany, preaching there Lord's day afternoons. The work in this old mother church prospers and improvements have just been made on the building in the way of modern windows and the beautification of the interior.

—In a personal letter from E. J. Lampton he asks: "Why do we say 'the Christian church of Missouri'? Is there such an ecclesiasticism, or have we simply Christian churches in Missouri, some of which are co-operating in mission and other work?" Only that and nothing more. The phrase, "Christian Church of Missouri," or the Christian church without any geographical limitation, as referring to the churches of this reformation, is misleading, and should be discontinued. We have a large number of local congregations working together in a common cause, but there is no general ecclesiasticism.

—E. M. Richmond has had an advance in salary from both the churches at Bowling Green and New London, Mo., with a month's vacation and special provision for any evangelistic meetings he may hold during the year. In his two years' work there have been 96 additions at New London and 70 at Bowling Green. All the missionary offerings have been made, $500 were paid on repairs at New London and $2,500 for church property at Bowling Green. Each of these churches gave $300 also to the permanent fund for state work, Brother Richmond himself giving $100. In six meetings held for other churches by Brother Richmond during these two years there were 210 additions. This is a very excellent record.

—J. H. Stone, Kansas City, Mo., who is 89 years of age, says, in a letter dated December 31: "In reading in your Easy Chair your remarks on 'What is time,' I was reminded of hearing that question put to Mr. Campbell in 1854 in Eminence, Ky., one afternoon after he had preached in the morning. His reply was, after a moment's reflection, 'Time is motion.' After elaborating the matter for a few moments he closed by saying: 'No motion, no time.' The question and this summing up of his answer is all that I can remember." Mr. Campbell probably had in mind the measurement of time by the revolutions of the planets.

—The Grand Rapids press speaks in generous terms of the work of F. P. Arthur, who recently resigned the pastorate of the Lyon Street church in order to take the position of state evangelist for Michigan, and incidentally to do the work of state secretary. It says that "Mr. Arthur has not been one of the 'show pastors' of the day. He has gone about his work quietly and unostentatiously. Nevertheless, he has accomplished results of which he may well feel proud. He has guided his congregation with judgment and has extended a helpful influence outside. As a pastor, as a man, and as a citizen he has proven his worth. Men of his talent are valuable in any community, and any community suffers when they depart."

—In a letter from Parker Stockdale, pastor of the Jackson Boulevard Church, Chicago, referring to the baptism of Brother Charles Edward Varney and his wife, as mentioned elsewhere, he says, "I can without hesitation recommend them to the brotherhood. After long investigation they have come into the joy of our faith. They come through the sense of conviction on the intellectual side and because of Christ-hunger on the heart side. They are both thoroughly educated and their consecration to truth is manifest in the willingness with which they severed the old ties and surrendered the positions of trust and honor in the Universalist Church. They are speakers of unusual ability. I have heard them both and have always been charmed by their scholarship and eloquence."

—As already announced in THE CHRISTIAN-EVANGELIST, J. R. Blunt recently resigned at Richland, Mo., and vicinity. He has been on his new field at Marionville about three and one-half months and the change there is marked. The church had been without a pastor for over a year. There was a debt against it and $1,000 against the new building, with $200 interest owing. A few of the pledges had been collected, but by the end of this month it is hoped that all the debt for old incidentals will be removed, as well as one of the $300 notes and the interest paid. There have been eleven accessions to the church, two being by confession. A band of ladies has been organized to assist the pastor in visiting. Brother Blunt has been elected president of the work in Lawrence county, and he can locate some good man.

—W. R. Linn, of Cleveland, O., referring to the discussion concerning the action of the Monroe Street church, Chicago, says: "I think the time has come for our strong men, in the proper manner and spirit, to come to the front and put themselves on record." It is probable that our strong men all feel that they have gone on record for many years on this question. It is only fair to suppose that every minister of any standing among us, who has not expressed himself to the contrary, stands for our time-honored practice in reference to the reception of members. A few brethren have written that they are glad THE CHRISTIAN-EVANGELIST has put itself on record on this question, when it has been doing so constantly for forty years! In all that time we have never entertained a thought of any departure from what our churches generally have regarded as the New Testament teaching on this subject. It is always in order, however, for strong men to put themselves on record, whenever they feel that the interests of truth demand it.

Every day brings us congratulations on, and big orders for,

THE NEW PRAISE HYMNAL

There is a quality about everything in "The NEW Praise Hymnal" that pleases at first sight. Its beauty and permanent value is at once recognized.

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Notice.

—If we could possibly have afforded to stop our presses we would naturally have done so for the following telegram:

Special to THE CHRISTIAN-EVANGELIST.

Elwood, Ind., Jan. 22.—Send 1,000 last week's Evangelists immediately. Two hundred confessions.—Herbert Yeuell.

We regret that this, with a number of other telegrams, reached our office too late for publication. We are compelled to go to press at a certain time in order to get off the large and increasing circulation of THE CHRISTIAN-EVANGELIST so that it may reach the thousands of different homes in a reasonable time. To insure publication telegrams should reach us by noon on Monday, though occasionally we can, when the conditions in our office permit, and the matter is of special importance, get in a dispatch as late as Monday night; but it is not wise for brethren to put off the matter until the last moment. Short messages can be sent at regular rates, prepaid, but where it is necessary to send a lengthy message, an evangelist or preacher can secure press rates if he will make application for the same. Last week, for instance, one message reached us which cost the sender nearly $2. Had there been care in the wording of the message it could have been reduced in length and, of course, in charges, while had it been sent at night by press rates the expense would have still been reduced. We are always glad to have the latest news from the field, but let the brethren try to get their messages to us in time.

Oklahoma Christian University.

Based upon long experience in college work, I prepared a set of floor plans for five buildings, namely: A main building about 90x100 feet, four stories including the basement; a music building about 35x70 feet; a preparatory and business college building about the same size; a young ladies' home about 60x120 feet, and a boys' dormitory about 35x90 feet. These floor plans were placed in the hands of architects. It took several weeks to work out these plans in all their details. Contractors are now figuring on four of these buildings. The preparatory and business college building will be omitted for the present. January 21 was appointed for the opening of the bids and letting the contracts for the buildings. Our architects figure that our four buildings will cost approximately $80,000. The city of Enid agrees to give us $85,000 on condition that we put the entire amount into the buildings. If we let our contracts for $80,000, we will have a margin of $5,000. We have 20 acres of land adjoining our campus, which we will plot out and sell, and with this we will be able to equip our buildings.

On January 4 a franchise was let to a street car company, one line to go to the college campus. Work will begin at once. The franchise requires the company to have the line in operation by September 1, 1907. It will crowd us greatly to get the buildings ready, but we think that we will be able to do so.

An advance circular, giving a full description of the work up to the present date, is now ready, which we will gladly send to any one who may desire it.

A faculty will be elected in February, and we will aim to have our general prospectus ready by April 1, 1907. E. V. ZOLLARS.

Enid, Okla.

In the Interest of Foreign Missions.

The March offering number of the "Missionary Voice" contains the pictures of 127 of our foreign missionaries. It is a valuable missionary album. The people will be anxious to file this number and keep it for future reference. It has been prepared with great care. A copy can be had from the office of the Foreign Society free of charge upon request.

The preachers and others are earnestly requested to co-operate in increasing the number of contributing churches for foreign missions the first Sunday in March. Last year about 3,200 contributed, a gain of 344 over the previous year. An effort is being made to enlist 800 contributing churches this year.

The future growth and usefulness of the Foreign Society depends more upon our preachers than upon any other class. It has been the preachers, chiefly, under God, that have made the society the world-power it is to-day.

The church of to-day will never fully get back to the likeness of the Apostolic church until it gets on fire with missionary zeal.

C. S. Medbury says: "The church has lost only in those decades where she has substituted theology for life, and doctrine for missions."

If the offering for Foreign Missions is delayed much later than the first Sunday in March, its interest is sure to suffer.

To all within reach of missionary rallies conducted by A. McLean: No matter who else is on the program, the best speech of each service will be made by A. McLean himself, at the beginning of the session while he is waiting for the people to come. He will not ask anyone else to talk to empty pews. Come early and get the best.—W. R. Warren, Pittsburg, Pa.

"The Christian Conquest of India" and "The Life of Paton" are being eagerly bought up at all the missionary rallies at the campaign prices of 50 cents and 60 cents, respectively. Long lists of new subscribers to the "Missionary Intelligencer" are also being enrolled. The people are getting interested in missions.

David Rioch is now being received enthusiastically everywhere. He tells the story of how the orphan boys at Damoh, India, rescued from the great famine, are being trained up to Christian manhood and usefulness. The establishment of forty new homes, the winning of high caste native esteem, the blind boy's oil mill and his marriage, the religion of fear and superstition against the religion of love and light, are especially popular chapters in the recital.

The Disaster in Jamaica

There was doubt last week about the fate of the C. W. B. M. missionaries in Jamaica. Later news tells us one is dead and another perhaps will die. A later message from Mrs. Moses than that below says: "We have heard that nine of our best churches are wrecked or badly damaged and two mission homes."

I enclose you copies of the first letters we have received from Jamaica. They tell their own story. In the Randall family one dead and one at death's door. Our people houseless, shelterless, hungry and without clothing. Two of our best churches and mission houses wrecked. Four good stone churches badly damaged, and Oberlin Mission house twisted out of shape. This is the first chapter of the sad story of the condition and needs of our people in Jamaica.

Governor Swettenham has not, thus far, shown himself able to cope with the situation. The letters from Mr. John Randall show that English people as well as Americans have no food and shelter.

Our brethren in Jamaica are appealing to us for present help—for food, clothing and shelter. Let us not fail them. We of Indianapolis are hurrying supplies to them, but we can not meet the demand. We appeal to our churches to help us. We ask our ministers to call for Jamaica Relief offerings. These may be sent to us or to THE CHRISTIAN-EVANGELIST, as the givers desire. The food supplies that will be most serviceable are flour, rice, beans and salt meats. These may be shipped by way of New York. All barrels and cases should be addressed to Rev. J. E. Randall, Kingston, Jamaica, W. I., care Judge Kingdon, via Hamburg-American S. S. Co. Atlas, Pier No. 55, North River. We should be advised of all shipments, as should the Hamburg-American S. S. Co., Broadway, N. Y.

All offerings of money should be sent to our mission rooms. To give quickly will bring a double blessing. We urge our friends, the ministers of our churches and the official boards to act promptly. We will give information of conditions as rapidly as it comes to us.

The Christian Woman's Board of Missions.
MRS. HELEN MOSES, Pres.
MRS. M. E. HARLAN, Cor. Sec.
152 E. Market St., Indianapolis, Ind.

Steamship "Admiral Sampson."
Port of Kingston, January 15, 1907.

Mrs. Helen E. Moses, Indianapolis, Ind.

My Dear Sister Moses.—We have had an awful disaster by terrible earthquake and fire. Hundreds of lives are lost—it is impossible to say more now. In our family circle we have lost my sister's husband, Mr. Clark, and I am afraid my brother, Frank, can not live. All the other members of the family are safe, but we have no houses to live in, no food, no clothes. Our circumstances beggar description. Duke Street church is wrecked; King's Gate also. Torrington is safe. I can not say more now. I have not yet heard from any other missionaries or native ministers. Pray for us, help us. In great sorrow,

Your brother,
JOHN E. RANDALL.

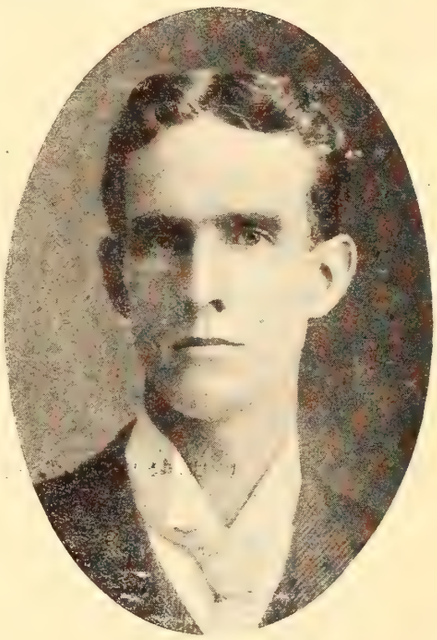
Tuesday Morning.

Steamship "Admiral Sampson."
Port of Kingston, January 15, 1907.

Mrs. Helen E. Moses, 152 E. Market St., Indianapolis, Ind.

My Dear Sister Moses.—Since I wrote you this morning I have seen Brother Purdy and Brother Pearn. Brother Purdy's family at Oberlin is safe. The Mission house is badly twisted. Oberlin church and Manning's Hill church are very badly cracked and injured. I have heard that Kalorama is safe. Mt. Carmel is very badly damaged, and so is Mt. Zion. Pray for us, help us. We need clothes, shelter, *everything*. Mrs. Clark and her three children, Mrs. McHardy and her three children, myself—yes, thousands of others, have no shelter, but are out of doors all the time.

Very sorrowfully, your brother,
JOHN E. RANDALL.



J. E. Randall,

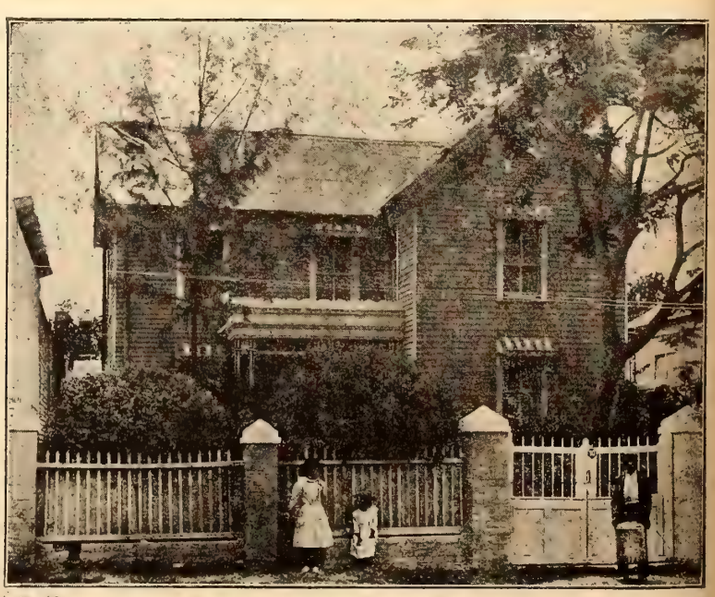
Son of C. E. Randall and one of the most respected young men in Jamaica. He is pastor of the Duke Street Church, and secretary of the United Societies of Christian Endeavor. His brother is seriously hurt and his brother-in-law killed.

A Message from Brother Pearn.

Special to THE CHRISTIAN-EVANGELIST.

January 15.—Never was there a happier and more hopeful company than that which sat at the dinner table in the Oberlin Mission house yesterday afternoon. I had come up from Kingston to help Brother Purdy in a meeting at Manning's Hill. The opening service had resulted in seven additions, and we were talking of the bright prospects for a great meeting. The dinner bell rang at 3:25. We had just begun to enjoy the good things provided by Sister Purdy when something happened. There was a terrific shock, the house swayed first one way then another; everything in it began to move and fall out of place, and we realized that a terrible earthquake was shaking the island. We did not wait to discuss with each other what it would be best to do, but made for the door, knowing that it would be safer in the open than where a house might fall on us. On gaining the outside we looked around on the shaking house. What a sight! I can not describe it. It seemed several minutes, when probably it did not last more than seconds. What a scene presented itself when we entered the house! Not a thing in its place, broken glass and crockery everywhere and everything in dire confusion. Fortunately the house itself, although severely shaken and dislocated in some parts, does not seem very much damaged. When we had pulled ourselves together our thoughts were of the church buildings. We ran over to inspect the Oberlin building. What a sight met our eyes! Our hearts were made sick. The once beautiful structure was cracked in every direction, and the walls looked as if they were ready to fall to pieces. How powerless we felt! All we could do was to commit each other and the work and the buildings to Him who knoweth all things and what His people need. Soon the horses were in the buggy and Brother Purdy and myself started for Manning's Hill. Destruction met our gaze as we traveled along the road. Houses, stores, church buildings, all were shaken and broken. The walls of a large Methodist church had fallen in and injured several children who were in attendance at the school held there. One boy lay unconscious, with his head badly cut. His chances for recovery were very slim. An Episcopal building was damaged beyond repair. The journey was dangerous. Land





The first illustration is of H. Clark and family. Brother Clark was killed. He was church treasurer of Duke Street, and one of the faithful workers. Mrs. Clark, who is a daughter of C. E. Randall, is Junior C. E. superintendent of Jamaica. She and the children are without shelter, as are many others. The next picture is of the Duke Street Mission House, one of our ruined homes.

slides, and great cracks all along the road made it necessary to drive with caution and once we had to take the horses out, and lift the buggy over a slide. Just before reaching the mission premises at Manning's Hill the road was blocked by some very large rocks which had fallen from the bank. We were anxious to see the new church building and fearful that we should meet destruction here as we had all along the road. The building is damaged, but nothing to be compared with either the Oberlin or other church buildings we had seen along the road. There were several cracks in the walls, but all can be repaired, and the building renovated at comparatively small cost. We were thankful that this beautiful building was not more badly injured than it was. The news that Kingston was burning met us here, and we hastened to a spot where we could get a view of the city. What a sad and terrible picture! The west end of the city was in flames, beyond all human control. Fortunately the wind was blowing from the east and taking the fire away from the residential part of the city. How much damage is done we do not know, and are afraid to think of it, but if reports are true the city and its people are in a woeful condition. All communication is cut off and we cannot get any reliable information. We hope for the best, but fear that throughout the island there has been fearful havoc wrought by the earthquake. We held a short service at Manning's Hill. The house was crowded, and seventeen responded to the invitation. The drive to Oberlin was without mishap. We passed several parties bearing on stretchers those who had been injured, taking them to the hospital or the doctor for medical attention. People were sitting by the roadside afraid to go to their homes. Everybody was anxious, made the more so by the repeated slight shocks which came at frequent intervals. We have rested somewhat during the night, but had very little sleep. Again and again the earth's vibrations would warn us to be ready to move. This morning opens bright, but the sun shines upon many a sad heart and desolate home. Brethren, our work in Jamaica will need additional help. Consider our condition, help us, and above all, pray for us.

Kingston. WM. PEARN.

After writing above Brother Purdy and myself drove to Kingston. To describe the frightful destruction is impossible. The city is one mass of ruins. Not a building but what is damaged, most of them beyond all repair. The 38,000 inhabitants are living in the open air. Over 300 bodies were buried yesterday, January 15, in trenches at the cemetery. Brother Herbert Clark, treasurer of our Duke Street Church is dead, buried in the ruins. Frank Randall, son of C. E. Randall, was also fatally injured. Duke Street Church is wrecked, but Torrington stands. San Francisco was no worse, if as bad as Kingston. Brethren, we need help. As soon as possible we shall find out the condition of the members of the Kingston church. At present it will be difficult to locate them. WM. PEARN.

From Philosophy to Christ

"The old man is dead and the new one has risen into a new life and a grander fellowship and a greater work." So writes to us Charles E. Varney, of whose recent visit to THE CHRISTIAN-EVANGELIST office we have already made mention. Brother Varney, his wife, Mrs. Mecca Marie Varney, and their ten-year-old son, Charles Louis,



Charles E. Varney.



Mrs. Varney and Son.

were immersed by Brother Stockdale and received into the fellowship of the Jackson Boulevard Church of Christ, Chicago, on the evening of January 22. Brother Varney united with Jackson Boulevard because he has talked with Brother Stockdale for a year, and has been acquainted with him for a much longer period. He was born in Gloucester, Mass., in 1867, and was educated in the Boston public schools. He joined the Universalist church and worked his way through college, receiving the degrees of B. A. and B. D. at Lombard college, Galesburg, Ill. In 1893 he was ordained and filled pulpits at Storm Lake, Ia., Monroe, Wis., Clinton and Decatur Ill. He was chaplain of the Wisconsin Volunteer Infantry during the Spanish-American war. For two years he served as Professor of Biblical History and Archeology at his Alma Mater, and for the last two years he has been lecturing under the Slayton Lyceum Bureau. On January 1 he left the Universalist church, after refusing some of the best places in the gift of the church, in order to come into the larger fellowship of our own brotherhood. At the time of his confessing Christ and entering into the waters of baptism at the Jackson Boulevard church, Mr. Varney read the following statement of the reasons for the faith that is in him:

1. I believe that Christ is supreme, the divine Lord and Master of us all.

2. During the years of my study of the Greek language, especially in the New Testament, I became so deeply impressed with the term "disciple" that I longed to adopt it as significant of the Christian relation to the Master.

3. I believe that the Bible should be the rule and guide of our faith. Where it leads we must follow. It is no atlas for the unfruitful wastes of theological speculation.

4. I believe that we should all come to pray the great prayer of our Lord and Master. And I want to give my life to the end "that we may all be one with Christ."

5. I believe that if "salvation is character" there is no higher revelation of character than that given by our Saviour.

6. I believe that the hells and anti-hells of theory lose their significance before the real hells in which people are, and from which they must be saved.

7. I believe that I am right, and I know that I am happy, in giving my tribute and myself to the apostolic form of baptism.

8. I believe that the golden opportunity lies in the hands of the Christian church. There is a great mass of people to be evangelized with a simple yet all inclusive gospel. There is a great body of unrest in many religious quarters. There is an accelerated movement in the sociological and economic expression of religion, and all are being drawn to the simple union in Christ.

9. I believe that there are many such as I am who have vainly groped for this nobler expression of religious life in Christ, which is the dominant fact of this great church.

Surely we can thank God for the wisdom of the great men of this church, who, by their noble battling have made the Christianity of Jesus possible to-day. We certainly have a splendid work in showing our gratitude to them and in our obligation to humanity in the present hour."

It is of interest that Brother Varney had been minister of the Universalist church at Monroe, Wis., where Charles Reign Scoville held a union meeting, and where he "came in contact with the most bitter Unitarian or Universalist church I have ever met with"—to quote Brother Scoville. We do not understand that Brother Varney was minister of this church at the time of Brother Scoville's visit, but some years before. But he has heard of the Scoville meeting, and when the opportunity presented at Chicago to meet Brother Scoville, he seized it; and knowing his intention to come out for Christ, Brother Scoville recently invited him to go over to Huntington, where he is now holding a meeting, to speak to and to make his confession before that large audience. There were special delegations from Wabash and Ft. Wayne at the meeting, and Brother Varney spoke in part as follows, according to a report sent by Brother Scoville, who asks the prayers of the brethren for him, his wife and child:

"Dear Friends and Brethren:

"I only want now to be simply an instrument in the hands of my Master and to his glory. I have been honest in my work. I have tried to find my Savior, but some times I am afraid I tried to find him where he was not, and where he wanted to lead me I was not always willing to follow. In my childhood I was taught that God is love. At first I said, 'For God so loved the world,' and there I stopped. It came upon me in due season until I could no longer resist, 'For God so loved the world that he gave his only begotten son, that whosoever believeth on him shall not perish, but have everlasting life.'

"I worked hard in my ministry to carry my message to the hearts, which I am afraid went only to the intellect. When we carry a message to the intellect only, we do not save men.

"I was pastor of a church in Monroe, Wis., where our brother has done such splendid work.

(Continued on page 151.)

How the Good Work Goes On at Des Moines

In the absence of any other reporter from our city I am moved to speak briefly of recent happenings within our churches here.

During December our congregations entered heartily into a co-operative effort under the leadership of Dr. J. Wilbur Chapman. While immediate results were not great all of our congregations received some additions and all felt strengthened by the new consecration of our people that was called forth. Perhaps the very greatest victory of the Chapman campaign was that achieved in breaking through the crust of indifference that had made religious work in the city quite difficult. A very noteworthy change was brought about in this regard. It is now possible to step up to men and women almost abruptly and speak to them about religion. Our Lord has gained a hearing in the city and this is a great achievement.

With the close of the year the remarkable pastorate of Brother Breeden at the Central Church came to its end. It is an event in the brotherhood's life when a man twenty-one years in a given field changes the line of his effort. Brother Breeden's strong personality has made him a marked figure in the brotherhood's councils and here in our own city he has been felt in almost every line of the city's life. Of masterful ability as an organizer, he has wrought faithfully and well in the Central Church and that splendid institution is not only a factor in the city's religious life, but its lines of influence are recognized in all channels of the city's activities. The departure from the city of Brother and Sister Breeden—the latter standing in the loving regard and honor of the people on equal footing with her husband—called forth multiplied expressions of esteem, gratitude, and God-speed. That they will be greatly missed in the wide circles of their acquaintance and influence is recognized on every hand.

But now that Brother Breeden has gone from the city another has entered the ministry of the Central Church whose glorious life will enable us to conserve every good thing of the past and to build into the future an even more glorious work for our God. In such an outcome the retiring pastor will find his greatest honor, and the credit of future conquests will be divided between him who laid strong foundations and the one whose privilege it is, in a difficult field, to rear the superstructure of splendid attainment. Finis Idleman has captured the Central Church, heart and hand. There is only one word with regard to him. Men who felt that it would be almost impossible for any man to come in and at once take up the work successfully are now among the most sanguine prophets of a great day. In the Central Church and among others who have seen and heard Brother Idleman there are expressions of joy and happy confidence. There is absolutely not one discordant note.

And the same word may be spoken for the east side work, now under the ministry of Bro. H. E. VanHorn, who came here recently from Osceola. Forgetting all about men in other fields the east side folks insist that they have the very best preacher in the city and the splendid results under Brother VanHorn's labors do much to substantiate their claims. Brother VanHorn is moving forward in aggressive evangelistic lines with large congregations and additions in well nigh every service. He is at present in a fruitful meeting.

In our other fields there have been no very recent changes but in every one there have been occasions of joy. Brother R. Tibbs Maxey and his faithful people at Grant Park are even now in a great meeting with a large number of additions. The Grant Park Church is coming to be a marked factor in the life of its section of the city. Brother Maxey's work there cannot be too highly commended. At Highland Park Brother Clarence Eppard is doing that type of ruggedly loyal work for which his ministry will always be marked. He is gaining an increasing hold upon the people and more than a score of additions have recently rejoiced the church. They are planning for an evangelistic campaign at a very early date. Bro. F. D. Macy over at Park Avenue and Bro. Wm. A. Webster at Ninth and Shaw are laboring in faithful and resultful ways that are bearing rich fruit. Bro. L. F. McCray of the Valley Junction work where such heroic service has been rendered by him, is just now helping Brother Webster in a meeting.

As to ourselves at University Place we feel that the abundant blessings of God are attending. Sixty additions crowned our services in December and we have had one hundred and one thus far in January, ninety-seven of the number coming during a magnificent two weeks' campaign under the leadership of Bro. W. J. Wright. This special effort has just closed. There were nineteen added the last day. The meeting was a feast of good things from start to finish. Our people are happy beyond words this morning as they review the faithful ministry of Brother Wright and the glad results that crowned his labors. His genuine manliness impressed everybody, and his preaching was of a type that gave supremest honor to the Word of God and to our Christ, and that moved deeply upon the heart, both of Christian and alien. We are far the richer for the loyal ministry of this noble man who so thoroughly embodies within himself the mission to which the brotherhood has called him. American evangelization of the loftiest type has its exemplification in the life of the man whose work it is to press this great matter upon the hearts of our people. His is the type of Christian manhood for which we plead.

Des Moines brings to the brotherhood a word of good cheer. You should hear from us oftener, for the Lord grants us many feasts of good things. The churches, as indicated above, are thrilled with the evangelistic spirit and the great university in our midst—greater in numbers and greater in spirit with each succeeding year—is fast equipping other workers for this and every land to do the things of God.

CHAS. S. MEDBURY.

W. J. Russell Departed.

W. J. Russell, pastor of the church in Frankfort, Ind., departed this life in his study January 19, 1907. In company with his wife and two children he spent Christmas in our home in Crawfordsville, all well and happy; yesterday he was laid to rest. Having shared his friendship for some years, I offer a tribute to his memory.

W. J. Russell left the Methodist ministry for ours, because the light he followed led him hither; but he came not with the zeal of a new convert, with disdain for those from whom he parted, but rather with the calm and steady faith of a St. Paul, who having received a revelation from on high, went forward to the new without loss of affection for the old; he simply moved upon higher ground. For, first of all his mind was theological; he searched after truth; he enquired into the reason and the origin of things divine; he sought to build on a firm foundation. A voracious reader of the best works on religious subjects, he accepted nothing on mere authority; but he compared every thought with the eternal verities; he followed those lights that come from the eternal co-eternal beam. When he had once made up his mind he defended his positions with vigor and yet with no loss of respect or of sympathy for those who honestly differed from him. Intolerance and bigotry were foreign to his nature; he spoke the truth in love; for his was the love of love, the scorn of scorn.

The second bent of his mind was poetical. He was a poet; not one that wrote, but one that read and delighted in poetry. His favorite poet was Tennyson. But after religion and poetry, W. J. Russell was an interested student of many subjects. He wrote a booklet on "The Wonders of the Sky," another on "What is Your Life?" and he was engaged on a third when the end came.

Brother Russell had a symmetrical development and walked uprightly; his soul was erect like his body. He fell upon his shield; without a struggle or a motion he went from his work to his rest; from the bosom of his home to the bosom of his Father and his God. In the language of his favorite poet, who adapted it from Job, *he passed;* and so with clean hands and pure heart he stands before the great White Throne.

His funeral was conducted by our pastor, Earle Wilfley, assisted by several, and in the presence of a large audience, with sweet music and floral offerings we laid him away in hope, for we shall meet him again in the morning.

Crawfordsville, Ind. J. P. DAVIS.

HIS FORMER CHURCH'S TESTIMONY.

RESOLVED: That in the death of Bro. W. J. Russell the Christian Church has lost one of its most gifted, eloquent and devoted ministers. During the four years that he was pastor of the East End Christian Church at Pittsburg, he served the congregation faithfully and well. The obligations of his position were discharged with great fidelity and zeal. In the pulpit his discourses were distinguished by clearness of thought, direct expression, spiritual insight, a singular beauty of diction, and a grace of oratory which gave them both charm and power. While in Pittsburg, he occupied a prominent and influential position in the intellectual life of the community, having been chosen once as a participant in the Founders' Day exercises of the Carnegie Institute, and again being elected president of the General Ministerial Association of all the churches in this city. His kindness of heart, his love of charity and of temperance, his sound judgment, and his good humor and gentleness of speech endeared him to all who came within the scope of his work. His untimely death is all the more inconsolable because he had just reached the fullness of his rare powers. This congregation feels the keen sorrow which comes from intimate association and brotherly love; and it expresses for his stricken wife and her bereaved children the most tender sympathy and compassion at a moment when they can feel no other sustaining help than that of the everlasting arms of a Heavenly Father.

For the congregation,

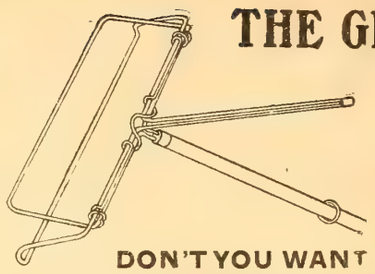
S. H. CHURCH,
J. P. HAMILTON,
H. C. YOUNG,
Committee.

New Iowa Superintendents.

I want the name and address of every new Sunday-school superintendent in Iowa that I may send him literature on phases and methods of Bible school work. If any superintendent who has served a year or more wishes this information I will be glad to send it to him on application.

J. H. BRYAN, State Supt.

Des Moines, Iowa.



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Ask your doctor about these throat coughs. He will tell you how deceptive they are. A tickling in the throat often means serious trouble ahead. Better explain your case carefully to your doctor, and ask him about taking Ayer's Cherry Pectoral. Then do as he says. Get the best medicine, always.

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J. C. Ayer Co., Lowell, Mass.

New President of Board of Church Extension.

D. O. Smart, president of the Board of Church Extension since its organization, died November 9, 1906. The board felt that it would be a hard matter to find his equal in business acumen and in consecration. It is often true, however, that men of equal abilty are near us whose talents we do not recognize until we begin to study them for certain positions. In our new president, Fletcher Cowherd, the board believes the right man has been found. From the very beginning the brotherhood elected the majority of the Board of Church Extension from the ranks of Christian business men. It has always been the policy of the board, therefore, to elect a business man as their president. This precedent has been followed in the election of Fletcher Cowherd, who is one of the leading business men of our great and growing city, and has been a member of the Board of Church Extension since October, 1891, having been elected at the National Convention in Allegheny, Pa.

Fletcher Cowherd was born on a farm in Lafayette County, Missouri, February 18, 1859. He attended the preparatory school of Prof. J. W. Carter at Waverly, Mo. Professor Carter was a graduate of Bethany college. Then he took a two years' course in the classical department of Missiouri State university, and next a full law course, graduating with the class of 1879. He removed to Kansas City, practiced law one year and then embarked in a general real estate business, which he has followed ever since. In addition to his other business, which was always growing, he organized in 1894 the Safety Savings and Loan Association, now the largest mutual savings institution in the state, and of which he has been secretary from the beginning.

When Brother Cowherd was fourteen years old he became a member of the Christian Church. For a long time he served as deacon in the First Christian Church, Kansas City, and is now a deacon in the South Side Christian Church under T. P. Haley's ministry. The brotherhood can look with confidence to the service of Brother Cowherd, who has business ability far above the average man, and a consecration to the church of our common Master equal to any task. Under his presidency the fund will continue to grow with the confidence of the brotherhood, and with the power of an endless life, so far as the church militant is concerned. In behalf of the board,

G. W. MUCKLEY, Cor. Sec.

DEATH OF MRS. W. K. PENDLETON.

Mrs. Katherine King Pendleton, widow of Pres. W. K. Pendleton, passed peacefully away on January 17. She had been ill for some time. The funeral was at Bethany, where her home, during the long administration of President Pendleton was the centre of the social life of the college. In his admirable "Life of W. K. Pendleton." (Christian Publishing Co.), F. D. Power has written of her as follows, Brother Power himself being the "Bethany Student.":

A Bethany student, through the kind recommendation of President Pendleton, for a time served during his senior year as pastor of the Christian Church in Washington, Pa. It was a distance of twenty miles east from the college, and he was in the habit of riding this distance on horseback Saturday evening and returning on Sunday afternoon. By the roadside over which he passed, about midway between Bethany and Washington, was a home which had evidently once been beautiful, but was then in a state of decay. Buildings were crumbling, yard and garden were all overgrown with weeds, vineyard and orchard were neglected and gone down. Curious to learn the history of the place, the student made inquiry, and was told a young man had lived there who had been virtuous and respected by every one. He was a preacher of the gospel, married a happy, loving wife, and called his home "Paradise." But the serpent entered the garden; he had fallen into habits of dissipation, gone down to the gutter, and then to the grave; and the place was now known as "Paradise Lost." Along the same road, driving homeward, with a friend, on the afternoon of a cold December Lord's day, the horses took fright on the mountain side, and ran, throwing both occupants of the vehicle to the stony roadway with severe injuries. Good Samaritans cared for the young men with tender hands, and after the work of the surgeons was done, and they were striving to compose their aching limbs to rest, the old farmer, under whose roof they were sheltered, took down the Bible, and his wife and boys gathered about the fireplace, opened the sacred volume at the twelfth of Ecclesiastes and read the beautiful lesson of the wise preacher; and then knelt and prayed, and asked a blessing upon the young strangers, thrown injured into their midst. A lesson of the peace and of the comfort of prayer was learned never to be forgotten. It seemed as if Christ were there—the Christ that loved Martha and her sister and Lazarus—and had he come, he would have found all the family in the ark, father, mother, brothers and sisters. That was "Paradise Regained." The next day President Pendleton came in person, with a surgeon and a comfortable vehicle, and these boys were placed on a mattress in the bed of a spring wagon and tenderly borne to the college, the president himself directing the removal over the sixteen miles of rough roadway. They were taken by him to his own home and cared for during the weeks of confinement that followed, and he and his good wife were father and mother to the sufferers. It was a haven of rest to the boys. To Adam, Paradise was home; to the good among his descendants, home is Paradise.

This incident occurred while the present Mrs. Pendleton presided on Pendleton Heights. September 19, 1855. Mr. Pendleton was married to his third wife, Miss Catherine Huntington King, daughter of Judge Leicester King and Mrs. Julia Huntington King, of Warren, Ohio. The ceremony took place at Bloomfield, near Cleveland, at the home of the bride's sister, Julia, Mrs. Charles Brown. Mr. Pendleton was thirty-eight years of age, still a young man. For nearly five years he had been a widower and lived alone at his home in Bethany. He met his wife first at one of the college commencements which she attended in company with her sister Helen, afterwards Mrs. James Atkins. They came together for the occasion and were guests at the Campbell home. Her parents were from Connecticut, but had moved to Warren, where she was born and reared. Her mother's maiden name was Huntington, and through her she was connected with some of the oldest families in New England, the Kents, Dwights, Lymans and others. Her father was eminent in business and in politics, especially as a pioneer leader in the anti-slavery movement, being the nominee of the Liberty party for governor of Ohio in 1842, and for Vice-president of the United States in 1847. His theory was a gradual emancipation and the compensation of the owners for their slaves. He was not a member of the church during his wife's lifetime, but he went from her burial to be buried with Christ in baptism.

Mrs. Pendleton's mother had been a Presbyterian. The congregation of Disciples in Warren was then a very small, insignificant body, and was generally regarded with the contempt common to those times by the older and more prominent churches. Shortly before she identified herself with the Disciples, a convention had been held in the Presbyterian church, and a number of the delegates had been entertained at her home. Among her servants was a girl who belonged to the little "sect everywhere spoken against," and when soon afterward a similar meeting was held by the Disciples, she said to the girl, "You were very attentive and helpful during our convention, and now I shall be very glad to entertain some of your delegates for you." The girl informed her pastor, and Walter Scott and Alexander Campbell were assigned to the King mansion. Mrs. King, sharing to the full extent the common ignorance and prejudice, expected to find, at best, a pair of religious cranks, but was much too intelligent herself not to recognize at once that she had been at least so far mistaken. When bedtime came, she placed a Bible on the stand beside Mr. Campbell, and asked him to conduct family worship. "This is *my Bible*," she said, fearing he would use his own.

"Brother Scott, you please read," said Mr. Campbell. Without opening the book, Mr. Scott laid one hand upon it, and, closing his eyes, filling the room with the music of his noble voice, he repeated the nineteenth Psalm. Mrs. King was so impressed by this time that when they rose from their knees she began voluntarily to question him, touching his faith and teaching; they talked until three in the morning, and the outcome was that she united with the church.

Students of more than a quarter of a century have reason to remember with gratitude Mrs. Pendleton. It would be difficult to describe her. With very dark auburn hair, eyes perfectly black, yet soft, a brunette complexion, and with a brightness of mind and buoyancy of temperament that made her in her happier moments the embodiment of sparkling gaiety; with quick sympathies that made her ever as ready to weep with those who weep as to laugh with those who laugh; a cultured and beautiful woman, she brought to the college an influence which was felt in all its social, intellectual and religious life. She gracefully sustained her husband in dispensing a most delightful and abundant hospitality. There were always visitors; she delighted to gather young people about her, and little social functions were constantly being planned to relieve the monotony of student life. She had a charming sympathy for a love affair, and was usually the confidante. The sick and the poor and the sorrowing, whether in the village or among the students, received her thoughtful and kindly consideration. If a student fell seriously ill, he was usually taken to Mr. Pendleton's house, if practicable, and she was unremitting in her personal care. She had a remarkable faculty of discrimination with respect to the promise of a student, to detect latent possibilities, and was quick to give encouragement and sympathy. She was untiring in her efforts to do good through the many channels open for this ministry in a college community. In the multitude of cares which came to Mr. Pendleton connected with the management of the institution and his work as teacher, preacher and editor, she was an able and devoted helper. Upon her good taste and judgment he greatly relied. With an increasing household and the care and culture of her children, her life was one of constant and happy service. Their first child was born in August, 1856, Clarinda Huntington, now Mrs. Joseph R. Lamar.

From Philosophy to Christ.

(Continued from page 149.)

I went to the army as chaplain in 1898. I left my wife and babe, and my wife stepped into my pulpit while I went to those boys. What could I give them? Could I give them poetry, science, evolution or higher criticism?

"I had been in the hospital all one day. Some of the chaplains were afraid to go there on account of the fever. In the evening some one scratched at my tent. It was an orderly from the hospital. He said a young man was there, dying. I asked who, and when he told me, I said, 'He was not there this afternoon.' 'No, he was just brought in.' He was suffering with walking typhoid fever. When I got there I saw that the boy was undoubtedly fading away. I said to him, 'George, shall I read to you?' 'No; talk to me.' Brother, if you are unconverted, if you have never been brought down to where you have looked at Calvary, and you went to the bedside of one dying, what would you tell him? I took my church creed and said to it, 'Get back on the shelf.' I got down on my knees beside that boy and told him of Calvary. He had left his home in Milwaukee to follow the Stars and Stripes. I told him of one born under the star of Bethlehem, by whose stripes we are healed. I said to him, 'Can you not believe on him and take him to be the guiding star of your life?' And he did. Later, in the still hours of the morning, with a smile on his face, he puckered his lips into a whistle, whistled a few bars of 'The Star-spangled Banner,' and went to heaven.

"When I came back to Monroe I couldn't stay. I wanted to work for Jesus, and they did not want his message. 'I will carry this message, and I will go out to win men for Jesus Christ,' I said, and I took another ministry in my same old church, but I could not do it. I realize that Jesus as a living person of the present, is vastly better than philosophy, greater than philosophy, greater than all the isms, is God's son on Calvary. I have said, 'Salvation is character,' but I now say, 'But where do we get our character?' Only from Jesus. Take whatever theory or belief you please, read whatever you desire, study Zoroaster, Confucius, and all the teachers of the world; read Shakespeare, Emerson, and all the great scholars the world has known; they fall, and there is only one remaining supreme, the Son of God and the Savior of the world."

Mrs. Varney is a woman of splendid gifts, having at one time been principal of a school. She took up theological study to work with her husband. She received the B. D. degree, has been regularly ordained, and not only has acted as assistant pastor, but during her husband's absence on the war service she filled his pulpit regularly.

A Christian University in Nanking, China,

OR, CHRISTIAN FEDERATION ON THE FOREIGN FIELD.

A committee representing the Methodists, Presbyterians and Disciples of Christ in Nanking have addressed the following letter to their respective boards in this country:

To the Mission Boards and Home Churches Represented in the Proposed Establishment of The Nanking Christian University:

Dear Brethren in Christ—We come to you with a proposition to unite the three existing schools established by our several missions in Nanking; namely, Nanking University, Nanking Christian College and Nanking Presbyterian Academy. Our plan involves the using of these as a nucleus for the establishment of a large and thoroughly equipped university. We submit to you herewith the draft of a Constitution for the university, and the outlines of a plan of federation of elementary schools. We ask for this what we must have in order to carry out any effective scheme of united educational work, your careful consideration of plans, and ultimately your co-operation and help.

Our reason for wanting to establish such an institution as that proposed are based on the following considerations:

China is a very great country. Four hundred millions of most virile people, with forty centuries of almost unbroken national history, and more than that time of continuous racial existence; a people industrious, frugal, peace-loving; an intellectual race from the earliest period of history, with a voluminous literature far exceeding, both in quantity and breadth of learning, the combined literature of the western world up to the period of the Renaissance; her scholars have been her rulers. She was formerly able to sit in the splendid isolation of her great valleys, self-contained and self-sustained. And while she has been intensely conservative and self-satisfied, this period is now past beyond the chance of return. China aspires to become one of the great nations of the world. She desires and intends that her race shall take an equal place with the other races of the world in future history. Like all great bodies, she has been difficult to move; but now started on the road to progress, nothing will check her advance in attaining to what she deems to be her destiny.

China is fully committed to the new learning. A full educational program, beginning with the kindergarten and passing through all grades to the university, professional and technical schools, has been mapped out. While this scheme is still far from perfect, and will undoubtedly be greatly modified when it comes to be worked out in practice, this very fact gives Christian educational institutions the advantage. For we do not need to spend time and energy in experimenting, but can go forward in the use of those methods that have been found most successful in our home lands, and adapt them to the conditions that experience has shown to be vital with the race among whom we work. Here is our opportunity to make the Church of Christ the leader in this great national educational movement; to place before the people the object lesson of a thoroughly organized, fully equipped institution, operated upon the most approved modern methods; to prepare those who shall be leaders among their own people in developing their educational system, and extending it to every village and hamlet; and to mould the educational policy of the government. The opportunity of demonstrating the advantage of character building, as something differing from and superior to the mere mental and physical training, is unique.

These opportunities are also urgent. We seem just at the present time to be at the strategic moment for pushing this work. This people is searching the earth for methods of development. They have sent some of their most honored and trusted men abroad to study western methods and civilization. The development of their educational system is one of the things most sought after by these envoys. Why shall we not bring right here among them, in one of the greatest cities of the empire, the object lesson they seek? We are confident that we can offer them the very best in methods and training. There has never been such an opportunity before in the history of the world for the demonstration of the value and superiority of Christian education. The nations of the world are awakening in a marvelous way to the claims of Christian civilization. But up to the present time the Christian schools established in non-Christian lands have been too limited in scope, plant and staff to leave a very decided impress upon the races among which they have been established. Neither were their opportunities equal to those afforded at the present time in China.

But the necessity is upon us in another sense. The Chinese government is already building and equipping large educational institutions. It will not be long before Christian institutions will be brought into active competition with these. If we are to maintain Christian education in the empire, we must be able to not only meet but excel in this competition. Else, not only will we be unable to reach the developing leaders of China, but we will be unable even to provide Christian training for the children of our Christian constituency. The native church of China is yet, and will probably for some time to come, be unable to provide educational institutions of a high order; and the children of Christian parents will be forced to go into government institutions for all advanced work. That the moral and religious influence of these institutions will be such as Christian parents would like to have surround their children, is scarcely to be hoped. So the Christian missionary organizations must help to supply this lack, else it can not be supplied in the near future. What is needed at the present time is not the small college, however useful that may have been found to be in America. As a provision for the needs of our Christian population; as an object lesson to the Chinese of the best in educational methods and appliances; as a fulcrum of power for influencing the future life and national development of this race, we need to develop as rapidly as possible all the departments of a university, in which courses of instruction may be given in arts, science, philosophy, theology, technology, pedagogy, history, ethics, diplomacy and international law, medicine, pharmacy, dentistry, and applied learning in all its forms.

Why unite in establishing such an institution?

1. Because in union there is strength.

2. Because in union there is economy in plant and equipment, enabling much more work to be done with the same expenditure that would be required in several smaller schools.

3. Because of the urgent necessity of the work, and the fact that no one society will be willing or able to do all that ought to be done.

4. Because the tendency at the present time at home, and especially on the mission field, is towards union. This union will inevitably come sooner or later, and it would seem that this is the psychological moment here when union in educational work is not only advisable, but most urgently demanded.

5. The greatness of the work of the church demands it. However willing we may be to strengthen the evangelistic forces in China, it is utterly hopeless to multiply such forces sufficiently to evangelize the empire. We must depend upon training a native Christian force, not only of ministers, but also of Christian workers in every employment of life; and for this purpose we must have strong educational institutions.

6. No one mission could begin to meet the educational demands and opportunities without giving all its energies to this work, and so getting out of sympathy with the other parts of the great work of establishing the Kingdom of Christ. While by combining, no undue prominence need be given to educational work in any of the co-operating missions, and by mutual interaction both educational and evangelistic work can be done much more efficiently.

7. Other missions and churches not having educational work will much more readily send their children to a union institution; thereby widening the influence of the school among the Chinese Christians beyond the membership of co-operating societies.

8. It is thought by some that it will be easier to secure equipment and endowment for a union school than for that operated by any one society.

There is yet another commanding reason why we should advance our Christian educational work as rapidly as possible, and yet another great end to be gained. With the eagerness of the Chinese for Western learning, they are a prey to the all too welcome materialism and agnosticism which is coming to them from certain sources. Christian nations should awake to the fact that this is a time to show the superiority of a fully Christian education. In this endeavor, no less than in the accomplishment, we will show ourselves the true friends of this great empire.

THE COMMITTEE OF THE THREE MISSIONS.
Nanking, China.

As We Go to Press.

Messages to appear under this head should be timed to reach us not later than Monday noon, and should usually be prepaid.

Special to THE CHRISTIAN-EVANGELIST.

Greenville, Ill., Jan. 28.—Fifty-two last week, sixty-four to date; bad weather; this our second meeting here in ten months; continue.—Tallie Defrees, minister; E. E. Violett, evangelist; A. R. Davis, singer.

Special to THE CHRISTIAN-EVANGELIST.

New Albany. Ind., Jan. 28.—Ninety-two in three weeks. Bad weather, but the flood has not diminished interest.—J. H. O. Smith.

Special to THE CHRISTIAN-EVANGELIST.

Huntington, Ind., Jan. 28.—Forty-two added yesterday, 411 to date. Continuing. Zealous pastor, earnest brethren and consecrated helpers plant and water and God gives the increase. Greatest crowds ever at religious services in Huntington.—Charles Reign Scoville.

Special to THE CHRISTIAN-EVANGELIST.

Champaign, Ill., Jan. 28.—One hundred and sixty-four aditions—38 to-day; nearly all by primary obedience. A campaign for our church papers keeps step with revival. Other plans are matured to feed and train the new converts. Continuing.—W. T. and Arthur K. Brooks.

Special to THE CHRISTIAN-EVANGELIST.

Higginsville, Mo., Jan. 28.—Closed here with 110 added. George H. Combs as successful an evangelist as pastor. Brother Coil universally loved pastor. I go to Canton, O., next.—Frank C. Huston.

Special to THE CHRISTIAN-EVANGELIST.

Topeka, Kan., Jan. 28.—Forty-eight accessions Sunday—forty confessions. Coombs evangelist, Mallory preacher.—Gardner and Gett, singers.

Special to THE CHRISTIAN-EVANGELIST.

Kansas City, Mo., Jan. 28.—Revival at Hyde Park has added 124 in three weeks. Will close Wednesday night.—John L. Brandt, evangelist; Louis S. Cupp, pastor.

Special to THE CHRISTIAN-EVANGELIST.

Vincennes, Ind., Jan. 28.—Meeting **three weeks old, 166 accessions, mostly** by confession. Twenty-three to-day. Wilson preaching the Gospel with great power; Lintt leading singing. Weather has been very bad, yet great interest. Continue indefinitely.—Wm. Oeschger, pastor.

Special to THE CHRISTIAN-EVANGELIST.

Wichita, Kan., Jan. 28.—Powell, of Buffalo, and Sweeney with Central to-day. Raised mortgage of $10,000; 23 additions to church; 580 at Sunday-school, with $64 offering; great rejoicing.—E. W. Allen, pastor.

Special to THE CHRISTIAN-EVANGELIST

Parker City, Ind., Jan. 28.—Successful meeting; cause and church new; hard field, but membership more than doubled—34 added. Pastor J. M. Weddle and people earnest workers. Close Thursday. Prof. Elstine singing.—O. D. Maple, evangelist.

Special to THE CHRISTIAN-EVANGELIST.

Shelbyville, Ind., Jan. 27.—Harlow's meetings continue. Twenty added to-day, 108 to date.—H. O. Pritchard, pastor.

Special to THE CHRISTIAN-EVANGELIST.

Eldorado, Kan., Jan. 27.—One hundred and thirty-seven additions in three weeks. House crowded in spite of stormy weather. We continue.—Fife and Saunders, evangelists.

Special to THE CHRISTIAN-EVANGELIST.

Kansas City, Mo., Jan. 27.—Greatest meeting in the history of the West Side Christian church. Crowds never so great before. One hundred and one additions in twelve days—sixteen to-day; continue. Central church, Kansas City, Kan., next.—H. E. Wilhite and E. C. Tuckerman, evangelists; **W. O. Thomas, pastor.**

Special to THE CHRISTIAN-EVANGELIST.

Versailles, Ill., Jan. 28.—Dedicated church seating five hundred here yesterday. R. S. Campbell, minister. All money provided.—J. Fred Jones.

Special to THE CHRISTIAN-EVANGELIST.

Elwood, Ind, Jan. 28.—Fifty confessions yesterday, thirty men; three hundred to date. Theatre packed, men's meeting great; fully thousand people turned away last night. Revival spirit throughout the city. Herbert Yeuell preaches in favor of simultaneous work in all the churches and discourages opposition and rivalry, and is clear as a bell on the plea for Christian unity. Yeuell is a preacher for men as proved by his crowded men's meeting, and number of confessions. If we had more room we could more than double the conversions. Arthur Wake is soloist and leader.—Robert Sellers, pastor.

NEWS FROM MANY FIELDS

Oregon.

Before the close of the old year eleven more churches sent in offerings: Grant's Pass, $8.55; Jasper, $7.50; Portland First, $58.15; The Dalles, $10; Perrydale, $10; Springfield, $3.15; Fern Ridge, $4.50; Central Point, $8.10; Enterprise, $36.55; Lostine, $5.30; and Dufur, $30.30. The last six did not send last year, although some individuals from the last three made gifts for the work. These again demonstrate that where we have a preacher who is in line, the church will follow his example, and vice versa. Fellow minister, what about your leading?——The new year opens up with a gift of $43 from the Salem church and $24.75 from Silverton. These churches, with others, have helped very materially with the debt fund, thus enabling us to close the year with all the "old debt" paid but $206. Brother, if you or your people have pledges to the "Debt Fund," will you please see that they are in by February 15, so that we can have the entire account settled by March 1. Is your offering for State Missions in?

F. E. BILLINGTON, Cor. Sec.

Cottage Grove, Oregon.

West Virginia.

At our State Board meeting on January 14 some forward steps were taken that will help to bring West Virginia to the front. G. W. Yoho, of Bethany, was unanimously elected as Corresponding Secretary of state work. Although he will be unable to devote his whole time, yet he will put enough time into the work of this office to make things move in the little mountain state. All correspondence relative to the state work should be addressed to him at Bethany, and it will receive prompt attention. His time for the next few months, as much as he can use for this, will be devoted to getting out literature and creating an interest in state work among the stronger churches. During the summer he will spend a couple of months in the field. With State Evangelist A. Linkletter, and Special Evangelist G. F. Crites both in the field, and as many more as the board can secure funds to place during the year, together with the efficient services which our new secretary will render, and with the Centennial spirit getting hold of every member and causing him to send out the new watchword of "$2,500 for State work this year," we can hope to make 1907 a banner year.

W. E. PIERCE, Rec. Sec.

Georgia.

I am now living at Acworth, a good town of 1,200 people, 35 miles north of Atlanta on the N. C. & St. L. and L. & N. Railways, two of the finest railway systems in the south. We have 14 passenger trains, and freight trains without number, daily. The town has just put in electric lights and water-works, and is now ready to put on "city airs," likened to Atlanta. Baptists, Presbyterians, Methodists and Christians have churches here. The Christians have a neat brick church building. The membership is composed of sixty, whose "hearts the Lord has touched," the majority of whom are ladies. I have contracted with the "Woman's Society for Georgia Missions," one of our state missionary societies, to serve the church at Acworth and look after the welfare of churches along the L. & N. railway from Acworth to Tennessee. Excepting the preacher at Rome who, by the way, is assisted by the C. W. B. M., I am the only preacher in all this vast territory giving full time to the ministry. So I have plenty of room to "spread myself" without getting in any body's way. I am to give special attention to churches in Cherokee, Pickens and Fannin counties. The sisters want me to breathe this pure up-country air, drink this sparkling water, eat fat chickens and luscious Elberta peaches, and preach "like forty." Hence you may expect to hear from me again.——G. R. Cleveland, who has been serving the church acceptably at Wrightsville, will leave there February 1 and return to his home in Brooklyn, N. Y. Wrightsville wants a successor at once. Write Dr. T. L. Harris.——W. A. Chastain and his church at Athens are making preparations for the Harlow meeting, to be held there in April.—— "Uncle Johnny" Titshaw, a veteran of the cross of Corinth church, Walton county, has entered the higher life. The pastor, J. F. Lambert, of College Park, conducted the funeral service—— Don't forget to send your subscription to THE CHRISTIAN-EVANGELIST, 2712 Pine street, St. Louis, Mo.

E. L. SHELNUTT.

Western Canada.

The work in western Canada is beginning to develop in a very satisfactory way. J. A. L. Romig, our evangelist, has just closed a meeting at Okotoks, Alta., with about thirty additions. This meeting was held in the Baptist church and the Baptist pastor and people united in the effort. Brother Romig is now holding a meeting in Vancouver, B. C., and will probably spend considerable time on the coast. The following letter will give an idea of the possibilities in establishing churches throughout the territory. The opportunities at Milestone were no better at the beginning than in many another locality in the west. If we could do the same work in other places that was done there the same results could be accomplished. This letter is from the present pastor of the church at Milestone and is written simply to give vent to his desire for communication with other preachers. The territory is so vast that we are apt sometimes to feel a little lonesome. The letter follows:

"The Church of Christ at this place held a congregational meeting at the beginning of the new year. The treasurer's report showed that the minister's salary and all incidental expenses for 1906 had been paid in full. Apportionment for church extension met in full, $1,400 raised in cash and 37 added to the church. —Our Sunday-school doubled in attendance last Lord's day and one was added to the church. There is a splendid people here and I sincerely hope that we will be able to report greater victories for 1907. I write this because I believe you will be glad to hear from our little band; also because I feel lonesome and like to keep in touch with our workers in other fields.—A. R. Adams."

The American Christian Missionary Society is making it possible for us to employ three or four additional evangelists in this territory. When these men get to work we expect that there will be very much indeed to report from Western Canada. We have not yet found the men. Any man who considers himself adapted to the field and is willing to work hard might correspond with J. A. L. Romig, Portage La Prairie, Man.

ALEX. MCMILLAN.

President Western Canada Christian Missionary Association.

Winnipeg, Manitoba.

North Carolina.

The Pamlico Union in the eastern part of our state met with the Amity church the fifth Lord's day in December and the Saturday preceding. The State Board met at the same place on Saturday afternoon. This union and the state board are to enter conjointly in establishing a congregation at Wilmington, one of the largest cities in the state, as soon as the right man can be found to locate there.——Dr. B. T. Bitting began first of the year at Dunn. He will preach there three Sundays, one at Wilson's Mills, and two Sunday afternoons at Duke where a new mission will be opened. The state board will assist this group. We are sorry to lose Brother Bitting from this section of the state, but wish well to him and the churches where he has gone. Spray now needs a good man.——Plans are being laid for the better financing of Atlantic Christian College located at Wilson.——Dr. R. N. Floyd is preaching at Haw Pond. He recently had five added in a meeting there.——T. J. Glenn from Stoneville supplied at Rural Hall on fifth Lord's day in December. They need a live preacher for that and other points near by. Truly the harvest is great and the laborers are few. Let us pray for more.—— One who was a Baptist received here since last writing. January 9 was a great day for this church. Foreign Missionary Rally. A. McLean, David Rioch and W. R. Warren are a great team. The Presbyterian, M. E., Lutheran, Moravian and Fourfold Gospel preachers attended the service, several taking part, and the Presbyterian preacher had Brother Rioch address his prayer-meeting. Some came in from neighboring churches of Christ.——We believe a good homeopathic physician could do well here, and there is a splendid opening for a first-class tailor.

J. A. HOPKINS.

Winston-Salem.

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SOME BRIEF FIGURES The Work of the Year FROM ANNUAL REPORTS

FAYETTEVILLE, ARK.

The report of the First church is one of the best we have ever made. The amount raised was $4,184.95; for missions, $825. There were 45 additions, 26 being confessions. We began the new year with a balance in the treasury of nearly $890.—N. M. Ragland.

HUNTINGTON, W. VA.

We had a prosperous year despite unfavorable conditions of divisions at its beginning. The mission point of Rockwood was established, the membership there being increased from 19 to 68, largely through the efforts of G. F. Crites, and a $2,000 house was erected. During my ministry the church membership has been increased—including this mission and 63 additions in the Fife and Saunders meeting—by 165. The church raised $4,187. The Sunday-school attendance increased from 42 in the last quarter of 1905 to 165 in the corresponding quarter of 1906, and 100 are in the home department. Fifty per cent of our membership were present at the annual meeting, when we had one addition. We have peace and harmony and hope for great things during 1907.—Orilas G. White.

BARNESVILLE, O.

January 20 ended my first year's work with this church. The additions numbered 100, a greater growth than the combined results of nine previous years. The Sunday-school increased from 50 to 200. A prayer-meeting was started and has averaged 40 in attendance. Senior and Junior Christian Endeavor societies were organized, one having now 40 and the other 35 members. We put $2,000 worth of repairs on the church building, the plant now being worth about $15,000. I enter upon the second year with bright prospects. —Hugh Wayt.

ORANGE, CAL.

At our annual meeting we reported 203 resident members, an increase of about 40; $2,218 raised for all purposes, $531 being for missions and benevolences; 117 average attendance in Sunday-school. The C. W. B. M. more than doubled its membership, put the "Tidings" in every home of the church and raised $184 for missions. Its present membership is 52. Other departments have been greatly enlarged. Love and harmony reign and the future is bright.—A. N. Glover.

ROSWELL, N. M.

Closed the year with all bills paid and money in the treasury. We have the largest attendance in the Bible school in the history of the work here.—C. C. Hill.

PITTSBURG, PA.

At the West End church there were 42 additions, a net gain of 19 to the membership. The church and auxiliaries gave $2,298 to missions, to the parsonage fund $3,304, total money raised being $10,615. All departments had encouraging reports. A resolution was passed at our annual meeting abolishing suppers, socials and entertainments as a means of financing the church or any of its auxiliaries, and a committee was appointed to submit a plan of organization for the congregation.—John G. Slater.

CRAWFORDSVILLE, IND.

I have just entered upon the fourth year of my ministry here. There is good feeling, perfect harmony and a general hopefulness. Last year gave substantial evidence of a growing interest in the work of the church. We had 227 additions, giving us a net gain of 209. 174 came in a special meeting when Brother Fleming was with us. The total money raised for the church was $3,491, leaving a balance in hand of over $367; C. W. B. M. $258, Y. P. S. C. E. $73, the Ladies' Aid $452, and all of these organizations showed growth in membership and interest.—Earle Wilfley.

SPRINGFIELD, ILL.

On January 6 we, as a congregation, passed the fifth milestone. On the first Lord's day in January, 1902, 98 persons from the First church, with 12 others, constituted the membership. In 1906 118 were added, making a total of 682 additions during the church's life. The enrollment to-day is 600. The Bible school has 458 enrolled, with an average attendance of 299 for the year. The Women's Missionary society has a membership of 96, the Y. P. S. C. E. 51. During the past year the total amount raised for local expenses was $4,958.95; for missions, $1,079. The grand total raised during the five years has been $36,763.72. The last note held against the property was paid and the mortgage burned on February 25, 1906. Frederick M. Rogers entered upon his pastorate in September, 1904, J. E. Lynn, now of Warren, Ohio, having been the first minister of the church.

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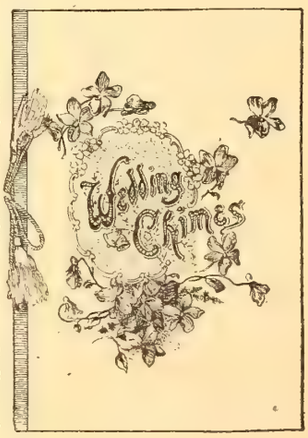
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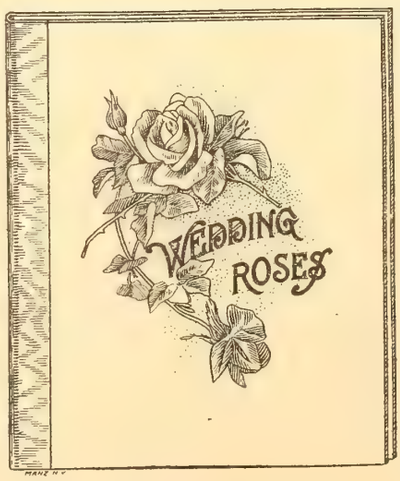
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Evangelistic

We invite ministers and others to send reports of meetings, additions and other news of the churches. It is especially requested that additions be reported as "by confession and baptism," or "by letter."

Arkansas.

Paris.—I recently held a splendid meeting at Paris, also at Magazine, with 13 additions not reported—all by baptism.—Morton H. Wood, evangelist.

Bentonville, Jan. 20.—Two additions. Every department of our church work is prosperous and harmonious.—J. W. Ellis.

Hope.—Two additions. Large attendance at both meetings.—Percy G. Cross.

Russellville, Jan. 24.—Meeting here twelve days old with 20 additions—18 baptisms. We continue with good prospects.—F. B. Elmore.

California.

Tulare, Jan. 26.—Two baptisms. Big union revival in progress. Perfect harmony.—A. E. Mackay.

Corona, Jan. 23.—Our meeting closed January 6 with 14 additions—seven confessions, five by statement, and two from another religious body. This makes 21 additions in the first three months of our service here.—W. T. Adams, pastor.

Colorado.

Denver, Jan. 21.—Eighty-eight additions at the Central.—W. E. M. Hackleman.

Denver, Jan. 22.—Simultaneous campaign now 16 days old. About 200 added to the various churches, 46 of these at the Highland Church. Meetings continue. M. M. Nelson is evangelist and Mrs. W. T. Green singer in the Highland Church.—J. E. Pickett, minister.

Georgia.

Acworth.—Three added by letter and one by confession and baptism.—E. L. Shelnutt.

Idaho.

Weiser, Jan. 23.—One confession.—G. M. Read.

Illinois.

Noble, Jan. 21.—Twenty-one added first week here. Frank Thompson of Carmi is doing the preaching. N. S. Johnson is the efficient pastor.

Eureka, Jan. 22.—Closed a six weeks' meeting at McLean last Lord's day with 71 additions—47 baptisms and the remainder by letter and statement. W. C. Darnell led the singing. Outlook for the future is hopeful.—T. L. Read.

Chicago, Jan. 23.—Have just closed a short meeting in West End Church with ten added. Five baptisms.—Sumner T. Martin.

Indiana.

Lawrenceburg, Jan. 17.—Five confessions the last two Lord's days of my pastorate at Lawrenceburg.—J. D. Garrison.

Rushville, Jan. 21.—Yesterday was a great day with the Main Street Christian Church. There were 16 additions—six by letter, eight confessions, one by statement and one from another religious body. Total of 32 in regular services in three weeks—William W. Sniff.

Daleville, Jan. 23.—Have been in a short meeting here with F. D. Muse. Twenty-five additions. Meeting continues with home forces.—L. E. Murray.

Alpine.—A twelve days' meeting with this church which enjoys the ministry of D. H. Patterson, resulted in 14 baptisms, 3 added from other religious bodies and one by statement.—E. L. Frazier.

Iowa.

Des Moines, Jan. 23.—Our twenty days' meeting with J. D. Corbitt, at Blue Grove, closed with 51 confessions, 5 reclaimed and 2 by statement. Mrs. J. M. Van Kirk led the music.—W. S. Johnson, evangelist.

Mt. Pleasant, Jan 21.—Two confessions, one by letter and one from another religious organization.—L. A. Chapman.

Corydon, Jan. 21.—Evangelist W. L. Harris, with J. E. Lintt, leader of song, closed a successful twenty-four days' meeting for this church last night, with 52 added.—O. P. Lovitt, G. W. Patterson, E. H. Scales, elders.

Kansas.

Leavenworth, Jan. 21.—Three additions.

Gas City, Jan. 23.—The meeting at Gas City continues. Thirty-four additions to date. J. W. Ball is the pastor.—N. H. Barragor, evangelist.

Medicine Lodge, Jan. 21.—One confession at our last Sunday evening service.—Lee H. Barnum.

Louisiana.

New Orleans.—The work at Soniat Avenue church is moving along very nicely and we are having additions right along. Five added Jan. 6, all substantial men and women who will be a help to the cause at this place.—R. M. Denholme.

Missouri.

Kansas City, Jan. 23.—The Hyde Park church is in the midst of a very successful revival, with John L. Brandt, of St. Louis, evangelist. Ninety-two additions in 17 days. We continue another week.—Louis S. Cupp, pastor.

Milan, Jan. 21.—One addition here yesterday.—O. W. Jones.

Ozark, Jan. 27.—Meeting here one week old with five accessions. A. R. Wallace is assisting me.—Joseph Gaylor.

Nebraska.

Omaha, Jan. 21.—Five additions to the First church last Lord's day. The great number of young men uniting is very enouraging.—S. D. Dutcher.

New York.

Auburn, Jan. 21.—Our meeting eight days old, with 19 additions to date—12 by confession, 2 reclaimed and 5 from other religious bodies. J. E. Sturgis, of Auburn, Ind., sings the gospel with power. We continue.—Arthur Braden, pastor.

Brooklyn, Jan. 21.—Seven additions at the Third church yesterday—3 by confession, 2 by letter and 2 by statement, making a total of 14 since we came here in the middle of October.—Walter S. Rounds.

Ohio.

Bellefontaine, Jan. 21.—One confession yesterday morning. Two baptisms last night.—Roy L. Brown.

Leipsic, Jan. 26.—Closed a two weeks meeting with 15 additions. C. H. Bass, of Findley, did the preaching.—H. C. Boblitt.

Oklahoma.

Binger, Jan. 22.—Our meeting here closed abruptly on account of serious illness in the family of the evangelist. Five additions were the result.—J. A. Tabor, evangelist, T. E. Lucey, singer and helper.

Guthrie, Jan. 21.—I began a revival meeting with the Christian Church here January 7. Thirty-two additions yesterday, making 48 to date. The Guthrie church has a commodious building, but on last evening a number were turned away.—Scott Anderson.

Oregon.

Enterprise, Jan. 20.—George A. Webb and wife, singing evangelists, are assisting F. E. Ware in a good meeting here.

Pennsylvania.

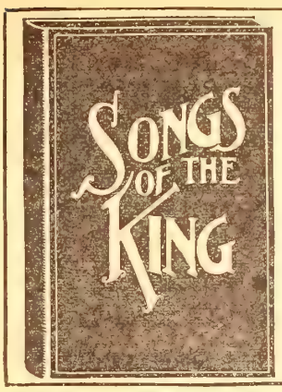
Wilkesbarre, Jan. 21.—Our meeting of 18 services closed Lord's day night with 22 additions. Sister Una Dell Berry, of Lafayette, Ind., is a true helper and gospel singer.—E. E. Cowperthwaite.

Pittsburg, Jan. 21.—The evangelistic report shows a total of 56 additions for the week.— J. D. Dabney, secretary.

Washington.

Walla Walla, Jan. 22.—Two confessions.—A. W. Shaffer, assistant pastor.

N. Yakima, Jan. 21.—The Hamlin-Daugherty meeting is 15 days old with 25 additions. Increasing interest.—Morton L. Rose, minister.



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O. G. Blackwell, New Vienna, O., **is available either for evangelistic meetings or for a pastor.** He is a spiritual man and does work of a **highly** spiritual order.

W. F. Shearer, evangelist, Angola, Ind., **who** has been very successful in his work, **has some** open dates for February. Churches needing the services of a good man are referred to him.

The church in Martinsburg, W. Va., **is unfortunate in that its second preacher within the year has found it necessary to seek another climate.** The town has twenty thousand inhabitants, **and** is a magnificent field for our people. **The congregation is out of debt and has a fine brick** church as well as a parsonage. **Those desiring to consider the place should communicate with Geo. W. Van Metre, No. 122, Maple avenue, Martinsburg, W. Va.**

The church in Erie, Pa., a **thriving city of 60,000 inhabitants, is in need of a preacher. None** but men of ability should apply, **for the field, while very promising, is difficult.**

Horace Siberell, Cape Girardeau, Mo., **is now** available **for new work. His well known character and ability ought to secure a place for him immediately.**

Preachers wanted. Would like to have a dozen good men at once, some for full time for our stronger churches and some for groups of churches paying from $600 to $900. Give references.—W. W. Phares, Cor. Sec., Jackson, Miss.

H. T. MacLane, Hiram, Ohio, has time for one more tent meeting in July or August, 1907. His tent is 60x90.

Fairmount, Minn., is in need of a pastor. Send communications to Emeline Tanner.

Harry Day, Shenandoah, Iowa, is open for engagements as singing evangelist. Highest references.

Charles H. Altheide, singer, Nelsonville, Ohio, has March open for engagements.

O. M. Thomason, evangelist, now at Lordsburg, N. M., is making dates for summer work.

A Christian man who is able to direct a church choir can secure position as bookkeeper by writing to W. M. Baker, Meridian, Miss., Box 63.

There are four congregations in Ontario, Can., in need of ministers. These churches are in good towns. The salaries are from $650 to $750. Men are needed at once. Give the name of the Secretary of the State Missionary society. Write to R. W. Stevenson, Provisional Evangelist, 568 Manning Ave, Toronto, Ontario, Canada.

Miss Mary Baily, singing evangelist, Angola, Ind., has an open date for February.

Dexter Christian College, Dexter, Mo., has an opening for a young man who has the ministry in view and who wishes to pay his way by work. Another who could teach bookkeeping and shorthand could support himself. A widow with children to educate could find a position as matron.

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The Bible School at Work

Conducted by J. H. HARDIN,
State Bible School Superintendent of Missouri,
311 Century Bldg., Kansas City, Mo.

Church Officers and the Bible School.

Many things now taking place point to a great revival of interest in the teaching function. I want this week, to tell about one such. While corresponding in preparation for a series of institutes in St. Joseph, I got a letter stating that there would be held, on the evening of January 10, at the First Church, a joint meeting of the elders and deacons of all of our six churches in the city and that I was requested to address them on "The Relation of the Officers to the Sunday-school and the Prayer-meeting." "Well!" I said to myself, "here is indeed something new and refreshing!" For, one of the menaces that stand constantly in the face of the work I am trying to advance is the indifference of the elders and deacons of many of our churches to the whole subject. To have the office bearers of six splendid churches in a large and growing city arrange to come together and notify one that they want a message upon their part in this work, and that they want to hear, before God, whatever he has commanded to be spoken in the premises, is calculated to fill one with thankfulness and courage. And it was so. These officers came, and their ministers were there, and many of them brought their wives, and other brethren and sisters interested in the Lord's work were in attendance, and it was a happy and effective occasion.

Hoping this may fall under the eyes of many other elders and deacons throughout the land, I give an outline of the address, with the prayer that the Lord will bless it to their good. It was as follows:

1. The nature of the offices under consideration—

a. The eldership. The dignity, spirituality and importance of the eldership may be seen in such scriptures as 1 Tim. 3:1-7; Titus 2:7-9; Acts 20:28-31.

b. The Deaconate. 1 Tim. 3:8-10; Acts 6:3-8. These scriptures, in their connection, show that the deacons were not alone the business men of the church, but were likewise spiritual leaders.

2. The Bible school. What is it and what its work? If rightly organized and conducted it does the work of the commission, viz.: Makes disciples to the Lord, and teaches the disciples all things commanded them by him. This to be done under the authority and direction of the officers of the congregation.

3. Conclusions from the foregoing—

a. The officers of the church ought to organize the Bible school by at least nominating its officers and teachers.

b. They ought to attend the school and take an active and leading part in its work. They are the scriptural leaders of this important function of the church.

c. The teaching done in the school ought to be planned by the officers of the church, and done, either by them, or by those they appoint or approve. They ought to supervise the choice of the literature that is used by the school. All this applies to the prayer-meeting in its turn.

After the address these officers formed a permanent organization for co-operation in carrying forward the Lord's work in the city. Since the occasion here reported, in two of these churches where I held institutes, officers-elect were ordained by prayer and laying on of hands.

In 18 years, since the second church was planted our people in St. Joseph have increased from the one original congregation to six churches, all of them housed, and each having its own minister. This splendid growth is due to the wise leadership of the First church, under the ministry of M. M. Goode and his successor, C. M. Chilton. It is unexcelled as an example of what is possible in city evangelization. The younger churches with Lowe and Baird and Thomas, and with T. H. Capp just entering upon leadership in the only one recently left pastorless, are in the way to become great centers of light and leading as the city grows.

The St. Joseph Campaign.—The above alludes to only one feature of the three weeks' work in St. Joseph. Beginning January 6 a half week has been given to each of the six churches. The Lord's day addresses have been heard by large audiences, and the week night lectures and conferences have been finely attended. Many new plans will be adopted and advance steps will be taken. Teacher training work will be taken up by most if not all the schools. Mrs. A. A. Buxton conducted a joint meeting at the First church, and spoke on the work of the primary department. We closed the series Sunday afternoon, January 27, with a grand rally of all our people in the city at the First church.

Let me help you.—A question or statement of your trouble will receive attention in this column, and in getting help for yourself, you will be the occasion of assistance for many others who have like experiences with your own. Send all communications to the address at the head of this department.

Midweek Prayer-Meeting

By Charles Blanchard.

Redeeming the Time.

Topic Feb 6. Eph. 5:15-21.

To "redeem the time" in popular conception is to "make up for lost time." Unfortunately no one can do this impossible thing. According to railroad schedules a train may sometimes make up for lost time. But it is dangerous business. Ordinarily a train that gets behind has to continue to "run late," with the constant delays which tend to still other delays and the tendency to get later and later with every passing hour and passing train. To start late is a prophecy of ill, of vexatious delays for trainmen and for men in all the urgent undertakings of life. "On time" is the motto of real success. "On time" is the eternal law of the universe. Think what would happen if the stars in their courses should run even a moment late? Have you ever seriously stopped to consider how infinitely accurate everything in the whole universe is—and must be? Why the movements of the planets can be computed to the second and the fraction of a second. And even the movements of comets, regarded as erratic bodies in the stellar spaces, can be computed so accurately that astronomers can tell hundreds of years ahead just when a certain "wandering star" will reappear in the wilderness wastes of heaven. It is very wonderful? Yes! It's all running by guess work, say you? No, you do not! Only the fool hath said in his heart "No God!" There is another sort very like him. The fellow that says, "Time enough yet," or who thinks he can buy up the lost hours and the lost opportunities that have forever slipped away! As well undertake to catch a comet or to call back the sun or to fasten your kite string to a star. You can't make up for lost time when you're running on heavenly schedules. Young man, get this solemn sentence through the thick of your skull. Get it into the silences of your soul. It is the message of God to manhood. It is the word of God to womanhood.

In a certain sense it is possible, through the divine grace, to redeem the time, to buy up the opportunities, or at least to save the remnant of time left us. God can make wonderful use of remnants in his work of creation and re-creation. To gather up the fragments that nothing be lost is a divine law of economy, in the physical and in the spiritual world. The only way to redeem the time is to make the very best use of what is left. How?

"Awake thou that sleepest!" Wake up! Get up! Get your eyes wide open for opportunities of service. O to be fully awake toward God and toward our own souls! "Arise from the dead!" With the command to rise he always gives the power to rise. And he expects us to do it. The soul that is dead and stays dead is in that state because it is asleep or just too indifferent or lazy to arise. Laziness is an awful thing. God's call to men is to awake, arise, shine! It's an appeal to the Godlike in every soul. How shine? Why, "Christ shall shine upon you!" Every soul upon which Christ has shined must shine, or something is wrong with his shiner. The trouble is not with the light but with the reflector. "Look therefore carefully how ye walk." There is the secret of shining. The carefulness of our walk determines the character of our work. We can at least save what time remains by setting out resolutely on our journey, by walking, not as fools but as wise. We must make our choice. "Be not foolish, but understand what the will of the Lord is." This is an appeal to common sense. And there is a wonderful field for the exercise of common sense in religion! Does this sound queer? Why, it's an appeal to common sense all the way and in all things. To walk by faith, carefully, to be intelligent, to be honest, straightforward with ourselves, to be not drunk with wine, but to be filled with the Spirit, to sing, to be cheerful, hopeful, happy, helpful; to be thankful for all things; yes, to submit ourselves one to another in the fear of God, is the way of happiness, of holiness, of the sane and sensible sort. It's the way to make the most of life, and to put the most into life, to get the most out of life. To waste time in drunkenness, to kill time in idleness is an awful shame and sham. There is nothing in it!

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Christian Endeavor

By Geo. L. Snively.

February 10, 1907.

Lessons From the Patriarchs. I. Noah.— Heb. 11:7; 2 Pet. 2:4-9; 1 Pet. 3:17-22.

DAILY READINGS.

M One Faithful Man.	Gen. 6:1-11.
T. The God Taught Man.	Gen. 6:12-21.
W. The Obedient Man.	Gen. 6:22, 7:5.
T. Religion in the Family.	Gen. 7:6-8:19.
F. Public worship.	Gen. 8:20-9:7.
S. God's Covenant.	Gen. 9:8-29.
S. Topic.	

The pre-eminent thought about Noah and the deluge should not be that a world was lost because of sin, but that some were saved because of faith and righteousness.

One justification of the destruction of the antediluvians is that it tragically illustrates the inevitableness of punishment to be meted out to transgressors. Had penalties ever been spared, they would have been in that day of almost universal transgression. How much less shall we escape who have the Gospel of Christ, when they perished who resisted the preaching of Noah.

The difference in those skies under which Noah built his ark and under which it began to float were not so great as those in the expressions of the countenances of the people who scoffed at him preaching the Gospel of repentance and the same people who afterward in frenzied fear begged to be taken into the ark. Would that present day spurning of the oracles of God were modified by the state of mind obtaining on judgment day.

Noah saved seven others; and he saved a class that to many of us is most difficult to approach—the membership of one's immediate family. After all the Bible has done to inculcate in us a love for others, and a love for the Saviour that finds expression in making his life and death effective unto the redemption of the world, it is a serious question whether one can enter into heaven's gate who has not contributed somewhat to others entering into the church—the great ark of this dispensation. Let us each strive to save at least the Noahic seven.

Faith made a sublime figure of Noah, standing in absolute independence of all men and the spirit of his times and loyal to the "still small voice" of divine revelation. Every blow of his hammer and adz was a ringing condemnation of the world around him that was not slow in expressing its scorn and contempt. But he sought not to please men but God, and all history has been his justification. While the distinction between the world and what God would have us be is not so vivid as in Noah's day, yet a more virile faith would help us make a greater differentiation between ourselves and those in the world.

It is too late to begin digging wells after the house is on fire, to begin building arks after the fountains of the great deep are broken up, or to begin learning the dialect of the skies and cultivating the graces of heaven after the death angel sheriff has summoned you to immediate trial before the judgment bar of God.

In white letters writ large on the dark background of the flood clouds is a lesson teaching that in times of searching and judgment it is more tolerable for the "clean beasts" than for the men who have filled the earth with violence and corruption. For the former there seems to be at least a speedy extinction, while for the latter there is an assured and eternal destruction from the presence of God and his angels.

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Sunday-School

February 10, 1907.

Abraham Called to be a Blessing.—Gen. 12:1-8.

Memory verses: 1-3.

Golden Text.—I will bless thee and make thy name great, and thou shalt be a blessing.—Gen. 12:2.

Abram was the tenth generation from Noah in the line of Shem, according to the genealogy of Gen. 11. The movement of his father, Terah, from the great valley which the Hebrews apparently considered the birthplace of the human race, to northwest to Haran, and of Abram himself from Haran southwest to Canaan, was evidently part of a great migratory movement westward—one of those periodical dispersions of population which have been essential to the progress of civilization. The unique fact about Abram was not that he went out into a new country. Others were doing that and others have always been doing it. But it was the spirit and purpose of his going.

The call and blessing of Abram marks the beginning of a new period in God's dealing with men. The mercy of God is unbounded, but his training of men must, in the nature of things be intensive before it could be extensive. It was necessary for him to prepare the human agents for his work. For many centuries his chief agent was to be the Hebrew nation. He began the education of that nation (as it has been said that a man's education should begin) three generations before it was born. The tradition of faith and service, beginning with Abraham, was already an heirloom when Jacob transmitted it through his sons to the nascent nation.

The Hebrew thought about the relation of man to God was that of a covenant. God promised blessings on conditions. Service and reward were nicely balanced. Later the prophets accused the nation of having broken the bargain, and so forfeited the blessings. The covenant is found in rudimentary form even as far back as Noah. It becomes clearer and more explicit with Abraham, and is many times repeated in the record of his life. Collect and compare the following passages: Gen. 12:1-3, 7; 13:14-17; 15:1-7; 17:2-8; 18:10; 21:12; 22:15-18.

The golden text expresses the great and permanent truth of this lesson. "I will bless thee, . . . and thou shalt be a blessing." First, to be blessed; second, to be a blessing to others. That was to be the essence of the life of God's chosen agents. It is so to-day. He has his chosen people—not favorites, but instruments. The blessing that is selfishly kept becomes a curse to its possessor. There is riches only in giving. There is happiness only in giving joy. There is blessedness only in blessing.

MAPS FOR YOUR SUNDAY SCHOOL WORK

Map B—Palestine—Old Testament History.

40x60 inches. Compiled after a careful review of the best surveys of Palestine. Large bold letters of the cities are in fine contrast to the large open letters of the names of the tribes. Cities of Refuge, Priestly and Levitical, are designated by unique distinguishing marks. A table of distances, height of mountains, courses and depth of rivers, and size of seas, make this map a very important and instructive addition to a Sunday School or study. By concentric circles, beginning at Jerusalem, the places can readily be found. Where doubt exists as to location, so designated. All known places are shown.

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Map E—Egypt—The Sinaitic Peninsula and Canaan.

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Map F—Bible Lands of the Old Testament.

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People's Forum

Concerning the Rockefeller Gift.

To the Editor of THE CHRISTIAN-EVANGELIST.

Was there a "gag" with it? Or are our secretaries and missionaries just as free to preach and teach as ever? If there is no "gag" with it let us pray that it may please John D. Rockefeller to give our Foreign Society ten times ten thousand of his ill-gotten money next year. I would if I could accept all of his stolen millions with which to preach Christ and fight his business methods, provided half that's told of them is true. Did Jesus ask the rich young man how he had gotten his money? The simple fact was he had it, and Jesus told him to give it. 'Twas the only thing that could save him. Possibly giving is the only thing that can save Mr. Rockefeller and others greatly in danger. Why should we not help him give by receiving? Again, is there a "hush" coming with the money? Is freedom fettered? That is our only question. If the gift breeds cowardice in pulpit or press let it be "anathema," and let there be no more such while the world stands! But who believes for one moment that our Foreign Society is one iota less free than before its receipt went back to Mr. Rockefeller.

W. J. LHAMON.

"In Christ"—Its Meaning.

To the Editor of THE CHRISTIAN-EVANGELIST.

When a man uses terms of doubtful import in a discussion and refuses to define them through fear that his contention will come to naught, *he* is the man open to the charge of "juggling with words." I have stated what the expression "in Christ" means. Brother Frazier replies, "But it means *in Christ*, whatever that is." Certainly! The meaning of "in Christ" throws light on this whole subject. Does "baptized into Christ" mean a material entrance into him like the body enters into the water? Of course not. Then it must mean "into Christ" in a *spiritual* sense—that the soul is brought into an intelligent sympathy and fellowship with Christ as its Lord and Saviour. But this moral transition, this transformation of thought, feeling and volition, this transfiguring of character is the very thing that "repentance toward God and faith in our Lord Jesus Christ" brings home to the experience of a man. Hence we know that baptism cannot put a man "in Christ" *spiritually*, since we do not baptize him without this previous spiritual experience. If then baptism does not effect a spiritual transition into Christ it can only mean a formal or ceremonial entrance into Christ. "Baptized into Christ," can only mean an outward expression of what has already taken place in the inner life. The same reasoning applies to the phrase, "Put on Christ." We do not "put on Christ" in a material way as we put on an overcoat. We put on Christ spiritually by accepting the proffered grace of his redemption—clothing ourselves with his Lordship and his sovereign saving mercy.

"Baptized into Christ," and "put on Christ" are both metaphorical expressions denoting a transference of thought from the material to the spiritual.

"So the man puts on Christ twice," exclaims Brother Frazier. Most assuredly. He can and ought to enter "into Christ" and "put on Christ" anew every day, and must do so if he would "grow in grace and the knowledge of the truth."

But with confusion worse confounded Brother Frazier asks—"Must he put off Christ that he may put him on again?"

All this comes of Brother Frazier's mechanical ideas of Christianity. Legalism indeed! Worse than that—materialism, crude materialism.

Does a barbarian who enters into civilized life and desires to advance further into its light and benefits, have, each time he proposes to make a forward step, to return to his original state of barbarism in order to get a start?

Does a man who enters into sympathy and fellowship with Christ by faith and wishes to go further into Christ by repentance, and still further by baptism, and still further by the Lord's supper and by holy living—does he have to go *out of Christ* and begin all over again for every forward movement in the divine life—does he? Does a man who "puts on" knowledge and wisdom as a garment and desiring to array himself more and more in its light and learning, have to divest himself of all present attainments before he can acquire more?

Does a man who "puts on Christ," who, in the initiative of his Christian life, invests himself with the grace, mercy and peace of the gospel, and who seeks to go on and on unto perfection, have to return to his primal spiritual nudity each time before he can add another garment to his religious wardrobe? So reasons Brother Frazier.

But hear Brother Frazier again. "Which of the inspired writers or teachers has said anything about getting into Christ *formally* or *ceremonially?*"

This brings me to my knees. True, I could reply by asking which of the inspired writers has said "a man may have a Christian character and yet not be a Christian?" But were I to adopt that method of disucussion I would expect to be charged with pettifogging.

"I think," says Brother Frazier, "when we see clearly the things of God we shall know that baptism is spiritual." Brother Frazier ought to put on his study cap and do a little thinking before writing for the papers. "Baptism spiritual!" Where is the spirituality of baptism to be found? In the water? No. In the body dipped in the water? No. In the physical act of dipping? No. Then baptism is not spiritual. The spirituality is all in the *soul*. We sometimes employ a metaphor and speak of a spiritual rock or a spiritual house or spiritual bread.

But in this we transfer the quality of the mind to a material substance. Baptism and the Lord's supper are both ceremonial institutions, but neither has absolutely any spirituality in it. As ordinances in Christianity they are wisely appointed and constructed to be suggestive and helpful through their symbolism to spiritual thoughts. They should always be observed with a spiritual frame of mind which they help to intensify.

But let us not forget that the *spirituality is in the soul*. "Whosoever believeth that Jesus is the Christ is begotten of God." "That which is begotten of the spirit is *spirit*." It is the *body* that is baptized in water. "Having your bodies washed with pure water." Baptism is called the "washing of regeneration," but the washing of a thing is not the thing itself.

A child is as much the child of its father before birth as after. Birth does not give life. It only brings life into new conditions and privileges. If a man is not made a living child of God by the Holy Spirit through faith in the gospel of Christ before baptism he will be "stillborn" when he is baptized.

Brother Frazier thinks a pedo-baptist with a good Christian character applying to me for church membership and being refused on the ground that he had not been immersed would place me in a very inconsistent light since I recognize him as a Christian. If the same man were to apply to Brother Frazier he would be told "you have a good Christian character, but you are not a Christian, therefore I cannot receive you." Now if that man had a level head he would say—"A. B. Jones refused me because he believes the New Testament requires immersion as a prerequisite to church membership. E. L. Frazier refused me because I am not a Christian, although I have a Christian character. I think A. B. Jones quite consistent, but E. L. Frazier is a theological crank."

Brother Frazier's reference to me in connection with the Methodist discipline, etc., is only a piece of *ad captandum* unworthy of notice.

I have been stating the elementary and axiomatic principles of Christianity and there is not a passage of Scripture in the New Testament, properly interpreted, that is not in harmony with them. Let us be done with this courthouse and carpenter shop religion.

A. B. JONES.

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THE NEW TEXAS - CALIFORNIA.—Once more, if you are interested in the land of blooming roses and perpetual producing seasons, listen just a moment. The writer has just returned from Brownsville, and on New Year's day ate roasting ears, ripe tomatoes, cauliflower and all kinds of fresh vegetables, just from the garden. One planter told us that his first crop of corn made by weight 60 bushels and the second, yet in the field, but ready to gather for the last month, would make at least 35 bushels per acre; all in one year. How is that, you Iowa and Illinois farmers? But this is only to say that our business demands our entire force at the selling end of the line. Hence address, until further notice, Hallam Colonization Co., Brownsville, Texas.

The Home Department

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By J. BRECKENRIDGE ELLIS.

The Pretty Lady of Old Smoky.

As time passed, Agnes ever kept upon the watch for some one who might be able to tell her what she wanted to know. There was a young lady in the Bad Lands who lived a part of her time in the Court of Smoky Shadow, and when she was at home her room was just across the corridor from the Hiltons. Her name was May; perhaps she had some other name, but Agnes had never heard it. Agnes had a deep admiration for May, and no wonder! She was pretty, and light of foot, and she dressed in such bright colors—very few in Smoky Shadow looked so fine. When May came back home after absences of weeks and sometimes several months, all the court seemed to brighten at the passing of her peach-like, doll-like face, and her resplendant attire flashed through the fog like a moving rainbow.

Sometimes Agnes was invited, as a mark of great favor, to come into May's room and warm herself beside the stove, and look at pictures and dingy laces and shiny ribbons almost clean, and a wonderful box of buttons—buttons of all sorts, jet and pearl and brass—*everything!* May would sit upon the edge of the bed and stare at the little girl with a queer, far-away look, and nurse her knee in listless hands; and Agnes, almost too thin to throw a shadow, would pour out the buttons and arrange them in rows on the rag-carpet, and feel as you and I feel on the Fourth of July.

May had come home now, from a long visit somewhere, and it just happened that she invited Agnes to come in to see her on a day when fuel was all out in Agnes' room. There had been a fearful quarrel that morning between Agnes' father and her step-mother. Mrs. Hilton had come to the conclusion that there didn't seem to be much in the life she was leading—working her fingers to the bone while her husband lay drunk in back alleys. Mr. Hilton had offered as his final word upon the matter that he didn't care how soon she dissolved partnership with him or with existence, either. It was all very unpleasant, very exciting, and affairs were left in a state of suspense a good deal like a "To be continued" at the close of a serial story.

"So you don't know what'll happen?" May asked sympathetically, as she sat upon the edge of her bed and let her hair—such beautiful hair!—fall all about her. "Well, if your pa and ma run off and leave you here—how old are you, child?"

"I guess I'm seven," said Agnes. As she had this information from Mrs. Hilton she was in some doubt on the subject. She lingeringly poured the buttons out upon the floor between her extended legs; she was sitting upon the floor, close to the stove.

"You don't look that old," said May. "Well, if you ever get where you don't know what to do, just you come to me. I'll take care of you—if I can."

The pinched face of Agnes was irradiated. "Oh, *would* you, May? Sure 'nough? I wish you could begin with me right now! I'd work for you awful hard, and do everything you told me to do—*everything!* And I'd keep your clothes nice and maybe you'd let me brush your pretty hair."

"Of course I would," said May kindly. "What a queer little thing you are!"

Agnes buried her hands in the buttons. She was pleased with bright fancies. Presently she said, "And bring you water. And sweep. And make your bed. And keep you warm. And—and love you—oh, just love you *so* hard." Agnes laughed aloud at this prospect, but May said nothing. Perhaps she couldn't, just then.

Agnes began to separate the pearl from the jet. Suddenly she looked up and said, "May, do you know God?"

The beautiful girl started strangely. Then she laughed, but not at all as Agnes had laughed. She retorted sharply, "There isn't any God."

Agnes stared blindly. "Isn't?" she repeated in blank surprise.

"No!" cried May, somewhat excitedly. "I tell you there isn't. If there was, life would be different. But there isn't. None at all."

"Then," said Agnes, timidly, "who made the stars?"

"There isn't any God, there isn't any God!" cried May.

"I am awful sorry," said Agnes slowly, "ain't you?"

May seemed greatly agitated. She nervously wound her hands in the streaming hair. Presently she inquired: "What do you mean, child?"

"Somebody told me about God," said Agnes, simply. "It was Alley Jim; I reckon you've heard of him. Jim says God made everything that we can't make—stars and people and the sun and moon. And that he has the best place you ever heard of, where we can go when we die, and whatever hard times we have now, it won't make much difference to us then, I guess. And he loves us and has water of life for us to drink if we believe something—I don't know what. Ever since I heard about it I've been hunting for somebody who could tell me, but nobody knows—or anyway they beat me when I ask. So I thought maybe you know because you are so kind and nice and pretty and—and I love you," added the girl shyly. "But if there ain't a God, I've been looking all this time for nothing, I guess. Well—but I wish there was—don't you?"

"Why?" came the short answer.

"Oh," said Agnes, surprised at such an inquiry, "if there was anybody strong and big enough to make stars, and if he loved me, too, I'd just know he'd fix me up after a while—would't you? That's what I've been thinking about. I love you, you are so good to me; but I can't do anything to make you feel fine. But if I was great enough to make the sky and the earth, oh, goodness! Wouldn't I do something for you, though!"

May wrapped her hands in her loosened hair and said nothing.

"That's what I thought about God," Agnes went on. "And I've just been looking for him to help me out some. But May, if God didn't make everything, who did? And if there isn't any God, what makes people get so mad when I ask about him? If he was just nothing at all, why would anybody care what I said?"

"Agnes," said May, "come here and sit by me and I will talk to you about God. I used to know all about him, but it was so long ago I—I forgot."

"Must I sit right by you?" Agnes asked in awe. "But I will get your pretty dress dirty; and your pretty bed. No, I will sit here on the floor at your feet." So Agnes left the buttons and, thrilling with excitement, sat down at the side of the bed.

"When I was a little girl," said May, abruptly, "I was taught all about God."

"Teach me, if you can remember!" Agnes cried eagerly.

"I will, Aggie, if I can. In the beginning there wasn't anything but God. He made the earth and the sky, and the animals. When he went to make man he took some dust and made it in the shape just right and breathed in it and it got alive, and that was the first man. Adam was his name."

"Made out of dust?" inquired Agnes, with bated breath. May nodded.

"Did he get muddy when he washed?" Agnes inquired.

"And he had everything he wanted and could do exactly as he pleased."

"I see," cried Agnes, nodding swift comprehension; "then he never *had* to wash, of course. Go'n, May."

"The next thing," said May, who felt the strangest feelings of excitement and interest as she recounted this ancient history, "was to make a woman."

"Was they a time when they wasn't a woman? Then didn't he *make* a woman?" asked Agnes anxiously.

"Why, of course, dear," smiled May.

"I'm glad he didn't stop with Adam," said Agnes with relief. "It would of been awful. Did he make up some more dust?"

"No. While Adam was asleep, God took a rib out of his side and made a woman out of the rib. Her name was Eve."

"Was she made in the evening, May?"

"And God told them they could do anything except eat from a certain tree, but if they did that, they must die. And Eve got to thinking about it and she wanted to try that tree."

"After that," remarked Agnes, "I reckon she got Adam to sneak some of it, too. And then did Adam tell God Eve had got him into the trouble?"

May looked at her doubtfully. "Did you ever hear this story before?"

"No, never. Go'n, May. I was guessing how it turned out."

"It was just that way, child."

"And then God killed them? He ought to of, after giving them everything else, and making them so happy."

"He took pity on them, I guess," said May slowly. "Anyway, he didn't kill them. He just let them go. I reckon he knew how hard it is for us to do right, and how much we want to do wrong. So he let them live and he gave them children, and they had to work for their living, all of them."

"That was just lovely of God!" cried Agnes. "Don't you think so? It looked like, when you was telling it, that Adam and Eve would just *have* to be killed. But God did the best way. Did Adam ever marry again, like papa?"

"I think not, Aggie."

"I was just a-supposing," said Agnes thoughtfully, "that he wouldn't of had many ribs left." This was said in philosophic seriousness, but May laughed loudly.

"Well, Aggie, that's enough to talk about *that*. It makes me feel all creepy, somehow."

"But what is it we have to believe, to get the water of life?" Agnes queried anxiously. "O, May! tell me more, tell me more!"

"You have to believe that—that—" May started up from the bed and her face and voice changed. "You shan't stay in here if you mention it again!" she cried roughly. "Don't you ever come back here and mention this again, as long as you live!"

The scowl and the fierce tone were like blows to Agnes; but she was used to blows. She rose with a great disappointment smothered in her little breast and went back to the stove. May snatched up an illustrated newspaper and read, or pretended to read.

That day when Mr. Hilton staggered home at night, he found Agnes alone, shivering in the cold of the bedroom. "Well, Agnes," he said in a drunken growl, "the folks have gone, have they? You won't have to carry any more water for your step-mother; I reckon you'll never see any of them again; you and I are the whole family now."



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A Little Trip in Hamirpur.

BY ADELAIDE GAIL FROST.

It was a shiny morning in December when we started on our drive to Srinagar, ten miles from Mahoba. "We" were the Inspectress of Girls' Schools and myself. We passed our naturally fortressed hills, with their mottled brown rocks rising above the green of trees at their base, passed ruined temples and freshly whitened ones, always the newer being less massive or very plainly brick and mortar and whitewash, very evidently the work in every part of man's puny hands. The older were of great blocks of Bundel-khandi granite, that seemed a natural growth upon the brown hills or by the brown roadside. As I looked at these and at Nature's own grotesque architecture on the hills, I knew that here was a scripture that one might not easily, if ever, decipher. Here was another "alphabet of the gods." I felt pushed off, "not wanted," the secrets of hills, temples, ruined fortresses and palaces were not for us. Miss Roberts and I could only fancy that in this old brown temple, some of whose arches had so toppled that the side of the arch was now the stepping-stone, the beautiful Princess Phulivarani had worshiped the sword of her princely suitor to the undoing of her race. Famously beautiful as she was, and weighed as she was each morning with flowers as a balance for her maidenly beauty, purity and fragrance, at heart she was the betrayer of her brothers.

We had sent a cart with the tent, etc., on ahead the night before, and Miss Roberts told me it was rather late in starting, as one of her servants had assured her that a ghost or demon had barred his way at a small bridge, wavering before him in a most frightful manner. Sometimes I think the Hindus have such imaginations that there is no *unseen* to them. Very easily the night is peopled with spirits, each rock and tree may be the abode of vengeful neighbors. Everywhere I am reminded in India of "the childhood of our race." We reached Srinagar and found our tent in the generous shadow of a tree, and breakfast was in progress under another tree. How good it tasted—omelet and broiled chicken! Then I accompanied the inspectress to the Girls' school, one of the very few in our entire district. About twenty bright little girls were sitting in a long row on the veranda of an enclosed court. The old pandit was ill, but his son, a man with a good face, was present, and another teacher, also a man. They had prepared, in their own fashion, with decorations of this Eastern schoolroom for the visit of the lady inspectress. They read to her, repeated multiplication tables that might make a western child gray before her time, and attracted me as the bright-eyed, shy, dear little children of India always do. They wrote on slates like small black-boards—being indeed boards painted black, and with a reed pen dipped in liquid chalk.

This inspection was not a long one and the inspectress said they were to have a treat of sweetmeats, and went away pleased with this beginning towards the education of India's daughters.

We had luncheon in front of the tent and talked of many things. Miss Roberts in her tours, often in remote places and surrounded by only native peoples, has collected quite a fund of information concerning interesting customs of both Hindus and Mohammedans, and bits of their legends and folk-lore. I wish I might know so much of this, which is only gleaned slowly and in chance conversations with the people *off their guard*. One servant of hers, an ancient man, gave me a few interesting glimpses of thought-life. He stood before me, a little brown man with a long black coat, his legs enclosed in white trousers of eastern fashion, his head surmounted by a huge white turban which, emphasized with confirmatory nods and shakes, his wonderful tale of the days when horses had wings. Certainly they had feathers also and each the wings of Pegasus, for were the marks thereof not upon all the steeds to this day! Our famous winged horse demanded of some prince a hoof full of gold, but when this was impossible to grant he stamped his powerful hoof on a hill, knocking it *half way* into the earth. It was very strange to hear this little old brown man of India telling in his own way of India's Pegasus. He did not name the hill, Mt. Helicon, nor did he relate that the blow of the hoof caused the inspiring fountain of the Muses —Hippocrene—to spring forth, but one could not but connect the stories.

Miss Roberts, in her own way, as a government servant, is promoting the education of India's women-children. I was glad to take the trip with her to the little town and see this beginning.



Life is not made up of great sacrifices and duties, but of little things, of which smiles and kindness and small obligations given habitually are what win and preserve the heart.—*Sir Humphry Davy.*

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"I write to thank you and also praise you for the good your medicine has done me. Oh, I can't find words to express my thanks to you all for such a wonderful and speedy cure. I felt relieved after using your sample, so I sent right on to a druggist and bought a 50c box, which I believe has cured me entirely. I feel more myself now than I have felt in over a year, for I have been bothered about that long with the piles. I have told all my friends about this wonderful discovery and will recommend it whenever I can. You can use my name anywhere you choose. Respectfully, Mrs. Charles L. Coleman, Tullahoma, Tenn."

There is surely no good reason why any sufferer from piles should continue in agony. If you are tortured with this disease, we will send to your address in a plain sealed wrapper a sufficient quantity of the Pyramid Pile Cure to show what relief it brings. Many have been practically cured by this amount of the remedy alone. The sample package which we will send you contains the identical remedy sold in all drug stores at 50 cents per box. Write today and prove to your own satisfaction that you can be cured. Pyramid Drug Co., 77 Pyramid Building, Marshall, Mich.

Teacher. "Johnny, I don't believe you've studied your geography."

Johnny: "No mum; I heard pa say the map of the world was changin' every day, an' I thought I'd wait a few years till things get settled."

No Sonnets for the Loafer.

The man who hangs about loafing places, who spends his evenings away from home and his nickels and dimes over the bar, has no right to complain of ill fortune. Even hard-headed men of the world do not seek for trustworthy men in drinking resorts. The world has no sonnets for the loafer. Good fortune makes friends of the man who is trying to do his best.—*United Presbyterian.*

Lady Ts'ao's Advice.

"You say Annette L—— is such a remarkable young woman. So I hear on all sides. What does she do? What are her talents?"

There was a long pause. "What does she do?" echoes Annette's friend. "Why, I don't—know. She has no particular talents, but I never thought of it before. I suppose I mean that the quality of her upright mind, her sane point of view, her large heart and her simpleness of character, are remarkable."

The other smiled. "Introduce me at once!" she said.

In an old Chinese book of etiquette, written in the first century, A. D., and entitled, "Advice to Women," the Lady Ts'ao makes this dictum.

"Woman's energies have a fourfold scope—behavior, speech, appearance, duties. For right behavior, no great mental talents are needed; for right speech, no clever tongue nor smart repartee; for right appearance, no great beauty; and for right duties, no special cunning of hand." And this wise Chinese matron of olden times, out of the best she knew, gives this ancient bit of wisdom to her young readers: "A philosopher of old said, 'Is goodness really so far off? I wish for goodness, and, lo, here it is!"—*The Well Spring.*

Less Trouble.

"I'm going to be a deaconess when I get big," declared a little girl in a home where the deaconess was calling.

"If you do," her mother cautioned, "you will have to go away from home and study for two years."

"Shall I, Miss Morse?"

"Yes, that is what I had to do."

"Well, then, I'm not going to be a deaconess at all: I'm going to hunt me a man and get married."

Wearing Out Men.

Naval experts tell us that the great steel guns which protrude from the turrets of our mighty battleships are worthless after they have been fired fifty or sixty times. It seems to be the rule with either living organisms or dead matter that excellence is only reached by the sacrifice of endurance. A ranch horse will survive a score of blizzards, but a thoroughbred is liable to die after exposure to a March shower. Anybody can raise a yellow pup, but it takes an expert to carry a pedigreed setter through the distemper which is sure to rack him. And after centuries of experimenting, ordnance-makers have produced a gun which will throw half a ton of steel ten miles with astonishing accuracy, but it will only do it a limited number of times. Then the gun goes to pieces. Probably the reason the antediluvians lived to such astonishing ages was because they were cast-iron, not steel,—and smooth-bore at that. The modern business man has attained an almost incredible reach and efficiency; but, it may be feared, he has achieved it all at cost of vitality. Walking through an Old Colony graveyard some years ago, we noted that the Ebenezers and Hodiahs of that day nearly all died septuagenarians. Their descendants go to pieces at fifty. And a church needs to remember that the man who preaches the best sermons ought not to be shot off on every useless, meaningless occasion. A city minister, deservedly popular, must preside at every festival, speak at every convention, welcome each coming and speed each parting guest. He may do so; but if he is fine-grained and high-tempered, he will perish of salutes just when he is most needed for war.—*The Interior.*

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Time's fingers, slowly sweeping across our worn heart-strings,
But faintly sound the depths of harmonies hid there
Until the fingers of Omnipotence sweep down,
And loosen floods of melody beyond compare;
That, sweeping on in grand, harmonious wave,—
Released from earthly bounds, with discord rife;
Attain to that for which mortality long strove—
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The Snow Birds.

When winter winds are blowing,
And clouds are full of snow,
There comes a flock of little birds
A-flying to and fro;
About the withered garden,
Around the naked field,
In any wayside shrub or tree
That may a berry yield,
You'll see them flitting, flitting,
And hear their merry song;
The scattered crumbs of summer's feast
Feed winter's birdlings long.

But when the snow drifts cover
The garden and the field,
When all the shrubs are cased in ice,
And every brook is sealed,
Then come the little snowbirds,
As beggars, to your door;
They pick up every tiny crumb,
With eager chirps for more.
Give them a hearty welcome!
It surely were not good
That they who sing in winter time
Should ever lack for food.

—*The Humane Journal.*

From Tourneil to Palestine

A STORY OF THE CHILDREN'S CRUSADE.

By ETTA CLARK.

This is a Prize Story written by a sixteen year old girl of the South Broadway Church, Denver.

Centuries ago a large castle stood near the village of Tourneil. Situated upon a woody hill, it guarded the unbroken plains which swept about it until they met the horizon. The castle itself was a huge pile of dark gray stone, with high battlements and gloomy dungeons. For many decades it had been the home of the DeLacys of Tourneil. The present heir to the estate was Hubert, a boy of fifteen, who played all day in the court-yard with his sister, Hildegarde. Their only guardians were Rollo, the squire, and an old great-aunt. Eight years before the children's father, Sir Robert, one of the best and bravest knights in France, had ridden away with a party of friends wearing a Crusaders' cross. To his squire he entrusted his children while he fought for the rescue of the Holy Sepulchre. In time the other knights returned, but Sir Robert did not accompany them. He had fought by their side in a battle with the Saracens, but in the heat of conflict had disappeared, and no tidings had ever been received of him.

"When I'm a man," said Hubert, "I shall go to Syria to find my father."

The lad was strong and sturdy, a typical DeLacy, Hildegarde, golden-haired and dark-eyed, was like her dead English mother. One bright spring morning when they had walked together to Tourneil, the little village seemed completely deserted until they reached the market place. There a tall boy stood in the midst of a crowd who hung breathless on his every word. The brother and sister joined them and began to listen.

"Why did the Christians fail to conquer the Moslems?" he said. "They had great armies, brave knights, and the wealth of Europe. Why should they fail? Their hearts were full of sin. Because of that they were not permitted to hold the sacred city. The lives of children are pure. Christ said, 'Suffer little children to come unto me and forbid them not.' He himself has called us to rescue his holy grave from the infidels. Who dares to follow where he leads? Who, pinning on his emblem, the cross, will march to Jerusalem, singing the chant of the First Crusaders, 'Lift up thine eyes, Oh, daughter of Zion, and behold the Liberator who comes to break thy chains'? Who dares?"

"I dare," shouted a hundred voices as the mob of children surged around the boy, demanding the tiny white crosses which consecrated them to their sacred task. Among them were Hubert and Hildegarde. But, as they feared, their aunt Clotilde positively refused to allow them to join the children's army. They coaxed and they pleaded, but all in vain. "Firm as Gibraltar's rocky base" was Aunt Clotilde. So Hubert planned an escape. He told Hildegarde nothing of his intentions, as he did not wish her to go with him.

"A girl can not fight," he said scornfully to himself; "she had better stay at home with her dolls."

By a secret passage leading to the drawbridge many a DeLacy had fled for his life when the castle was besieged, and by this passage Hubert proposed to set out upon his quest. One dark night he cautiously crossed the dark hall, fearing to awaken the pages who slept upon the rushes strewn before the fireplace. Opening a narrow panel in the wall, he stepped into the passage. The ground and walls were damp and slimy, and the air was dank and oppressive. A sudden fear clutched the boy, and he ran blindly until he stood out under the stars. A cry of fright almost passed his lips as a figure glided out of the shadows.

"I go with you," said Hildegarde. "I knew that you would come this way tonight."

"Come, then," said Hubert ungraciously, after the manner of brothers, but Hildegarde knew that "deep down in his heart" he was glad that she had come. So they tramped together along the road to St. Rheims. At dawn they reached the town. The streets were filled with children, all excited, all happy, all wearing the little white cross. On the front of the town hall was a huge placard:

"The Children's Armie leaves Sainte Rheims at ten of the clocke this day. All ye who wishe to marche with them will assemble by this halle at nine.

(Signed) "STEPHEN."

Five hundred boys and girls came. With them were their parents, reluctant to part with them. Soon Stephen appeared, in a military garb, and was greeted by a lusty cheer.

"Fall in line!" he directed.

A Babel of farewells ensued. They seemed sad at the thought of leaving home, but exalted by the spirit of their enterprise. As one person the little army began to move. With their hands clasped upon their breasts, their voices raised in song, the hapless children passed the city gates, followed by prayers and tears. At every town the army was joined by scores. At night they camped by the roadside. Hubert and Hildegarde had brought the money their mother had bequeathed to them and so they were able to procure all the food that they needed. Others, not so fortunate, depended on the bounty of the peasants. At first they fared well, but as the army increased provisions grew scarce. Hungry and weary, the little pilgrims were almost ready to abandon their march when the glad news was heard that Marseilles was only five miles away. Youthful buoyancy asserted itself. Laughter and jokes were heard. The twins were the gayest of the gay.

Lagging steps revived and the army descended the hill and entered the city with voices raised in triumphal chant:

"Behold His victorious army cometh, Glory to Thee, King Jesus, great King and strong Commander."

Now only the blue Mediterranean lay between them and the Holy Land. Stephen had told them how they would cross the sea.

"When the children of Israel were leaving Egypt, God caused the waters to part and they walked safely to the opposite shore. Likewise will he provide a path for this, His army."

The children implicitly believed him and now, as they stood on the water's edge, all eyes looked for a miracle. Stephen, kneeling, began to pray, asking that a way be made by which the army should pass dry-shod through the sea. After the prayer the concourse of men and women gathered on the shore stood silent, waiting, watching, listening. Still the bright water stretched rippling away to the horizon, and no sound was heard but the gurgling of the wharves. For hours they waited, then the people, shrugging their shoulders, returned to their homes, after advising Stephen to wait no longer for the impossible. Two nights and days the army spent on the shore, then they went back into the city, a miserable little band, homesick and disheartened. In vain Stephen pleaded. By the morning of the third day four-fifths of the army had started on their homeward journey.

Among the few who remained loyal to their leader were Hubert and Hildegarde. As they stood disconsolate in the marketplace, a man approached Stephen and began to talk to him. He was Clovis, a merchant of Marseilles, who carried on a very profitable trade with Syria. His crafty face, and small, sharp eyes, his whole appearance, was that of a shy, scheming swindler. No deed was too base to be done by him if in any way he could increase his fortune. Great then was the surprise among the citizens when Clovis offered to take the little Crusaders to the Holy Land in his ships, and asked no reward.

"By Our Lady," said the pious ones, crossing themselves devoutly, "how we have misjudged this good man!" And the children of the army praised Clovis as being one of the best and most bountiful of mortals. Meanwhile, the "good man" laughed in his sleeve.

"What a fool they must think me," he soliloquized, "but Christian slaves will bring a high price in Damascus and Joppa."

Soon four ships set sail and the shore of France faded from the sight of the boys and girls who were to behold it no more. That night a terrible storm raged. Thunder roared, lightning flashed, and one of the ships sprung a leak. On the deck all was pitchy darkness; the air was full of screams and sobbing. Hubert lashed his sister and himself to a piece of the mast, and when the ship went down they floated out into the open sea. The next morning a Saracen slave picked up two half-drowned

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Christian children and carried them before his master, the great Abdallah. Behind the chair of this Moslem lord, as he sat in his audience hall, stood a knight in armor. Hildegarde cast one quick glance at this man.

"Oh, Hubert, it's father," she cried.

The next moment in their father's arms they laughed, cried and kissed, breathless from excitement. Sir Robert told his story. When the men of the Fourth Crusade, incited by the Venetians, had made Constantinople their destination, he and his friends refused to go and went to Palestine, where they joined a small Christian army and engaged in a battle, in which Sir Robert was captured by the Saracens and held for ransom. He was to live for eight years in captivity, then if the ransom were not paid, was to be killed. His friends knew nothing of his whereabouts, and now only four days of life remained to him. So the children's rejoicing was turned to sorrow. But Hildegarde had a happy thought. She and Hubert, appearing before Abdallah, offered themselves as hostages, while her father went to Acre to procure the money. At first Sir Robert was horrified at the idea.

"By my haildom," he swore, "I will not allow it." In the end he consented. There were three days in which to make the trip. Sir Robert DeLacy rode like a whirlwind across the desert to Acre and when he came back flung at Abdallah's feet the price of his freedom.

* * * *

In Tourneil castle King Christmas reigned supreme. The Yule log blazed upon the hearth and holly hung in the hall, and the boar's head was borne aloft by pages. The servants danced in the large old kitchen and everywhere was gayety and mirth. But the happiest of all the happy people in that castle were its Baron and his children, reunited and at home at last.

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I heard a voice at evening softly say,
Nor load this week with last week's load of sorrow.
Bear not thy yesterday into to-morrow,
Lift all thy burdens as they come, nor try
To weigh the present with the by and by.
One step and then another, take thy way—
Live day by day.
Live day by day.

Though autumn leaves are withering round thy way,
Walk in the sunshine. It is all for thee.
Push straight ahead, as long as thou canst see.
Dread not the winter whither thou mayst go,
But when it comes, be thankful for the snow.
Onward and upward. Look and smile and pray—
Live day by day.
Live day by day.

The path before thee doth not lead astray.
Do the next duty. It must surely be
The Christ is in the one that's close to thee.
Onward, still onward, with a sunny smile,
Till step by step shall end in mile by mile.
"I'll do my best," unto thy conscience say.
Live day by day.
Live day by day.

—*Julia Harris May, in The Atlantic.*



Bertie had just got into a room of his own, and was greatly delighted. He chanced soon after to hear a sermon on Solomon, which had for one of its concluding sentences: "And Solomon slept with his fathers."

"Well," said Bertie on coming home, "I should think that if Solomon was so rich he might have had a bed to himself."



It may well be doubted whether even the violent attacks of Tolstoy, Hall Caine and George Bernard Shaw upon Shakespeare's literary art, will seriously affect the public opinion. To be sure, Shakespeare is not here to defend himself, and his fellow-townsman, Marie Corelli, although doing her best in the capacity of defender, lacks something of the convincing power which the Bard of Avon would doubtless have if he could speak in his own behalf. But, when a man has been dead for three hundred years, he can afford to be personally indifferent to the attacks of his critics; and when his works have endured through that period with increasing popularity among the masses and increasing appreciation among the most highly educated, he has an advantage in any argument which may be precipitated in regard to the quality of his work.



A Lesson for Every Sunday.

"Was that penny on the table yours, Susie?" asked grandma as the children came in from Sunday-school. "I saw it after you went, and I was afraid you had forgotten it."

"Oh, no, grandma; mine went into the box safely."

"Did you drop anything in with it?" asked grandma.

"Why, no ma'am," said Susie, looking surprised. "I hadn't anything to put in. You know I earn my penny every week by getting up early and going for the milk."

"Yes, I remember, dear. Do you know just what becomes of your penny?"

"No, ma'am."

"Do you care?"

"O, indeed I do, a great deal. I want it to do good somewhere."

"Well, then, every Sunday when you drop your penny in, why don't you drop in a prayer, too, that your penny may be blessed in its work and do good service for God? Don't you think that if every penny carried a prayer with it, the money the school sends away would do wonderful work? Just think of the prayers that would go out, some across the ocean, some away off among the Indians."

"I never thought of that, grandma; the prayer would do as much good as the penny, if it is a real true prayer, wouldn't it?

"I'm going to remember, and not let my penny go alone again."

On Unexpected Guests.

"The woman who does her own work is sometimes in danger of gliding into an attitude of shrinking from guests," says Mary Stewart Cutting in her "Talks to wives," in "Harper's Bazar." "Very mistakenly she feels that when she cannot offer the perfection of employed service to her friends she does not care to ask them to her table. Thus the man of the house too often has to renounce the privilege, dear to his heart, of bringing home a chance guest. When young and inexperienced he cherishes the illusion that he can do this at any time without warning, and it takes a series of bitter lessons to convince him that he is not free in this regard, and even if he sends word to his wife that one of his old college friends has happened in and that he is bringing him out to dinner he may be making a terrible blunder.

"It is always a pity when this stage is reached. The man who comes to the point where he is afraid to invite a friend home with him when he pleases has lost something beside the privilege. A certain degree of confidence in his wife's ability to meet emergencies, in her eagerness to give him pleasure, is gone."

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—Many letters are received asking our advice as to the best books on great themes of interest to our readers. We welcome such letters. They receive careful attention and bring back an unbiased answer. We want to be your book sellers and pledge you our best service.

—The following telegram shows one of America's greatest evangelist's estimate of the value of THE CHRISTIAN-EVANGELIST as an assistant through revival meetings:

"Elwood, Ind., Jan. 21.—Send thousand last week's Evangelists immediately. Two hundred confessions.—Herbert Yeuell."

—We have reason to believe that very soon long lists of clubs will be submitted to the inspection of our readers in evidence of the wonderful growth of our circulation. This week the growth chiefly found expression in orders for one and two copies. However, the following new clubs were entered:

Blooming Grove, Texas..... 3
Carthage, Mo., Newell L. Sims, pastor..... 4
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Honolulu, G. D. Edwards, pastor..... 5
Ennis, Texas, E. F. Lyon, pastor.....10
Champaign, Ill. 71

—Hundreds of readers will find a pink statement in this issue of their CHRISTIAN-EVANGELIST, with notation of arrearages. We hope all receiving them this week, or those heretofore receiving these statements, will immediately remit the amounts. Friends who have not yet received statements will confer real help by sending enough money to pay their subscriptions one year beyond the date printed on the yellow label.

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—The title, "Our Young Folks," may be a little misleading. It is not a juvenile paper. The "Round Table" and the "Young Evangelist" are for boys and girls. "Our Young Folks" is for maturer minds under which are beating young hearts, regardless of raven or silver locks. It contains excellent expositions of the Endeavor and Bible school lessons and other choice, interesting and instructive reading matter. Price, 75 cents; $2 in conjunction with THE CHRISTIAN-EVANGELIST.

—At the recent election held by the directors of this company W. W. Dowling was for the twenty-seventh consecutive year chosen Editor-in-chief of our Bible school literature. For forty-two years he has devoted himself to the preparation of Bible lesson studies. He was the first of our brethren to organize a graded system of such publications. Today in the full development of brain and heart power he stands without a peer in his department of church work.

—Bro. J. H. Garrison was re-elected Editor of THE CHRISTIAN-EVANGELIST at the annual meeting held last week. For the thirty-eighth time this honor was conferred upon him. The 120,000 readers of this paper will rejoice to know that notwithstanding the long service and arduous labors above indicated this Nestor of Disciple journalism is blessed with excellent health, and with all the sanguineness of youth looks into the future to locate the period of his greatest usefulness to the cause of primitive Christianity that to him is dearer far than this earth life. All may rest assured there will be no lowering of the lofty educational and spiritual excellency of this journal, but rather an ever increasing helpfulness.

—One expresses surprise that THE CHRISTIAN-EVANGELIST should have less than 100,000 subscribers, "when all the leading preachers of the brotherhood are in open sympathy with it." While the preachers who baptize converts, build churches, burn mortgages and make living-links of their churches are in "open sympathy" with THE CHRISTIAN-EVANGELIST, many of them refer to others the matter of circulating literature through the homes of the people. Many zealots for the non-capitalization of a proper noun, or the peculiar turning of a phrase will circulate more papers that are not true exponents of this Restoration than these "leading preachers" will a paper that meets with their approval and that does truly represent the pioneers and the great body of present day Disciples. But there is a noticeable improvement in this matter of late. "Leading preachers" are being convinced that the difference between a listless member and one with a soul all on fire for the cause is often produced by the difference in the literature they read. It will soon be that no preacher will be satisfied with his year's work unless he has composed a great list of readers for the brotherhood's best paper.

A Reaction.

The tendency among religious papers a few years ago was to lower prices. The Methodist papers all did it, as did many others. Now the tendency is the other way. The Methodist papers have gone back to the higher price. They found that the reduction increased their lists, but that they lost money. The papers cost more than they got for them. Lately the "United Presbyterian" raised its price. Now we read that the "Congregationalist" feels impelled to raise its price to church clubs to $2.50 a year, the regular rate remaining at $3, thus putting itself in line with the "Christian Advocate" of the Methodist church, and other religious papers.

Some papers, in lowering prices, tried to make it up by increased advertising. Those that succeeded in this depreciated themselves so much that they were not worth even the reduced price. The others are one by one going back to the old prices.

It is no accident that papers of a certain style and size cost $2.50 or $3 a year. It takes that to make them. Those in the east cost a little more than their equals in the west. To put the price down is either to depreciate the paper or lose money. To make a paper half advertisements is to depreciate it. To use coarse type, so that the amount of reading is reduced, depreciates it. To reduce the editorial and contributing force, filling a paper with articles as they come in, depreciates it.

We know one paper which a few years ago reduced its price. The fact was announced with a flourish of the editorial trumpet. Nothing was said of changes to be made in the paper, but in a little time an editor was dropped. Then the columns were shortened an inch. Then there was a great increase in the amount of "standing matter." That is, articles, advertisements, announcements, etc., kept on hand and used week after week to fill up. Then "boiler plate", that is, cheap syndicate matter furnished in plates, at a low price, began to appear. Then the paper was thin and of a cheaper grade. We expect before long to see it with a "patent inside," and then will come the collapse, and the mail which once brought the paper will bring it no more.

The merchant who sells dry goods at less than cost will come to grief. So will the farmer who sells wheat below the cost of production. The same is true of the publisher. We have noted the birth, decline and death of a score of Presbyterian papers that announced themselves first of all as cheap. Some of them were good. One or two ranked for a time with the regular-priced church papers and gained wide circulation, but they did not pay because they were furnished at less than cost. The theory of the old apple woman who always sold below cost and made money because she sold so much will not work. One editor told us that the larger his list the more he lost.

Such papers sometimes run through several dispensations. One man or company will put in life and money until he is exhausted, and then another will take his place and when he is exhausted another will follow him. We know one paper which used up or tried out four successive owners.

The wise course for a church paper is to charge a price sufficient to give a fair profit on the cost of production, and then to make a paper worth the price.—*The Herald and Presbyter.*

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Volume XLIV. Number 6.

THE CHRISTIAN-EVANGELIST

A WEEKLY RELIGIOUS NEWSPAPER.

ST. LOUIS, FEBRUARY 7, 1907.

A Twentieth Century Call for Men.

A MEETING of business men representing the different denominations has been held in the Fifth Avenue Presbyterian Church, New York. It was a prayer-meeting, but at its close there were adopted some resolutions looking towards the devising of a comprehensive plan for the sending of the message of the gospel to the entire non-Christian world during the next twenty-five years. This movement to interest business men more widely in missions rests upon the idea:

First, that the opportunity for effective work is greater than ever before.

Second, that there is money enough and to spare in the churches to increase missionary work at home and abroad almost without limit. Not to average a cent per day per member for all our missionary work is a condition so unworthy that we think of it with shame.

Third, that unless the spirit of sacrifice can be aroused and our wealth given more generously to the Lord's work it will be full of peril to the church and nation alike.

Fourth, that other great movements do not reach the class we have especially in mind, namely, the business men who have the monev and are doing the world's work of to-day.

This new movement is not to be independent, but its committee is to work in co-operation with all organized missionary agencies. It purposes to do its work:

First, by education. Many men are indifferent now because they are ignorant.

Second, by making a comprehensive, statesmanlike plan worthy of the twentieth century. Our business men ought to put the same study and enthusiasm into the missionary work of the church that they have put into secular pursuits. Let the whole world be taken under review by representatives of the different denominations, and a campaign planned worthy of the passion of the cross.

Third, by sending a Centennial commission of laymen to mission lands. Let representative business men, whose judgment all would accept, visit our mission field, look at the world as a whole and then make known their conclusion. These far away people have seen the worst side of our commercialism; let them now see the Christian business men at their best.

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For the Christ of Galilee,
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Which makes God's children one.

For the love which shines in deeds
For the life which this world needs,
For the church whose triumph speeds
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For the right against the wrong,
For the weak against the strong,
For the poor who've waited long
For the brighter age to be.

For the faith against tradition,
For the truth 'gainst superstition,
For the hope whose glad fruition
Our waiting eyes shall see.

For the city God is rearing,
For the New Earth now appearing,
For the heaven above us clearing,
And the song of victory.

J. H. Garrison.

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No book ever issued from the press of the brotherhood has ever met with a heartier reception, or has elicited more complimentary notices from the brethren and from the press of the country than this latest book of J. H. Garrison on the popular theme of Christian Union. The scope of the book and its timeliness are indicated by the following:

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THE
CHRISTIAN-EVANGELIST
"IN FAITH, UNITY; IN OPINION AND METHODS, LIBERTY; IN ALL THINGS, CHARITY"

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1809 CENTENNIAL PROPAGANDA CHURCHES OF CHRIST 1909

: : : GEO. L. SNIVELY : : :

CENTENNIAL GLEAMINGS.

To the discerning reader Brother Cree reveals a heroic devotion to the principles of this Restoration animating and sustaining all southern Disciples that is in itself one of the most valuable resources of our brotherhood. The writer was once in the home of a southern city preacher getting a salary of $1,200. During our visit he received a proposition to enter a secular calling at $2,500. On our desk beside Brother Cree's article is a letter just received from that hero registering again his determination to devote his life to the preaching of the primitive gospel and the multiplication of apostolic churches throughout his beloved southland regardless of personal consequences. Like preacher like people! THE CHRISTIAN-EVANGELIST rejoices in its larger opportunities of serving with a people who are of the stuff of which heroes and heroines are naturally made and who make possible causes and triumphs worthy of Centennial celebration.

The census bureau at Washington is preparing to collect statistics of religious bodies. The calendar year 1906 is to be taken and the inquiries cover the same ground as in 1890 with addition of items relating to the date that the church was established, amount of church indebtedness, number and salaries of ministers, number and value of parsonages, the language in which services are conducted, distribution of communicants according to sects, and the statistics of Sunday-schools. The results of such an investigation will be very valuable in many ways, and we earnestly request preachers and church officers to at once give their attention to this matter and co-operate with the census bureau in every possible way. The card schedules are ready and in some instances have already been sent out. They may be secured from the different state secretaries. In connection with the regular statistics of each denomination it is intended to publish a statement, prepared by a leading authority in the denomination, concerning its history, doctrine, policy and work. Many among us question whether we are entitled to the oratorical "a million and a quarter who have not bowed the knee to any Baal!" It is essential to the best outlining and development of our work that we know our resources and every one is rendering service to the church who aids in securing statistical accuracy. Let every district and county secretary help in the enrollment of all Disciples in city exile and country isolation as well as in our strongholds. A correct 1906 census will enable us with almost mathematical certainty to tell the number of those who at the close of our first century have devoted themselves, wth all they have and are, to the exemplification and propagation of the great principles of New Testament Christianity which have also immortalized the Declaration and Address that will be heralded around the world from Pittsburg in 1909.

The South and the Centennial.

BY HOWARD T. CREE

The mere consciousness of connection with a cause which has the right to celebrate a centennial is of itself an inspiration. Sanctity surrounds an institution with an hundred years' history and furthermore such a period in a measure tests worthiness. When changes are taking place so rapidly in the religious world, new and revolutionary ideas finding champions on every side, practices held authoritative by the father calmly ignored by the son as meaningless, new cults arising and old ones receiving restatement, when all things religious are "becoming new", it is no small thing to belong to a brotherhood whose history proves the wisdom, the sanity and the power of the position taken by its first promoters. To the far-seeing vision of the fathers, the simplicity of the plea they presented and the selection and ordering of life under the motto "in matters of faith unity, in matters of opinion liberty, in all things charity," we are indebted for that movement known as the Disciples of Christ which is practically identical with its early presentation and which has become sacred by its successes in the lives of more than a million of its supporters on the earth to-day.

With no people is the traditional treasured as among those of the southland where the immigration of the foreigner has been felt least and where pure Americanism has been best preserved, where customs, ideals, heritages, memories are glorious. Here the people surround with a halo of glory all their fathers have left them, and not least among their possessions do they cling with tenacious devotion to the principles and practices of religion. The church is an object of real affection, the brotherhood is beloved, the ideals are idols and the efforts of the former generation become the dynamic of the present generation's life. And with those of the south committed to the Restoration of the Campbells, Stone, Scott and their coadjutors, are these sentiments pre-eminently true. Not easily have the adherents to this cause been won, but once grasping the position of the Disciples there is a sacrificial surrendering of self to it, the like of which characterized the supporters of "the lost cause." That spirit of conservatism manifest to the briefest sojourner on southern soil has meant that while the progress of our people has been comparatively slow by reason of strongly entrenched denominational attachment, every advance has been a permanent gain and losing ground is almost an impossibility. No wonderful success has marked our activity, no great meetings with large ingatherings have been held, yet the faithful few have not lost heart nor will they, and each year have welcomed a little larger contingent to carry on the enterprise.

While the Disciples of the south are committed unreservedly to our peculiar religious program and may ever be relied upon to prove faithful, and while the cause has that sanctity which invests all they have received from the past, still they have labored under one very great disadvantage; *they have missed the inspiration and enthusiasm which comes from contact with the strong center of any cause.* Their work has been that of the pioneers far removed from the heart of the great brotherhood of which they are a part; they have been too far from the geographical center of the brotherhood even to attend our national conventions; this has robbed them of a vision of purpose, of possibility and of power for which there is no compensation. Ideas current at the center of the brotherhood or where the churches are strong have been long in filtering down to them, if they ever filtered at all. Some of you can scarcely appreciate the truth of this statement or realize what it means in the successful prosecution of a religious cause. All through the south the churches are few, and scattered at long distances. The closest resident minister in this state to my own city of Augusta is more than a hundred miles away. Concentrated and combined effort have been most difficult and sharing in the enthusiasm of a great convention an impossibility.

Hence the life of the churches has been necessarily sluggish and lacking in activity.

But two ideas are to accomplish much for us in the near future. Both will supply what heretofore has been lacking. The first is the holding of a national convention at Norfolk, Va., a point sufficiently reachable for great numbers to attend. The Jamestown Exposition will agitate the idea of going to the coast and the Norfolk convention will determine the trip. The people will go and reflect the influence which comes from contact with a large body and the consciousness that one is a part of a magnificent undertaking. You who are convention goers cannot know what it means to the uninitiated. Our people will go and return to their work with a consciousness of importance and enthusiasm for service which will work wonders. And then if in a few years more (may I dare express the hope) we could have a national convention at Atlanta, the south for our people would become a "new south" indeed. The second cause contributing to the invigoration of southern Disciples is the Centennial propaganda with all that it involves; the agitation through the papers, the preachers, the missionary societies and the various conventions, together with the distribution of tracts, the restatement of cardinal reformation principles, the very enthusiasm incident to working up a mighty gathering, especially a centennial, will bring the south into a more perfect touch with the brotherhood at large than ever before and this is what we need. The south loves a celebration, an anniversary, a memorial day; sentiment is strong and the refreshing of sentiment the inspiration for a new life. The effect of our present program and the influence of the two occasions will not be soon forgotten. Amen.

Augusta, Ga.

Current Events

Technicalities and Sense.

The Swettenham-Davis incident was rather a trivial matter to make so much talk. It never rose to the dignity of an international episode, and was scarcely more than a personal passage. When Admiral Davis landed American marines in Jamaica to give that protection to life and property which Great Britain was temporarily unable to give, he was acting in accordance with the wishes of the people and the dictates of humanity and common-sense. There was also apparently a request from the governor to the same end, but this the governor denies. No matter. It was the sensible and decent thing to give help promptly when help was needed. And when Governor Swettenham roughly ordered Admiral Davis to withdraw, he was doing what he had a technical right to do. When foreign troops land without invitation, the books call it invasion. The invasion of British territory by a foreign force was not to be tolerated. Therefore it follows inevitably, according to the barren logic of technicalities, that the American marines must go. But earthquakes are no respecters of technicalities. They produce situations in which the ordinary formulas of life break down. They are exceptional, and exceptions and emergencies must always be met by sense rather than by rule. The incident is important only as an illustration of this principle. Of course the British home government straightened out Governor Swettenham very promptly and he has apologized and expressed his appreciation of the prompt assistance given by Admiral Davis. There seemed to be some temporary anxiety in England lest our government should take offense. That would have been very absurd and ill-mannered, more so, even than the governor's original break. The clumsy mistake of a stupid official, whose error is promptly corrected by his government, is no fit subject for a diplomatic quarrel.

Waterways.

Congressman Bartholdt is recommending a plan by which the government would issue bonds to the amount of $500,000,000, the proceeds to be used for the construction of waterways within the United States. One of the largest items in our biennial appropriations is the river and harbor bill. It may run anywhere from fifty to seventy-five million dollars every two years. Much of this is for the work of maintenance and keeping open the waterways which tend constantly to become choked with silt, but much of it also is for works of a permanent nature, such as the building of canals and breakwaters. The house committee on rivers and harbors now has on file applications for permanent improvements of this nature which would call for an expenditure of not less than five hundred million dollars. Mr. Bartholdt thinks they all have some degree of substantial merit. In the natural course of events a few of these must be selected and the rest must wait. Mr. Bartholdt's idea is that all the schemes which are really worth while should be approved and construction undertaken at once with borrowed money and his argument, in brief, is that the use of the waterways would be worth more than the interest on the bonds. We are not saying that this argument is not cogent. But it would be the severest trial that was ever made of the government's ability to spend money wisely. The rivers and harbors ought to be improved. Everybody knows that. But the appropriation bill for this purpose has long been notorious as a grab for purely local interests. The congressman who can't get some money spent in his district is a poor stick. If Cow Creek is the only waterway (and it navigable only by water-bugs and barefoot boys) then Cow Creek must be improved, for the district must get its share. $500,000,000 would be an awful temptation.



The Salton Sea.

The President's Salton Sea message has called attention to an extraordinary and interesting natural phenomenon. The Colorado River—the same vigorous stream which carved the Grand Canyon, a gorge a mile deep through walls of solid rock—was tapped six years ago to furnish water for a great irrigation scheme in Southern California. The ditch was a large one and its in-take was left without protection. It follows, in the main, an old river valley, and leads to the Imperial Valley which is 280 feet below sea level. This valley was, at one time, a part of the bottom of the Gulf of California. The Colorado River, bearing down its burden of silt, built a barrier in its delta which made an inland lake of the northern end of the gulf. The water evaporated in due time and left the dry valley. This valley, enriched by the silt of centuries, has great agricultural possibilities which have already been developed in no small degree. Two years ago the river began to turn more and more into the irrigation canal. The grade of the ditch is steeper than that of the river, which here flows upon a sort of elevated viaduct which it has built for itself by its own silt. The entire river is now pouring through the canal which leaves the river-bed about four miles below the international boundary, flowing north through a deepening gorge which it is cutting for itself, and emptying into the Imperial Valley. The resulting sea already has an area of 500 square miles. If the flow is not checked it will have 1,700. The Southern Pacific railroad has moved its tracks several times, and is now temporarily safe, but the danger is that this great area of valuable land, containing farms, orchards and towns, will be permanently inundated. This can be prevented now at an estimated cost of $2 000,000. Within a few months it will cost many times that amount. The President urges congress to make the necessary appropriation and entrust the work to the geological survey.



The Roosevelt Home Club.

The Roosevelt Home Club is a failure. It always was a mistake. It was organized two years ago to purchase the house in which President Roosevelt was born, 28 East Twentieth street, New York and to preserve it as a historical landmark. The house was bought for $60,000, but the price could not be raised and the club grew tired of carrying the mortgage, so it sold out and quit. This was wise. The members of the club were moved by an admiration for the president, which we share. But it was a premature effort. In general, ante-mortem is better than post-mortem appreciation, but some expressions of regard are scarcely appropriate while the honored one is in the hey-day of vigorous youth. It is like giving a gold-headed cane to a boy as a token of friendship. Besides, the house cost too much money. It is relatively inexpensive to preserve the log-cabin in which the average orthodox president is born, but Mr. Roosevelt shattered the traditions by beginning life in a four-story brick residence which has since become an excellent and valuable piece of business property. A president who is so regardless of all wholesome precedent as to be born and raised in the city and in comfortable circumstances, instead of following the plow all day in his youth and studying at night before the open fire in the log cabin by the light of a pine knot, does not deserve to have his birth-place preserved anyway.



Full Fare for Troops.

The railroads, which have been accustomed to transport United States soldiers at low rates on special contract, refuse to continue the practice. Bids were recently opened at Omaha for the transportation of a large number of men and horses and a quantity of equipment to San Francisco, en route to the Philippines. Only two roads sent in bids, and these bids were at the regular schedule rates. Why not? If the government, by its recent anti-rebate law, serves notice on the roads that they must treat all customers alike and adhere to their published schedules, we can see no ground of protest if the roads take the warning seriously and apply it to the cases in which the government is a customer. Furthermore, the government would come out millions ahead if it could pay full fare for the transportation of its soldiers and at the same time pay no more for the transportation of the mails than private concerns pay for similar service.



The executive committee of the Interchurch Conference on Federation has endorsed unanimously the Lodge bill for an investigation of the Congo Free State. The scandal that has for over ten years been known to missionaries may now be publicly brought home to King Leopold. No one who knows this libertine would believe him rather than eyewitnesses.

Editorial

Our True Lines of Progress.

No one who has caught the real spirit of Christianity believes that it is possible either for an individual Christian or for a religious body to stand still. The Disciples of Christ frequently speak of themselves as a *religious movement,* instinctively catching the real significance of the word *disciple,* which means a learner of Christ. When we cease to be a *movement* we shall become a *monument* only—a memorial of what *was* but *is* not a living and vital force in the world. No people on earth have greater freedom to progress in the knowledge of the truth and in the practice of the truth than we have. Our position invites such progress and demands it. But there are false as well as true lines of progress. Let us discriminate.

In the first place, we may lay it down as a religious axiom that all true progress in religion must be in the direction of a better understanding of the Bible, and of the Christ which the Bible reveals, and a closer conformity to their spirit and teaching. Any so-called progress that leads away from a proper reverence for, and understanding of, the Bible, and from unswerving loyalty to Jesus Christ, is really retrogression. But there is room for infinite growth and development within the lines here indicated. We shall never exhaust the deepest meaning of the Bible, nor shall we ever attain, on this side of glory, perfect conformity to the teaching and example of Christ. Much legitimate progress has been made in a proper understanding of the Scriptures, but there are many unsolved problems, whose solution will throw additional light on the revelation of God to men. In so far as this investigation is carried on in the spirit of reverence for the sacred themes which the Bible treats, and with the sincere desire to know the truth—and this we believe to be the spirit and aim of the great body of Bible scholars who are at work on these problems—it will result in a higher appreciation of the divine message contained in the Bible, and a more intelligent faith in the God of the Bible, and in Jesus Christ whom he hath sent. All irreverence, all skeptical or rationalistic preconceptions, which exclude the possibility of the supernatural, together with the spirit of iconoclasm which would demolish the old simply because it is old, and champion the new, simply because it is new, are to be avoided as tending to retrogression rather than to real progress.

Christ bids all men come to him and learn of him. We have yet much to learn about Christ. Paul expresses a supreme desire "to know Christ," and this we believe to be the highest aspiration of every devout believer. All progress in the knowledge of Christ is true progress, and makes for spiritual enlargement and for the progressive realization of Christ's ideals in our lives, and in civilization. No higher task has been given to men than to seek to know Christ's nature and character, and to understand his mind and his teaching, since that is the highest standard of life and duty. Here is room for infinite progress.

Jesus Christ established his church in the world and gave it a great mission—the evangelization of the world and the spread of his kingdom among men. In the New Testament, which is the highest reflection of his will, we have the constitutional requirements, so to speak, of the church; that is to say, we have a statement of the conditions which constitute persons members of that church. According to this inspired record, those who believed on Christ, that is, who accepted him as Lord and Savior, who turned away from their sins and who confessed Christ, both with the mouth and in the act of baptism, were received into the fellowship of the church. This is the consensus of judgment in the Christian world and has been through all the centuries. Nor has there been as much misunderstanding among the best scholars of the church concerning baptism, as concerning faith—its nature and object. But on both these points there is now practical agreement among the best human authorities. The true line of progress for the Disciples of Christ is not to turn aside from the church of Jesus Christ, nor from the ordinances of the church as they were originally delivered, nor from the conditions which go before these ordinances, and which alone give them vitality, but to seek rather to fill all these great terms—the church, conversion, faith, repentance, baptism, the Lord's Supper, etc.—with their full spiritual content. Here is where the lack has been. We need a deeper and more spiritual conception of all these divine requirements and institutions. And here, again, there is room for infinite progress.

Finally, the greatest room for advancement in real Christianity, is in the application of Christian truth to the manifold problems and relationships of our modern life. How can Christianity help to give us better laws, a better administration of government, better care for the poor and needy, wiser methods for the punishment and reformation of evil doers, the prevention of commercial and official dishonesty, and the practice of fidelity in all the relations of life? How can we enlist our membership more generally and more heartily in missionary work at home and abroad, in the work of benevolence, and in establishing institutions of learning which shall serve the highest interest of men? These are some of the questions that should engross the attention of the followers of Christ, who are learning of him, and in these there is vast room for progress.

It is a great misfortune to have our thought and our attention turned away from these vital questions relating to our individual spiritual growth, and to the application of Christianity to the world's needs, to discuss unprofitable questions which promote division rather than unity, and which hinder our steady advancement along the true lines of progress.

New Studies of Old Doctrines.

IV. Christ's Method of Saving Men.

As we come to the heart of the matter, it becomes apparent that it is not our faith, nor our repentance, nor our baptism, nor anything else that we may do that saves us, except as conditions or means. Only Christ Jesus can save. The Bible does not save. The supreme value of the Bible is that it points us to Christ, the Savior. It is not itself the Savior, but it leads to the Savior. To the Jews, Jesus said: "Ye search the Scriptures, because ye think that in them ye have eternal life; and these are they which bear witness of me; and ye will not come to me, that ye may have life." These Jews had a fundamental misunderstanding. They supposed that eternal life would be secured by the punctilious observance of ritualistic requirements of the law, and they searched the Scriptures with that understanding, while they refused to come to Christ, of whom the Scriptures testified, and who alone could give life eternal. There is constant danger, even yet, that we will allow means or agencies or conditions to usurp the place of the Savior himself. The value of the Bible, of faith, of repentance, and of baptism, is that they serve to bring us to Christ, and enable us to accept him who alone can save.

But now that we are face to face with Christ, how does he save us? First of all, he saves us not so much by what he *does,* as by what he *is.* We see in him a new ideal of life, a new type of righteousness. There is about him a moral perfection, a spiritual beauty, a majesty of character, a gentleness, a loveliness, a purity, a compassion, a lofty heroism, and a sublime unselfishness that puts to shame all our former ideals, and makes us realize, as we never did before, our sinfulness and unworthiness. There is nothing that reveals impurity like purity; nothing that reveals sin in all its hideousness, like a sinless life; nothing that makes us so conscious of our imperfections as perfection incarnate, manifesting itself under human conditions. Christ begins the process of saving us by showing us what we *ought* to be, and, by contrast, what we *are.* He can do nothing for any man, as regards his salvation, until he has brought him to a realization of his sinfulness and need of salvation.

This is the meaning of that first Beatitude, so often misunderstood: "Blessed are the poor in spirit, for their's is the kingdom of God." In other words, Blessed are they who have come to the realization of their imperfections and shortcomings, for their's is the kingdom of God. They are those who are prepared to seek the kingdom of God and to enter it. Who of us has not been made to feel his own littleness and unworthiness in the presence of some great personality whose character and deeds have made him famous? Many a man has received inspiration from contact with some great character, to put forth the best that is in him to attain a higher degree of excellence. If this be so in our human companionships, how much more so must it be with one who has been brought to look upon Christ and see him in all the infinite

loveliness of his character and the plenitude of his divine love and power! It is this vision of Christ which produces that poverty of spirit to which the kingdom of God is promised.

It is, then, a mark of real greatness of spirit to recognize one's spiritual poverty, because it shows that such an one has caught a vision of a higher and diviner ideal. This is why the truly great of earth are the truly humble. Only little men, with low ideals, can be puffed up with pride and self-importance. Real greatness always compares itself with the divine ideal in Christ, and recognizes its limitations and its imperfections. It is a great moment in the experience of any soul when it comes to the recognition, or realization rather, of its own sinfulness and moral imperfections, and to feel its utter unworthiness in the sight of God. All real spiritual progress must date from that moment. Nothing but the vision of ideal moral perfection, brought to the world by Christ, and the revelation of God's grace in him, can bring the soul to a full realization of its shortcomings and its needs. As none but Christ can awaken in the soul its sense of need, so none but Christ can satisfy such need.

The power to apprehend and appreciate this divine ideal of life, in Christ, we call *faith*. The effort, superinduced by this vision of the soul, to readjust itself, and come into harmony with the new ideal, we call *repentance*. The overt act of self-surrender to Christ, who embodies this ideal, and who bids us come to him that we may be partakers of his life, leaving the old life of sin behind us and rising to newness of life, is called *baptism*—a symbolic act including a burial and resurrection. But—let us state it again—these are but *means* or *helps* to the soul, by which it comes into contact with, and under the authority of Christ, who alone can impart life to the soul that is "dead in trespasses and in sins," and furnish strength to live the ideal, that is, the Christian life.

The great aim of all true preaching, then, is to so present Christ to men, in the perfection of his character and the richness of his grace and truth, that men may realize their spiritual poverty and be led to "hunger and thirst after righteousness." When this heart-hunger and soul-thirst has been awakened, the way is open for accepting Christ both as Saviour and Lord. Until then all time spent in making the way of salvation plain is wasted.

To the "poor in spirit," that is, to those who have been made to feel and realize their moral imperfections, and the burden of their sins, how sweet and how welcome must be the words of Christ: "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls."



If you have not ordered March offering supplies, address a postal card to the office of the Foreign Society, Box 884, Cincinnati, O., giving the number in your church and its local name. Supplies will be sent at once, free of charge.

Notes and Comments.

A long-time friend of THE CHRISTIAN-EVANGELIST writes:

"Many brethren feared that the recognition of Pedobaptist churches as 'Christian bodies' involved in federation would lead to the reception of the unimmersed into our churches. That this fear was well grounded is already too apparent from examples now in hand. May not the matter of church membership be the pivotal point of this whole controversy, after all?"

There is not the slightest connection between the disposition manifested in certain quarters to receive the unbaptized into church membership, and church federation. This question has arisen, ever and anon, from the days of Alexander Campbell to the present time. It has always been presented as a short cut to Christian union, never as a condition of co-operation with other religious bodies. Church federation, as we have time and again pointed out, has nothing whatever to do with the question of church membership. It is a form of co-operation among the Protestant evangelical bodies in those things in which they agree without compromise of principle, and looking ultimately to the realization of Christ's prayer for unity.



A little clear thinking ought to make it plain to anyone that federation, or the closer co-operation of our different religious bodies, has its necessity in the fact that we can not ignore conscientious objections to interchange of membership, until we have all reached a common standard of membership, and that pending this change, the best thing that we can do is to co-operate, as religious bodies or members of different religious bodies, in those things where it is possible to co-operate, thereby manifesting such unity as already exists, magnifying the power of Christianity by presenting a united front when possible, and hastening the time when we shall see eye to eye and consummate that union for which our Lord prayed. In other words, the co-operation sought in federation is that degree of union that is now practicable, without interfering with conscience in respect to those things wherein each religious body feels itself bound to be true to its mission. The CHRISTIAN-EVANGELIST has repeatedly asserted that it favors no federation that involves any sacrifice of the freedom which we have in Christ, or disloyalty to our honest convictions of truth and duty. The leaders of federation know our attitude on this question well and heartily approve it.



Another objection that has come to us in more than one letter, suggested by the recent discussion, is expressed by different writers in the following language:

(1) "Your insistence on New Testament baptism as a condition of church membership is undoubtedly correct, but you are wrong in not seeing that this involves the denial that unimmersed believers are Christians, and that such denial is the only ground upon which we can defend our practice." (2) "Do not believers become members of the church at the same time they become Christians?" (3) "If we may not receive into the church all who we may reasonably regard as Christians, then it is more difficult to get into one of our churches than it is to get into heaven!"

(1) No, our position calls us into no negations concerning questions that belong to God. We may hold with Alexander Campbell and Isaac Errett that "everyone who believes in his heart that Jesus of Nazareth is the Messiah, the Son of God, and obeys him in all things according to his measure of knowledge of his will," is a Christian, as most of us do, and yet hold loyally with them that only those who accept the New Testament conditions of membership should be received into our churches. If your logic can not harmonize these two positions refer it to your heart, which is often a better theologian than the head. If we can think of our becoming a Christian as a personal matter between us and God, and our becoming a member of a local church as a matter of coming into relations with others, it will help us to find our way out of the difficulty. (2) This is the fallacy of an "ambiguous middle." Recognize the difference between the ideal, or spiritual church, or the mystical body of Christ and our external organizations, and the problem is solved. (3) It does not follow. The man who, deprived of the help that a clear knowledge of baptism and obedience to it, would give him, yet finds favor and acceptance with God, has probably had a much more difficult way to travel than one who, with proper instruction, has come into the church by confession and baptism. The ordinances are not barriers but helps to the Christian life.



Hear the testimony of one of the most princely men in our history:

My own conviction, not hastily reached, is, that we can not consistently receive into fellowship, in our churches, the unimmersed. I say this with a full recognition of the Christian character and eminent spiritual worth of multitudes of Pedobaptists, and agreeing with Mr. Campbell fully in acknowledging them as Christians in the sense in which he employs that designation in the quotations I have made. Let me state my reasons as briefly as possible, without sacrificing clearness to brevity. * * * * * * * * * * In the second place, please note that while it is admitted that the applicants are lacking in *formal* obedience to the gospel, it is strangely urged, on that very ground, that they should be *formally* admitted to Christian fellowship. We utterly fail to perceive the connection between the premises and the conclusion. Logically, we are compelled to reason, that since they have failed of the *formal* obedience which the gospel requires, we are compelled to withhold the *formal* fellowship which they seek. Any *informal* fellowship which we may feel prompted, in view of their evident faith, piety and philanthropy, to extend to them, we may sincerely and heartily offer. For one, I do not consent that any ecclesiastical authority shall hinder me from any fellowship and co-operation in good works with those whom I honor and love for their faith, their goodness, their God-fearing and Christ-loving devotion to truth and righteousness, to which my heart prompts me, so long as I do not seek to force my brethren to act in harmony with my opinions. In this I act on my own responsibility. And if an entire church, or our whole brotherhood, should be disposed to enter into such informal fellowship of good works, I would rejoice in it. But when it comes to a *formal* fellowship—a formal acceptance into the fellowship of the gospel—there must be a formal submission to the divinely-appointed terms of entrance into that fellowship. * * Our duty, then, is to preach the truth—the simple truth—the whole truth of the Gospel, and commit it to God to watch over its working. Let us yield every thing that is our own, but hold on to everything that is God's without inventions or experiments of our own to bring about that which God alone is able to accomplish. The truth we utter shall combine with all other potencies at God's command, to prepare the way for the glad consummation which, though it seem to tarry, will surely come—come in God's own time, in God's own way.—*Isaac Errett, in Missouri Christian Lectureship, pp. 61, 62, 63.*

Editor's Easy Chair.

As it is a gloomy day outside, with dripping clouds, the very air being saturated with moisture, I tarried within my study during the morning, browsing through several volumes of "The Universal Anthology," nipping a green tuft here and there in this wide meadow of the world's classic literature. One thought has impressed itself while thus tasting the literatures of the various nations of earth, from the earliest dawn of civilization down to modern times, and that is that human nature, in all nations and in all ages, has been very much the same as we see it to-day. The poets and seers of all lands and of all times, uttering their thoughts in various languages and in divers forms, express very much the same hopes, fears and aspirations. Love, war, ambition, revenge, lust, and religion, have been absorbing themes among men from time immemorial to the present. Some of the gifted minds among peoples, whom we in this country lightly esteem, have uttered sentiments so noble and have manifested powers of mind so godly, as to lift the whole nation which they represent into our higher esteem. If each nation could know the best which every other nation has produced in the way of art, literature, music, government, and religion, it would do more to unify the world and strengthen the ties of human brotherhood than anything else. Indeed, it is this process now going on that is doing so much to obliterate national prejudices, racial antipathies, and to make the sky "the roof of but one family." Each nation would lose something in the way of provincialism and undue self-appreciation, but it would gain vastly in its sense of the solidarity of the race and of the brotherhood of man.



While indulging in the foregoing thoughts there strolled along the street in front of my study window a swarthy son of Italy, whom we contemptuously style a *dago*. I had just been reading that marvelous dramatic poem by Vittorio Alfieri, the Italian count, on "Cain." His marvelous imagination had carried me back to the borders of Eden, and I had seemed to breathe the atmosphere of the early dawn of the world's history. The great dramatist portrays Envy, planting his seed of hatred and revenge in the heart of Cain and stirring him up to strife against his brother Abel, until the innocent brother, who had come in search of his elder brother, was assaulted with murderous intent. Tenderly Abel pleads with his brother, whom he evidently loves, for their sweet mother's sake and for their father's sake, not to take his life. Even the heart of Cain is touched, and momentarily he yields to the tender persuasion of his brother, but Envy again poisons his heart and the fatal deed is done. Few scenes in all literature are more touching than the discovery of the dying Abel by Adam, and Abel's pleading for his brother, but the climax is reached when Eve, seeking her lost boys, comes on the scene, and, in spite of Adam's efforts to keep her back, learns the awful tragedy, and knows, for the first time, that bitter anguish of a parental heart in a dishonored son. Now, as I saw that "dago" pass, and remembered he was a countryman of this great Italian, he loomed up in my estimation as a man worthy of my respect, containing in his own soul, perhaps, undeveloped powers and capacities unknown even to himself. So does one great character lift a whole nation or race into higher respect.

A marked characteristic in the character of Jesus was his ability to see the best there was in men, and to love and sympathize with all classes and conditions of human beings. He was not a Jew, nor a German, nor an Englishman, nor an American, in his character. He was the Son of Man, as he called himself. He was a brother to every man, and the lowliest human being with whom he came in contact was more precious in his sight than the whole world of material wealth, dominion and power. Every successful preacher, or soul-winner, must learn to look at man through the eyes of Jesus. Only thus can he love, and sympathize with, and save men. In our weakness and blindness we pride ourselves on the blood that runs in our veins, on our ancestry, on our place of nativity, our wealth, our color, our race, our heritage of noble traditions. Nor are these things to be despised; but they were of small value in the sight of Jesus, as compared with those elements which are common to our human nature and which, when properly developed, lift us above all racial and national distinctions in the higher realm of true manhood and womanhood. The distinction between the peasant and the king is trivial and transient as compared with the rich and glorious possession which they hold in common, of a human nature which has capacity for God and for eternal life. To be a *man* is greater than to be a king. To be a Christian is to be the highest type of man.



The hand on the clock of Time points to another anniversary. The shuttle in the weaver's hand has added another silver thread to the web of life. Some day the shuttle will cease to pass in this particular pattern and the web will be finished. The pattern in itself was perfect, for it was God's design; but, alas, how marred in the weaving! For there is a divine hand as well as a human hand in every life. Every life, no doubt, is a plan of God, and if we would only work out our destiny according to that plan, it would be perfect. But we are weak, blind and ignorant, and often follow our impulses and desires, rather than the divine leading. We wander from the straight path and stumble and fall. We learn by experience, and come at last, and sometimes very late, to find out that God's way is best. When he leads us awhile into "green pastures and beside still waters," then we look back across the sin-marred years and realize how much we have lost by not having trusted in God fully from the beginning. How imperfect this particular life that I am now contemplating seems to me as I look back upon it! Only God's amazing grace and redeeming love can make it meet for the inheritance of the saints in light. The past is irrevocable. I can trust God's mercy to blot out its stains. But the future—the little time that remains—would that it might be wholly committed to God, indwelt by his spirit, and consecrated to his work! Yon westering sun tells me that "life's little day" approaches its close, and the evening draweth near. But sunset is as glorious as sunrise, and the morning cometh on.

One of the sweet illusions of youth is that of a beautiful Island of Rest, lying far out in the gulf of Time, where, freed from the responsibilities, labors and cares of life, one may spend a few quiet years before setting sail for the City, that lies beyond the horizon line. I do not say this dream is never realized, in a measure, but in most cases it is a mere illusion, which the passing years dispel. Strangely enough, as one nears the time when he is supposed to be fitted for residence in such an isle, it does not seem so desirable to him as it did back yonder in the morning of life. Not that one does not feel the need of rest, for that feeling often comes to the weary worker, but life seems so short, and the things to be accomplished are so many, that we would fain postpone our cessation from labor until the "sunset and evening bell" call us to rest. What I am looking for, in these years, is not surcease from toil and difficult tasks, but only brief respites and breathing-spaces along the way, where tired nature's vital powers may be restored, so that life's duties may be taken up again with greater zest. And then there is a rest that comes in the midst of our labors—the rest that lays its burden of care and anxiety on the Lord and completely trusts him. This, after all, is the sweetest rest that earth may know, and brings its daily refreshing to toiling hands and burdened hearts. "There remaineth, therefore, a rest for the people of God"—not only yonder beyond the swelling Jordan but even here along the pilgrim way—the rest of faith.

A LIFE IDEAL.

Not with eye-service, Lord,
May this, my task, be done;
But ever unto thee,
That, with each setting sun,
To me may be the worthy prize
Of sure approval in thine eyes!

O may no fatal flaw
Destroy this life of mine,
But may it perfect be
As grace alloweth! Thine
The glory, Sovereign of all,
If any glory shall befall!

—Thomas Curtis Clark.

"Completing Christ's Sufferings"

An Address Delivered Before the Buffalo Convention

By J. M. Philputt

"I fill up that which is lacking of the afflictions of Christ."

These profound words reveal the motive which dominated Paul's missionary life. He is not presuming to add anything to the work of Calvary. That was perfect and complete. When the Son of God bowed his head on the cross and said, "It is finished," he looked upon an atonement, a work of reconciliation which was in no particular defective.

But, accepting Calvary's work as perfect, Paul casts his eye out over the world—Palestine, Galatia, Asia Minor, Greece, Rome, the islands of the sea, and he says the sufferings of Christ must have a herald, "the story must be told," Jesus must be made known as the Lord and Savior of men. Ignorance must be enlightened; prejudice removed; the triple walls of superstition, iniquity and idolatry must be broken down. All this involves suffering, without which the sufferings of Calvary would be in vain. With a keen recollection of all that he himself has endured in preaching the gospel from Jerusalem all around to Illyricum, "bearing in his body the marks of the Lord Jesus," he says, "I fill up that which is lacking of the afflictions of Christ." I am ever ready for the baptism of pain and peril, ready to pour out my life as Jesus poured out his, ready to link my sufferings with the sufferings of my Lord, in order that his may become effective. He thinks of his own sufferings and those of every true herald of the cross as complementary and co-operative with the sufferings of Calvary for the redemption of the race. Livingstone dying upon his knees in prayer for darkest Africa; Henry Martyn in Persia, saying "I desire to burn out for God"; David Brainerd in his bloody sweat for the poor Indians of New Jersey; John Knox crying "Give me Scotland or I die"—each in his own way is a faint imitation, a far-off echo of Calvary; each is "filling up that which is lacking of the afflictions of Christ."

We have here then a powerful motive for missionary work. The Moravians have given us the supreme exhibition of heroism on the mission field. They have been the instigators and inspiration of modern missions. They have gone to the bleak coasts of Greenland, Labrador and Alaska; they have become slaves among the negroes of the West Indies; they have poured out their lives in the pestilential swamps of South America; they have lived cheerfully with revolting lepers, with degraded Hottentots and with fierce cannibals. No post has been too distant or dangerous for these intrepid heroes of the cross. And they tell us that their motive is this—"to win for Christ, the reward of his sufferings; that they may enable him to see of the travail of his soul and be satisfied"—in other words, to make complete, i. e. effective, the work of Calvary. Here is a motive which ought to gladden the heart and strengthen the hands of every laborer for Christ. Amid deprivation and through sacrifice, he is winning victories that bring joy to the heart of his King—he is linking his own sufferings with those of his Lord and Master for the redemption of the world. "He is filling up that which is lacking of the afflictions of Christ."

There are three reasons why every disciple should be in this sacrificial succession. First, *Suffering is the gateway to the deepest knowledge of Christ.* In vivid words Paul sets forth the consuming ambition of his soul: "I count all things but loss that I may *win* Christ and *be found* in him." His passionate desire is "to know Christ, the power of his resurrection and the fellowship of his sufferings." The most sacred chamber in every soul is the chamber of suffering. The deepest lines in your own life are those chiseled out by pain; and we may be sure that the deepest, the most sacred thing, in the heart of Christ, is the suffering which he endured in our behalf. And the gateway to this inner heart of our Lord—to the deepest fellowship with him, can be nothing else than the gateway of suffering. It brings a *clearness of spiritual vision* which can come in no other way. When Mrs. Howard Taylor went out as a missionary to China, her heart was full as she saw the shores of her native land receding. The sailor on the prow of the vessel cried to the captain on the bridge, "All is clear now, sir," and the captain gave order "Full steam ahead." Mrs. Taylor said to herself as she cleared the mists from her eyes, "All is now clear between Christ and my own heart and for me henceforth it is 'full steam ahead.'" In some supreme sacrifice like that you have seen the mists clear away and in that hour there came to you a revelation of the heart of Christ which you never had before. This is the blessing he would bring to every soul. He is saying, "My child, would you have my spirit, a fellowship with me richer and sweeter, deeper and holier—then you must walk with me, you must have fellowship with my sufferings."

Again, suffering is the *gateway to the deepest love for Christ.* Our women have chosen as their missionary motto, "The love of Christ constraineth us." And by that we understand not so much our love for Christ, nor yet his love for us, but rather his love in us. That is the promise, "I shall be in you"—a dynamo of spiritual power and affection, by which we are carried out along the line of his commands. On many difficult fields at home and abroad our women have put new meaning into these words. They have shown what the love of Christ can do for those whose hearts are filled with it.

How often we sing, "More love to thee, O Christ!" Do we really desire that great boon—a love that shall be constant and irresistible as the tides of the sea? Then we must remember that love and sacrifice go together. The mother's love is born in pain. The patriot's love for his flag is purchased at the price of his own blood. The deepest tides of love ever come surging up from a sea of pain.

And, paradoxical as it may seem, there is always associated with this suffering a corresponding spiritual joy. It was for the "joy that was set before that Jesus endured the cross." "I rejoice in my sufferings," says Paul, "and fill up that which is lacking of the afflictions of Christ." It was when the apostles had been beaten that "they departed from the council rejoicing that they were counted worthy to suffer shame for his Name."

During the Boxer troubles in China, a group of missionaries, after three days of awful suspense, extreme peril and hardship, with torn garments and bleeding bodies, more dead than alive found themselves at length safe. And they tell us there was in their hearts an ecstasy of joy they had never felt before. It was the consciousness that they were suffering with Christ. It was his joy given as a witness in their hearts. Now this joy is something which we can win only in this world. The opportunity of suffering for Christ will not be ours in heaven. What will be the sweetest thing to us there? Not a beautiful city with gates of pearl and streets of gold; not the song which the redeemed shall sing around the throne, not even the faces of the dear ones whom we "have loved long since and lost awhile"; no, the sweetest thing to us there will be the memory of that which we have endured for him who endured all for us. Oh, if we go with the consciousness that we have done next to nothing for Christ—no sacrifices—no tears—no suffering—can it be heaven to us? It cannot be the heaven they shall know who have had "fellowship with his sufferings."

A brilliant writer in a recent magazine, in trying to account for the present lack of religious zeal, says: "The church has fallen upon easy days. Her locks are shorn in the lap of luxury. The heroic spirit has gone out of her." Is it possible, my brethren, in the face of crying needs at home and abroad, in the face of the great problems that press at this time upon the heart of our Lord—is it possible that we are raising up a generation of believers who shrink from service, who are afraid of self-denial and suffering? Then I fear we really have not been preaching the cross at all! For certainly the uplifted Christ will produce the heroic spirit.

A few years ago when Cuba was in distress, the nation called for volunteers. From the north and the south our brave young men went forth to danger and to death at their country's call.

> "The Son of God goes forth to war,
> A kingly crown to gain,
> His blood-red banner streams afar;
> Who follows in His train?
> Who best can drink His cup of woe,
> Triumphant over pain,
> Who patient bears His cross below
> He follows in His train."

Six years ago two young Catholic priests under the shadow of the Matterhorn—on the border line between Switzerland and Italy, because of God's blessing upon their work, made a vow to plant a cross on the dizzy summit of that lofty mountain. The first year they made the attempt and failed. The second year through infinite toil and jeopardy of life, they succeeded. In a conspicuous place, they erected a cross which shines far out over the valleys below. We need more of this heroic spirit. Not so much to plant crosses upon mountain peaks, but a heroism that will conquer reluctance, that will curb selfishness, and compel us to give nothing less than our very best for Christ. "The gospel of a broken heart demands the ministry of a bleeding heart, for when we cease to bleed, we cease to bless." "He that will come after me, let him take up his cross and follow me."

Let us lift up as the highest of our Centennial aims, this supreme goal, in every congregation and in every disciple, a reincarnation of the spirit of Calvary. So shall we join hands with Paul in the holy ambition and in the passionate desire to "complete the sufferings of Christ."

Another Lesson From Christian Science By J. M. Rudy

"Be Still and Know that I am God."

Before we pass to the "The Dangers of Christian Science," we wish to draw still another lesson from this religious phenomenon. Christian Science has come and put emphasis upon what Dr. Chalmers once made the subject of a great sermon. *He called it "the expulsive power of a new affection."* Christian Science says, think love, talk love, live love—for God is love—and this world becomes a world less marred by hate. Think life, talk life, and experience more keenly the reality of life, then will you better understand what Jesus meant when he said: "I am come that they might have life and that they might have it more abundantly." Edison, the great scientist, is authority for the statement that few people have any appreciation of how much they can strengthen their bodies through the exercise of their minds. The brain of man is a charged battery, and by using that brain earnestly he taps its power and the effect is to vitalize all the parts of the body. This truth receives confirmation in the fact that the *thinkers* of the world live longest. This urging people to think, think, think life, think health, has advocates, you see, who are neither visionary nor mystical. Your inheritance from God is life. Lay hold on that which is yours by divine right. Do not be reaching up to bring it down; or reaching out to bring it in; or searching down in the earth to find it, much less beating a path to drug stores, or poring over patent medicine advertisements. Just come in from the outer rim of your being, look down into the center and as a wheel gets strength from its hub so you will find resources of which you have never so much as dreamed. "In him we live and move and have our being."

Is it not a good thing to listen to this kind of teaching, especially in this day, when almost all our troubles have an external origin? But, indeed, wherein does this teaching differ from that of another idol whose name we associate with the "Mother Church" city. Listen to our greatest philosopher, Ralph Waldo Emerson: "Spirit creates," he cries. "Behind nature, throughout nature, spirit is present; one and not compound; it does not act upon us from without; that is, in space of time, but spiritually, or through ourselves; therefore, that spirit that is the Supreme Being does not build up nature around us, but puts it forth through us, as the life of the tree puts forth new branches and leaves through the pores of the old. As a plant upon the earth, so a man rests upon the bosom of God; he is nourished by unfailing fountains, and draws, at his need, inexhaustible power. Once inhale the upper air, and we learn that man has access to the *entire mind of the Creator;* is himself the creator in the finite."

Now Mrs. Eddy has advanced one step farther than our immortal Emerson. She dares to apply the truth that Emerson asserted. If man, "at his need, can draw inexhaustible power," let him draw from this fountain when he is sick, and be made well. Are we going over to Boston some day to curse Mrs. Eddy and bless Mr. Emerson, all in one breath? We should not forget the inspired exhortation to pay honor unto whom honor is due.

"No Fault in Him" By Rochester Irwin

Few persons to-day doubt the existence of God; but many refuse to believe the divinity of Christ. Unwilling to acknowledge the validity of his miracles, as evidence of his sonship; and too careless or indolent to study carefully his character, they remain in pessimistic doubt or positive disbelief of his claims.

A candid, careful study of the life of Jesus, and a fair comparison of his character with those of the best of men of which the world can boast, would, I believe, destroy much infidelity.

But what trait or traits of character most forcibly distinguish the Christ from all other mere men? Was it his power to perform miracles? Hardly; for other men of God—Moses, Elijah, Peter, Paul—performed miracles; and the Master himself told his disciples that they should do "greater works" than the miracles he was doing.

Was it lack of courage? That, too, would be hard to prove. For, although he possessed courage in the highest degree, as was evinced by his Messianic claims, his purging of the temple, his biting castigations of the Scribes and Pharisees: and, finally, his violent death as a malefactor, voluntarily suffered, other men, as Paul, Polycarp, and Savonarola, exhibited the same trait in a high degree.

Was it his gentleness? That, too, would, perhaps, be difficult to prove. For other men also have been very gentle. They, too, have wept over the hard-heartedness and wretchedness of humanity.

Was it love? Possibly; for greater love hath no man than the willingness to lay down his life for his friend; while Jesus laid down his for his enemies. And yet have not hundreds of noble men and women voluntarily sacrificed their lives for their friends; yea, for persons who did not appreciate them nor thank them for their great service?

Was it, finally, his patience and his perseverance? Other men have toiled and suffered, and yet persevered to the end. What quality, if any, then, did proclaim him unmistakably as more than man? It seems to me it was his goodness. In this he excelled all other men; in this he was a perfect revelation of the Father. Compared with the best representatives of the race, he has no peer, nay, no near approach. A few examples from the list of God's holy men will suffice to show this:

Noah was a righteous man, and blameless in his generation. He was a preacher of righteousness, who walked with God; yet he succumbed to the sin of intemperance. Abraham was a righteous man, full of faith, unselfish and devoted to duty; yet he lied to Pharaoh about Sarah, his wife, and urged her to do the same. Jacob, the father of Israel, the "prince of God," who wrestled prevailingly with the angel, was, nevertheless, he who deceived his blind, trustful father, and stole from his unsuspecting brother his birthright. Moses, mighty man of God, deliverer of a people, calloused by four hundred and thirty years of bondage, who talked with God face to face, so far forgot his obligation to God that he smote the rock and took to himself the credit for the miracle which followed by the words with which he preceded his action. David, "Man after God's own heart," as he was, pronounced curses upon the posterity of Joab, slew Uriah, and committed adultery with Bath-Sheba, Uriah's wife. Solomon, "the wisest man who ever lived," in his latter years turned away his heart from the true God, and indulged in sensuality and idolatry. Elijah, mighty prophet of the Lord, whose prayer so closed the heavens that for over three years no rain fell, and who was kept from perishing from hunger by God's lowly creatures, abused the power which God had delegated to him by calling down fire upon God's highest creatures. And Elisha, his successor, cursed the ignorant little children who mocked him at Bethel. And what shall we say for Isaiah, "a man of unclean lips," by his own testimony; Jeremiah, who found fault with God's judgments; Peter, who three times denied his Lord; John, who sent to ask if he was, indeed, the Christ; and Paul, "the chief of sinners"?

Who the individual that would be so presumptuous as to rank any of these alongside of him in whom even his enemies could "find no fault"? Jesus proved himself well worthy of the unique, the proper title, Son of God; and as such we owe him the completest faith and the most devoted service.

Our Conditions of Membership By G. P. Rutledge

In THE CHRISTIAN-EVANGELIST of Jan. 17 I notice the following item in "Our Budget": "In G. P. Rutledge's church in Philadelphia, every member is required to contribute at least 52 cents a year to the church in order to be in good standing. If they can not do this they are investigated as worthy of charity from the church." I know not who authorized the statement or how it came to be made. However, it is "off the track," and I, herewith, send you a true statement of our "financial heresy!"

About six years ago, at a congregational meeting, we adopted a "Members' Manual." It is a neat little pamphlet, bound in manilla, and is presented (together with a pledge card and a package of envelopes) to the new member within a week after he unites with the church. The manual consists of a membership certificate, signed by the pastor and clerk, "Our Plea," by F. D. Power, a brief article on "The Operation of the Holy Spirit," by G. P. Rutledge, the church charter, a constitution and by-laws, and the appointments of the church. The by-law respecting finances states that every member must contribute regularly, through the envelope system, and the minimum amount is $2 per year instead of 52 cents. Members—and we have found very few—who are too poor to pay anything, are voted in "good standing" by the elders. All others whose names appear on the delinquent list are dealt with as follows:

1. The financial secretary sends them statements of their dues.

2. If they do not make a satisfactory settlement with the financial secretary, he gives their accounts into the hands of the finance committee.

3. If they do not respond to the appeal from the finance committee, their cases are turned over to the board of elders for final action. The pastor meets with the elders and advises them of any extreme poverty represented upon the list of names. The poor—if any there be—are placed in good standing, and a circular letter kept printed for the purpose) is sent to the others. In this letter the by-law is quoted, and the delinquent is advised that a satisfactory settlement of some kind must be made within a given time or his name will be dropped from the records of the church. We have a general reckoning every three months.

At first a few were inclined to defy the elders' ruling, but now it is expected and accepted. The method has cleared our records of "dead timber," and likewise solved our financial problem. To our evening audience, which is composed almost entirely of "outsiders," and from which the majority of our new members come, I periodically state the condition of membership in the church. They are as follows: Faith, repentance, baptism, a clean life. Regular church attendance, unless prevented by circumstances over which one has no control. Regular contributions to the running expenses of the church, unless too poor, in which case the church will cheerfully extend the hand of relief. As a usual thing, therefore, when people unite with the church they know what to expect. I am opposed to receiving the "pious unimmersed" into the church, and I am also opposed to keeping the "stingy or indifferent immersed" in the church. Refusing to honor the commands respecting the Lord's treasury is a violation of the faith and should not be tolerated. The command to give is as specific as the command to be baptized. If not, why not?

I have written rather a lengthy letter, because I know our church has departed from the general custom of the brotherhood in dealing with the stingy and indifferent; but in the departure I believe we have returned to "the faith, once for all delivered unto the saints"!

Philadelphia, Pa.

Waiting to be Led.

By J. I. Vance.

He may be a popular preacher and draw crowds, a sound preacher and stay orthodox, a tender preacher and comfort his people, an instructive preacher, and edify his saints, but if his pulpit fail to ring with the message of a world-wide evangel, if the gifts of his people to missions in comparison with their gifts to themselves be mean, and if he send no recruits of men and means to the army in the field, he is a poor preacher.

Our people are waiting to be led. A pastor who is cold or skeptical or apologetic on missions will find his people browsing in the same sterile pastures. We can never take our people where we do not want to lead them. You will find the church that steadily grows in missionary gifts and interest ministered to by a pastor whose soul is afire. When there are large individual gifts to missions, you will usually find not far away a preacher with the soul of a prophet and the conviction of an apostle proclaiming a message that is pentecostal.

A church icy with unconcern and frosted with selfishness and pride can be made to flame with missionary enthusiasm; but the minister must kindle the fire. He must be a real leader, the shepherd of his flock and not its ewe lamb. This is our part. We owe it to our churches. The best thing to do for the church at home is to get it interested in missions. We owe it to the missionaries. They are our representatives, and we can not neglect them without proving false to ourselves.

Above all we owe it to Christ. As a minister I may preach to large audiences, institute social reforms, incite political upheavals, but if I have failed to widen the horizon of Christ's kingdom among men I have failed in my highest mission as a minister.

The foremost mission of the church is the Christianization of the world. The missionary campaign is not merely a department of church activity. It is the whole thing. What an awful collapse when the church becomes an annex to a political party, or the tail end of a reform movement, or an information bureau for industrial unrest!

Old sinners are not satisfied with us unless we live better than they do.—Sam Jones.

The age of mud huts for our missionarises will have passed when the copper age in our missionary giving is passed.—W. S. Lockhart.

God wants men who are always in a revived state.

Remember that what you possess in the world will be found at the day of your death to belong to some one else; but what you are, will be yours forever.—Henry van Dyke.

A preacher can not attain eminence in a state or national convention of his brethren by climbing on the fence at the March offering.

A man's contributions to Foreign Missions are generally in the inverse ratio to his kicks. Is it not so?

A BRAINY CHILD

Wise Mother Proves the Value of Grape-Nuts in Rearing Children.

There is no surer test of real knowledge than the personal test; observation with our own eyes and other senses.

"Having been raised to believe that one could not exist without meat, hot biscuit and coffee for breakfast, I was skeptical at first about the value of Grape-Nuts.

"But our little girl as well as myself had indigestion all the time and I could not understand why.

"About five years ago, attracted by the advertisements concerning Grape-Nuts, I decided to try some to see whether it would afford nourishment like meat, etc. I was worried about our little girl.

"In a short time after changing from heavy food at breakfast and supper to Grape-Nuts, she had no more headache, put on flesh and now, after five years of this way of living, at the age of ten she is 4 feet high, weighs 81 lbs., is in the 5th grade and in every way is a fine brainy child.

"Our boy 5 years old, has been raised on Grape Nuts, eats it for two meals each day, is very large for his age and fine looking." Name given by Postum Co., Battle Creek, Mich.

Read the little book, "The Road to Wellville, in pkgs. "There's a reason."

Pessimism or Optimism---Which? By E. F. Daugherty

More or less astir within the interests of our religious movement are various helps to pessimism. The spirit of Schopenhauer has here and there among us its recrudescence. Some of our publications give it an occasional expression, and it is felt in association with certain men. The pessimistic wail is not peculiar to either our workers, jerkers or shirkers, for some from each have added a squeak to the chorus of its grunts. The vacuous plaint that our cause verges on the hopeless has its offset in the equally vacuous bombast that we are within one step of the realization of our mission as a religious movement.

The story is honorable with age of the father-in-law who was asked by his daughter's husband to admire the fine, full moon just rising, and responded with, "Humph! in my boyhood we had a moon five times as full as that." So we have to-day those who contend that the only possible glory connected with our movement was with the fathers of it, and that the sons of it are decadent. Practically every book put out by a capable Disciple, effective speech delivered or worthy movement supported, is assailed from somewhere as a betrayal of the "plea." Bosh? Yes, in many instances; in others, senile puerility.

Unity looms large in the world's religious midst, and in its luminosity we are not resplendent in the degree those believe we should be, who have felt we had the championship of unity copyrighted. They intimate we have failed and are failing, because to us should have been the chief glory in the amalgamation of certain religious bodies of our times. *Reductio ad absurdum?* Exactly. The occasional dolefulness of our conservatives is only rivaled by that of our radicals.

Numerically we are marvelous, statistically ponderous, philanthropically but mediocre. The wheeze thence arises that we are getting too big to handle and must fail of our bulk. The fear of numbers might well recontemplate Pentecost. Our sacrificial work for Kingdom interests is so meager in comparison with our boasted potentialities that our hulk seems immobile. The mills of the Lord have yet some grist to grind.

Men have dropped from our ranks because professedly damned by the legalism of our plea handicapping their liberty. Too small in themselves to touch its circumference in any direction from their place in its midst, they are sifted through the sieve of circumstances to lucrative (?) business associations, or to Rigdonian and Volivaic leadership among the vacillating hosts of the erratic.

The young preacher encountering his first rainy Sunday feels that the Lord has conspired to drown him out. The preacher of larger experience, harassed by local perversities, looks at the kingdom horizon through his saffron glass. Such is the peril of pessimism born of the short view and ever the precipitous danger of staid orthodoxy.

Heterodoxy, conversely, rather partakes of the rose-tinted coloring, and optimism is of necessity heterodox. Such were Christ and his associates, and such has been every one of his stalwarts who have since thrust his cause through evil's contemptuous midst. Without discount to the intelligence of yesterday, men of to-day are informed, and however graciously theories may influence, facts, and facts only, must ultimately determine the worth of a working philosophy. The logic of the faith we profess and the genius of the plea we voice commit us to optimism. Pessimism is anomalous to our movement. This demanding of respect for the opinions of others is the perpetration of an anachronistic bull, for such respect inheres in the very essence of our plea.

The truths and purposes of God may be thought of as octahedronal, and whenever satisfaction is taken in the assumed upsetting of one, a little retirement from the effort's immediate strain will give it the exact aspect it had in relation to the kingdom before the upheaval. When men begin to roll a truth of God, and no truth is apart from him, it becomes in their hands as a snowball, augmentingly irreducible. The fact will hold of baptism or anything else divinely established for men's respect. The fear of free and fair discussion is inane.

Decade with decade, our record will stand triumphant comparison with that of any other reputable religious body. Our statistical record is normal, natural, congratulatory. Should we spring, short of a hundred years' effort, into the possession of gifts by the million for Kingdom interests, our cause might be demoralized in a centennial spasm of delight. Coherence is coming in our growth, no less than commanding respectability. It is ours to preserve this respectability from putrescence. We want no spasms, but rather truthward strains, by which in time we will see of the travail of our souls and with the commendation of the Lord be satisfied. An understanding of growth's philosophy is pertinent in gauging the status of our movement and its relation to the times. We have an inevitable mission, because the will of God is in it and he had not so led us were it otherwise. The recognition of his sovereignty is no more than unwearied action on the assumption that as his cause is ours we can be returned nothing other than winners.

The paved streets of the present support the feet of men as stalwart as ever pressed the sod of the past, and the men of to-morrow will be the best ever. It is pusillanimous for fathers to sneer at sons, and contemptible for sons to jeer at the jaundice of old age. Our time is not peculiarly the young man's paradise, for youthful capability has always commanded recognition; nor is our time the old man's purgatory, unless he has been deceased before ceasing to claim place of the living.

The growing together of sects is the finest of indirect tributes to the leaven of our movement, and to lament our lack of distinction in it, is to boil in selfishness when we had rather glow with satisfaction. Whether by us alone, or through advanced steps on the part of others, God's will of one fold will come, but not through sectarian or even ecumenical edicts. So, with whatever is, we can do no better than bide God's time, with loyalty to the right as we have come to understand it. "If the Lord sends rain, why, rain's my choice."

Discipline in the tactical sense is our fundamental problem, and it needs, not croaking drum-majors, but working captains of division. On Kingdom work our bulk is falling with commendable zeal, and we must look up and not down. The mass of our strength will arise in time to fall thereon, and then—to the stars!

Stupidity has no better repellant than aggressive intelligence. Uncharitableness will die when not answered in kind. The vile person will speak villainy despite any attempts at muzzling, but the truth's agent will dispense his wares with a smile and win out despite the devil and all the intrigues of his minions. "God's in his heaven, and all's right with the world." The order of the day, therefore, is—cheer up!

MAY BE COFFEE

That Causes all the Trouble.

When the house is afire, it's like a body when disease begins to show, it's no time to talk but time to act—delay is dangerous—remove the cause of the trouble at once.

"For a number of years," says a Kansas lady, "I felt sure that coffee was hurting me, and yet, I was so fond of it, I could not give it up. I paltered with my appetite and of course yielded to the temptation to drink more. At last I got so bad that I made up my mind I must either quit the use of coffee or die.

"Everything I ate distressed me, and I suffered severely almost all the time with palpitation of the heart. I frequently woke up in the night with the feeling that I was almost gone—my heart seemed so smothered and weak in its action that I feared it would stop beating. My breath grew short and the least exertion set me to panting. I slept but little and suffered from rheumatism.

"Two years ago I stopped using the old kind of coffee and began to use Postum Food Coffee, and from the very first I began to improve. It worked a miracle! Now I can eat anything and digest it without trouble. I sleep like a baby, and my heart beats full, strong and easily. My breathing has become steady and normal, and my rheumatism has left me. I feel like another person, and it is all due to quitting coffee and using Postum Food Coffee, for I haven't used any medicine and none would have done any good as long as I kept drugging with coffee." Name given by Postum Co., Battle Creek, Mich. "There's a Reason." Read the little book, "The Road to Wellville," in pkgs. All grocers.

Preparing the Way for the March Offering

A GENERAL AWAKENING ALL ALONG THE LINE.

THREE THINGS THEY WOULD LIKE TO HAVE THE FOREIGN SOCIETY DO THIS YEAR.

There are three definite things I should like to see the Foreign Christian Missionary Society do in the year 1907, viz.:

1. Get an offering of three hundred thousand dollars through the regular channels.

2. Raise another hundred thousand dollars in annuities, bequests, and special personal gifts.

3. By prayer, missionary education, and holy zeal for world-wide evangelism give an impetus to the "Centennial Spirit," lifting preachers and people high above party prejudices and sinful indifference to a plane of missionary zeal upon which there shall be a proportionate increase from year to year, so that in 1909 we may come up to Pittsburg a glorious host, with an offering of one million dollars, and hearts aflame for Christ and salvation.

Cincinnati, Ohio. J. L. HILL.

There are three things I would like to see the Foreign Society more nearly accomplish this year than before. First, an offering from each member of the churches giving; second, an offering from each church that dares to claim to be apostolic; and third, to see each church pattern after Antioch and have their own man on the mission field. It would appear that our claim to be Bible people with the truth and the only simon pure kind of Christian extant, would demand something like this for us to make good. ORILAS G. WHITE.

Huntington, W. Va.

1. I would like to see many more churches enlisted in the work. If they only knew the preciousness of this fellowship, they would not stand aloof from it.

2. To this end I would like to see all our preachers make a fresh study of the teachings of Jesus concerning his will and his work. If they only know what he wants done I must believe that they will help him to do it. So much depends upon the preachers—if they can be brought into line, they can soon bring the churches into line. Close to every indifferent church there is an indifferent preacher.

3. I would like to see an increase in the number of our Living-link churches. This plan makes it possible for the minister to propose something definite to the church and having once adopted this plan, the church feels itself vitally connected with the work, and rarely ever takes a backward step. It is by all odds the best plan I have ever tried. CAREY E. MORGAN.

Paris, Ky.

1. **Send out an increase of forty-five men and women so as to bring our missionary force up to 200.** This may seem large to some, but to one who has had a glimpse of the harvest fields in heathenism, this is pitifully small. Every country we have entered is seriously undermanned. We are proud, justly proud, of the workers we have, and it is not lack of faith in their efficiency that we ask, "What are these among so many?"

2. Invest $50,000 in real estate on the mission fields before property values get any higher. Every year witnesses rapid increase in the price of land. And land and buildings we **must** have if the results of our work are to be permanent. If a preacher can not do his best work in this favored country without a comfortable home, we should not ask our missionaries to live in heathen huts, crowded beyond comfort, in sewerless cities, without adequate protection from the rain, the heat, and the cold, with evidences of heathen filth and disease at the very door. All hail to the new crusade in this direction!

3. Enlist forty-five new Living-link churches, or individuals, to support the new missionaries sent out. May the time soon come when no church of the Lord Jesus Christ with several hundred members of average material prosperity dare confess without shame that it has no missionary to the heathen. May our large wealthy congregations soon take more pride in the **number** of missionaries supported than in the cost of their splendid and wisely built edifices.

Holland, Texas. FRANK H. MARSHALL.

1. All previous records broken in the number of givers and the size of their gifts. Plain teaching on the use of money is needed.

2. The strengthening of our present stations. Our missionaries are sorely burdened and generally overworked. This is false economy. They should be sacredly cared for and saved for long service. Reinforcements and better equipment are imperative.

3. At least one new station opened where Christ has not been named.

Gainesville, Texas. G. L. BUSH.

The Foreign Society should accomplish three things this year:

1. The prosperity of the country and the growing wealth of our people should be the means of bringing into the treasury of the Society $300,000 this year. This is not too large an offering to expect from a great people.

2. Five hundred more churches and Sunday-schools should be enlisted in the work. Surely the day is past when any large number of our churches will continue to remain anti-missionary, and thus by degrees, but certainly, commit suicide.

3. There should be an increased consecration of the brightest and best young men and women of our churches and colleges in this noblest of all Christian work. To this end parents, preachers, and teachers should be interested in training the youth of our time. GEORGE A. MILLER.

9th St. Christian Church, Washington, D. C.

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MARCH OFFERING SUGGESTIONS.

Let every church be in line March 3.

If you have not ordered March offering supplies it will be well to order from the Foreign Society, Cincinnati, to-day.

The ambition of the bishop of London is to make his diocese the greatest missionary diocese in the world. He feels that if he would evangelize London he and those associated with him must have a worthy part in the larger work of God.

D. C. Tremaine, the state evangelist of New York, said at a missionary rally that we will never be right till every church and mission and member of every church makes an annual offering for Foreign Missions. He feels that the welfare of the churches depends upon this.

If we are to raise a half million dollars for Foreign Missions in 1909, we must give considerable more this year than we did last. The amount named is easily within our ability. It is less than 50 cents for each one of our present membership. There are churches that give twice that much. There is one church in America that gives $2 for each one of its members.

In prosperous times it is harder to get money for Foreign Missions than it is in hard times. In prosperous times there are numerous opportunities for profitable investment; there is a disposition to spend more on ourselves; and there is little to give for the Lord's work. In such times there is special need of watching against being the victim of the cares of this world and the deceitfulness of riches. The best way to escape being destroyed is to give in these prosperous times as the Lord has prospered us.

Some of the churches that gave last year will not give this year. Some churches that have no preachers and those that are paying off debts or erecting buildings, will not give anything or give very little. The same people will pay their taxes and meet their obligations. There is no reason why they should not meet this one also. This is the Lord's work. It is the work he has given his followers to do. It is the one work that should be attended to in any case. No condition will justify the neglect of the missionary offering.

The objection urged against Foreign Missions is this: "We have no religion to export; we do not have enough at home." The answer is, "Religion is a commodity of such a nature that the more we export, the more we have remaining." All history shows that this answer is true. When the church has done most to give the Gospel to all nations it has been most prosperous in her enterprises at home. When the missionary work has been neglected, the work at home has suffered. "There is that scattereth, and yet increaseth; and there is that withholdeth more than is right, and it tendeth to poverty."

An Indian rajah from one of the small central cities said to Dr. Pentecost: "Come out and stay with us. We do not have a great many English-speaking men, but we can gather from fifty to a hundred college men in my state, and I will bring them to my palace and keep them a month, or whatever time you can give to them. Come out and teach us the fundamentals of Christianity. I am not a Christian, and I never shall be a Christian. I am a Hindu; but my grandchildren and all our grandchildren here in India will be Christians, and we want them taught now. Tell your people when they send missionaries to send their best men, because India will be a Christian country within half a century."

Our Budget

—Foreign missions to the front!

—Dedicate February to prepare for the March Offering.

—Brother Philputt's masterly sermon will repay a careful reading. "It goes to the heart of the matter," said President A. McLean, when he heard it at Buffalo.

—Now will brethren permit us, "leaving the doctrine of the first principles of Christ, to press on unto perfection," not laying again the foundation for baptism as a condition of church membership?

—As often as it may be necessary we are willing to lay again these old foundations, but we ought to be busy rather in building upon them. Let us consider some things *settled* and *go on* with the work of extending the kingdom.

—We have received a number of New Year's messages and calendars sent out by different churches and pastors. We are always glad to get these even if we can not, at the time, make some notice of them, and we cordially commend the plan of sending such messages to the members of a congregation.

—H. C. Littleton has left Fairfield and begun at Clarion, Ia.

—The church at Plymouth, Ill., has employed H. H. Ambrose, of Great Bend, Kan.

—A new church has been organized at Harrisburg, county seat of Saline county, Ill.

—T. H. Hughes, of Platea, Pa., has been called to the pastorate at Turtle Creek.

—Mrs. A. M. Harrison has recently been in West Virginia in the interests of the C. W. B. M.

—J. W. Baker, who has been in the evangelistic field, will take the work at Neosho, Mo., as pastor.

—W. H. Zenor has been called to the pastorate at Monteith, Ia., where the church is in peace and harmony.

—B. N. Mitchell, of Joliet, Ill., takes the pastorate at Virginia. D. S. Dungan, of Des Moines, goes to Illiopolis, Ill.

—James N. Crutcher has been appointed by Governor Folk to be a member of the Missouri Board of Charities and Corrections.

—A band of Bethany men are to go out into the West Virginia field during vacation in the interests of organizing mission work, etc.

—L. A. Johnson, recently at Vanderbilt, Pa., is our Home Society missionary in charge of the churches at Monroe and Ruston, La.

—The brethren at Dallas, Ia., have bought a new residence for a parsonage. They expect to dedicate in June and have a located pastor.

—Mr. and Mrs. Lichtenberger are among those taking the Bible Students' Oriental Cruise which Brother Tyler has, for some years, had in charge.

—The Disciples' Union dinner at New York has been fixed for March 12. Brethren who are to visit the city near that date should make note of it.

—Wm. Bobbitt, Emporia, Kan., known for his good works throughout our brotherhood, has added to them by assuming the support of a missionary.

—And so our young brother J. W. Monser has taken to himself a wife. He was married at Blackburn, Mo., January 27, 1907, to Mrs. Ella Donaghe, G. E. Shanklin officiating. We extend congratulations.

—J. W. Reynolds was called to Chatham, Va., by the illness of his father. He will return to his work at Clinton, Ill., about the middle of February.

—Charles E. Geis has resigned at Meyersdale, Pa., to take effect April 21. There has been marked progress in all departments during his two years' ministry.

—Evangelists Spicer and Douthit report that a Baptist minister, W. H. Curtis and his family, have united with our church at Helena, Okla., during the meeting there.

—M. F. Horn has removed from Eugene, Ore., where he has completed a seven years' course in the university and Eugene divinity school, to take the pastorate at Medford.

—F. M. Rains will dedicate at Logansport, Ind., February 17, and the members of the old church are looking forward to this as a red letter day. J. H. Craig is the pastor.

—A new church building at Clarksburg, W. Va., is almost certain to be realized this year. W. M. Long is the pastor. It is to cost $15,000 and will be dedicated November 3.

—L. W. Spayd has resigned at Princeton, Mo., to take effect March 15, and contemplates removal to Oklahoma. We regret to learn that he recently dislocated his shoulder by a fall.

—"The Pioneer Number of THE CHRISTIAN-EVANGELIST has just come under my eye, and I wish to congratulate you and all your lieutenants for its manifold excellences."—W. R. Warren.

—Though much damage has been done by the high water at Ripley, O., the interest in spiritual things has increased and the new year's work of our church goes forward. V. L. King is the pastor.

—V. Hayes Miller, after three years and three months of labor with the church at Petersburg, Mich., has removed to take charge at Durand, where G. R. Hull, of St. Thomas, Ont., is in a meeting with him.

—In another column will be found a request from W. T. Moore for the general co-operation of the brethren everywhere in assisting him with the history of the Disciples of Christ he contemplates writing.

—The church at Erie, Pa., is about to lose its minister, F. A. Wight, who has decided to do evangelistic work and have for his special field of operation the country churches. No work is more important than this.

—At Charles City, Ia., terms have been arranged for the purchase of the building of the Universalists, and a committee has been appointed by our brethren to attend to the repairs. G. A. Hess is the leader of our brethren.

—Fine art glass windows have been ordered for the church at Deland, Ill., and will be installed by Easter, at a cost of some $800. The Endeavor Society is providing $40 for one window. W. T. McConnell is the minister.

—H. W. Milner who recently, under the Home Society, became city evangelist for greater Birmingham, Ala., reports a new house of worship practically completed. A meeting is under way with eight additions in the first three nights.

—The Standard Publishing Co. announces the discontinuance of the Christian Weekly. Cause—lack of support. Brethren do not want a *dollar* paper for a dollar, but do not object to a $2 paper for half price! By the way, the "Christian Endeavor World" has raised its price from $1 to $1.50, even with its undenominational constituency.

—J. W. Famuliner has just entered upon the work of assistant to W. F. Turner in the pastorate of the First Church, Joplin, Mo. He will preach once each Lord's day for the church at Villa Heights.

—Founders' Day is to be celebrated at Butler college February 7. It is hoped to make it a great occasion. No effort will be made to solicit subscriptions for the endowment fund, which at the end of January had reached about $178,000.

—During the three years' ministry of J. H. Jones at Bolivar, Mo., there were 69 additions to the church, a new parsonage was built and interest in mission work increased. He is now open to receive a call elsewhere.

—The church at East Orange, N. J., has completed plans for a splendid new building. The contract is to be let soon and the edifice completed during the summer. The work, we learn, is growing rapidly under the leadership of L. N. D. Wells.

—Arthur Downs has closed three years half time work at Gilead church, in Pettis county, Mo., and has entered upon the work at Corder; but he will still continue to give half time at Mayview. He thinks there is a progressive future for each of these churches.

—Notwithstanding the mercury has frequently been 20 below zero, the audiences in attendance at the meeting held by state evangelist F. H. Groom at Hamilton, Mont., are testing the capacity of the auditorium. Charles W. Martz writes us that all things point to triumphant victory.

—W. B. Bucker writes us that after Brother Henry had spoken at the First Church, South Bend, Ind., on education day, one sister offered to give $300. The motion was passed that the church should give another $100, so that in five minutes $400 were raised for Butler College.

—From the "Christian Philanthropist" we learn that probably the youngest contributor to the gospel of the helping hand is Elliot Thompson Much, of Jacksonville, Ill., who though only three months old, sent $5 through his mother to provide Christmas comfort for the babies in our home.

—"The thirty-one subscribers to THE CHRISTIAN-EVANGELIST added last week through the work of Bro. O. W. Riley will add greatly to the power of our congregation." So writes the pastor of the church at Connellsville, Pa., in the report of his work to the "Christian Worker."

—Mexico is ripe as a mission field. We rejoice at the good news we are able to publish this week. Jasper T. Moses has said: "Prospects are good for a church of 500 members by the close of the present decade." We are more sanguine ourselves, but we realize how hard is work in a Roman Catholic or pagan community.

—A note from a brother who does not read THE CHRISTIAN-EVANGELIST, expresses the opinion that we are "hopelessly divided"! There never has been a time when there were not some persons among us who were "hopelessly divided," but the great body of the brotherhood was never keeping step together so well in doing the work of God in the world, and in pleading for Christian union.

—C. A. Hedrick has been compelled by reason of his wife's health to seek another climate and has resigned his pastorate at Sharon, Wyoming. The church there numbers over 100 members, and needs the services of some good man at once. Brother

THE SCROLL

:: Published by the Campbell Institute ::

SUBSCRIPTIONS 50 CENTS A YEAR

Address, THE SCROLL, 5508 Kimbark Ave., Chicago

Hedrick may be addressed, or B. E. Garretson, church clerk, Emerson St., Sheridan, Wyoming.

—Owing to a pressure of work upon him at the present time, W. T. Moore has requested that his visit to California, which was announced through the "Pacific Christian" recently, be postponed until the autumn. This has been agreed to; consequently his engagement for March and April has been withdrawn.

—"The issue of THE CHRISTIAN-EVANGELIST for January 17, is so rich in its editorial department that I feel constrained to thank you. I desire to express my gratitude for the spirit and effectiveness with which you deal with the Chicago brother. For many years I have been in sympathy with the position taken by him, but after reading your editorial I see things differently. You are right."—This is from a minister widely known, whose name we withhold, though he does not request it.

—We regret very much to learn that a serious misfortune has befallen W. G. Surber, of Moberly, Mo. He had a fall, and his suffering was so great from it that for several days the physicians could not examine him. Chloroform was resorted to and the limb straightened, and they found that the bone had been broken in the ball of the hip joint. He is resting easier, but it will be a long time before he will be able to walk again.

—We have received an inquiry, from some correspondent whose name is not signed, about the price per dozen of the illustration on the front page of our "Pioneer Number" and printed on four-ply calendered paper. We are using these for the benefit of those who secure for us new subscribers and are not selling them at present. These are held strictly for premiums and one will be sent for each new subscriber to THE CHRISTIAN-EVANGELIST.

—E. W. Brickert, who has recently had charge of the church at Sullivan, Ind., has gone into the evangelistic field, in which we have every confidence he will prove very effective. He is ably assisted by his wife as singer and personal worker. Brother Brickert has the commendation of such men as Z. T. Sweeney, F. D. Wharton and J. C. Painter, and churches seeking an evangelist may do well to correspond with him. He may be addressed at Sullivan, Ind.

—A brother in Utah, and at a great distance from our one church in that state, has sent the American Christian Missionary Society $1,500 on the annuity plan. A sister in New Hampshire, in which state we hardly have what may be termed an organization, has sent us $500 in the same way. These instances ought to be examples to hundreds of well-to-do persons in states where we are strong.

—At the meeting of the Ministerial Association at Pittsburg, S. B. Moore, of St. Louis, President Cramblet, of Bethany, and J. T. T. Hundley, of Norfolk, were visitors with a message from their respective fields. Eight additions were reported. The point of interest discussed pertaining to the Centennial at Pittsburg was a specific exhibition of the local organization and work at the Jamestown Exposition. J. D. Dabney is secretary of the association.

—The church at Hillsboro, Texas, Ernest J. Bradley, minister, is raising money to become a living link in the American Christian Missionary Society. It is the intention to support an evangelist in Hill county, Texas, one of the richest counties in the state. The cotton crop alone for last season sold for more than $6,150,000. Such a county ought to be able to support many living link evangelists.

—S. B. Moore, of Oklahoma City, has resigned his work there and has accepted a call from the church at Mayfield, Ky., where he will begin his labors March 1. The Mayfield church is a strong one and has just begun what will be one of the best church buildings in western Kentucky. "West Kentucky College" is located there, and the advantages which it offers was one of the inducements which led Brother Moore to accept the call to that church.

—The church at Lewiston was rededicated on January 13, by L. L. Carpenter. A little more than $2,000 was the expense of the remodeling. Minister Walter Kline writes us that when it was announced that $1,000 would be necessary to remove all indebtedness there was a serious look on the faces of many present, yet, though the Sunday was a very unfavorable one, so far as weather was concerned, $50 more than the amount needed was raised and the church is now rejoicing and praising Brother Carpenter.

—The last option has been taken on the real estate at Irvington, Ind., desired by the Christian Woman's Board of Missions as a site for the Missionary Training School and national offices. The tract consists of 300 feet on University avenue and more than 600 on Ohmer and Downey avenues. All the business of the national board will be transacted from the new headquarters as soon as they can be completed. As already announced in these columns, the largest part of the enterprise is to be the establishment of a Missionary Training School.

—In just forty-five minutes $8,000 were raised to clear the indebtedness against the church at Long Beach, Cal. Brother Thornton was offered a trip to Palestine in the company of W. L. Porterfield, who is superintendent of the Sunday-school and a very active worker in the church, but it was thought best for him not to leave his work just now. It is contemplated to start a mission in the eastern part of the city and the church expects to have two or three living links in the foreign field, Brother Porterfield standing good for one.

—THE CHRISTIAN-EVANGELIST office enjoyed a visit last week from F. M. Dowling, of the First Church, Pasadena, Cal., and W. L. Porterfield, of Long Beach. These brethren were on their way to Boston via Chicago, to sail with Dr. Willett's party for a trip up the Nile and through Palestine. A. C. Smither and wife and son are to be members of the party also. During Brother Smither's absence William Ross Lloyd will supply his pulpit in Los Angeles. We were rejoiced to find Brother Dowling looking so well. It was a great pleasure to W. W. Dowling and his other relatives in St. Louis to have this brief glimpse of him.

—In another column will be found an article by G. P. Rutledge, based on a recent statement in "Our Budget." The information about Brother Rutledge's church finances was, if our memory be correct, derived from a little church paper published by Brother Lichtenberger in New York City. Our statement was not so far from the truth; the minimum which a member of Brother Rutledge's church is expected to pay was understated, and there are non-paying members. We hardly think that the "financial heresy" of Brother Rutledge is a very serious one. He finds it works well. In any event, the question of church finance is one that may well be discussed, for it is one that ninety-nine churches out of a hundred are keenly interested in. Brother Rutledge has just entered upon his tenth year at Philadelphia with bright prospects.

—All departments of the work at Rock Falls, Ill., where H. H. Peters has just held a meeting are in good condition. The Christian Endeavor numbers 92, the Bible school has 380 enrolled and the average attendance at prayer-meeting is over 50. The present equipment is inadequate for the growing congregation. It was at Rock Falls that Evangelist Sunday held a meeting with 1,600 converts about four years ago. There have been 116 additions during the fifteen months of Brother Stauffer's pastorate, which more than doubles the membership.



—George H. Park, of Seattle, Wash., sends us a newspaper clipping announc-

Unsweetened Condensed Milk.

Borden's Peerless Brand Evaporated Milk is ideal milk, collected under perfect sanitary conditions, condensed in vacuo to the consistency of cream, preserved by sterilization only. Suitable for any modification and adapted to all purposes where milk or cream is required.

$250,000
For Foundation Work

The Centennial Program of THE AMERICAN CHRISTIAN MISSIONARY SOCIETY contemplates the annual establishment of more churches in America.

This means the broadening of foundations for all otherwork. Once we make strong and wide and deep the American supports, our cause will speed around the world like light.

"The shortest route to China is by way of America." Let us preach the Gospel throughout America.

WM. J. WRIGHT, Cor. Sec'y,
Y. M. C. A. Building,
CINCINNATI, OHIO.

WOMEN AND WOMEN ONLY

Are Most Competent to Appreciate the Purity, Delicacy, and Efficiency of Cuticura Soap

And to discover new uses for it daily. It combines delicate, medicinal, emollient, sanative, and antiseptic properties derived from Cuticura, the great Skin Cure, with the purest of cleansing ingredients and most refreshing of flower odors. For preserving, purifying and beautifying the skin, scalp, hair and hands, for itching, irritations, inflammation, and ulcerations, for sanative, antiseptic cleansing, as well as for all the purposes of the toilet, bath, and nursery, Cuticura Soap, assisted by Cuticura Ointment, is priceless.

ing that L. A. Chapman, of the First Christian Church, has succeeded in organizing a new congregation on Queen Ann Hill. A lot was bought several years ago, and a temporary building erected. E. W. Darst, of San Francisco, has been holding a meeting and the organization is the immediate result. The lot is worth about $3,000, and the prospects are exceedingly good. The Sunday-school increased from 42 to 79 in three Sundays.

—In renewing his subscription for two copies of the CHRISTIAN-EVANGELIST, A. R. Teachout writes as follows:

"I wish to say that for many years I have enjoyed the reading of your excellent Christian paper, which has continually strengthened my faith in our Lord and Savior Jesus Christ. I am now close to the ninetieth milestone of my long life, blessed with health and strength to be at my desk daily. I have been in business on my own account almost seventy years, have had dealings in many places in our great country with all classes of men and found that conscientious Christian men were the fairest and best (in the main) to deal with. So much for Christianity in this life, to say nothing of the next life. The great convention at Buffalo was a grand one and was a reminder that the Disciples are a great people and a force for good in the world. Let us work on according to our ability."

We welcome this message from one who himself and through his family has always been zealous in behalf of Christ's work and our restoration plea.

—F. L. Davis, after a pastorate of two years and seven months at Centerville, Ill., has resigned. This is the longest term any preacher has served the church, and it seems the Baptist, Presbyterian and Methodist churches have likewise been characterized by short pastorates. During Brother Davis' charge, 153 people, mostly by primary obedience, were received into the membership, and the church was brought into a more perfect organization. During his ministry they raised $4,705, more than $550 being for missionary causes. The young people are the working force of the church, though some of the older ones are valuable workers also. Under wise direction the church ought to go forward. Brother Davis, we believe, is open to consider a call.

—Since the dedication of a new $40,000 church on 169th street, New York City, congregations are growing rapidly. There have been additions every Sunday since the dedication. President A. McLean gave a stirring address there on Sunday, January 20, in the course of which he complimented the church by saying its support of A. E. Cory in China is one of the most heroic things in the history of the Disciples. At this service a collection of about $20 was taken for the sufferers in Jamaica at the request of the C. W. B. M. An evangelistic "shop campaign" is to be conducted in the city in the early part of February. Brother Willis is one of the committee on arrangement. The New York state missionary convention is to be held in this church in June.

HIS LAST AND BEST WORK.

W. J. Russell, so lately gone from us to the better life, did a great work for young people in his work, the last one from his pen, "What is your Life, or Aims and Aids to Success and Happiness." This master work of our departed brother was written for and dedicated to "all young men and women who are struggling to attain true development of mind and heart, success in life and happiness here and beyond." 328 pages in silk cloth, postpaid, $1.00.

"Wonders of the Sky," is another of his books, in which the author looks into the older volume of God's Revelation and sees therein "Glory in the Highest." The work is in illuminated cloth, selling postpaid 50c. Address Christian Publishing Co., St. Louis, Mo.

—O. W. Lawrence, who closed his work Jan. 30 at Rock Island, Ill., completed a ministry of three years and nine months there. Among the definite things accomplished he can report 350 additions to the church, 230 being by baptism. A church has been organized in Moline, a neighboring city. The mission in Rock Island has been transferred to a more needy district and a new house built. During the past year the church became a living link in both the Foreign and Home work. They raised in all over $1,400 for missions and benevolences. The year was closed with all debts paid and $100 in the treasury, this latter being a special gift for frescoing and repairing the building. Brother Lawrence went to take charge of the church at Decatur, February 1, and his successor at Rock Island will be W. B. Clemmer, of Council Bluffs, Ia., who will enter upon his new field early in March.

—In a communication from F. E. Meigs, missionary at Nanking, China, November 26, he says: "I have just received the papers containing the reports of the great convention at Buffalo. They are full of inspiring thoughts and facts. It is most inspiring to us on the field to know that those whom we represent at home have us so faithfully in mind. This is one of the sources of continuous joy. Many things there are to cool our ardor, but there is encouragement enough in these reports to neutralize the cold waves and increase our sluggish circulation." Brother Meigs is President of what is now Union Christian College, in which the Presbyterians and the Disciples of Christ are co-operating. He says: "The union experiment is a success. The evangelistic spirit among the students has advanced many degrees this term and I am convinced that it is in no small measure due to union as an accomplished fact. I wish it were possible to put before the brotherhood some statement that would create such interest at home as we feel in this matter. The evangelization of China must be done by the Chinese. The educational institutions only can produce properly equipped evangelists. This means great schools. It means, in order to the greatest schools, union schools." Hence the larger union movement looking to the establishment of a "Christian University" in Nanking, some account of which we printed last week.

AMONG THE MISSIONARIES.

Miss Stella Lewis reports seven baptisms at Osaka, Japan.

Dr. C. L. Pickett, Laoag, P. I., reports the treatment of 526 patients during the month of November.

The missionaries in all the fields are greatly rejoiced as they read the reports of the Buffalo convention.

Miss Mary L. Clark and Miss Josepha Franklin will sail from Bombay on April 15 for their regular vacation.

John G. McGavran recently baptized a Brahmin. Much is expected of this new convert for the work in India.

Work has begun on the new hospital at Damoh, India. The foundations are all dug and the walls are started.

Word comes of twenty-three being baptized at Bolengi, Africa, during October. The Sunday-school reached an attendance of 400.

John Lord, Vigan, P. I., who has recently reached the field, says that he is well pleased with his work and that the outlook is very hopeful.

Miss Olive Griffith, Jubbulpore, India, says: "We are expecting the woman's work here will develop into a large work. That is the zenana work."

H. C. Saum, Harda, India, addressed an interesting letter to the churches of the nineteenth Ohio district and a number of other churches and friends. The Ohio district supports him in India.

Joseph Paul Eldred was born to Mr. and Mrs. R. Ray Eldred at South Bend, Ind., December 16, 1906. Mrs. Eldred remains in this country while her husband prosecutes his labors at Bolengi, Africa.

M. B. Madden, Sendai, Japan, reports 31 additions in the Sendai district since November 1, 27 of these to the church in Sendai. He says that church will assume part of the preacher's salary during 1907.

Dr. G. E. Miller, Damoh, India, says: "I am struggling with the language. I can now make some of my wants known to the natives." It will be remembered that Dr. Miller recently went out to India. He is supported by the church at Owensboro, Ky., of which R. H. Crossfield is minister.

We All Know December Sixteenth

has passed, but that will not excuse any church that neglected the offering for Ministerial Relief. If justice be done, no other interest has right to consideration until you have discharged your obligation to

"THE OLD GUARD"

in an offering toward their support. If you pass this by now you'll forget it and then somebody will suffer because of your neglect. The just and right thing to do is to take the offering at once and send the amount to

Board of Ministerial Relief

120 E. Market Street
INDIANAPOLIS, INDIANA.

Answer at Once.

In order to assist me in the great work upon which I am engaged, viz., the writing of a Comprehensive History of the Disciples of Christ, will every Disciple who reads this answer on a post card or by letter the following questions:

1. What are the three most distinctive and important religious contributions made by the Disciples during their *formative* period, and to whom are we most indebted, apart from the Campbells, for the contributions made?

2. What are the three most distinctive and important contributions made during the *organic* period of the movement, and to whom are we most indebted for these contributions?

3. What are the three most distinctive and important contributions to the period of *development* or growth, the period we are now in, and to whom are we most indebted for these contributions?

When the result of this plebiscite is known, I will be glad to publish the same for the information of the brethren. I wish every Disciple of Christ would answer these questions, no matter how humble his or her position may be. Address me at Columbia, Mo. W. T. MOORE.

The Simultaneous Meetings in Denver

The panic of 1893 affected Denver so seriously that it required ten years to get over it. In the past three years the Highland Church, that had lost its fine building, had so far recovered that it was able, under the wise and conservative management of J. E. Pickett, to build and pay for the Sunday-school half of a new and handsome modern church building. They have enjoyed the use of the commodious Bible school room for nine months. They were ready for a meeting and further advance.

They secured M. M. Nelson, of Rocky Ford, and Mrs. Green to assist in their campaign. Their meeting has broken all records for that part of the city. They are jubilant. The meeting was



J. E. Pickett.



J. B. Hunley.

successful from every standpoint. They have 65 additions and increased faith, hope and courage for further advance.

We all, preachers and evangelists, had a love feast at the Highland Church on the last Monday morning of the meetings and were entertained at luncheon by the ladies. It was good to be there and hear the good reports from our various churches. Brother Pickett and wife have just passed through a sore bereavement in the death of their son, but they bear the loss with Christian fortitude and conquering faith.

The Highland Church, in an excellent location, with the confidence of the public, and with undaunted courage and determination, have a splendid outlook for continued prosperity.

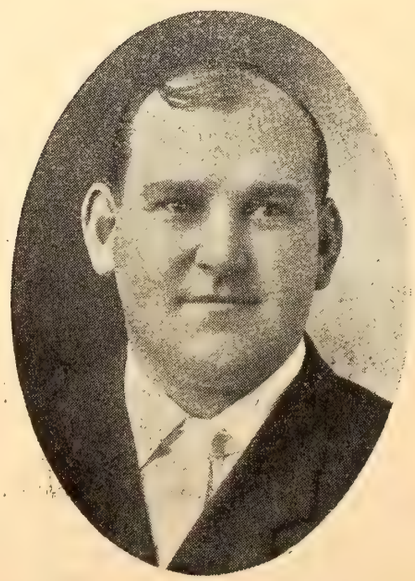
The East Side Church was organized in 1891, bought lots and moved into a store room for a temporary workship. The panic caught them without a building—or with a debt—and in the following ten years or more they did but little more than hold their own. They are still meeting in the store room. Within the past year Jesse B. Haston took charge of the work. He came at a good time. Denver had become prosperous and it was possible for any kind of a worthy enterprise to make a move forward. The East Side church had settled down in a rut and lost much of the faith that makes for heroic achievements. Under Brother Haston's leadership they have rallied. The Church Extension Board met their aspirations with a liberal offer. They have exchanged their old lots for a better location—an excellent location. It is a location where a strong and commanding church can be built. They needed the inspiration of a good revival meeting to prepare them for advance and victory. They secured J. D. Stivers and could not have made a happier selection. He had just closed a meeting in Grand Junction, Colo., with larger results than any meeting hitherto held in the state—175 additions. He has been uniformly successful in all his work in Colorado. The East Side, meeting so long in a store building, had largely lost the confidence of their district. They are regaining the confidence of the people. They have had thirty-three additions with a good prospect of doubling the number before the close of the meeting next Sunday. They are greatly encouraged and will go forward with new hope.



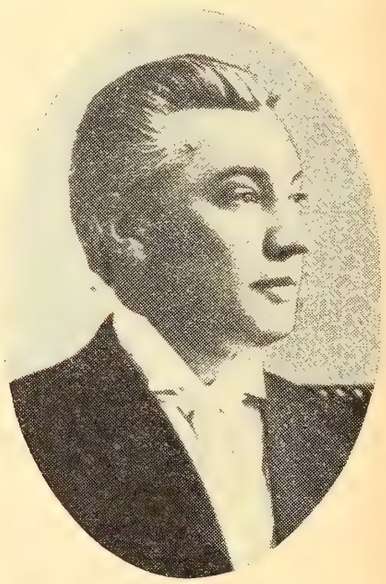
W. J. Lockhart.



Mrs. J. B. Hunley.



M. M. Nelson.



J. D. Stivers.



Jesse B. Haston.

The Elyria Church is a mission enterprise

started by T. T. Thompson. They have put up a modest temporary structure and are making headway. W. O. S. Cliffe is helping Brother Thompson. They have had a number of additions and will continue another week. They are located in a working men's part of the city with a wide field for growth and usefulness.

The South Broadway Christian Church.—The readers of THE CHRISTIAN-EVANGELIST are well acquainted with the splendid work accomplished by this church under the ministry of B. B. Tyler. They have just completed the thorough renovation and redecoration of their house of worship. A fine new organ will soon be in place and they are reaching out right and left in mission work. Brother Tyler and the church selected J. B. Hunley and his gifted wife to assist in the work. Brother Tyler announced that the meeting was for the purpose of promoting the spiritual life of the church rather than winning converts. The results have more than met his expectations. Brother Hunley is pastor of the church in Canon City, where a new building is in process of construction. He is a cultured, spiritual, devoted man, and is complimented in the high praise bestowed on him by Brother Tyler. His wife is a fine musician and has had the benefit of the best voice culture in this country and abroad. South Broadway enjoyd a continual revival and is growing all the time in all that makes a church strong and influential.

The Central Christian Church, located but a block from the Brown Palace Hotel and directly opposite the new $250,000 Y. M. C. A. building, is well housed and well placed for a downtown church. The church has been growing rapidly in the past two years. The Bible school reaches 500 at times. One young people's class has an attendance of 125 and another is but little smaller. We average about 150 additions per year. We selected W. J. Lockhart as our evangelist for the special meetings and W. E. M. Hackleman as singer. We are more than pleased with Brother Lockhart's work. He is sane, scriptural and prayerful. We have had one hundred and three additions with three nights of the meeting remaining. This is the largest ingathering ever secured in a special meeting among our Denver churches. Our membership is now about 650. Only two children came in during the meeting, most of the converts being among our young people. The total additions gained in all the churches will reach about 225, not a large ingathering as compared with similar efforts in the middle states, but a result that gives us profound thankfulness. Moody and Chapman are the only evangelists who have ever been able to do much in this city. We think our meetings have been markedly successful. Our churches are in the happiest relations of good fellowship. The city is prosperous. We have good cause to thank God and plan for larger things. BAYARD CRAIG.

A Fresh Start in Putnam County, Ind.

The Manhattan Church had been without regular preaching or Bible school for almost three years. I have just closed a 17 days' meeting there with 32 additions—23 by primary obedience, and five men were reclaimed. One of these added was a teacher from the public schools. We filled the vacant offices of the church and organized a graded school of 65 members. One-third of the additions were heads of families, most of them men. The ladies organized an Aid Society of 15 members. The church will have a preacher this year. W. L. BURNAU.

Indianapolis.

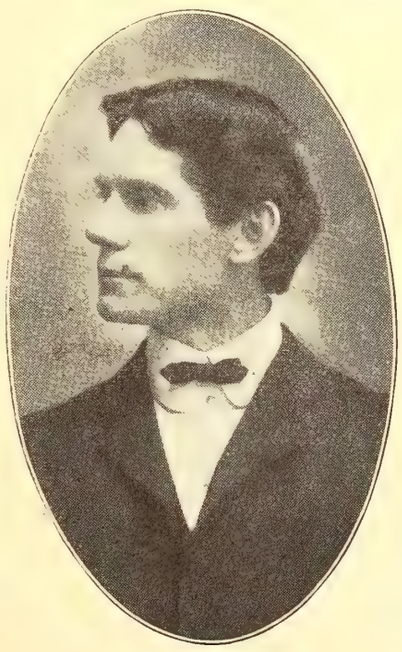
Let all the churches remember to have a Foreign Missionary rally Sunday night, February 24. Use home talent. This can be made one of the most interesting meetings of the whole year.

Good Work Gives Good Results.

A good meeting was recently held at Creston, Ia., by David J. Elsea, pastor, who is assisted in the music by Mrs. Emily Collins, of Sandusky, Ia., during a period of five weeks and three days there were 73 additions, 54 by confession and baptism. The meeting had been well organized. Brother Elsea has been at Creston only about a year, but the work there has been steadily developing ever since he took charge.



Mrs. Emily Collins.



David J. Elsea.

Mrs. Collins receives his commendations and those also of N. E. Cory, of Colchester, Ill., in whose meeting she is now leading the music. Both of them write of her as an excellent soloist and a fine helper.

Mrs. Joseph Franklin says: "I did not know what it would cost me to bring missionary literature into my home until I gave up my three girls for India."

South Prospect, Kansas City.

From a letter of J. J. Morgan, late pastor of the South Prospect Church, which we received some time ago and have been unable to find a place for, we glean the following facts: Brother Morgan had entered upon his fifth year as pastor last September. During his four years' association with the church it had accomplished a good work. A heavy debt was canceled and several hundred dollars spent in repairs. More than 300 were added to the membership and missionary offerings were trebled. During October the Bible school averaged 333 in attendance with collections averaging nearly $17. Following a meeting by J. H. O. Smith 17 were added to the church during the last three weeks of Brother Morgan's ministry. When it was decided that he had to seek a milder climate the official board sent two of their number to hear different preachers and D. Y. Donaldson, of Iola, Kan., was chosen. A call was extended to no one else as has been reported. Brother Morgan writes that his fellowship with the Kansas City preachers was one of the most pleasant experiences of his life. He says, "Brothers Haley, Richardson and Combs are a tower of strength to the cause in Kansas City and the younger men there are worthy every confidence." The splendid old church at Fort Worth has given him a warm welcome and we hope to hear from him in this field from time to time.

Oklahoma Sunday Schools.

I have returned from a visit to ten of our churches in the interest of state Sunday-school work. Chickasha, I. T., and Oklahoma City schools are in a contest for attendance, new pupils and offering. The contest closes April 1. Our Oklahoma churches and Sunday-schools are in the dawn of a day of greater activity. I spent Sunday, January 6, at Chickasha, I. T., and Sunday, January 13, at Hobart, O. T. Both these churches have wide-awake preachers, who are doing good work. Apache, Anadarko, Mountain View, Gotebo, Arapaho, Custer City and Lawton were visited. All these churches seem to be aware of the fact that the Sunday-school is the most important factor in enlarging the church's power, and bringing the community to Christ. Each pastor and worker seemed willing to be led into ways by which the Sunday-school can be expanded and inspired and asked us to lead them in a rally or institute. But when the cost is considered many of them feel they can not afford an institute. Some are going to ask their religious neighbors to join them in an institute, and thus divide the financial burden. No one church has a monopoly on Sunday-school methods and plans and all have the Bible as their text book.

H. S. GILLIAM, State Supt.

Kentucky Bible Schools.

Our district statisticians are now at work gathering statistics from the schools. It is a very simple matter to fill the report cards and return them promptly, but many things are dependent upon this. This week we received inquiry from the government census bureau soliciting our aid in getting the statistics for the bureau. We are dependent upon your reports, do not fail us.

Brother Ranshaw writes that in the first returns from Children's Home Mission day Kentucky leads the states. We have received only a little more than half the receipts of last year. Remit promptly to George B. Ranshaw, Y. M. C. A. building, Cincinnati, O., stating that it is the offering from the Bible school. Half of these offerings apply on the apportionment for state work.

We are calling for $10,000 additional toward our Centennial enterprise. This will swell pledges and cash up to almost the required $25,000. These pledges and apportionments may be paid in whole or in part at any time, and all must be raised by October 1, 1909. We are urging all who can to make a part payment now. The first Sunday in April, or April 7, is to be specially set aside in all our schools for a great offering for this Centennial fund. We shall soon have our Bible school expert in the faculty of the college of the Bible. R. M. HOPKINS.

Louisville, Ky.

As We Go to Press.

Special to THE CHRISTIAN-EVANGELIST.

Eldorado, Kan., Feb. 3.—Twenty-seven additions to-day, 213 in four weeks. Interest unabated. Close next Sunday night. S. W. Brown, pastor. Go next to Kingfisher, Okla.—Fife & Saunders, evangelists.

Special to THE CHRISTIAN-EVANGELIST.

Alliance, Ohio, Feb. 3.—Twenty-six today. 196 to date. Continue.—Nichols Bros.

Special to THE CHRISTIAN-EVANGELIST.

Shelbyville, Ind., Feb. 3.—Harlow meetings closed to-night with 153 additions in 29 days. Next engagement, Princeton, Illinois.—H. O. Pritchard.

Special to THE CHRISTIAN-EVANGELIST.

Kansas City, Mo., Feb. 3.—First church meeting closed to-night. In three weeks 156 added. Crossfield and Shields, evangelists.—W. F. Richardson.

Special to THE CHRISTIAN-EVANGELIST.

Bellaire, Ohio, Feb. 3.—Sixty-three added in two weeks. Chorus of over one hundred. Go to opera house Sunday. Miss Una Dell Berry, singer, I. J. Spencer, evangelist.—W. D. VanVoorhis, minister.

Special to THE CHRISTIAN-EVANGELIST.

Des Moines, Ia., Feb. 3.—Closed at Central church, Denver, January 31, with 113 added—all adults but three. Springfield, Ohio, next.—Wm. J. Lockhart.

Special to THE CHRISTIAN-EVANGELIST.

Elwood, Ind., Feb. 3.—Unquenchable enthusiasm; 375 to date, 32 adults to-day—20 men. Fifth theatre meeting for men only packed to-day, hundreds turned away to-night. Past due at Walnut Hills, Cincinnati, but can not stop here; hundreds turned away from Ben Hur Friday night. This is a genuine revival throughout the city. Majority conversions of grown men and women. Robert Sellers and wife great host and hostess of this multitude. There is almost leaping and praising God for genuine joy.—Herbert Yeuell and Arthur Wake.

Special to THE CHRISTIAN-EVANGELIST.

Vincennes, Ind., Feb. 3.—Two hundred and sixteen additions, 28 to-day; close Tuesday night. Guy Inman, the Living-link of this church at Monterey, Mex., is in the greatest meeting in the history of Mexico, with more than one hundred added. We go to Newcastle next.—Wilson and Linnt, evangelists.

Special to THE CHRISTIAN-EVANGELIST.

Warren, Ohio, Feb. 4.—Twenty-eight accessions yesterday, fifty-four to date. Continuing.—A. W. Taylor, J. E. Lynn.

Special to THE CHRISTIAN-EVANGELIST.

Hagerstown, Md., Feb. 4.—Small and St. John began here yesterday; immense audience and splendid interest. Go to Academy of Music next Sunday night.—G. B. Townsend, minister.

Special to THE CHRISTIAN-EVANGELIST.

New Albany, Ind., Feb. 4.—Closed with 122 additions. Worst weather in thirty years, greatest flood since eighty-four. Praise God for great victory.—J. H. O. Smith, evangelist, B. F. Cato, pastor.

Special to THE CHRISTIAN-EVANGELIST.

Marshall, Mo., Feb. 4.—Forty-three additions. Great church and pastor. Bilby has proved excellent singer.—Arthur N. Lindsey.

Special to THE CHRISTIAN-EVANGELIST.

Champaign, Ill., Feb. 4.—Two hundred and three to date; just beginning the fifth week with Brooks Brothers. Great armory service last night. Two thousand people present, twelve additions. 432 in Bible school, offerings $11.70. The Brooks Brothers are commanding the confidence and hearing of the entire community of twenty-five thousand people. Their work is plain, forceful, faithful. Every department of the church is being strengthened. —Stephen E. Fisher.

Special to THE CHRISTIAN-EVANGELIST.

Salem, Ohio, Feb. 4.—Fourth week; 183 additions; church's greatest meeting.—J. O. Shelburne.

Special to THE CHRISTIAN-EVANGELIST.

Canton, Ohio, Feb. 4.—Closed at Monongahela, Pa., with 103 additions, most of them adults and by baptism. Garry Cook has great influence there. Began at New Berlin, Ohio, yesterday with F. M. Myrick.—Clarence Mitchell.

Every day brings us congratulations on, and big orders for,

THE NEW PRAISE HYMNAL

There is a quality about everything in **"The NEW Praise Hymnal"** that pleases at first sight. Its beauty and permanent value is at once recognized.

RETURNABLE COPIES MAILED FOR EXAMINATION.

NET PRICES.

Single copy, silk cloth, leather back, 85 cents, postpaid.
Single copy, vellum cloth, 65 cents, postpaid.
100 copies, silk cloth, leather back, $70, by express or freight, not prepaid.
100 copies, vellum cloth, $50, by express o freight, not prepaid.

Fillmore Music House 528 Elm Street, Cincinnati, O.
41-43 Bible House, New York.

Supply your family with "The New Praise Hymnal" for home singing.

Jamaica.

[The following is the latest communication from the scene of the disaster. Help is badly needed.—EDITOR.]

Kingston, Jamaica, January 22, 1907.

My Dear Sister Moses—Your cable is indeed welcome: though handed in on January 16, it only reached me to-day; the cable was broken and government and press dispatches were sent in a most round-about way. There was considerable delay. My letter written to you on Sunday will probably cover most of the ground you had in mind when you wired, "cable conditions." My heart is just bleeding all the time. Kingston presents a most awful and heart-sickening scene of desolation. Not a single house is safe and sound; most are nothing more than heaps of ruins beneath which lie buried bodies, and all the personal effects of thousands of people. The death roll has reached 1,000, and very many bodies have not yet been recovered. The entire business section of the city was burned out by fire after the earthquake. This means that between 2,000 and 3,000 shop assistants, etc., young men and young women, are out of employment, and not earning any income. Thousands of persons are camped out in the Central Park, and on the race course.

In our own family circle my heart sickens more and more as I realize the situation. My sister's husband gone, Frank gone. Neither of them carried any insurance. Our home at 25 East Queen street was completely wrecked, and a great deal of the furniture was destroyed. My sister Helen (Mrs. McHardy) had just fixed up a little to take in boarders and reopen school. Her house just tumbled in, and smashed up nearly everything; the miracle is that no one was killed. And so we have two widowed sisters, each with three children and without anything. There are no homes that can be rented; there are no avenues of employment.

Poor Frank, he was a good, kind-hearted, unselfish boy. I nursed him in my arms as a baby boy, and as I sat and watched him, and held him hour after hour, I thought he would breathe his last with me at his side. But, no, we were not allowed to stay with him on the man-of-war after he was taken there. And Mr. Clark, we could not find his body at all, and so there will be no grave to be lovingly tended by widowed hands.

But our sad experiences can be reiterated in many other cases. But as you know us all, I am sure you are interested in all this.

If brethren in some of our churches can arrange among themselevs to send down a shipload of lumber, so as to enable our church members to restore and make habitable their homes, this will be a most acceptable and necessary form of relief.

We are doing our utmost day by day to save what can be saved, and make temporary arrangements, but oh! it seems possible to do only a very little. We are hard at work on general relief work, church affairs and family matters. Our hands are more than full these days.

Affectionately and sorrowfully your brother,

JOHN E. RANDALL.

Breeden at Lenox Avenue.

The Lenox Avenue Union Church, New York City, is a Church of Christ of the New Testament pattern, located in the midst of teeming millions, but in the most difficult field on this continent. The Myriad Mile Wall of China, with its accompaniment of caste, ancestral worship, and vice of protean form, is not more adamantine and impervious to the gospel than the frowning, forbidding walls of selfishness, commercialism, conservatism and pleasure-mad devoteeism, which environ the Lenox Avenue church and hedge its approach to the hearts of the people. Few churches in that money-mad center—famed or shamed for the paucity of its churches in ratio to its population, are attracting or saving the people, even with unlimited financial and social resources at command. But this church, with scarcely a dozen years of history, is steadily moving on to victories.

The signal triumph of the Scoville campaign of last April in which more than 200 were enlisted for Christ, was a heroic achievement, breaking all records for our cause in the great cities of the east. The expenditure of $700 for advertising alone in that campaign, by a people with meagre resources, is a fine demonstration of courage and confidence and consecration.

I have just held a mid-winter rally of ten days duration, not for "recruits," but for "the strengthening of faith and the deepening of spiritual life" in this church. The message was to the church—save two evangelistic sermons—and the result was a most happy and refreshing period of soul culture and spiritual uplift, and ten added to the church.

Brother Lichtenberger is beyond all question the "Man of Providence" for our cause in Harlem. With a robust personality, scholarship, superior pulpit ability, and a wide sympathy with men, he combines a singleness of aim and a self-sacrificing consecration which challenges the admiration and love of his loyal church and shames the efforts of those of us who have enjoyed the high and easy places and made no sacrifices worth mentioning.

H. O. BREEDEN.

NEWS FROM MANY FIELDS

Minnesota.

Our State Ministerial Association will meet with the Grand Avenue Church, Minneapolis, February 19-21. All are invited. Among programed addresses are: "Christian Union—How it is to be Accomplished," T. J. Dow; "Value of Religious Journals," C. B. Osgood; "The Daily Paper and Secular Literature," B. V. Black; "The Preacher's Library," Baxter Waters; "Present Day Thought," A. D. Harmon. P. J. Rice will conduct a Bible study at each session.——C. R. Neel, our state evangelist, has closed a meeting at Ronneby with ten additions and is now at Austin, where Brother Forster is the new pastor.——The First Church, St. Paul, A. D. Harmon, pastor, plans this year to pay off the Church Extension loan. Their annual meeting shows progress and harmonious condition.——Rochester Irwin has removed from Rochester to Washburn, Ill., where he has accepted the work. We are sorry to give him up and trust this field will soon be filled with an equally capable man. Charles Orr is the clerk.——Our work in Duluth moves along nicely. During January we have had ten additions—four of these by letter. Our Sunday-school is growing and our people are wide-awake to the work. We are locked in solid winter, good and strong. The snow through this country is from 2 to 5 feet deep and the thermometer ranges from zero on down. But weather conditions here do not materially interfere with religious work.

Duluth, Minn. BAXTER WATERS.

Ohio.

W. S. Cook has been in a meeting at Nelsonville, assisted in the song service by C. H. Altheide, of Iowa. Things are doing at Nelsonville and a new synagogue will be forthcoming this year.——W. H. Boden, of Washington Courthouse, has been doing the preaching for a good meeting at Wilmington. It is learned that the building project at Wilmington has been postponed for the present.——S. B. Norviel has taken a diagonal cut across the state and gone from Toledo to the Shadyside Church, Bellaire. He has done good work at Toledo and leaves with the well wishes of his former parish.——Benjamin L. Smith has been holding a fine meeting with C. M. Yocum and the saints at Lisbon. From 1882 to 1886 Brother Smith was minister at Lisbon. Brother Smith is available for other meetings also. We all know that he is a preacher who knows his business.——Grant W. Speer has accepted a call to the Central Church at Toledo to succeed J. O. Shelbourne.——J. H. Dodd has been assisting C. B. Reynolds and the church at New Philadelphia in a meeting. This is the home church of Brother Dodd.——The churches at Kenton federated in an evangelistic meeting. The local armory was used and great crowds attended. One of the evangelists spoke to this scribe of the loyal support of Brother Pinkerton and his congregation as the best of all the churches. This will be followed by a meeting in "our church" by J. J. Haley, of Richmond, Va. The Kenton church had the best year in its history in 1906 and closed the year with about $300 on the right side of the ledger. No man stands higher in Kenton than T. W. Pinkerton.——H. F. MacLain has been holding a very successful meeting at Wellsville, where W. C. Prewitt is holding on and doing fine work. Brother MacLain will be at Geneva in February.——All people will be glad to know that the two factions of the Lancaster Disciples have agreed to agree and worship together. The cause ought to do well there now and make a strong impression on the city.——The "Middle-of-the-road preacher" is quite a popular fellow, if the mail delivered at my door for the past two weeks is any indication of the sentiments of the brethren.——Another Ohio preacher has taken a wife. This time it is W. H. Hedges, of the Lindenwald church, Hamilton, and the bride was Miss Jennie D. Fisher, of Steubenville. The knot tying took place at the home of Bishop Cahill, at Dayton, who acted as chief officiary. There were some invited guests and a jolly spread and a happy time, of course. Lindenwald ought to prosper more than ever with this new pastoral helper.——Ohio Disciples were shocked to learn of the sudden death of W. J. Russell. His stay at the Central Church in Columbus made us feel that he was one of our Ohio men. His untimely death will be deeply felt as a personal loss by many of us. We join all in deep sympathy with the bereaved family and congregation to which he so ably ministered. ——Federation has also struck Painesville and the churches will be in a union meeting during February. S. H. Bartlett will do one-fourth of the preaching. C. A. FREER.

Painesville, O.

Salina, Kan.

About October 1 "the Rash Bible Class for Young women" and "the Shields Bible Class for Young Men" were organized in the Sunday-school. The age limit for both classes was "sixteen and up." No married persons were allowed. The young women had an attendance of ten to fifteen and the young men six to ten. The classes were fully officered. The young men challenged the young women to a contest ending the last Sunday in December and it was accepted. At the end of the contest both classes had an enrollment exceeding a hundred. The highest attendance of any one Sunday was 79 young women and 73 young men. The young women won the contest by 34 points. The average attendance of both classes was exceptionally high.——The first Sunday of February the churches of this city commence a union revival under the leadership of W. E. Biederwolf. About a thousand dollars have been raised to build a tabernacle. It is unnecessary to say that the Christian church is "in" on this meeting.——I recently participated in a simultaneous temperance rally in Topeka, speaking three times, and also at Manhattan.——Eighteen additions, 9 by letter and 9 by baptism, from September to January 10, at our regular services. DAVID H. SHIELDS.

Los Angeles.

Los Angeles is to have another new church. It will be located in the extreme southwestern part of the city. It will meet in two different localities, having morning Sunday-school and forenoon services in one location and afternoon Sunday-school and evening services in the other locality. George Ringo, who did such effective work at both Riverside and Ocean Park, will carry on the work under the auspices of our Southern California Missionary Board. It is believed that we shall have two churches resulting from this work within a year.——A new church building is in process of erection at Rialto and will be dedicated some time during the spring. Oscar Sweeney is doing effective work for this new congregation. Although less than a year old, this is the strongest church in that prosperous orange-center.——The First Church has closed the best year in her long and brilliant history. A pastoral helper, Mrs. Retta Gudy, now serves the church most advantageously. During the year the Sunday-school has increased about 30 per cent and other lines of work have not fallen far behind. Particulars have already appeared in THE CHRISTIAN-EVANGELIST of the $15,000 improvement. There have been 211 persons added to our membership at the regular services within the year, with a net gain of 141 to the membership. The church has a total enrollment of 1,023. This church has its best work yet before it. It faces the future.——A unique feature of our Southern California work for many years has been her monthly preachers' meeting which is attended by practically all the preachers in Southern California. They equalize expenses so that the preacher living in the city pays as much as the one living farthest away. They meet at the First Church, where the ladies serve lunch for 25 cents. A new feature has recently been added in the form of a circulating library. Upon the payment of $1.50 each preacher is entitled to a new book every month. Only the newest and freshest books are bought. This is already proving to be an attractive feature of our splendid fellowship. A. C. SMITHER.

West Kentucky.

N. M. Ragland, of Fayetteville, Ark., recently paid the Mayfield congregation a much appreciated visit.——West Kentucky College just closed a prosperous fall term and is just entering on the spring term which is full of hope and promise. The present senior class is the largest in the history of the college. Our great need is more money for better equipment and endowment.——The Ladies' Aid Society of the Mayfield church made $548 during 1906. This goes to the pipe organ fund of the new church building now being erected.——Clarence C. Moore, of Clinton, has removed to Garland, Texas, thus taking from West Kentucky another one of her most valued and consecrated preachers. His long pastorate was blessed with rich results to the Clinton congregation.——Since the leaving of R. L. Clark for Georgia I have been supplying for the Mayfield brethren. This congregation is full of vigor and hope and has a bright future.——R. L. Clark's new work is at Savannah, Ga. His four years' pastorate was the longest in the history of the Mayfield congregation. A net increase of 200 members was gained, increasing the membership from 400 to 600. Also nearly all the money was raised and foundation laid for the new church edifice which will cost, when completed and furnished, over $25,000.

J. A. LEWELLEN.

$100 Reward, $100.

The readers of this paper will be pleased to learn that there is at least one dreaded disease that science has been able to cure in all its stages, and that is Catarrh. Hall's Catarrh cure is the only positive cure now known to the medical fraternity. Catarrh being a constitutional disease, requires a constitutional treatment. Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system, thereby destroying the foundation of the disease, and giving the patient strength by building up the constitution and assisting nature in doing its work. The proprietors have so much faith in its curative powers that they offer One Hundred Dollars for any case that it fails to cure. Send for list of testimonials.

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St. Louis, Mo.

Good Work at East Liverpool, O.

The First Christian Church has just closed a meeting of three weeks with 53 additions—38 by confession and baptism. Many were strong men and women. The preaching was done by myself. The Netz sisters aided with their beautiful singing for two weeks. The crowds could not be accommodated. The largest theater in the city was engaged for the last Sunday and was packed at two services. Our work has been greatly helped.

E. P. WISE, Pastor.

Oriental Missions.

Dr. Dott.—L. H. Dott, M. D., has arrived from St. Louis to take up the medical work among the Chinese at San Francisco. He has had seven years' experience in the practice of medicine. Being a Chinese he will be especially equipped for reaching his countrymen. He is intensely in earnest. He is a speaker and a baritone singer. The work will be temporarily opened in Oakland. Two large rooms have been secured in a prominent place—the corner of Eighth and Franklin streets. The plan is to have dispensary work in the forenoon and classes for instruction in the afternoon.

San Francisco Lot.—The lot referred to in a previous report has been secured. One thousand dollars has been paid on it. Before the lot was bought it was visited by a committee of the State C. W. B. M. Board, and by Bro. Frank Ford. All were well pleased with it. The location could hardly be improved upon. It is the southwest corner of Sacramento and Prospect Place. The price is $9,500. This is by far the cheapest lot we have found after four months' search. All rooms above the ground floor will command a fine view of the bay. There is a 30 feet frontage on Sacramento and 82 feet on Prospect Place. We have ninety days in which to pay the first $5,000, and the rest as mortgage. All who have pledged for the San Francisco Chinese Hospital will help the National Board to meet these payments if they will remit as soon as possible to Sister Moses, or rather to "Mrs. M. E. Harlan, corner Second, 152 East Market street, Indiananapolis, Ind."

Berkeley Japanese Mission.—This work has been adopted by the State Board (C. W. B. M.). We are now looking for a suitable building to be rented. The night school has an attendance of about thirty. From ten to fifteen attend the Sunday religious services. There is a Bible lecture each Wednesday. A separate building will give them a regular chapel room, and also a reading room.

Mission Course.—The lecture at the Seminary last term covered the first eighteen centuries. We now begin on modern missions—with India. The class has increased to fifteen.

Southern California Conventions.—The six South California district conventions have been grouped in March, and I expect to make addresses at all of them. Sister Smith and her staff are working assiduously to bring the Oriental work prominently before the churches. The work of these conventions as planned can not fail to greatly advance this interest, as well as every department of C. W. B. M. activity.

Berkley, Cal. W. P. BENTLEY, Supt.

Illinois Seventh District.

Edgewood starts upon the new year with fair prospects under the strong pulpit work of Brother Bowles.——Brother Hopper has closed his work at Mason. This is a pleasant field. Professor Diets is the Sunday-school superintendent, and together with his excellent corps of teachers, conducts a splendid school.——Watson has no regular services.——The response to our work at Dieterich was gratifying. The apportionment was more than doubled.——At Neoga I found the church without a plan for the present year. A man who is tactful will be able to do them good. The church has the missionary spirit and will go forward with the right kind of leader.——The church at Janesville has been strengthened from time to time by the preaching of A. H. Harrel, of Tuscola.——The church at Toledo has very beautiful and commodious appointments for their needs. They have good words for the Church Extension. I went to hear one of our brethren who had secured the Baptist building for a few nights' meeting. As to Sunday-school, instruments, organized mission work, etc., he tells them to "cut it out." I met a few who had received some startling revelations about the cost of missionary work. Some forget to speak the truth in love.——Brother Kuykendall will preach one-fourth of the time for the church at Jewett. There is need of some constructive work there. It is needed all along the line. This is the task we have set before us in southern Illinois.

D. R. BEBOUT, Field Secretary.

Effingham, Ill.

Chicago Letter.

Probably no one since Moody's best days has so profoundly stirred the city as Gypsy Smith, the distinguished British evangelist. No building in the city is large enough to hold the multitudes who turn out daily to hear him. He is not eccentric or sensational, or humorous.

Dr. Torrey has been preaching to other throngs at the Moody Church with most blessed results. This proves that Chicago is not wholly given over to secularism. The preaching of these two great evangelists, so simple, so earnest, so straight, so Biblical, has profoundly impressed the preachers of Chicago. Again the truth is vindicated, the Gospel is shown to be the power of God unto salvation, and the tender tidings of God's forgiving love to lost sinners has proven the most wanted and most winning story in all the world. Some of us, with all our admiration of their sane and solid work, feel that the results would be tenfold more lasting if these men would declare all the counsel of God about the conditions of pardon and church membership.

In our city work the most notable recent happening is the inauguration of a ten thousand dollar Centennial fund for Chicago missions. This has grown out of a resolution presented by W. P. Keeler at the annual meeting in November and heartily seconded there by the city evangelist, and since that by him urged upon the attention of the C. C. M. S. Its accomplishment means much for our Chicago work. I am glad God has permitted me to have some part in bringing it about. In the hands of the Christian Business Men's Association it can not fail.

The nine mission churches receiving appropriations from the city missionary board the last quarter of 1906—Armour Avenue (colored), Ashland Avenue, Chicago Heights, Douglass Park, Garfield Boulevard, Sheffield Avenue (north side), South Chicago, West End and West Pullman—report 24 baptisms and 39 added by letter and otherwise. Three losses reported. This leaves a net gain of 60 for the quarter.

Chicago Heights has $7,500 in pledges toward a new building.——Harvey dedicates their splendid new church in February.——West Pullman paid the last dollar of its old, troublesome debt in December. They are planning some improvements on their church building.——West End (my special field) has had eight added thus far in January, four of them by baptism.——F. C. Aldinger has resigned the Douglas Park work. M. T. Brown has left the Armour Avenue Church and gone to Xenia, O.——Clark W. Cummings has succeeded in moving the Logan Square Mission into a nice ground floor hall. Miss Mary Sundell will assist him in the work there.

SUMNER T. MARTIN, Supt. of Missions.
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A Forward Move at Utica, Ohio.

Our church at Utica, Ohio, recently closed a meeting with 22 additions. General harmony prevailed, and we secured the services of Evangelist S. L. Bristor, who held the meetings as pastor for an indefinite time, he receiving a unanimous call.

Our new church edifice was dedicated last May. S. H. Bartlett, of Cleveland, did the preaching, and with the assistance of the minister, Grant A. Waller, solicited and secured pledges. The membership responded cheerfully and liberally, and the same spirit seemed to be caught up by the outsiders, as they came to our help.

Among others who belong to the brotherhood from a distance was William Paul, of Stanford, Ill., who paid for the fine pulpit furniture, the communion table and chairs; also four large easy chairs for old people, all being of antique oak to match the pews and other furniture and woodwork of the building.

The building cost $10,059.19 and the lot $1,500, making a total of $11,559.19, all of which was provided for on or before dedication day. We now have the best equipped, the largest and most handsome church building (there being five others) in this growing and prosperous little city of about 3,000 inhabitants. The size is 48x72 feet over all; walls are of cement blocks, and ceilings are of steel. The main auditorium is 40x40 feet, and is separated from the lecture room by rolling partitions, finished in the same oak finish as the balance of the woodwork, and the floor declines from the main entrance to the pulpit and baptistry. The room will seat about 500 people. The basement is under the building and is arranged to accommodate the social functions and societies of the church. Decorations are plain but artistic. The windows—sixteen in number—are of rich stained cathedral glass, one large one being very beautifully decorated. The heating and lighting is with natural gas, which is very cheap here, being only 10 cents per 1,000 feet.

The organization of the church here only dates back to April, 1905, with 63 charter members. At present we have 120 members. The growth would naturally be hindered by the construction of the church building, as it took up about nine months of the time that could have been devoted to the work for the development of the church. Yet we now have over 175 enrolled in the Bible school, a C. W. B. M. society which has a good membership, also the Ladies' Aid society and the C. E. society. With S. L. Bristor as pastor we hope to accomplish a great work for the Master.

D. A. BRICKER.

Foreign Missionary Rallies for February.

A. McLean and David Rioch, of India, will hold rallies at the following points: February 1, Uniontown, Pa.; 2, Cameron, W. Va.; 4, Allegheny, Pa.; 5, Wheeling, W. Va.; 6, Urichsville, O.; 7, Akron, O.; 8, Mansfield, O.; 11, Cleveland, O.; 12, Toledo, O.; 13, Lima, O.; 14, Huntington, Ind.; 15, Kalamazoo, Mich.; 18, South Bend, Ind.; 19, Logansport, Ind.; 20, Tipton, Ind.; 21, Anderson, Ind.; 22, Union City, Ind.; 25, Indianapolis, Ind.; 26, Columbus, O.; 27, Louisville, Ky.; 28, Lexington, Ky.; March 1, Cincinnati, O.

Stephen J. Corey and Dr. Elliott I. Osgood, of China, will hold rallies at the following points: February 1, Oklahoma City, O. T.; 4, Chickasha, I. T.; 5, Fort Worth, Texas; 6, Waco, Texas; 7, Dallas, Texas; 8, Sherman, Texas; 11, Little Rock, Ark.; 12, Fayetteville, Ark.; 13, Springfield, Mo.; 14, Joplin Mo.; 15, Parsons, Kan.; 18, Sedalia, Mo.; 19, Columbia, Mo.; 20, Moberly Mo.; 21, Hannibal, Mo.; 22, Jacksonville, Ill.; 25, St. Louis, Mo.; 26, Springfield, Ill.; 27, Decatur, Ill.; 28, Eureka, Ill.

The Rock Falls Meeting.

A very successful meeting with the Rock Falls church came to an end Sunday evening, January 27, conducted by H. H. Peters, of Dixon, Ill. There were 59 additions—43 by confession and baptism—to the church, of whom 49 were adults. Among the number 17 were grown men. The church now has a membership of 200. It has been, since its organization three years ago, a mission point of the Illinois Christian Missionary Society. It will now become self-supporting and plans are on foot for the purchase of a new lot and larger quarters. During the fifteen months of Roy Stauffer's ministry the membership has doubled and the Sunday-school has increased three-fold. In many respects this is one of the best meetings held in this part of the state for some time. It reveals what can be done in northern Illinois.

H. H. PETERS.



Our Church at Utica, O.

A Great Revival in Mexico.

How humbled we should all feel in the presence of divine power! That our God is abundantly able to do all and more than all that we can ask or hope, has again been demonstrated in our midst. The Holy Spirit has been working in the hearts of men and women, and it has been given unto us to be witnesses of and sharers in his blessed influence.

Men and women are eager for salvation when they really feel that it can be obtained. We have never seen such absorbing interest and attention as has been manifest in these meetings. Men literally hang on the very words of the evangelist, half rising from their seats in their eagerness that not a fragment of the message be lost. Last night a man came forward in the middle of the sermon to make confession. He knew that his soul was in peril, and that here was opportunity for salvation. What more important business was there than to attend to this at once? Why wait for mere formalities? He was followed by two women, equally eager to know the way of life.

After the sermon, when six had made the good confession, Dr. Hanson, of the Methodist Hospital, came forward and made a talk to the unsaved. He asked those who had not named the name of Jesus to hold up their hands. There were only seven in the audience who were still unsaved. He invited these to come forward, and after talking with each of them, five of the seven accepted Christ, having only two of the whole congregation outside of the kingdom.

Among those who came were five adults from the same family. Our evangelists have been laboring with these people for some days, as they are close relatives of some of our members. One of them, who is the mother of a sister in our church, came recently to visit her daughter. When she found that she had become a Protestant, she was almost ready to disown her child. She had heard the priest in her far-away mountain village tell about the Protestants, and how that they worshipped a burro. To think that her daughter had come to such a condition!

After much persuasion, she came to one of the meetings. Not seeing any burro in the chapel, nor hearing any mention of one, she refused to believe that we were Protestants. She became interested. Prayer-meetings were held in her daughter's home and the gospel plan was made clear to her. Last night she and several of her children confessed Christ; but I am not sure yet that she knows she is a Protestant.

Our brethren Inman and Jimenez are the busiest and happiest men in Mexico. The splendid audiences and the number of conversions are as much due to the personal work of these men and their assistants as to the sermons or the music. Three of our members deserve especial mention for their self-sacrificing labors. Brother Isaac Uranga and his wife, who devote their time to our San Luisito outstation, have led perhaps a score to the Savior. Brother Isaac, like Carey, makes the Gospel his life work and cobbles shoes to pay expenses. Margarita Mancha, who lives with the Irelans, and who has only been a Christian for three months, is one of the most tireless personal workers I have ever seen. She seems absolutely fearless and does not know what discouragement means. Of such as these is the kingdom of heaven.

In fifteen days ninety-four souls have found their Savior. So far as we know, this has been the largest revival of recent years in Mexico. The meeting has not ended, and we dare not predict what will be the conclusion. Our greatest present concern is that we may be worthy of the great responsiblity that has come upon us from the Lord. May he help us to train and lead these new converts so that they will grow in grace and in knowledge day by day.

Monterey. JASPER T. MOSES.

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SOME BRIEF FIGURES

The Work of the Year

FROM ANNUAL REPORTS

FLANIGAN, ILL.

Resident members, 147; gain by confession and baptism, 17; enrollment in Sunday-school 138, average attendance, 89; Home Department, 25; Christian Endeavor, 25; Juniors, 35; C. W. B. M., 35; for missions and benevolences about $900, or an average per resident member of $6. We have no aid society, suppers or bazars; no debts or deficits; but we have joy in the Lord's service. R. E. Thomas continues as pastor for 1907.

INDIANAPOLIS, IND.

The Central Church of Indianapolis, Allan B. Philputt, minister, has had the most prosperous year in its history. The total amount raised for all purposes was $10,810.75, of which $2,826.04 was for missions. The net increase in membership during the year was 210. The Sunday-school has an enrollment of 800, and raised for all purposes $1,080, of which $559.85 was for missions. The church is a living link in the foreign, C. W. B. M. and American Christian Missionary societies, and observes all the offerings of the year.

KEWANEE, ILL.

Since Dec. 5, 1906, we have had 180 additions. We observed the sixth anniversary of the local congregation Jan. 13. Organized with 14 members and now have a resident membership of 400. Outlook for future work is great. We are planning to build soon. The people have a mind to do the work and it will be done. We called for $1,500 to cover our Church Extension loan and the people responded with pledges for $3,500.—W. A. Green, minister.

KNOBNOSTER, MO.

My field of work for 1907 will be one-half time at Valley City and one-fourth time at Adrian and Altona. During 1906 I held meetings at the following places: Rinehart, with 24 additions; Valley City, 39 additions; Altona, 18 additions; Dayton, 5 additions. At Double Branches, where I preached one-fourth time, there were 18 added during the year, and 6 additions at Berea, where I preached one-half time, making a total of 110 additions. Money raised for missionary work at Berea, Double Branches and Carbon City, all country churches, amounted to nearly $45.—R. A. Blalock.

PITTSBURG, PA.

We have had a net gain of only 16 at Herron Hill church in the last year. But the financial report is excellent when you remember all of our people are poor. They raised, without any outside assistance, $2,129.36, $181.50 of this being for missions. Only 75 members contributed. This is about 54 per cent of our membership.—J. D. Dabney.

BIG RUN, PA.

The church gave close to $400 for missions and benevolences, which is a good report for a church of less than 200 members. The largest attendance in the Sunday-school was 142, with an average of 90. George B. Evans is the pastor.

WASHINGTON, PA.

Figures for last year were substantially as follows: All departments gave $1,500. Of this $1,000 was for missionary or outside purposes. There were 55 additions, 24 by primary obedience.

FAIRMONT, W. VA.

For all purposes there was raised little over $4,000 with a balance in the treasury. This is the best financial showing ever made. More money was given to missions than in any previous year. There were 79 accessions to the church, 39 in our meeting with Brother Shearer. Our Bible school ranks as one of the best in the city. The pastor, Z. G. Bates, was elected president of the city Y. P. S. C. E. union.

HOMESTEAD, PA.

Money received for all purposes $3,790. Of this $1,317 were paid on mortgage and repairs. Our membership is 330, showing a net gain of 25. The total amount raised by all departments of the church was $4,711. E. L. Allen is the pastor.

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Changes.

Adams, A. J.—Rockford, to Wenatchee, Wash.
Adcock, J. P.—Pilot Point, Texas, to Fort Scott, Kan.
Allen, B. L.—Harriman, Tenn., to Olney, Ill.
Amunson, M. M.—Wabash, Ind., to St. Thomas, Canada.
Ambrose, H. H.—Great Bend, Kan., to Plymouth, Ill.
Atkinson, Milo—Marion, Ind., to 83 West Fifth street, Covington, Ky.
Baldwin, W. A.—Lincoln, to Bethany, Neb.
Barnum, Lee H.—Caldwell, to Medicine Lodge, Kan.
Bentley, C. C.—Los Angeles, to Ocean Park, Cal.
Bolton, C. S.—York, Pa., to Cameron, Mo.
Betts, Will H.—Des Moines, to 403 W. Broadway, Fairfield, Ia.
Burnham, F. W.—Decatur to Springfield, Ill.
Burner, W. J.—La Plata, to 1993 Olajabal, Belgrano, Buenos Aires A. R.
Chasteen, Charles—Garland, to Lockhart, Texas.
Clark, Roger L.—Mayfield, Ky., to 909 Howard street, Savannah, Ga.
Cole, J. J.—Jackson, Ky., to Pennington Gap, Va.
Cole, J. B.—Rosa, to Cheneyville, La.
Connelly, H. G.—Charleroi, Pa., to Yale University Divinity School, New Haven, Conn.
Creel, James C.—Jonesboro, Ark., to Tipton Mo.
Croakwell, C. A.—Perry, to Lenox, Ia.
Crockett, H. J. Butler, Mo., to Abingdon, Ill.
Crutcher, J. H.—Middle Grove to Moberly, Mo.
Davis, E. C.—Red Cloud, to Hebron, Neb.
Dalton, W. L.—Hunter, to 525 Eighth and F streets, Perry, Okla.
Dewees, Jasper—Craik, Sask., to Milestone, Sask., Canada.
Flinn, E. M.—Tekoa, to Colfax, Wash.
Forsyth, J. D.—Peru, to Fairbury, Neb.
Fraum, Samuel W.—Madison, to Richmond, Ind.
Frick, C. H.—Westmoor, to Crafton, Pa.
Gentry, Richard W.—Chicago, Ill., to Columbia, Mo.
Hallam, S. K.—Denton, to Brownsville, Texas.
Hammond, J. H.—Tuttle, I. T., to Decatur, Mich.
Harris, T. J.—Blooming Grove, to Woodson, Throckmorton, Texas.
Harrington, Vernon—Altoona, Pa., to Bellevue, Iowa.
Heins, Jesse E.—Bowling Green, to 466 Curry avenue, Lexington, Ky.
Horn, M. F.—Eugene, to Medford, Ore.
Hunter, Henry W.—Butler, to Mt. Washington, Mo.
Irwin, Rochester—Rochester, Minn., to Washburn, Ill.
Jones, G. E.—Turtle Creek, Pa., to 1213 Brownsville Road, Mt. Oliver Sta., Pittsburg, Pa.
Jordan, Walter M.—1037 Vermont avenue, to 532 N. 12th street, Quincy, Ill.
Krahl, P. W.—Albuquerque, to Raton, N. M.
Leonard, G. W.—Seymour, Ia., to Conway Springs, Kan.
Ligon, J. W.—Corydon, to Augusta, Ky.
Littleton, H. C.—Fairfield, to Clarion, Ia.
Lockhart, William J.—Webb City, Mo., to 1423 24th street, Des Moines, Ia.
Long, Marshall G.—Waison, Ind., to Harrison, O.
Lowe, T. L.—Athens, Ohio, to Union City, Ind.
MacDonald, C. A.—Akron, O., to McKees Rocks, Pa.
Mackey, A. E.—Dos Palos, to Tulare, Cal.
Massey, G. J.—Adrian, Mich., to Palestine, Tex.
Mayfield, W. M.—Healy, to Dighton, Kan.
McAuley, J. Ellis—Grimes, to University Pl. Sta., Des Moines, Ia.
McHale, F. M.—Hoisington, Kan., to Lafayette, Ill.
McKissick, J. T.—Broadview, to 1405 Forest avenue, Nashville, Tenn.
McKnight, R. E.—Bakersfield, to 1355 10th avenue, San Francisco, Cal.
McPherson, Lowell C.—Havana, Cuba, to 322 W. State street, Wellsville, N. Y.
Miller, V. H.—Petersburg, to Durand, Mich.
Mills, George W.—Hustonville, Ky., to Madisonville, Ohio.
Miller, George A.—Covington, Ky., to 9th and D streets N. E., Washington, D. C.
Mitchell, Ben N.—Joliet, to Virginia, Ill.
Mobley, R. L.—Springfield, to Alamo, Tenn.

Ministerial Exchange.

Morton H. Wood, evangelist, Pryor Creek, I. T., is open for engagements, either with or without a singer.

Churches or evangelists in need of a song evangelist for April, can secure the services of H. S. Saxton, Troy, O.

Singing Evangelist Ernest E. Bilby, now at Marshall, Mo., can be secured for a meeting in February, owing to a change in dates.

Una Dell Berry, gospel singer and helper, 527 Wood street, Wilkesbarre, Pa., may he had for March meetings.

Any church desiring an able, experienced preacher can be put in communication with one by addressing Samuel Gregg, pastor Christian Church, Fremont, Neb.

Frank M. Charlton, box 8, Bloomington, Ill., is regularly in the field as a singing evangelist. Some of our best known men commend him in the highest terms. At present he is assisting E. B. Barnes, of Noblesville, Ind. They have an open date for Febraury. Write him at once.

J. H. Beard, Marion, O., has resigned the pastorate to give all his time to evangelistic work. He has prepared a book of instruction which he sends out in advance in order that arrangements for the meeting may be pronerly made before his arrival. If you are in need of a meeting write to him.

W. F. Shearer, evangelist, Angola, Ind., has secured the services of Arthur L. Haley as singing evangelist. They will make a strong team. They have many engagements but have no meeting for February. Write Brother Shearer at once for this open date.

The new Living Link churches in the Indian Territory call for several evangelists for that territory (write S. R. Hawkins, South McAlester, I. T.) Several good evangelists are likewise needed immediately in southern and western Canada. (Address Alex. McMillan, Winnipeg, Manitoba).

S. W. Jackson, district evangelist, Amarillo, Texas, can locate two preachers soon, at one-half and one-fourth time at points in the Panhandle.

The church at Knox City, Mo., wants a preacher for half time, and work for the balance of his time can probably be secured in nearby churches. Address J. R. Northcutt, secretary.

The church at Hiawatha, Kan., desires a first-class singing evangelist for a meeting in March.

I. M. Bovee, Pittsfield, Ill., wishes to secure preaching for one-fourth time, near Pittsfield.

Rufus H. Webb, minister at Severance, Kan., can arrange to hold a meeting or two for other congregations.

Miss Mayme Eisenbarger, gospel singer and helper, Bethany, Mo., will be open for engagements for April.

Churches desiring meetings address J. E. Stebbins and wife, evangelists, Hartford, Kan. Terms in reach of all.

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Evangelistic

We invite ministers and others to send reports of meetings, additions and other news of the churches. It is especially requested that additions be reported as "by confession and baptism," or "by letter."

Canada.

Milestone, Sask., Jan. 21.—Two additions—one by letter and one by confession.—A. R. Adams.

Colorado.

Boulder.—Four baptized Jan. 20.—One by primary obedience and two by letter Jan. 27.—S. M. Bernard, minister.

District of Columbia.

Washington, Jan. 29.—Present at ministers' meeting, Brothers Power, Miller, Lewis, Stuart, Utz, W. F. and C. W. Smith. Additions: Vermont Avenue (F. D. Power), two by letter and one by baptism; Ninth Street (J. A. Miller), two by letter and one confession; Rockville, Md. (Brother Lewis), one by statement and one baptism; Fifteenth Street (J. E. Stuart), one by letter and three confessions; Whitney Avenue (Walter F. Smith), one by statement; Thirty-fourth Street (Claude C. Jones and C. E. Smith), two by letter, one by statement and three confessions. Progress in all churches.—Claude C. Jones, Secretary.

Illinois.

Newman, Jan. 31.—Two confessions to-day, making 12 at the regular services during this month. The year is beginning well.—O. L. Lyon, minister.

Sheldon, Jan. 28.—Eight days' meeting with ten added—nine confessions and baptisms.—J. F. Powers.

Streator, Jan. 28.—House packed last night. Great interest. Eleven confessions. S. S. Lappin is the evangelist and Charles D. Hougham pastor.—Charles E. McVay, singer.

Lovington, Jan. 28.—Two accessions yesterday—one confession and one from another religious body.—J. H. Wright.

Modesto, Jan. 28.—Meeting one week old. Eleven added to date. Just closed a short meeting at Scottville with 31 additions.—M. L. Althony, evangelist.

Harrisburg, Jan. 28.—Began meeting here yesterday with splendid audiences, good attention and deep interest. One confession.—James Sharratt, general evangelist.

Payson, Jan. 29.—Three baptisms Sunday—two brothers and their sister.—Gilbert J. Ellis.

St. Elmo, Jan 29.—Meeting well started. Ten to date. Brother Story is doing the preaching.—N. A. Walker.

Blue Mound, Jan. 29.—I assisted W. H. Applegate in a three weeks' meeting at Maroa. There were 31 additions—24 by primary obedience and 7 otherwise. Outlook is promising. Mrs. Applegate led the splendid chorus.—W. H. Harding.

Plymouth, Jan., 28.—Two by statement and one by confession.—William F. Aleshire.

Clinton, Jan. 24.—Two accessions last Sunday. Eleven since Nov. 1.—J. W. Reynolds, pastor.

Lawrenceville, Jan. 30.—A meeting of twenty days closed here Jan. 22, with 66 additions. Four have been added since it closed. All in all, it was probably the most fruitful revival in the history of the congregation. W. H. Pinkerton, of Paducah, Ky., was the evangelist. The quickened life and activity of the entire church is not the least of the good accomplished.—H. A. Macdonald.

Indiana.

La Porte, Feb. 1.—Meeting not yet three weeks old, with 24 added to date, and 30 since Brother Garrard came in September. More than half of the new members are adults. The prospects of this church were never brighter than now.—Fred R. Liddell.

Brazil, Jan. 28.—Closed a twelve-days' meeting with our church at Rockville Friday night. Seventeen were added. T. J. Buck is the successful minister there.—E. L. Day.

Milton, Jan. 25.—A three weeks' meeting closed to-night with 32 additions—28 by confession and baptism and four by statement. L. E. Brown, pastor at Lebanon, Ind., and J. Ross Miller, evangelistic singer, of Gas City, Ind., assisted by our pastor, F. C. McCormick, conducted the services.—C. H. Callahan.

Iowa.

Des Moines, Feb. 1.—Am in a good meeting with R. Tibbs Maxey. Ninety-three to date—70 by confession and baptism. We continue.—J. Arthur Stout.

Ottumwa, Jan. 28.—Have just closed the geatest meeting in the history of the Davis Street Church. Fifty-five additions—31 by primary obedience, 16 by letter and statement, eight from other bodies. O. P. Spiegel's sermons here will bear fruit for years to come.—C. E. Chambers, pastor.

Knoxville, Jan. 27.—I closed at Woodburn with 24 additions—14 confessions. I began here today.—Joel Brown.

Greene, Jan. 29.—Am having a great meeting here. Thirteen added yesterday. Audiences and interest increasing. We continue.—A. E. Wrentmore.

Kansas.

Fort Scott, Jan. 27.—In a four weeks' meeting with Evangelist Simpson Ely at the helm, 49 were added to the church. These accessions were about evenly divided between conversions and transfers. The church membership was strengthened and takes on new courage and life.—Hugh A. Orchard.

Severance, Jan. 26.—Have just closed a two weeks' meeting here with 12 additions—three by letter and nine by baptism. Five were added to the church at Tray last Lord's day—three by letter and two by baptism.—Rufus H. Webb, minister.

Bonner Springs, Jan. 28.—A meeting of 28 days' duration closed last night with 13 additions. Miss Mabel Ridenour gave great satisfaction in leading our chorus.—O. C. Moorman, pastor.

Clyde, Jan. 28.—Meeting continues here with increasing audiences and interest. Eight added to date—three confessions, two from other religious bodies and three by statement.—O. L. Adams, evangelist; Charles Henning, singer.

North Topeka, Jan. 28.—Three confessions.—F. H. Bentley.

Stafford, Jan. 26.—Meeting started with full house and good interest.—J. E Stebbins and wife, evangelists.

Kentucky.

Latonia, Jan. 28.—One added yesterday and good audiences.—H. C. Runyan.

Jackson, Jan. 28.—Six additions here yesterday—three by baptism, two by statement and one by confession.—W. J. Dodge.

Louisiana.

Baton Rouge, Jan. 28.—Four accessions here yesterday.—John A. Stephens.

Michigan.

Fremont, Jan. 28.—One by letter. Thirty-four during the year.—T. W. Bellingham.

Missouri.

Corder.—One confession and two by letter Jan. 20.—Arthur Downs.

Mountain View, Jan. 28.—Sixty-one since last report—37 in an 18-days' meeting at Brumley and 24 in a two-weeks' meeting at Etterville.—T. J. Head.

Boonville, Jan. 28.—Five confessions at regular services here yesterday.—G. H. Bassett.

Kansas City, Feb. 1.—In 25 days with John L. Brandt there were 136 additions.—Louis S. Cupp, pastor.

Montana.

Bozeman, Jan. 24.—Five confessions, all young men. The church and Sunday-school are growing under the pastorate of Brother Griffith.—S. C. Kenyon.

Nebraska.

Nelson.—One confession. The work is prospering here.—F. E. Day.

New York.

Niagara Falls, Jan. 29.—One confession.—J. A. Wharton.

Auburn, Jan. 28.—Our meeting at Division Street church is two weeks' old, with 37 to date.—J. E. Sturgis, singer.

North Tonawanda,—Small and St. John held a short meeting here, resulting in 30 additions.

Ohio.

Bellefontaine, Jan. 29.—One added by letter last Lord's day.—Roy L. Brown.

Cleveland, Feb. 1.—During the four months of my pastorate at the Franklin Circle church there have been 42 additions—28 by baptism. The confessions were largely during a short meeting held previous to the Torrey mission. J. J. Tisdall, of the Cedar Avenue church aided us in the service of song. The congregation has given in the four months $888.04 to missions. A rally in the interests of foreign missions will be held Feb. 11.—Edward B. Bagby.

Wellsville, Jan. 28.—Our meeting of 21 days, held by H. F. MacLane, evangelist, and George E. Hopkins, of Bellaire, director of music, closed Jan. 22. There were 50 additions—29 baptisms, five from other religious bodies, and the remainder by letter, statement or renewal. Two others united by statement on Sunday evening. The church feels this is one of the very best meetings we have ever had in Wellsville.—W. C. Prewitt, minister.

Oklahoma.

Ceres, Jan. 28.—One addition.—George F. Dennis.

Billings, Jan. 28.—Four additions yesterday. Will hold a meeting soon. Work is prospering.—George F. Dennis, minister.

Helena, Jan. 27.—Fifty-three additions to date. Meeting continues. Interest fine. House will not acommodate the crowds. Brother Douthit is leading the singing.—E. V. Spicer.

Elk City, Jan. 28.—Evangelist C. F. Trimble has been with us a few days and large audiences are attending his meetings.—E. M. Pinkerton, elder.

Shawnee, Jan. 28.—Splendid audiences yesterday. Two accessions by letter. Every line of work on the increase.—Frank L. Van Voorhis.

Waukomis, Jan. 28.—The Clark family are leading us in a good meeting. Thirteen added to date—six by statement and seven by primary obedience. The meetings continue with crowded houses and splendid interest.—W. S. Rehorn, minister.

Tennessee.

Knoxville, Jan. 28.—One addition by letter at Third Church yesterday.—Dean L. Bond.

Texas.

Amarillo, Jan. 30.—Closed a splendid week's meeting at Childress Jan. 27, with four added—two confessions.—S. W. Jackson, district evangelist.

Greenville, Jan. 28.—Four additions.—J. W. Holsapple.

West Virginia.

Clarksburg, Jan. 28.—Meeting two weeks' old with six added—three confessions, one letter, one by statement and one from another religious body.—W. M. Long, minister.

Washington.

North Yakima, Jan. 28.—Hamlin-Daugherty meeting 22 days old with 50 added. Continuing.—Morton L. Rose, minister.

Walla Walla, Jan. 28.—Five by confession and two by letter. Our meeting begins next Sunday with H. O. Breeden.—Gregory and Shaffer.

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Midweek Prayer-Meeting

By Charles Blanchard.

Christian Teachableness.

Topic February 13: Matt. 11:28-30.

Only those who toil can be taught. Does this sound strange and even contradictory? The busy are the blessed. They that are heavy laden shall find rest and release. The lazy and spiritually shiftless can not be taught. The leisure class are the most hopeless and helpless. What to do with those who have nothing to do is a serious problem. We have them in the church—the spiritual do-nothings! How to teach them—ah! who shall solve the puzzle! If added to physical laziness there is spiritual supineness, downright shiftlessness bordering on stupidity, the problem becomes a vexation. What is the matter with the prayer-meeting? Seriously, the trouble lies somewhere hereabouts!

"Come!" It is the Master's invitation. The entreaty of love is in it. The compulsion of a great soul cries out to men in these words. The tender voice of the Great Teacher of men and of litttle children bids us come unto him. And he is worthy to be the teacher of the race. He is the world's teacher, not by happen, not by fortune or favor, but by virtue of his superlative mind, his supremacy of spiritual endowment. Apart from the thought of his divinity, from any claims that he made, or that his followers have made for him, the intelligence of the whole race has granted the pre-eminence of the Christ as the great Master—the Teacher. There is no guessing about this. His teaching has been tried in the crucible of criticism, his methods approved by the most enlightened sentiment of the teaching world. The world bows low at the feet of the Great Teacher. He is the teacher of little children and of men in whom the child-mind and spirit remains unspoiled.

"It is good for a man that he bear the yoke in his youth." And it is good for the making of manhood—spiritual manhood, as well as physical and mental. The yoke-fellows, the burden-bearers are the blessed in all ages. The mountain-climbers are the hardy, the heroes of battle, the knights of the castle, the martyrs of the cross in all the centuries. To be willing to bear the yoke is the first condition of being taught. We are to take it upon us. The Master will not thrust it upon any soul. "He that willeth to do shall know." It is the Master's message. It is the secret of wisdom, of spiritual growth, of the normal development of the child and of the man. The Master revealed his wisdom in making his appeal to the willingness of mind and heart. Only such as are of a willing heart does he seek to have follow him and to learn of him. "Take my yoke upon you and learn of me." It is not of constraint but of a willing spirit and a teachableness of the little child in the first awakening of the mind to the wonders and beauties of the big round world.

It is not an irksome task, if so be that we have the unspoiled child-mind. Naturally the little one wants to know, to be taught. Something is wrong with the boy that does not like to go to school—or else the trouble is with the teacher, most likely. Unfortunately child-minds are easily warped, as everything else in the green. It is at once the hopeful and happy, the pathetic and tragic thing in the life of a child, or of a human soul in the making! The wrongs of childhood! Ah! The tragedies of misunderstood and misdirected and mistaught children, or of neglected childhood! They are only equaled by the tragedies of untaught and of unteachable souls. How we have, all too often, misunderstood the Master, mistaken the whole purpose of religion, made a form of faith, and ourselves and our children slaves of fear, when we might have been free, when we might have had joy in believing, in receiving, in growing, in bestowing, in being! How we have missed the meaning of the Master's message: "Take my yoke upon you and learn of me; for I am meek and lowly in heart: and ye shall find rest to your souls."

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Christian Endeavor

By Geo. L. Snively.

February 17, 1907.

An Easy Life Versus a Hard One.—2 Tim. 2:1-13.

DAILY READINGS.

M. Wanting Ease.	Luke 18:18-27.
T. Turning Back.	John 6:66-71.
W. Wanting Hard Things.	Josh. 14:6-15.
T. Glorying in Tribulations.	Rom. 5:1-8.
F. Christ's Hard Things.	Heb. 12:1-4.
S. The Endurer's Promise.	Mark 13:9-13.
S. Topic.	

Few noble characters have proceeded from the midst of luxury. Like the beauty of gems they are developed through conflict with hard, resisting opposition.

The Savior never promised his disciples any other than a tempestuous voyage abounding in betrayals, misrepresentations, hatreds and murders,—but O the harbor! "But he that shall endure unto the end, the same shall be saved."

There is no virtue in the mere fact of hungering and thirsting, but it becomes a virtue when one continues in it who could stop it by a sinful act, or when it is "after righteousness." Many "endure hardness" who shall never be rewarded because of it. The glory comes only when hardness is endured "as a good soldier of Jesus Christ."

Solomon's earlier days were full of useful activities. They were also his best and happiest days. It was not till the later times of riches, renown and slothful luxury that he mournfully plainted: "Vanity of vanities, saith the preacher, vanity of vanities: all is vanity." There are in every congregation of Disciples venerable members who will testify that their days of unreserved devotion to the church and other altruism were their happiest ones.

It is history that so long as the Irish soldiers could advance with unabated speed and under bars as low as the knees or over them high as the shoulders Erin was free. The shifting of these bars upward and downward till they met at the waist line was the doom of Ireland, and since that day hers have been a subjugated people. We do well to give the moral a religious as well as a political signification.

"I am a man who spends his time mixing tonics to try to get up an appetite in you who are gorged to the point of gluttony. Here you are, eating many kinds of food, pouring rich wines down your throats, saturating yourselves with all kinds of ease and luxury, and then preparing to die out of life, when God has put you here for something better. You are not happy, but in seven days I could make you happy. Organize the resources of life in the interest of the poor and weak, and for misery you'll have happiness, for selfishness that corrodes you will have a blade that flashes more and more, and then you will know real luxury—the luxury of service."—*Hillis.*

Those constantly yearning for and seeking an easy life will find all paths thorny, all tasks heavy, and life itself a ponderous burden. But those prizing a life of Christian usefulness more than ease find all yokes easy and burdens light and even crosses things to be desired. The tremolo may weep through some of the songs of the burden bearers, but there are none of the plaints that destroy all music in the utterances of those whose ideal of happiness is personal comfort.

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Sunday-School

February 17. 1907.

Lot's Choice.—Gen. 13:1-13.

Memory verses: 8, 9.

Golden Text.—Take heed and beware of covetousness.—Luke 12:15.

Abram had journeyed from his home in the north down through Canaan, with many stops, as a patriarch whose wealth is in his flocks and herds might pass slowly through a country, pausing where good pastures invited and moving on when the need of fresh pastures required. He had gone on down into Egypt, following a line of travel which was doubtless already well established. Egypt was the land of unfailing plenty. It was probably not the first, and certainly not the last, time that men fled from famine in Palestine to the abundance of the fruitful Nile. The best that can be said for the plains which Lot chose was to say that it was "like the land of Egypt" and this is made synonymous with "the garden of Jehovah."

But the leaner land of Canaan was to have a glory above that of Egypt. Abram and Lot returned from Egypt, their departure hastened by the unfortunate passage between Abram and Pharaoh, in which as a man of honor and honesty, the king appears to much better advantage than the patriarch.

The relations btween Abram and Lot became strained on account of their property interests. Their herdsmen quarreled. We are not told where the fault lay. Perhaps there was no real fault beyond the force of circumstances. The ranchman needs room, whether in Canaan or Texas, and is ever jealous of encroachments. Moreover, great possessions have a way of creating estrangements between friends. Human sympathy and kindness flow fom man to man, under ordinary circumstances, as an electric current flows through a copper wire. But wealth is your great insulator. Give a man a hundred thousand dollars and the money builds a fence around him. A million builds a wall, with broken glass on the top. It is the exceptional man who is not so affected. Abram and Lot were not sufficiently exceptional to be free from the insulating effects of their possessions. To get room, they had to separate, though there was not another safe and congenial companion for either of them in the whole land of Canaan. We know that the loss of Abram threw Lot into evil company where, though he kept his own purity, his family was lost. And we may well imagine that there were times when Abram would rather have had fewer sheep if only he might have had his nephew Lot back with him.

Lot's was the error of the superficial choice. He was wise in considering the richness and beauty of the land which lay to the east, but he was foolish in considering nothing else. He chose his home with reference to the needs of his sheep, not thinking of the peril of his family. It is fair to suppose that Abram and Lot, having already spent some years in the land, were not unacquainted with the prevailing morals of the Cities of the Plain. They were bad and he knew it. But he deliberately chose bad neighbors for the sake of getting good fields.

It was a bad choice, as time showed. But it was only the same choice that is being made daily by men who sacrifice friendship, religion, family and every finer element of life for money. But it may be said that Lot did not deliberately sacrifice these. No, but he deliberately took a ruinous and fatal chance. He did not know that his family would fall into the corruption of Sodom, but he did not know that they would not. He knew that it was a place of moral peril. It is criminal to take a chance of being led into criminality. It is every man's duty to give himself and his family the benefit of the most wholesome moral atmosphere. Lord, lead us not into temptation.

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Let the blessed benediction of our brotherhood extend,
In our beautiful Endeavor, with Christ our mutual Friend;
To the word of friendly greeting lend the grace He freely gives,
Who gives himself to others, most freely, fully lives!

Souls cannot afford to envy, nor hearts to shut the door
To the passing of the stranger, or the pleading of the poor.
Open wide the windows to the warmer winds which blow
From the sunny lands of summer, in the midst of winter's snow!

Open hearts and households to the brothers backward born,
To the sisters with a shadow on fair faces, yet forlorn—
Let them feel you love them—make them understand—
Take them to your heart the while you take them by the hand!

O sister, friend and brother, let us love them to the end:
Like as Christ has loved us—so we His love commend.
"Having loved His own, He loved them to the end"—
To love thus is to be worthy to be called on earth a friend!

Let us love, delighting cheery greeting to extend.
Make the meeting of a stranger the making of a friend;
Make the passing of the moment the beginning of a life,
Clasp hands with friend and stranger in the brotherhood of strife.

Let us hasten! Hearts are breaking in the hurrying dread
Of dreams all rudely shaken, hopes fast dying, dead!
Let us hasten! Love them! Snatch them as a brand
From the burning—hold them gently in thy heart and hand!

Wapello, Iowa. Charles Blanchard.

AGNES OF THE BAD LANDS

By J. BRECKENRIDGE ELLIS.

At the Altar.

When Agnes woke up the morning light was struggling through the rags that stopped the holes in the window-panes. At first she wondered that her step-mother was not quarrelling, for that usually served as a rising bell. Then she missed Jack's vociferous protests against "getting up." Then she felt cold from her nose to her feet, and knew the twins—her step-sisters—had not been snuggling against her thin little body. In a word, all were gone except her father, who had not yet slept off his drunken stupor. The cheerless light presently brought out in bold relief the bare floor, the walls with their discolored patterns, the clothes-line stretched across one corner whereon hung several drab and yellow articles, rough-dry. Against the wall leaned the empty washtub, and beside it, the scrubbing-board, with a bit of yellow soap in the upper tray. But a good many things were gone from the room, and Agnes lay and wondered while her breath made a pillar of cloud by day.

The longer she rested upon the thin straw, the colder she grew. What a pity she had waked up; it is so comfortable when you are cold to be asleep and not know it; that is almost as good as having a fire! At last, however, Mr. Hilton rose upon one elbow and stared about him, then muttered words that were all vanity, and then staggered stiffly to his feet. He had but to pull on his boots and he was dressed. "Ugh!" he groaned, "It's freezing cold! ugh! and not a dust of coal in the bucket!"

Agnes took it very kindly that he should condescend to address her, so she said as she held the dingy blanket close about her throat, "Where is everybody, papa?"

Mr. Hilton was one of those gentlemen who scorn questions proffered by their own household. He ignored Agnes and looked vaguely about. He saw the hatchet and the tub, and they instantly suggested contact. Accordingly he began to knock the tub apart and to split up the pieces. Agnes, comprehending that a fire was in process of making, exulted over the work of destruction. "Oh, that will be good!" she cried.

Mr. Hilton mashed his finger and turned upon her. "You get up from there," he snarled. "You think you're mighty warm and nice, I reckon! Clear out of that before I take one of these staves to you. Yes, I reckon you think it *is* good, me freezing to death and you crouching and crooning there in a fat warm bed!"

Agnes rose with much agility, for she knew that the threat of being beaten out of the straw was no rhetorical flight of fancy. Mr. Hilton lit the shavings and put on some larger pieces. The fire began to roar. Agnes drew her ice-cold shoes upon her cold feet, threw her hair out of her eyes, shook herself, and was up for the day. Her father seized the coffee-pot that none of the first might be wasted, and carried it, half full of grounds to the water-bucket. The bucket was empty. This angered him so that he had half a mind to chop it up for fuel; but, instead, he handed it to Agnes. "Go bring the water," he said gruffly.

Agnes pulled her shawl over her towsled locks and went out into the close, vile-smelling hall, shivering. Down the stairs she went, and out into the open court, where the air stung her as with needles. Her pail filled, she carried it laboriously up the three flights of stairs, careful not to spill a drop lest she be punished. When she reached the last landing her back was aching, and her thin arm was benumbed, just as thousands of little backs and arms were aching and benumbed that morning, and are every morning in the bad lands of our cities. And just as thousands of little ragged girls in thin attire go staggering to their parents' room bearing burdens too heavy for much stronger bodies, so Agnes carried the water to her father.

He filled the coffee-pot and set it upon the stove. It was growing less cold now, in the close neighborhood of the stove, and Agnes slipped into the "warm corner" and glanced up at the outline on the wall that might be a horse or a man crawling out of a gutter—just to see if it were still there. Mr. Hilton found that all the rest of the provisions had been taken away. He expressed his mind about that in no uncertain terms, and as he grew warmer, he presently melted to something like comradeship.

"Agnes," he said, "I'll tell you now—and don't you ever dare mention it again—your step-mother is gone and gone forever, and she's taken her children with her, at least as well as she can take children that are caring pretty much for themselves. So you and I are left to look out for Number One. What'll become of us, I don't know. Freeze to death, I reckon, or starve. The sooner the better." He peered into the coffee-pot and swore at it because it hadn't begun to simmer, and jammed down the lid viciously. Agnes suspected that he was sorry about his wife, and this was why he abused the coffee grounds.

She wondered dully what would become of them. She didn't wish to freeze to death, or to starve either. After awhile she suggested timidly, "Papa, maybe you could find some work to do."

"Work?" snarled the other, "what do *I* want with work? Isn't life miserable enough without willfully going to the pains of making it *worse?*"

When he put it in that light, she saw that he was right, so she only said faintly, "Yes, sir."

"Look here, Agnes," said her father, gazing at her moodily. "I am no good on this earth; the sooner I'm off of it the better. I've nothing to live for, nothing whatever. There's nothing I care about. But while I *am* on the earth, I've got to eat and drink. You're young and active, and just at the age to make people sorry for you. You'll have to go to begging. Do you hear?"

"Yes, sir."

"I'll get you a basket," Mr. Hilton went on, "I'll pinch and starve myself enough to get you a nice big basket. And you'll go to work. You've been idling all your life here and it's time for you to begin to do your part. I'm tired of this thing. Do you hear me, Agnes?"

"Yes, sir."

"You'd better hear me," growled Mr. Hilton, who was thus rough to Agnes because he was ashamed of what he was asking; but his shame at forcing his daughter to beg was not so great as his distaste of manual labor. He went on, "You're too puny to go to work in the factories. When you're older, you'll work there by the day. That'll keep you out of mischief and put bread in my mouth. But now, you can't do anything but beg. Now you listen to me; in the morning you'll work one part of the city and in the afternoon you'll work another part, and you'll bring all you can get, victuals and old clothes and *anything*—up to this room. Don't ever stop till you have a good haul. I'll sell what we don't need, and the money will be useful. You just tell the people how poor we are—you couldn't make it any stronger than it is—and how your father is a drunkard and a trifling villain; and make up something about your mother lying abed with pneumonia or something, and throw

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in some little babies—you know how it's done. Do you hear me, Agnes?"

"Yes, sir," said Agnes, fainter than before.

"All right. Then we'll have breakfast. And when I come home to-night, I want to see something handsome piled up here. And I'd *better* see it, too!"

They drank the coffee out of tin cans—it really tasted like coffee, or at least like something that was not water; a light breakfast, truly! Then Mr. Hilton took his broken violin down from the wall and ordered Agnes to follow. It seemed a pity to go away just when the room was getting warm, and leave all that comfort to go to waste, but it would have been a greater pity had Agnes disobeyed her father. He took her to a pawnshop where he obtained $2.50 as a loan on the broken-necked instrument. He bought her a big basket, and thrust the rest of the money down deep into his pocket; but Agnes knew that thrusting it down deep wouldn't keep it there so long as the saloons were doing business.

"Here's your basket," said Mr. Hilton, and then he waved his arm vaguely toward the distant chimneys and crooked streets of the Bad Lands and said, "Go and get it filled. Go where you please. Take your pick of the city. Run along, child, and seek your fortune." Then he hastened another way to seek the saloon.

As begging was one of the commonest industries of Smoky Shadow, it was strange that Agnes should dread her task. She dreaded it, indeed; but the thought of going gack to a cold room without food, to be beaten by a drunken father, was far more to be dreaded; so she set forth earnestly, to procure all she could, but without that buoyancy and zest customary to heroes and heroines setting out to seek their fortunes.

She had not gone far from Smoky Shadow when she came upon a dark-faced boy sitting upon the slanting steps of a rickety old lodging-house of some kind—a most disreputable kind, doubtless, else why should it have been in the Bad Lands? The boy held an illuminated engraving upon his ragged knee, and the bright gold and red and purple of the picture caught the little girl's eye. She stopped to look at the picture as a matter of course. She didn't know the boy, but it was not the boy who interested her.

"What a funny picture!" she said. "What are they doing?"

"It's the priests," said the boy in a curious dialect which we do not attempt to reproduce. "See, they are offering a sacrifice to God. This is the altar; here is the burnt offering; see the fire!"

From his speech, Agnes knew the lad to be a Russian Jew, but she thought little of that; her interest was chained to the cardboard. She set down her basket, and asked questions. The boy, who was interested also, told her as well as he could all that she wanted to know.

"That pleased God," he said, pointing at the fire on the altar. "It made him their friend."

"Then *I* will do it," said Agnes. "I will build a little fire in some vacant lot and sacrifice—but I haven't any bulls or goats, have you?"

The boy shook his head.

"I haven't anything at all," said Agnes, "that is any account—excepting my hair."

"It is pretty hair," said the dark-faced boy thoughtfully.

"Yes. Would you cut it off and burn it? Maybe that would make God my friend."

"That will be very pleasant," said the boy rising with something like enthusiasm glowing in his big black eyes, "and I will be the high-priest."

He procured a pair of scissors from the frame building and they trudged along the street side by side as if they had known each other for years; and in a way they had, because the people of the Bad Lands are so much like each other. The boy took the lead since he knew of just such a vacant lot as they sought. It was a long and weary walk, but the sun shone out and the cold ceased to sting. The Bad Lands were left far behind, and they came at last to a street of splendid mansions. Here was the vacant lot, ugly and disfigured with signboards, such as one often finds in the heart of beautiful districts.

The boy was delighted with his priestly office. He gathered together some stones and made his altar, and then thrust dead weeds and bits of blackened signboards under it. "Now, sit down," he said as he whipped out his scissors. Agnes seated herself upon the altar and the sacrifice was placed in the hands of the high priest. *Snip, snip*, went the shears. "That big house over yonder," he explained, ducking his head at the imposing stone front that faced them, "that is Solomon's temple. We are in Jerusalem. This biggest signboard is one of the walls of the city." The hair was now all cut, and he held it up in triumph.

"And who am I?" asked Agnes.

"You can be Jephthah's daughter or the mother of Moses," said the boy as he lighted the fire.

"Which one did God like best?" Agnes asked. Her hair went up in blaze. Suddenly she sank upon the ground and began to sob.

"You told me to do it," said the high priest sternly.

"I wanted to give it to God," sobbed Agnes, "but I'd like to have kept it for myself."

(To be Continued.)

Gipsy Smith Meets Mr. Sankey Again.

Gipsy Smith, the evangelist from England, now holding meetings in this country, tells the following:

Mr. Ira D. Sankey, of never-dying Moody and Sankey fame, took me for a long drive on the Saturday before my first service. I asked him if he remembered that during the campaign at Burdett Road, Bow, he was driven out one day to a gipsy encampment in Epping Forest.

"Yes, I remember it very well, and I remember meeting the converted gipsy brothers who were doing a good evangelistic work up and down your country."

"One of these brothers, Cornelius Smith, is my father, and he is still doing the same work."

Mr. Sankey was pleased to hear this. I further asked him: "Do you remember that some little gipsy boys stood by the wheel of the trap in which you were driving, and that, leaning over, you put your hand on the head of one of them and said, "'The Lord make a preacher of you, my boy'?"

"Yes, I remember that, too."

"I am that boy."

Mr. Sankey's joy knew no bounds.

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Canuto of Magsingal.

BY HERMON P. WILLIAMS.

[H. P. Williams is a missionary of the Foreign Society to Vigan, P. I. He is a son of the well known J. Mad Williams, of Des Moines, Ia.—EDITOR.]

This is one of our Bible college boys. He is 17 odd years old; small of stature, sloping shoulders, ears that stick out, not a very comely face, but serious, commanding respect; a little old man, no one despises his youth.

Last year Canuto was studying in "Ilocano College," an institution now defunct, but then, like many another native school, essaying to teach Latin, logic and philosophy, before the student had speaking acquaintance with common fractions, to say nothing of common sense. But he thrived on the bill of fare and took apparent pleasure in poring over his old Spanish metaphysics.

He became acquainted with the missionary and came to board in his house, thinking to gain some practice in English while learning something of the Bible. He was of a careful mind, skeptical in a good sense. His questions would always strike the logical foundation of the Protestant doctrine under consideration. He was quite independent in his opinions and for some time resisted the idea of changing his curriculum to the high school, where he could receive good and rational instruction.

For some time, too, he seemed to be doubtful of the reasonableness of our Bible teaching. But the importance of the questions involved he appreciated, and he read constantly all that we could offer him in Spanish, for his English was quite faulty, and there is no literature in Ilocano. He did not at first relish "Pilgrim's Progress" or religious stories, but wanted argument and doctrine.

So at last when he turned to Christ and was baptized, he was prepared, mind and heart. His letters home were full of the teaching. He urged the matter on his father by arguments and tracts. His father is one of the upper class, which is usually indifferent and he seemed otherwise far from the kingdom. But he repented and submitted to the Lord. So also did Canuto's mother, and his grandmother, and numbers of their dependents.

The boy began to preach in our little meetings. He waxed bold from conviction, he always talked sense and never beat the air. He makes me think of the word "Pauline" (ponderous as it may seem), though he loves to preach from the gospel and letters of John. Whenever opportunity offers he publishes the gospel with me in the market; he would rather preach than eat. He always commands good attention and is very effective. He had friends in the Roman Seminary and has nobly sustained the truth in personal encounters with Father Thompkins, the American Jesuit.

As a student Canuto is weak in arithmetic—a general characteristic of Filipino students. He is not disciplined in study, and is prone to slight his secular text-books from his love of poring over religious writings. As his English is improving he is ordering "Alone with God," "How to Bring Men to Christ," and such books from our publishing houses, and is collecting quite a little library. If he continues in the way he is going he will truly make a valuable evangelist.

This boy is not unique and solitary as a Filipino Christian of the new type. Two of his companions in the Bible college give similar promise, and each has an interesting life story. God knows we need these fellows in this remarkable field, fertile for weeds as well as for flowers, and each passing month with its increasing number of uninstructed converts augments the demand for disciplined Filipino leaders.

Vigan, P. I.

Love's Power for Loyalty.

Love is the real bond of union between husband and wife and is alone effective to hold them in genuine and secure relation. The laws of society are a restraining force that sustain the bond and the original pledge of loyalty at the marriage service is a constant summons to duty which will hold an honorable mind to its right course of action, but love itself must bear the real strain under all the varying conditions and circumstances of life. If it should be the case that love of either partner is weakened or diverted the cure lies not in compelling one to be loyal and devoted by threats and indigent reproaches, nor in employing the laws of society to require fulfillment of obligation, but in love itself with its original strength, purity and nobleness which make an appeal that is irresistible. Love is superior to all other agencies and when roused to exert its full influence can almost break a false heart. Love itself is so pure and beautiful that to resist it or wrong it is like striking a mother or cursing an angel. A mother's unfailing love illustrates what love can accomplish in overcoming all contrary influences and holding its object.—*Watchman.*

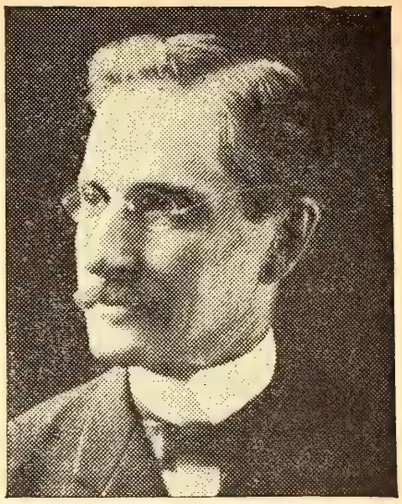
Mr. Thoughtless.

We frequently meet him upon the railroad trains. He sits in front of us, and at this season of the year, morning, noon and night, he keeps his window up. He thinks he is getting the air, but he isn't. We are getting nine-tenths of it, because it shoots in at an angle. We can not read, for the wind vibrates the paper. We fear to talk to our seat-mate, for the rushing air against our mouth makes us hoarse, and the cold damp of the evening gives us a cold. Miss Selfish, sister of Mr. Thoughtless, sits beside him. We know it is his sister because when we have, in our kindliest way, asked Mr. Thoughtless to close the window, Miss Selfish has said to him in a loud whisper, "It's your window, and we'll keep it up as long as we want to." Then we would look about for another seat.

Mr. Thoughtless comes to church and brings his sister with him. When the usher shows them to an empty pew that holds five or six people, they immediately pre-empt it, sit down next the aisle and make all others who are brought to the pew crawl over them.

Mr. Slightly Thoughtless sometimes talks during the sermon. He sees his neighbor—a visitor—hunting for a hymn, the number of which he has not clearly heard. He never tells him the number, but lets him strain his neck and eyes in looking for the number over the shoulder of the man in front. After service he waits to speak to some one he knows, and he lets the visitor in his pew pass out without a word of greeting.

Mr. Thoughtless is a Bible school teacher. He reaches his class late. He hasn't fully prepared the lesson. He teaches year after year without having heart-to-heart talks with his pupils on the welfare of their souls, then wonders why none join the church. Is it any wonder?—*Monthly Review.*



REV. J. W. BLOSSER, M. D.

A Noted Minister and Doctor of Atlanta, Ga., is Meeting with Wonderful Success.

Those who have long doubted whether there really is a permanent cure for catarrh wil be glad to learn that a southern physician, Rev. J. W. Blosser, M. D., of Atlanta, Ga., has discovered a method whereby catarrh can be cured to the very last symptom without regard to climate or condition. So that there may be no misgivings about it, he will send a free sample to any man or woman without expecting payment. The regular price of the remedy is $1.00 for a box containing one month's treatment.

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If you wish to see for yourself what this remarkable remedy will do, send your name and address to Dr. J. W. Blosser, 475 Walton Street, Atlanta, Ga., and you will receive the free package and illustrated book.

NO LET UP IN THE

Calls for "The Holy Spirit," by J. H. Garrison. Full cloth, postpaid, $1.00.

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A Cough Medicine

Ayer's Cherry Pectoral is a regular cough medicine, a strong medicine, a doctor's medicine. Good for easy coughs, hard coughs, desperate coughs. If your doctor fully endorses it for your case, then take it. If not, then don't take it. Never go contrary to his advice.

We have no secrets! We publish the formulas of all our preparations.

J. C. Ayer Co., Lowell, Mass.

The Children's Song.

Father in heaven, who lovest all,
O help Thy children when they call;
That they may build from age to age
An undefiled heritage.

Teach us to rule ourselves alway,
Controlled and cleanly night and day;
That we may bring, if need arise,
No maimed or worthless sacrifice.

Teach us delight in simple things,
And mirth that has no bitter springs;
Forgiveness free of evil done,
And love to all men 'neath the sun!

Teach us to look, in all our ends,
On Thee for judge, and not our friends;
That we, with Thee, may walk uncowed
By fear or favor of the crowd.

Teach us the Strength that cannot seek
By deed or thought to hurt the weak;
That, under Thee, we may possess
Man's strength to comfort man's distress.

—Rudyard Kipling, in "Puck of Pook's Hill."

Advance Society Letters.

BY J. BRECKENRIDGE ELLIS.

J. W. Strawn, who travels in the interest of our Benevolent Association, has just been visiting us; and on the same day came G. W. Muckley, the Church Extension man, who gave us an extension sermon with a good many leaves in it. One was from Moberly, the other from Kansas City and both from Missouri, and neither asked about Felix!! But I don't care. Not long since, a young man drove all the way from Rogers to Bentonville just to call on Felix—didn't ask to see any other member of the family. Felix can get along without Strawn or Muckley or anybody else. He simply feels that if people don't read about him, it is their loss. Our Endeavor society pledged $10 for church extension to be given next month. Has your Endeavor society done that much? If not, why are you on the earth? Before we take down any more presents from our missionary's Christmas tree, let's hear a letter from Drusie herself. When this was written—November 29—she didn't know about the tree idea. She says—"Thanksgiving! my third in China! A very precious day it has been. The missionaries met at the farm and we had a blessed time of prayer from 10 a. m. to 2 p. m. Then followed a Thanksgiving dinner: chicken, Irish potatoes, tomatoes, celery, gravy, delicious bread, and fruit just like cranberries, pie, cake and coffee.

"Now, let me tell you that this was 'company dinner' and not a sample of an everyday meal! Sometimes I feel really quite mean and selfish to sit down to one of our most simple spreads, when I think of the many poor Chinese who surround us. How should you like to live on cooked barley, or wheat, or mush, all fall and winter, and chiefly on greens and melons in the summer?" (Wouldn't like it at *all*).

"Many poor people have no more variety than that. 'Melons' are a kind that taste like a mixture of cucumber, watermelon and pumpkin—more the shape of a cucumber than a melon." (I should hate to live on melons alone; still if I *had* to I'd be glad for one to taste like as many different things as possible). "There are many excellent foods here, but when a man earns only six or eight cents a day, and a woman only five cents, they look upon us as *rich*. You have long ere this received my acknowledgement of Mrs. Rothwell's kind gift of books; also word about papers and cards. The missionary children are now all scattered, having gone to the missions at other fields. I need now only two or three copies of the same kind of paper, and especially some of the larger publications for older people—'S. S. Evangelist,' teachers' quarterlies or anything like that. But I could use at least 100 picture cards a month. You see, I have my teacher write the Bible verse on the back in Chinese. The Chinese brush makes the character so thick that they stand out plainly, though written over the English printing. These pictures go to many people. The children, not being able to read, ask the older ones to read to them, and the older ones, being naturally curious, are just as eager to see what kind of a new picture or toy the children have as the children themselves. But please do *not* send me a card representing any person in a *kneeling* posture, as the helpers do not think that best.

"Yes, one has my sympathy when beginning to study German; but I really came to enjoy it very much after I got started. I should like to hear the song you speak of. I am very fond of music and singing.

"Indeed, I agree with you that it is a positive good to people to give of their means for holy purposes. The giver always receives the greater blessing. And it is doubly a positive good to people to give *themselves*. Their life, their all to be His, in His service. Why, there can scarcely be any comparison, it seems to me. You ask what is the nature of the good I would want to do if I had money?" (I am obliged to save the rest of this letter until two weeks, but I will add one example). "Even our poor sewing-women pawn their summer clothes in winter, and their winter clothes in summer, to get a little money. My own sewing-woman was wanting the 30 cents necessary to redeem her comfort from the pawn-shop a few weeks ago, when the first cold weather came."

Mattie Dever Sturges, N. Platte, Neb.: "Gerald sends $1.05 for the Christmas tree, and my Sunday-school girls, Ruth and Grace Van Cleave, Effa and Vivian Goss, Hilda Anderson, Mattie Paulson, Helen Goodwin and Bessie Storm, send 45 cents more. The girls took great delight in giving their mites." (Every old Av. S. member will remember Gerald and his mother. What a glorious thing for children to give with "great delight"! Maybe when they're grown they won't feel like they're doing *you* a *favor* when they give for the work of the church).

Drusie's receipts show that the Av. S. has sent her $5 every month of last year; and, since the beginning of our missionary work, twenty-one $5 drafts, besides a first payment of $1, and ever so much postage, etc.

That paper of our brotherhood that not long since offered me a free book on the strength of my being a *preacher*, is determined to catch me coming or going, so it addresses a letter to me this week as "Mrs. J. B. E." which is very embarrassing.

Mrs. Ruby Garrett, Holt, Mo.: "Twenty-five cents for Drusie's tree. It is a noble work."

Fannie Newman, Lexington, Mo.: "30 cents for the tree."

Bolton, Mo.: "Here I come again to get a nice dollar pair of gloves for Drusie's tree. I hope it will succeed as well as Charlie's social."

Mrs. Bettie Treadway, Paynesville, Mo.: "Fifty cents for Charlie's educational fund and 50 cents for Drusie's tree. It hasn't reached you in time for Christmas, but the tree hasn't been taken down yet, I understand. The good work goes on and I rejoice. May God bless the work of the Advance Society."

Anna B. Hord, Grayson, Mo.: "A happy year to the Av. S. and Felix! Of course, have a *big* tree for Drusie! Here's a 50-cent doll. Who ever heard of a Christmas tree doll-less? Of course Drusie loved dolls when she was a little girl. It never was my pleasure to have a china doll. Our older sisters always made *my* Christmas presents. Well does my mind carry me back when I received a large rag doll stuffed with meal. My little Presbyterian friend and I played church and our dolls joined. I sprinkled hers, but I insisted upon immersing my own doll, and to my sorrow it was a doll no longer. The meal all seemed to have run down to her toes! I trust Drusie had no such grief in her childhood." (We have printed this letter after due consideration, be the consequences what they may. I hope Brother McGarvey will not bring me to task for lack of soundness. I hold to the doctrine, and still I want to say that a meal-stuffed doll I would *not* immerse. I do not say that I would sprinkle it, but I do think it had much better join a Presbyterian church. Now, if this is federation, I can not help it. We can make that sentence sound better, and classical. Let us say, if this be treason, make the most of it. Anna B. was more fortunate in her youth than I. My dolls were all pure rag—no meal to 'em. My dolls were towels that nobody would *towel* themselves with any longer. And I want to say right here that for taking a doll to bed with you, especially in cold weather, nothing can begin to approach a pure rag doll for convenience and comfort. You can love a rag doll much more faithfully than a pretty china doll. It falls into the coal bucket and doesn't break. The dog worries and claws it, but its little stomach doesn't leak. But there is something much worse than a china doll; namely *two* china dolls. Who has not gone into the home of wealth and luxury—I mean, of course, if you're on visiting terms with high people like that—to see some little milk-faced doll in pink or blue lying entirely neglected; unhonored and unsung? Besides, you can double up

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your rag doll and hide it in your breast and take it to church, as I can testify from experience. And you can sit there mutely enjoying your doll while older folk take their religion and watch the clock. Finally, as a last thought, would not any sort of a doll in China be a China doll?)

Lees Summit, Mo.: "$1 for Charlie and Drusie."

Mrs. J. D. Woody, Butler, Mo.: "$2 for Drusie's tree. It is late but in time, I hope. My prayers are for Drusie in the foreign lands. I will send something for Charlie later."

Mary L. Roscoe, Hopkinsville, Ky.: "I have often read of the Av. S. and the noble work it is doing for little orphan Charlie. Hoping to add a little to his enjoyment of the 'glad anniversary,' I send a small sum which I wish used as you think best. Best wishes for him and the Av. S."

Lawson, Mo.. "$1 for the tree, $1 for Charlie. The readers of THE CHRISTIAN-EVANGELIST realize the lasting good the Av. S. is doing in teaching not only the young, but the old, the great importance of giving. Helping others, not living for one's self—may this noble work continue, blessed be our Heavenly Father."

Greenville, Ill.: "$1 for Drusie's Christmas; I only wish it were more."

Mrs. J. S. Haris, Fulton, Mo.: "$1 for Drusie, and may success attend the Christmas tree."

Mrs. Dan Dick, Fairbury, Neb.: "A $1 handkerchief for Drusie's tree, and kind wishes to all the Av. S."

I can not give any more letters this week. Look out for them in two weeks, at which time I hope to announce the prize winners of the best reports. Remember our Av. S. year begins on Feb. 11. *Do* make an effort to take up our systematic work and improve yourself. History 5 pages a week, if not the history you are studying in school; poetry, only 30 lines a week—*surely* you can endure only 30 lines a week! It isn't very bad. Maybe you will get to like it. People like olives and mackerel and codfish and onions and garlic. Some people even enjoy predestination. It's all habit and training. Why not get used to poetry? It will agree with you after awhile. And a Bible verse daily. Surely you do that much anyway (?). In addition you have only one good quotation to memorize per week. Twelve weeks of this work make a quarter—and then you send me a report of what you have done. Come on; join the band. Come and around us stand. You don't have to pay a penny to become a member; just think, not a penny! And nobody wants anything from you for our orphan or missionary if you dont *want* to give it. There are other orphans and missionaries in the world, and other things you can spend your money for—candy and ribbons and entertainments and stationery. Nobody puts a present on Drusie's Christmas tree or comes to Charlie's social unless they *love* to do it. So join our Av. S. and keep your money, if that's what you like money for. But if anybody feels like taking the trouble to go and buy a money order, or change a silver dollar to a paper dollar bill, or do up change in a sewed cloth, or fit it in pasteboard, and then sit down and write to inclose it, and go hunt a stamp and stick it on, and see that the letter gets mailed instead of staying in somebody's pocket—I say if anybody is *that* much in earnest, I guess they'll be pretty hard to keep from the Christmas tree. You will remember that we received 1,669 dimes and one nickel at Charlie's social, and there was a kind wish and many a prayer for every dime—and for the nickel, too. And if we ever receive enough money to give Charlie an education, and to pay all Drusie's expenses, there will be one orphan and one missionary sustained by loving hearts which gave because they *would* give, and nobody could keep them from it.

Bentonville, Ark.

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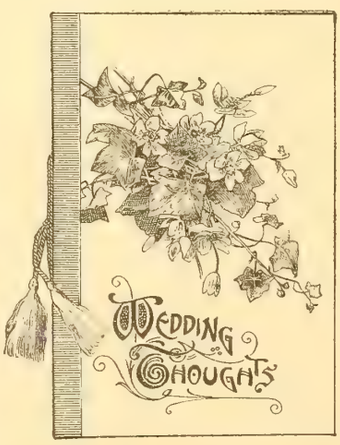
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WEDDING BOOKLETS

The Bride—Her Book

This book is rich in new ideas. None but original drawings have been used. There are over 30 pages of illustrations, about half full page, among which are many clever and unique conceptions. Printed on highest grade of wedding paper, with edges full gilt, and the cover is extremely dainty with title embossed in gold. Size 12x9½ inches, in double box, $3.00. Edition de luxe, on genuine Japanese Vellum, $5.00. Extra quality moire silk, padded cover, each $7.00. Edition de luxe, extra quality moire silk, padded cover, $9.00.

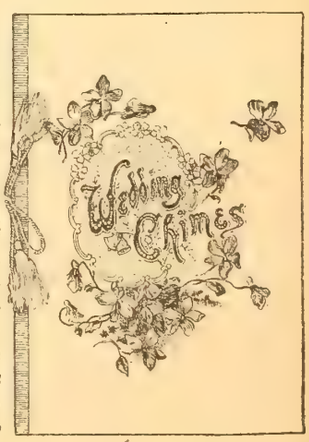


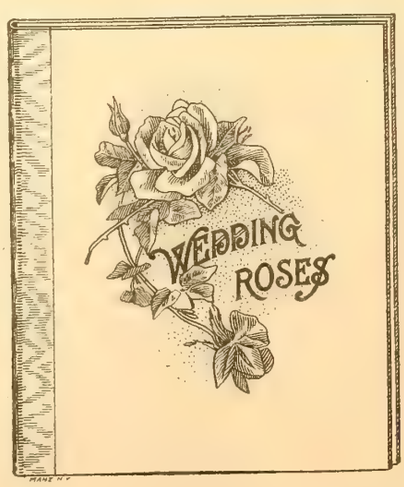
Orange Blossoms

Book, 24 pages. Space for certificate, guests' names, good wishes, etc. Cover in gold and colors. Size, 5½x7. Postpaid, 5 cents.

Wedding Chimes

A dainty book bound in leatherette and satin, cover ornamented with embossed violets. Contains 20 pages with floral designs and landscapes. Full of selected poetry, containing marriage certificate and pages arranged for autographs of the bridal party, the guests, etc. Size, 5 x 7. Postpaid, 50 cents.





Wedding Roses

The designs are printed in dainty colors, all very artistically arranged. The cover is unusually attractive, with title stamped in gold and silk binding. Edges are gilt and lettering of the entire book is engraved. Size, 7x8½ inches, postpaid, $1.00.

Wedding Memories

This book is substantially bound in cloth and replete with appropriate illustrations in dainty water color effects with alternating pages of exquisite monotints. The binding is pure white cloth with bride roses in delicate colors enclosing the title stamped in gold. Size, 8x10. Postpaid, $1.25 each. In moire silk, with hand painted cover, each $5.00. In flexible leather, title stamped in gold, each $5.00.

In Wedlock

A good book at a moderate price. Bound in white, showing embossed spray of orange blossoms with title stamped in gold. There are 32 pages, with several historical and biblical illustrations. Size, 5½x7 inches. Each in box, 35 cents.

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—It is reported that the price of baptismal suits will be raised 50 cents March 1. We sell the best grade and cheaper than other Houses do.

—It will add greatly to the success of your meeting to distribute hundreds of CHRISTIAN-EVANGELISTS in the homes of the community and our low prices make this possible. Write us for our plan.

—Promptly remit arrearages on receipt of the pink statement in your paper. The narrow margins on which we do business make quick collections imperative.

—The $1.50 rate for THE CHRISTIAN-EVANGELIST should call forth admiration for the business management permitting it rather than criticism. Inferior denominational papers are selling regularly at $2 and $2.50.

—Just what the relation is between a preacher's auditory and library we do not pretend to know. But to the observing a small number of books at his home is a certain prophecy of few hearers at his church.

—THE CHRISTIAN-EVANGELIST does not in bold face type attack every opinion it can not wholly endorse, but it believes the fundamentals of our faith and the distinctive features of this Restoration are worth contending for, and it can not be silent when they are assailed.

—A. McLean thus speaks of Editor Garrison's new book, "Christian Union:" "It is an able and timely book. It is the best work that has come from the mind and heart and pen of its distinguished author. It contains the convictions and conclusions of a life-time of study."

—By purchasing in quantities we have secured an excellent lot of fountain pens to give as premiums to our readers who will send us a new subscriber. Each box contains the manufacturer's guarantee of perfection. Send one new name and the $1.50 and pen will be sent you by first mail.

—According to new requirements of the postoffice department subscriptions to all the periodicals mailed as second-class matter must be promptly paid. Papers and magazines whose lists are far in arrears will be denied second-class rate privileges. This is one among many reasons why remittances for arrearages should be promptly made.

—An Indianapolis Bible school superintendent last week ordered 250 copies of "Our Young Folks" each week for his school. His stated reason for substituting this for its predecessor is that the latter carried "worse than objectionable advertisements" while in this respect "Our Young Folks" is clean, and in all ways greatly to be desired. A discriminating public will yet manifest its approval of the clean pages of all this Company's publications by multiplying the names on all our subscription lists.

—Frequent messages are to the effect that "THE CHRISTIAN-EVANGELIST is all right *now*." THE CHRISTIAN-EVANGELIST has been moving, it is true, but its course has not changed. These brethren are themselves entitled to their own congratulations. Their viewpoint has changed and their ways now parallel THE CHRISTIAN-EVANGELIST'S and are within hand-clasping distance from it.

—An Indiana postmistress thus writes: "I enjoy THE CHRISTIAN-EVANGELIST and when I am through reading it I enjoy placing it in some one's box in the postoffice who is not a Christian that through its influence I may be able to win some soul to Christ." This opens up a new field of opportunity. There are no better religious tracts published for the conversion of souls than THE CHRISTIAN-EVANGELIST. In every community are some financially able to circulate a number of these papers among the unsaved, and thus win souls from death.

—There is no stigma necessarily attached to proselyting. We ought to make more proselytes than we do. Before Centennial time hundreds of consecrated and brilliant preachers could be won from denominationalism to our own ranks were they thoroughly familiarized with the peculiar plea of this Restoration. Our brethren should see that thousands of them are weekly readers of THE CHRISTIAN-EVANGELIST. Nowhere could money be spent to better advantage than by supplying their study tables with this paper. Will not one of our readers in each town become responsible for a CHRISTIAN-EVANGELIST in each pastoral study of his town for the ensuing year?

—Many have caught the vision of the rapidity with which this Restoration would progress and of the thoroughness of its work were THE CHRISTIAN-EVANGELIST read weekly in the homes of 100,000 of its adherents. They are doing what they can to give it these hands and feet and wings. Each issue for many months has contained lists of new clubs. The following are last week's:

Amarillo, Texas, Jewell Howard, pastor	3
Paris, Mo., J. R. Perkins, pastor	3
Holbrook, Pa., G. F. Assiter, evangelist	3
Vandalia, Mo.	4
Chardon, O., H. F. Miller, pastor	5
Perkins, Okla., J. W. Garner, evangelist	5
Delta, Iowa	29
Steubenville, O., J. M. Grable, pastor	51
Champaign, Ill., Stephen Fisher, pastor	57

WHAT OUR FRIENDS ARE SAYING

"Allow me to congratulate you upon the admirable 'Pioneer Number' of THE CHRISTIAN-EVANGELIST just received."—Pres. W. P. Aylsworth, Bethany, Neb.

THE CHRISTIAN-EVANGELIST grows nearer and dearer to us every year. It never fails to bring to us many good things.—Miss Kate Deweese, Golden City, Mo.

I enjoy my paper very much and pass it on to others after reading it. I will be glad to send you a few new subscribers as soon as I can get out to see them.—Mrs. G. L. McCoid, Bethune, Colo.

Enclosed find $1.50 for my renewal to THE CHRISTIAN-EVANGELIST. I have been a subscriber to it and its predecessors for forty years and will continue during life.—J. F. Bryant, Bethany, Mo.

I do not hesitate to say in my opinion you are sending out the best Bible school literature that is published. Our order for 1907 supplies will be in soon.—C. E. Chambers (minister), Ottumwa, Iowa.

I appreciate your aim to feast your readers upon those things that are "pure, true, lovely and of good report," as stated in this week's paper. Your example is worthy of emulation.—G. H. Galloway, Hastings, Neb.

Enclosed find $1.50 for my CHRISTIAN-EVANGELIST. I would be perfectly lost on this mountain without its weekly visits as there is no church of our belief nearer than seven miles.—Mrs. Laura George, New Hope, Ark.

Enclosed find $1.50 for my dear CHRISTIAN-EVANGELIST. My soul gets such feasts from every paper. This is the twenty-second year I have read its pages. God bless the dear Editor and all his hosts of helpers.—Mrs. Martha Lamar, Salina, Kan.

After reading THE CHRISTIAN-EVANGELIST and its predecessors for forty-two years, I do not hesitate to pronounce it the best all around journal known to me. I am glad to know that your circulation is growing in Texas.—J. C. Mason, Dallas, Texas.

We could live without bread almost as well as we could live without THE CHRISTIAN-EVANGELIST. It is a great spiritual, moving, and at the same time, soothing force among our people. God bless the Editor and his Easy Chair.—D. B. Ellis, Denver, Colo.

I want to commend both the spirit and the treatment of the Monroe Street church affair by THE CHRISTIAN-EVANGELIST of recent date. That is the way in my opinion to treat such cases. "Kindness * * * shall win my heart."—R. H. Crossfield (evangelist), Owensboro, Ky.

I could not get along without THE CHRISTIAN-EVANGELIST. It is the first church paper I ever found that was simple enough for the beginner in Christian work to appreciate and understand. I do not count myself as authority on other papers, but THE CHRISTIAN-EVANGELIST suits me.—Mrs. R. K. Wilson, Topeka, Kan.

I desire my CHRISTIAN-EVANGELIST to be continued as I am in hearty sympathy with this vigorous journal on the position it takes on nearly all questions of a religious character especially federation. I am serving two weak country churches as their minister and find the EVANGELIST quite helpful in the ministry of the Word.—F. W. Finley, Whigville, Ohio.

Christian Science

By MARK TWAIN

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THE CHRISTIAN-EVANGELIST

A WEEKLY RELIGIOUS NEWSPAPER.

ST. LOUIS, FEBRUARY 14, 1907.

LO! IT IS NIGH THEE

THE surprise of life always comes in finding how we have missed the things that have lain nearest to us; how we have gone far away to seek that which was close by our side all the time. Men who live best and longest are apt to come, as the result of all their living, to the conviction that life is not only richer, but simpler, than it seemed to them at first. Men go to vast labor seeking after peace and happiness. It seems to them as if it were far away from them, as if they must go through vast and strange regions to get it. They must pile up wealth, they must see every possible danger of mishap guarded against, before they can have peace. Upon how many old men has it come with a strange surprise that peace would come to rich or poor only with contentment, and that they might as well have been content at the very beginning as at the very end of life! They have made a long journey for their treasure, and when at last they stoop to pick it up, lo! it is shining close beside the footprint which they left when they set out to travel in a circle.

—*Phillips Brooks.*

The Christian-Evangelist

J. H. GARRISON, Editor

PAUL MOORE, Assistant Editor

F. D. POWER, B. B. TYLER, W. DURBAN, } Staff Correspondents.

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For the Christ of Galilee,
For the truth which makes men free,
For the bond of unity
Which makes God's children one.

For the love which shines in deeds
For the life which this world needs,
For the church whose triumph speeds
The prayer: "Thy will be done."

For the right against the wrong,
For the weak against the strong,
For the poor who've waited long
For the brighter age to be.

For the faith against tradition,
For the truth 'gainst superstition,
For the hope whose glad fruition
Our waiting eyes shall see.

For the city God is rearing,
For the New Earth now appearing,
For the heaven above us clearing,
And the song of victory.

J. H. Garrison.

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1809 CENTENNIAL PROPAGANDA CHURCHES OF CHRIST 1909

: : : GEO. L. SNIVELY : : :

CENTENNIAL GLEAMINGS.

We gladly welcome the venerable and greatly venerated D. R. Dungan into our Centennial forum. So long as he is able to continue in his responsible position Drake Bible College will continue to send forth preachers surcharged with "faith, hope and love."

It is lamentable but true that in certain quarters the great ministry of foreign missions is being injured this year in the house of those who should be its friends. The world's judgment upon us at the close of our first century will be based more upon our fruits than our purposes and plans. It is also true that foreign missions is the barometer first consulted by most. We are grateful to Brother Warren for his able presentation of motives inspiring us to the aggregation of rich fruitage in justification of our pretensions of being peculiarly the New Testament church. Let us overcome all hindrances and make 1907 the banner year for foreign missions.

The Need of the Hour.

BY D. R. DUNGAN.

In our caption the singular is used for the plural. Our needs are legion, and yet there is a one need in the mind of each one who thinks about it, that is more imperative than any other. We live in a great age. Wonderful things are occurring and still there are wonderful things just about to occur. As a people the Christian Church is nearing a crisis. Doing the right thing now for a quarter of a century will tell in great things for God and humanity, while to veer or swerve will be to run the ship ashore on rocks. We started out well. Our fathers builded better than they knew. God had a great work for a true, loyal and loving people. Our pioneers were all of that. They believed in God, in Christ, in the Bible; they did not doubt any of it, they delighted in its commands and rejoiced in its promises. They knew and told definitely how men could be saved from sin and how they could know that they were saved. But few of them were educated, except in the English New Testament. A copy of it was carried into the clearing, into the harvest; it was read at odd times during the day, and night and morning in the homes. The children heard it every day and all knew about the requirements of the Lord. I remember how it was before the Mexican War. Men left their plows in the field, like General Putnam going to the war of the Revolution. They were not learned and the people to whom they preached cared for little else than the simple story of the way of salvation in Christ. The zeal, the energy and the constancy of the believers in Christ did great things.

But I am told that times and conditions have changed very much, that those men sent out at the present time would not receive much attention. No doubt that there is much truth in this statement. But why would they not receive attention now as well as then? There are two answers to this. The one is that the people are tired of that old story, and that we must now give them something they want to hear. The other answer is that the people are now much better educated than they were then; that a man now claiming to be a preacher who is not capable of speaking good English could not get a hearing. This last answer has truth in it; the first has none. The people are not tired of the old story of salvation in Christ. The second answer is not true everywhere. There are many communities in which the demand for culture is not high. But everywhere, learned or unlearned, they want the old time zeal and expectancy. This is evident from the work now being done. The thousands now being brought to Christ are the work, not of the philosophers, but of plain earnest Christian men, who neither know nor care to know the latest metaphysical pronunciamento's respecting the value of a doubt or the advantages of some half-baked unbelief. They have no time for these speculative nothings. With them "Faith is the victory," it is the power that overcometh the world. As they view it, you can no more capture men for God and Christ by the hair-splitting processes of modern criticism than you could ride over a nation on a hobby horse.

The newest, sweetest, richest story ever told or heard is the story of the cross; the story of the resurrection and of the new life, and the eternal home. The world is weary and heavy laden, let us call these tired souls to the blessed Christ who will give them rest. This is the thing needed now more than anything else; earnestness for the glory of God and the salvation of the world. We need educated men; yes, but if it shall cool our earnest longing for souls, it will hinder our usefulness; if it is of that kind that makes men unbelievers, the less of it the better. Let us have the highest culture possible, but faith, hope and love we must have or fail.

Des Moines, Iowa.

Centennial Motives for Foreign Missions.

BY THE CENTENNIAL SECRETARY.

We must be taking inventory in these Centennial years and feeling profound gratitude to God for the boundless riches he has bestowed upon us. Our inheritance of the freedom and fullness of essential Christianity is the richest legacy ever bestowed upon any people. This is an American movement, and all the privileges, advantages and prosperity of the new world are peculiarly our own. As we enjoy all these things how can we fail to have compassion upon the thousand millions who not only are destitute of them, but unable to enter into their possession except as they receive the gospel? Have we any right to call ourselves Christians if we fail to manifest a Christlike pity?

The celebration of the Centennial involves an examination of the records and a balancing of the books. It calls for honesty. It calls for a re-reading of the Holy Word, our one rule of faith and practice. We have repeatedly advised those who inquired concerning some controverted question to disregard all human teachings, including our own, read the Word for themselves, mark the passages that relate to the question in hand, and then to do promptly and cheerfully what the Scriptures indicate to be their duty. As it was an application of this rule that brought us into this privileged fellowship, it is well that we should continue its use in defining our duties as members of the Church of Christ. Like Paul we must acknowledge that we are debtors, not in any merely figurative sense, but really and absolutely, to both Greeks and Barbarians, to both enlightened pagans and savage wretches.

As a part of the Centennial program we are calling more loudly than ever to all our religious neighbors to forsake all human leadership, renounce all earthly authority and yield absolute obedience and allegiance to Christ alone. Such renewed emphasis on absolute loyalty to Christ must lead us to examine anew the extent of our own devotion. The word of God does not grant to us the privilege of selecting some particular command of our Lord's and make a specialty of that. As we face the world after nineteen centuries of Christianity and bow before the King to whom we profess absolute obedience, are we not struck dumb by the realization of our own disobedience and disloyalty? A thousand million of our King's rightful subjects have never heard his name, and of the rest, the number of them who profess obedience to him is equalled by those who either by open rebellion or by stolid indifference continually say, "We will not that this man reign over us." Concern for the honor and glory of our King should move us to do our utmost in missionary activity, even if he had never spoken on the subject. But lest we should falter or fail, his last and supreme word to us was a solemn command to make disciples of all the nations. As we refuse or neglect to do this we are guilty not only of disloyalty but disobedience and rebellion. As we degrade the missionary enterprise to a mere side issue in our lives we dishonor our King and put him to shame among the nations of the earth.

The Centennial involves a recognition of the faithfulness and heroism of the great men through whom we have received our heritage in Christ. How can we recall and glory in their devotion and loyalty, and ourselves remain cowardly selfish? They belong to the glorious fellowship of those who in every generation since Pentecost have not held their lives of any account as dear unto themselves, that they might accomplish their course, and the ministry which they received from the Lord Jesus, to testify the gospel of the grace of God.

Current Events

A Compromise in France.

A proposition for compromise between church and state in France in their dispute over the method of holding church property, has been suggested by the bishops. The state is insisting that the ownership of church property shall be vested in a lay committee. The church stands for its former custom of property holding by the hierarchy. The compromise suggested is that the title to the property shall be technically vested in the state, which shall lease it, without consideration, to such parish priests as have the sanction and approval of their bishops. By the terms of the contract, any lease becomes void the moment the holder of it shall break with his ecclesiastical superiors. This is a material modification, in form, at least, of the ultimatum which the church laid down some time ago, as expressed in the Pope's encyclical, but it still maintains the principle of complete control of church property by the hierarchy, though the technical ownership of it would pass to the state. The state has not yet clearly shown its mind regarding this suggested compromise. The members of the Chamber of Deputies who are closest to Ex-premier Combes, assert that the government will never accept it.

Indian Education.

An attempt is being made to abolish the Carlisle Indian school. This is the most prominent Indian school in the country. It is supported by the government, at a cost of over $150,000 a year, and receives students from tribes and reservations in all parts of the country. The objection is that it is located too far from its constituency, and that the higher education of the Indian is a failure. The movement against the school is apparently checked for the present, but the sentiment which prompted it still lives. It is a fact that educated Indians often relapse into their former state of barbarism. They give no consistent illustration of the doctrine of the perseverance of the saints. It is embarrassing to the advocates of higher education for the Indians to see an educated young brave go back to the tribe, slip out of the football suit and into the blanket, and become indistinguishable from his untutored brethren. Perhaps the difficulty is partly that there are too few educated Indians. There are not enough of them to form a society of their own sort. They cannot readily mix with the whites. They must go back among their own people. The Indian thinks less of individual liberty than of the unity and authority of the tribe or community. The social judgment is everything, the individual's opinions nothing, his peculiarities worse than nothing. One educated white man, going back to his family and village where all was ignorance and darkness, would tend to relapse. With the Indian the common human danger in this direction is augmented by a thousand years of training in subordination of the individual to the clan. And we have wondered too, whether a thorough application of Tuskegee methods of industrial education would not help, especially with those tribes which show some signs of industry. It would help mightily if the race would develop its own Booker Washington.

Forest Reserves.

Our government awoke tardily to the necessity for systematically and scientifically protecting the forests of the public domain, but it is fully awake now. A forest reserve is ordinarily a wooded tract of mountains in which rivers have their origin. The forest acts as a protection of the stream, equalizes its flow, prevents floods due to the sudden running off of water in the spring and after heavy rains, and therefore prevents the failure of the stream in the dry season. In preserving the forests the most important consideration is not the value of the trees as timber, but their value to the farmer one hundred or five hundred miles away. There is opposition, of course. The sheep men, for instance, want free range. They are excluded from forest reserves except under rigid conditions, one of which is a cash payment for the right to graze. The sale of matured timber and of grazing permits, by the way, practically pay the expenses of administering the forest service. At a recent national assembly of sheep raisers in Salt Lake City, Gifford Pinchot, chief of the forestry service met this opposition very clearly. The sheep raisers are relatively few; the farmers are many. "Our concern is for the homesteader. The government wants to raise children rather than lambs."

The Paper Trust.

The paper trust is to be investigated again. It is a big business, for it takes $100,000,000 worth of paper annually to supply this country. When the old trust, the General Paper Company, was dissolved after a government investigation, the price of the wood-pulp paper used by newspapers went down thirty per cent. Now a new combination has been organized by the same persons who were parties to the former one, and the price of paper has gone up again. In this case *post hoc* seems clearly to be also *propter hoc*. The amount of spruce timber consumed in making paper to supply even one large daily is something amazing. Those who know most about our forests say that it is impossible for the American supply to hold out long. There is plenty of it in Canada, but the trust is protected by a tariff of $1.50 a ton on wood pulp and $6 a ton on the cheap grade of printing paper. This would be a good subject for the tariff revisers to devote some attention to.

The Theatrical Trust.

Speaking of trusts, it should be noted that six very prominent members of the combination which controls nearly all the theaters of the United States have been indicted, including Klaw, Erlanger and Charles Frohman. It may be argued by some that an amusement trust is no real hardship because no one is compelled to patronize it. Perhaps it is not as bad as a conspiracy to raise the price of bread and meat. But the theater exercises a great influence, for good or evil. It ought to be a temple of uplifting art—but it never has been except for brief moments and in occasional spots. It is still less likely to become so when it is controlled by a vast combination whose sole object is to make the most possible money by increasing receipts and decreasing expenditures. Art for art's sake is a defective ideal. Art for profit's sake is a vicious one which makes art impossible. A group of wealthy and public-spirited citizens of New York have united in building and endowing a new opera house in that city where, for the first time in this country, dramatic performances will be given without primary regard to the box office. The experiment will be watched with interest. It is the nearest possible approach in this country to the government subsidized Opera of Paris, and to the much discussed National Theater which Sir Henry Irving was so anxious to see established in England.

Child Labor.

Every right-minded person admits the evil of child-labor. Some, chiefly those who profit by it, are bold enough to mention economic considerations as an offset to the admittedly ruinous effects on the children. But not many dare to do this. People of conscience, without regard to party, will approve of the sentiment of President Roosevelt's letter last week to the president of the Consumers' League, in which he expressed his interest in the movement to improve the conditions under which working girls in great factories do their work and to remove the evils of child-labor. There will be less unanimity of opinion, however, regarding his view of the relation of the federal government to this problem. He says: "I would rather have the local authorities themselves attend to any evil, and therefore I would rather have the state authorities work out such reforms when possible. But if the state authorities do not do as they should in matters of such vital importance to the whole nation as this of child-labor, then there will be no choice but for the national government to interfere." Is this a true statement of the relation of the federal to the state governments—that the federal government has a right to interfere and do anything of general concern which the states do not do properly, in the federal government's judgment? This is certainly not the letter of the constitution. Is it the spirit of it? We all know that the constitution was a compromise document, not an ideal scheme of government nor a perfect balance between federal and state authority. But still, it is our constitution, and we must either live under it, or amend it, or abolish it. As to the constitutionality of the president's suggestion, the lawyers must discuss that, as they will the specific proposition to prohibit interstate commerce in the products of child-labor. Without regard to possible dangerous precedents, the President's words about child-labor seem to the average man wholesome and sound—perhaps because the average man thinks even more of children than he does of the constitution.

Editorial

A New Study of Some Old Doctrines.

V. Jesus' Idea of Salvation.

To any careful student of the New Testament it becomes apparent that inadequate views of what salvation means are responsible for most of the confusion prevailing in relation to the terms of salvation and the methods of evangelization. In the thought of some, salvation is simply pardon of past sins accompanied by a certain ecstacy of feeling regarded as an evidence of that fact. Others use the term in a purely ecclesiastical sense, regarding all who, through certain rites, have been brought into the church, either in infancy or in adult years, as saved, while all those without are under condemnation. Still another class, bounding to an opposite extreme, say that salvation is character, and in this they would discount all ordinances and institutions.

Now each of these views has in it a part of the truth, but they are all inadequate as presenting Christ's view of salvation. Forgiveness of sins is, indeed, a vital part of man's salvation, but we often use this phrase in a more limited sense than it has in the New Testament. The church has an important part to perform in the work of human salvation, though this part is often exaggerated on the one hand and minimized on the other. Character, in its deepest and profoundest meaning, is, indeed, salvation, when it has reached its final state. But in using character as a synonym for salvation, many discount the divine agency, and the divine grace, by which alone such character can be attained. It ignores, too, certain elements which Jesus associated with salvation, as will be seen later on. But it is certain that no one can be said to be saved, in Christ's meaning of that term, without a character conformed, in some good degree, to that of Christ.

There is no one term, perhaps, that fully expresses Christ's idea of salvation, but the one giving probably the largest view of what Christ came to do for men is *life*. This seems to have been Jesus' own conception of his mission to humanity. "I came that they may have life, and may have it abundantly." "As the living father sent me, and I live because of the Father; so he that eateth me he also shall live because of me." This is pre-eminently the aspect of salvation that is presented to us in the Fourth Gospel, which contains the view of the profoundest and most spiritual interpreter of Jesus. "In him," says John, in the prologue of the Fourth Gospel, "was life, and the life was the light of men." In the thought of Jesus, as his most beloved disciple reports him, what men most needed in this world of sin, sickness, sorrow, weakness, and death, was life, and it was his supreme mission to impart life to men. As a weak and enfeebled condition of physical life exposes one to all manner of ailments which a vigorous state of health would throw off without harm, so Jesus saw that the deepest need of our impoverished natures was life—free, abundant, overflowing, spiritual life—which in its aggressiveness and robust vigor would be a protection against the assaults of evil.

Science tells us, through one of its greatest prophets, that life is *harmony with environment*. That is, an organism lives when it is in harmony with the sources from which it receives nutrition. The plant or tree lives when its roots and leaves are so adjusted to soil, sunshine, air and moisture, that it can appropriate the nutritive elements from these sources. As Henry Drummond pointed out to us long ago, and Jesus, and John, and Paul long before that, God is the environment of the soul. "In him we live and move and have our being." Spiritual life is to be in union and harmony with him. That environment has come close to us in the person of Christ. "In him was life," and we live as we come into union with him. Union means life; separation means death When the spirit is separated from the body, we say of the latter, "it is dead." That is *physical* death. When man is separated from God the Scriptures call him *morally* dead, because there is no true life except in God, as mediated to us through Christ.

Not only did Jesus come that we might have life, but that we might have it *abundantly*. Nothing short of fullness of life should satisfy the aspirations of Christ's followers. It would prove an antidote for a thousand ills that affect our sin-cursed humanity if we had this abounding spiritual health, this fullness of life, penetrating all our being and bringing us into fullest accord with him who is "the Way, the Truth and the Life." This is the aspect of salvation on which our Lord dwells in his last conversations with his disciples. The vine and the branches, and the dependence of the branches upon the vine—that is the aspect of salvation as *life*. As the union of the branch with the vine was essential in order to (1) life, (2) growth, and (3) fruitfulness, so he taught his disciples that their life and growth and fruitfulness would depend upon their union with himself. In connection with this is his great teaching about the Holy Spirit, which, it will be observed, is always and everywhere associated with the conception of salvation as *life*. The divine life which Jesus embodied *before* men must be imparted *to* men and must be *in* them. It is not enough that God be *over* men in his creative power and gracious providence, and *with* men in the person of his Son Immanuel, or "God with us," but it is vital to our salvation that God be *in* men. This is that aspect, or manifestation of the divine being which we call the Holy Spirit, without whose presence and ministry within us, according to Jesus and John, and Paul, there is no spiritual life, and hence no salvation in its completeness.

If Raised With Christ—What?

One of the great fundamental facts of Christianity is the resurrection of Christ. On that fact the church was built and out of it issued that world-transforming power which he called Christianity. Through belief in that fact and in him whom that fact certifies as the Son of God, men are said to be "raised with Christ," that is, to come up into a new and higher life and to devote their powers and efforts to higher and worthier aims. Paul said to the Colossians, "If then you were raised together with Christ, seek the things that are above." That was simply to say, "If you have indeed experienced a spiritual resurrection which has brought you into sympathy and fellowship with Christ, then work with Christ for the realization of his great world-wide aims. Do not live, and think, and labor, as men of the world who have not known the power of Christ's resurrection, and who 'mind earthly things,' but rather seek the ends which Christ seeks, and work with him."

This Pauline logic of love confronts us to-day as we stand before the great problem of the world's evangelization. Search as we may for arguments in favor of foreign missions, we must come back at last to this as the supremest and most imperative. If we share Christ's life, we must share Christ's work. If we have entered into fellowship with Christ, then we must enter into fellowship with his great purposes and plans. If we have known Christ in the joy of sins forgiven and of new hope imparted, then we must not refuse to enter into the "fellowship of his sufferings" for the accomplishment of his mission. Seeking those "things which are above," does not mean gazing into the heavens and speculating on the mysteries of the unseen world, or sitting down in fond but idle anticipation "waiting till Jesus comes," nor sitting and "singing ourselves away to everlasting bliss." Paul was not that kind of a dreamer. He had visions but they were always such as led him into new sacrifices, perils and labors, for the advancement of the kingdom. Setting our affection on things above, and not on things on the earth, means that we are to think and plan and labor for the kingdom of God as the supreme interest of life. That "Twentieth Century Call for Men," which we printed last week on the first page of THE CHRISTIAN-EVANGELIST is one of the most promising signs that has appeared in the moral heavens for some time. An interdenominational prayer-meeting of business men, in the commercial city of New York, "devising a comprehensive plan for the sending of the message of the gospel to the entire non-Christian world during the next twenty-five years," begins to look as if some of the business men in some of the churches were beginning to comprehend their real vocation as Christians. Think what it would mean for the men of wealth in all the Protestant churches of America to get together and form a sacred trust, the object of which would be to have the gospel preached in all the unevangelized places of the earth, putting the same zeal,

liberality, business sagacity, and executive ability into this great enterprise of world-wide missions that they now put into their business operations in increasing their private fortunes! Even the human imagination is powerless to conceive of the stupendous results which would follow such a consecration and combination of wealth and business ability for the advancement of the kingdom of God.

Pending this consummation, which is one of the certainties of the future, let us see to it that our own business men and our churches are keeping step with the great missionary procession. Indeed, if we were a little in advance of others in missionary zeal and liberality it would well comport with our claims, as those who are pleading for a return to Christ and to true discipleship to him. "What do we more than others?" is a question which we might often put to ourselves as Jesus put it to his immediate disciples. The growth of our interest and liberality in behalf of world-wide evangelism is the encouraging feature in our work, and not the amount of our gifts. As long as this *growth* continues there is hope that we may reach the limit of our ability, which is the true standard of missionary liberality. But to cease to grow when we are yet so far from having attained to this standard, would argue something very wrong, and that something, in the light of Paul's statement above quoted, would seem to be *arrested spiritual development*. But we do not anticipate such a condition. The standard which we have lifted for ourselves this year is three hundred thousand dollars for foreign missions. This would be a sufficient advance over previous offerings to show that we are growing in this grace of liberality for world-wide missions.

To this end let the most thorough preparation be made for the great annual offering for foreign missions, on the first Lord's day in March. Preach it, pray it, talk it, and plan it, until the whole church is enlisted in the great enterprise, and is prepared to show to the world that since it is "risen with Christ," it is willing to put its capital, its prayers, and sympathies into the great enterprise of Christ—the winning of the world for God.

A civic league for the enforcement of the law, especially with respect to temperance, has just been organized at Columbia, Mo. The object of the league is to compel all places licensed for the sale of intoxicating liquor to adhere strictly to the law, but the final aim of the association is to do away entirely with all saloons and also the drug stores where ardent spirits are sold illegitimately. This is an excellent move. It is bad enough to put up with saloons any place, but they surely ought not to be sustained in a place like Columbia, where so many young people are attending the University and other educational institutions. Every Christian should take an interest now in the various measures for temperance that are before the different legislatures. The saloons are making their fight.

Notes and Comments.

We very much regret to learn of the death of Dr. John G. Paton, the news of which was received in England on January 29. Dr. Paton's remarkable life and his great heroism deserve a much fuller treatment than we can now give to it. He was one of the greatest of modern missionaries, having sailed to the New Hebrides in 1858. In our Home Department columns this week will be found a portion of a chapter taken from the latest book on missions entitled, "Pacific Islanders." This gives in brief a picture of the natives and the early efforts at bringing Christianity to them. Five missionaries were murdered in one island and Dr. Paton was the only one left among these cannibals before the people began to receive the gospel. The story of his life is one of the most remarkable in the annals of missions. Many times his own life and the lives of his family have been in jeopardy, but after forty-two years' of devoted service among these South Sea Islanders he was permitted to see many thousands of them converted by the gospel. The life of Dr. Paton itself is the greatest argument on behalf of missions that we could present at this time when the March offering is in the minds of the churches. We are glad to know that the biography of this great missionary can be had from the office of the Foreign Christian Missionary Society, for only 60 cents.



It is said that "misery loves company." We are not specially miserable with regard to certain questions which are constantly being propounded to us with respect to our relations to other religious bodies, but all the same, we have our troubles. We are not rejoicing because our Baptist brethren are having troubles of the same kind, but we notice by the Chicago "Standard" that there is a stir in the Baptist Zion as to just what attitude the Baptists should sustain to other religious denominations. This is how the "Standard" disposes of the question in general:

> The reason why Baptists can not sink all differences and enter into organic relations with any and all other denominations lies just here, viz.: we can not approve any ordinance of the church that was not either commanded or explicitly sanctioned by Jesus Christ. If there is anything that commands the well-nigh unanimous assent of scholars it is the statement that Jesus neither commanded nor sanctioned the baptism of infants. Scholarship is equally clear in declaring that Jesus neither commanded nor sanctioned sprinkling as baptism. We do not care a farthing for the quantity of water, but we care infinitely about the will of Jesus Christ. If others who believe with us as to the mode and subjects of baptism dare to set aside the plain teaching of Jesus, so do not we. For Baptists, Jesus Christ was quite competent to say what he wanted done by his disciples, and the attempt to improve upon his commandments is dangerous business. To anything which Jesus Christ treated with indifference we are indifferent; but anything which he commanded we must hold important.



We would like to suggest to our esteemed contemporary that, after all, this answer is not likely to be satisfactory to some very earnest and honest people, as the question is not about whether we should contend earnestly for that which Jesus Christ commanded or that which he treated with indifference, but the real question is what were the things that he distinctly and clearly commanded, both as regards the things themselves and the method of doing them, and on the other hand the things which he treated with indifference. The controversy is usually not about doing what Jesus did command, but rather what did he command, and is the thing he commanded absolutely essential in the special case, and does the manner of doing it vitiate the command? It is sometimes difficult to discriminate at this particular point, but it often is the crucial point on which the whole question turns.



We are receiving information that there is some confusion in our churches on account of a want of uniformity in respect to the communion service. Without entering into the question as to the propriety or scripturalness of any special method, it seems to us that it would be a good thing if something like a uniform custom could be established as regards the method of partaking of the bread and wine. We understand that in some churches thanks are given for both the loaf and wine at the same time, or by different persons, before either is distributed; and then again, in other places, thanks are given for the bread and the individual cups are distributed at the same time the loaf is. Now this is confusing to those who do not understand what the custom of the church is, and it often happens that where strangers have dropped in they partake of the wine immediately after partaking of the loaf, even though thanks have *not* been offered for the wine. If some uniform custom could be adopted this confusion could be avoided. We do not now propose any special rule in reference to the matter, but it might be well to hear from our brethren generally as to what course should be pursued, and perhaps some practically uniform custom could be adopted, so that brethren visiting other churches would know exactly the order that will be pursued in partaking of the Lord's supper.

"A personal and positive conviction that Jesus of Nazareth is the Son of God and the Savior of men, individual and personal trust in him, a personal experience of his uplifting, saving grace and power, and a fixed purpose to honor him by humble and life-long obedience and service"—is not this the heart and the whole of the transition from death to life? Have we any pope among us to *demand* a fuller test of a man's belief and ministry?

A Chicago secular paper says, editorially: "In the United States religion never has held so strong a place in undergraduate life," and Lyman Abbott has just stated that his wide experience shows him that college youth is not asking merely "what must I do to be saved?" but "what can I do to save others?"

Editor's Easy Chair.

The art of being happy and cheerful in a world like this is one of the finest accomplishments one can achieve, and few there be that study to be experts in it. Not that everybody does not wish to be happy, but very few care to study what is the real secret of happiness. Man is a three-storied being. His basement is the physical, and above that, in order, rise the intellectual and moral. Unlike the stories of a house, man's three stories rise together until the physical has reached its limit. The intellectual and moral stories have no limits except such as man himself imposes. These departments of man's nature ally him to God, and reach out into the infinite. They require an eternity for their full development and for the full satisfaction of their aspirations. Now, the trouble with most people is, they seek happiness in the basement story of their nature. They can only find such pleasure there as the brute creation is capable of enjoying, and even that is marred by the reproofs of the higher nature seeking to call him up to higher things. The poorest being conceivable is a man who has not cultivated his mind or heart, and is incapable of finding enjoyment in the exercise of his mental and moral nature. Poor creature! He is a bondsman, in the prison-house of his own sensualism, with only occasional glimpses, through the iron grating, of that vaster and purer life from which he has excluded himself by choosing the wrong road to happiness. The pathetic feature of this sad situation is that so many of these unfortunate victims imagine they are "having a good time"!

But some one will say, and alas! too truly, that many Christians, so-called, do not live in the upper stories of their nature much more than some men of the world, and many of them fret and worry over the little vexations of life, and are quite as anxious and care-burdened about the future, as those who do not claim to have a loving heavenly Father in whom they can trust. That is only saying, however, that many professed Christians do not practice Christianity. "Christian Science," as one of our contributors is telling us, has a message for us all, at this point. True, it is the old message which Jesus taught in his sermon on the Mount—"Do not be anxious about food, clothing or drink, but trust in your heavenly father who knows all your needs"—but we have allowed our doctrinal and ecclesiastical differences and divisions to obscure or overlay this great practical teaching of Jesus which has so much to do with our individual happiness and peace of mind. If Christian Scientists can help us to revive this teaching of him whom we call Lord and Saviour, to that extent at least it will have rendered valuable service. Perhaps a complete trust in the leading of our heavenly Father, for to-morrow and all the to-morrows, is the chief element of enduring happiness. This was the source of that joy of Jesus, in which he desired his disciples to share. Though "a man of sorrows and acquainted with grief," yet his trust in his Father never failed him and his joy was abiding.

The point has often been made, but can not be made too often, nor too emphatic, that happiness is not to be made the direct object of our pursuit. It is the result rather—a by-product, so to speak—of pursuing high and worthy aims in life. He who can do this, in spite of sacrifices and privations which may be involved, and at the cost of what the world calls happiness, is already in possession of the secret of a cheerful and happy life. He is expecting and receiving his reward in the upper zones of his being. Such an one can sing, with Dr. Henry van Dyke:

"Let me but live my life from year to year,
With forward face and undismayed soul,
Not hastening to, nor turning from, the goal;
Not mourning for the things that disappear
In the dim past, nor holding back in fear
From what the future veils; but with a whole
And happy heart, that pays its toll
To Youth and Age, and travels on with cheer.

"So let the way wind up the hill, or down;
Though rough or smooth, the journey will be joy;
Still seeking what I sought when but a boy,
New friendship, high adventure, and a crown.
I shall grow old, but never lose life's zest,
Because the road's last turn will be the best."

Ah! that's the faith that makes life cheerful—"the road's last turn will be the best."

The foregoing were some of the thoughts by the way. But what valley is this in which the "Easy Chair" finds itself located, surrounded by pine-crowned hills, bathed in the warm bright sunshine of what seems a day in spring? This is the celebrated world-sanitarium of Hot Springs, Arkansas, whither the "Easy Chair" occupant has fled for a short stay, more for rest than for health. It is good to look upon these great brown hills clad with the evergreen pines, and it will be better, later on, to stroll over them and breathe the pure air of this region. At present it suffices to feast the eye upon the splendid panorama as seen from one of the south windows of a sunny room in that splendid modern hostelry—"The Majestic"—magnificently located and possessing all modern conveniences and comforts. By the way, our fellow-townsman of St. Louis, Robert H. Stockton, whose munificent gifts in several directions have made his name familiar to many of our readers, is one of its chief owners. The hotel is under the management of Mr. George L. Smith, who has already made it one of the most popular of the large hotels of this far-famed health resort. If the curious reader should inquire how an editor of a religious paper, published at the low price of THE CHRISTIAN-EVANGELIST, can afford such a luxury as a first-class hotel, like the "Majestic," our explanation is we have just arrived, and may not tarry! Besides, the rates are not excessive for the accommodations. If any of our readers wish to share with us these waters and this scenery and sunshine, our genial host will make them welcome, as we will also.

Hot Springs is now undergoing a sort of moral revolution, that is likely to influence its whole future destiny. Besides being a great health resort, it has also been a great gambling resort. The hotels advertised and brought the people here, and hither came the gamblers for their victims. Civil officers have been in partnership with the gamblers and winked at the crimes against society for a consideration. All this is being changed. The gambling houses have been closed. A bill prohibiting race-track gambling has passed both houses of the state legislature and only waits the signature of Governor Little to become a law. The races are just opening and the "bookmakers" are busy and there seems to be an impression here that the governor has been persuaded to withhold his signature until the present racing season is over. However this may be, we may rest assured that a new era is about to open for this national resort in which civic righteousness will prevail and the moral and law-abiding element will predominate. While this will drive away the gambling brigade, it ought to attract in much larger numbers, the better class of patrons. While this revolution is in progress, business may seem a little dull in comparison with that of the old gambling days, but no one need fear that, in the long run, it will make for the permanent growth and prosperity of the place. We are glad to be a prophet of the new era, and to lend a hand in introducing it, or at least welcoming it.

Three of our presidents have testified to the value and importance of Christian missions.

CHILDREN OF FAVOR.

Oh favored sons of favored sires,
Progeny of Croesus' kind!
Do in your hearts burn quenchless fires
Of love divine?

Ye children of material blessing,
Heirs of fortunes old,
Wilt thou not come this day confessing
Thy poverty of soul?

You tread the land of God's own toil,
Boasting thy worth;
Canst thou not learn 'tis God's own soil
That gave thee birth?

A day the Prince of Love came down,
To lift men from the sod;
He cast aside His heavenly crown,
To make men rich toward God.

—*J. R. Perkins.*

The Sweetest Fact in the World By Harry D. Smith

"I seek not a gift. I am no pauper. I will be as self-respecting concerning religion as concerning anything else. The heaven I strive for is one which my striving shall merit." In this tone and in words not unlike these a brilliant orator of the last century was wont to flaunt his contempt of the Biblical doctrine of the forgiveness of sins. It is a specious appeal and has obtained the sympathy of some reputable men. It is therefore worth while to note that this attitude of alleged manliness is really itself contemptible for its utter meanness.

That every man needs and needs indispensably, desperately, the forgiveness which the Bible offers must appear to the dullest who will reflect upon the matter without prejudice. For every man has sinned. This is not merely the testimony of the Bible. All the greatest teachers of humanity from the beginning until now; all systems of religion and every temple and shrine and smoking altar reared by the race have declared it. And if not, most loudly, most terribly, most undeniably every man's own conscience cries out against him. Now the first of all questions is: what shall, what can, a man do about the fact of his sin?

Here is a debt which no man can himself pay. None can do now or ever more than his duty. Less than his duty is and must ever be sin. There is, therefore, never any overplus of righteousness in any day or moment of the life of the noblest to be applied to the debt of sin. Unextinguishable, unalterable, by himself every sin of every soul remains—a perpetual barrier between God and himself—a perpetual disharmony within himself. If the wounds of sin in the soul are to be healed it must be by other medicine than the merit of the sinner.

If it be said, "Let it alone," "do nothing about it," "just do right in the future," one is compelled by his deepest and innermost experiences to answer, "I cannot let it alone, for it will not let me alone." Every honorable impulse, every principle of fair dealing which one is accustomed to use in his daily transactions—in a word an ineradicable respect for common debt-paying honesty clamors against forgetfulness of one's sins. One owes one's grocer, one's butcher, one's newsboy. One must pay these or he is dishonest or if not dishonest then the more distressed that he cannot render what is just. One has injured one's friend—one's wife. As he is a gentleman he must make such reparation as he can—if nothing else, he must confess his wrong and ask for pardon. To do otherwise is to yield up his last proper claim to gentility. But shall one be careful and mindful of debts to one's wife—of even bills due merchants with whom one trades, and forget one's debts to God? No, the soul will not rest in a settlement of its moral obligations which consists in merely forgetting them.

What remains? I cannot pay. To pretend otherwise would be most unmanly folly and falsehood. I cannot forget. To do so were as mean as it is impossible. What then is my resource? It is this—the sweetest fact in all the sin-smitten, hungry-hearted human years—"there is forgiveness with God."

Hopkinsville, Ky.

The Missionary Mandate By J. P. Rollo

Missions are not the mere work of the missionaries or the missionary society, but an integral part of the work of the church. They are our Heavenly Father's business and therefore ours. We are under law to our Lord to teach all nations; and if we cannot go forth ourselves, we are bound to sustain those who go. None of us can say that "aught of the things he possesses is his own." We are trustees and traders, sacredly bound to lavish our best on the missionary cause. Here is our duty and our hope. We see not yet all things put under the feet of Christ, but we see him at God's right hand waiting to behold the fruits of his travail. As it took a world's salvation to save each of us, the salvation of each of us is a prophecy of the world's salvation. Every victory of the cross should increase our faith in that commanding, confident Jesus. The conqueror of death, he will be the conqueror of sin. He is the first, and he will be the last. In his hand is the key of empire, universal and eternal. We can share his toils and patience when we share his love and assurance.

Thus only can the church hold her ground. Napoleon Bonaparte said: "Conquest has made me; conquest must maintain me." If he ceased conquering he would be submerged. Conquest has made the church; and if she ceases conquering she will sink. It is her death to be merely on the defensive. If she does not overcome the world, she will be overcome by it; but, if she has a heart equal to the destiny to which her master summons her, she will follow him to victory.

Loyalty to the missionary mandate will enlarge the heart of the church. If, in the phrase of Isaiah, her heart throb with world-wide love and longing, it will be enlarged. She will not be a sect, but the catholic church—every one of her members a true catholic. She will be a world-wide empire—each of her members a true imperialist. And her enlarged heart will lead her to ever-widening dominion. For it is not the narrow worldly spirit that will rule the world nor the mere patriot who will inherit the future. As the missionary spirit is the only imperial spirit, it is the spirit which is destined to universal empire.

And this spirit will keep the church pure. She will not be sanctified by retreating from the world, but by mastering the world. The more aggressive she is, the holier she will become. The more she shines for Christ, the brighter will be her light. If she pours herself forth in love and zeal, she will continue a living fountain, sweet and clear; but she will sink into a stagnant pool if she lives for herself.

And she will become rich herself in proportion as she labors to enrich mankind—blessed in proportion as she strives to be made a blessing. God will pass by those who look for a little grace to spend, in a small way, on themselves, to shower his fullness on those who are bent on blessing their race.

Hence there is no way of reviving a church like reviving the missionary spirit within it. There are no better revival meetings than missionary meetings, nor revival hymns than missionary hymns. We shall be quickened indeed when we seek to be, not for our own sake, but for a world that has not yet our Saviour known. The smallest gathering in unfeigned missionary love, for a true missionary purpose, has the promise of pentecostal grace; and a whole denomination would be stirred with new and fuller life were it to be roused by the love to Christ to reconsecrate itself in the old New Testament spirit, on the primitive Christian lines, to the great missionary cause.

Many with small possessions are not giving at all.

◈

Many with large possessions are giving amounts miserably out of proportion to their wealth.

◈

A whisky straight has made many men crooked.

◈

There is no service like his that serves because he loves.—Sir Philip Sidney.

◈

His way is best,
I may not know the reason
Of all the darkness I am passing through;
But this I know, that every testing season
He makes a blessing, if to him I'm true,
And so I rest.

◈

The world is not suffering for good pastors as much by a gunshot as for good pewsters.—Home Herald.

◈

The preacher who makes an apology for a missionary sermon will have an offering from his people that will also demand an apology.—T. J. Golightly.

As Seen From the Dome By F. D. Power

The great figures that loom up with every February are Washington and Lincoln. Both men grow on us with each returning anniversary. A Kentuckian by birth, rocked in the cradle of poverty in a little unchinked and unplastered log cabin; trained in the university of necessity; attending school but a few weeks and walking four miles each way to secure its benefits; transplanted to Indiana to a home of poverty; farm hand, rail-splitter, flatboatman, captain in the Black Hawk war, country merchant, country lawyer, legislator, member of congress, president—this is the story of a great typical American, Lincoln. Honesty, simplicity, loyalty, gentleness, charity, are some characteristics we recall. One of the most interesting things about him was his attitude on the temperance question.

Riding one day in a stage coach in Illinois, the driver asked him to treat. "I never use liquor," he said, "and can not induce others to do so." "Don't chew, neither?" "No, I never use tobacco in any form." "Wall," said the disgusted Jehu, "I hain't much opinion of you fellers with no small vices. I allers notice they make it up in big ones!"

The whiskey people have over and over again declared Lincoln was not a temperance man, that he was opposed to prohibition, an advocate of license, and even at one time a bartender. Almost everybody drank when Lincoln was a boy and young man, but in an old log school house where a series of temperance meetings was being held by "Old Uncle John," as they called him, the tall ungainly lad with sadly outgrown clothes, coarse, and too short in sleeves and trouser legs, came forward and wrote "Abraham Lincoln" on the pledge. Ever after, this man attributed his success in large measure to temperance principles, and, when president, entertained "Old Uncle John" in the White House and said to him, "I owe more to you than to almost any one of whom I can think. If I had not signed the pledge with you in the days of my youthful temptation I should probably have gone the way of the majority of my early companions who lived drunkards' lives and are now filling drunkards' graves."

Never in all his career did Lincoln show any letting up in these principles. "When I was a young man, long ago, before the Sons of Temperance as an organization had an existence, I in an humble way made temperance speeches," he once said, "and I think I may say to this day I have never by my example belied what I then said." During the Washingtonian movement Lincoln took an active interest in this cause. One of his speeches, delivered Feb. 22, 1842, in Springfield, Ill., is memorable. He pleaded for a continuance of the work of reforming drunkards. He urged people who did not drink to take the pledge and give every moral support to men trying to reform. "Let us make it as unfashionable," he said, "to withhold our names from the temperance pledge as for husbands to wear their wives' bonnets to church." He made an eloquent plea from the example of Jesus who came in the form of sinful man to die an ignominious death, that in like manner, if need be, men should suffer to help their weak and erring fellows; and while prohibition was not then the issue, he seemed to speak prophetically when he declared: "Of our political revolution of 1776 we are justly proud. Turn now to temperance revolution. In it we shall find a stronger bondage broken, a viler slavery manumitted, a greater tyrant deposed; in it more of want supplied, more disease healed, more sorrow assuaged. By it no orphans starving, no widows weeping; by it none wounded in feeling, none injured in interest—even the drammaker and dramseller will have glided into other occupations so gradually as never to have felt the change, and will stand ready to join all others in the universal song of gladness."

At a great meeting at Bloomington, Ill., Lincoln called on Douglass at a conference at his hotel. It was headquarters and abundantly supplied with things to drink. After a while Douglass proposed they "have something," a proposition Linclon promptly declined. "Why," said Mr. Douglass, "do you belong to a temperance society?" "No; I do not belong to any temperance society," said Lincoln, "but I am temperate to this extent—I do not drink at all."

When a candidate for the presidency the committee appointed to notify him of his nomination called. After the ceremony Lincoln remarked that he supposed good manners required that he treat the company to something to drink, and opening the door called: "Mary! Mary!" A girl came and returning in a few minutes with a large waiter containing several tumblers and a large pitcher, and placed it on the center table. Lincoln arose, and gravely addressing the company, said: "Gentlemen, we must pledge our mutual healths in the most healthful beverage God has given to men. It is the only beverage I have ever used or allowed in my family and I can not conscientiously depart from it on the present occasion. It is pure Adam's ale," and taking a tumbler, he touched it to his lips, and pledged them his highest respects in a cup of cold water. Referring to this incident afterward he declared: "Having kept house sixteen years, and having never held the 'cup' to the lips of my friends then, my judgment was that I should not, in my new position, change my habits in this respect." Hannibal Hamlin tells how he refused the present of a basket of champagne from his neighbors with which to treat the committee, and again refused wine at Cincinnati on his way to his inauguration, saying, "For thirty years I have been a temperance man, and I am too old to change."

In '62 Mr. Lincoln signed the act banishing the spirit ration from all ships of war, and addressing the Sons of Temperance in Washington September 29, '63, he said: "The reasonable men of the world long since agreed that intemperance is one of the greatest, if not the greatest, of all evils among mankind; and that its prevention in the army is a part of the law of the land." In 1854 Lincoln travelled over Illinois advocating the enactment of a state prohibition law. For years he had studied the liquor problem, and devoted all his energies to combat the liquor power by force of moral suasion, and he now recognized the fact that the drinkmaker and drinkseller must be dealt with as the drunkard. He accepted the Maine law as the solution of the problem and spent weeks stumping the state in behalf of prohibition. Hear him: "This legalized liquor traffic as carried on in the saloons and grog shops is the great tragedy of civilization. The saloon has proved itself to be the greatest foe, the most blighting curse that has ever found a home in our modern civilization, and this is the reason why I am a political prohibitionist. Prohibition brings the desired result. It suppresses the saloon by law. It stamps and brands the saloonkeeper as a criminal in the sight of God and man. By licensing the saloon we feed with one hand the fires of appetite we are striving to quench with the other. While this state of things continues let us know that this war is all our own—both sides of it—until this guilty connivance of our own actions shall be withdrawn. *I am a prohibitionist because prohibition destroys destruction.*"

Again he said: "The liquor traffic is a cancer in society, eating out its vitals and threatening destruction, and all attempts to regulate it will aggravate the evil. There must be no attempts to regulate the cancer, it must be eradicated, not a root must be left behind, for until this is done all classes must continue in danger of becoming victims of strong drink."

Such was the attitude of this mighty man. What else could we expect from the magnanimous soul that penned the lines: "With malice toward none, with charity for all, with firmness in the right as God gives us to see the right, let us strive on to finish the work we are in, to bind up the nation's wounds, to care for him who shall have borne the battle and for his widow and orphan, to do all which we may achieve, and cherish just and lasting peace among ourselves, and with all nations." You can not expect for a moment so tender and kind a nature to sympathize with such a demon, such a monstrosity, such an infernal thing as the liquor traffic. It is not so much iron in big ships to fight foreign foes we want, but iron in the blood of men to rise up and wipe out a great internal foe of our homes, our institutions, our boys and young men, our schools and our churches, humanity and God. The greatest statesman of England, speaking of the liquor traffic said: "It has wrought more harm than the three great historic scourges, war, famine, and pestilence combined." Hear Gladstone. Lincoln is a wonder because he slew an institution that held four millions in bondage, but more millions are bound hand and foot by strong drink than ever felt the touch of slavery. Negro slavery could hold the bodies of men and never damage their souls, leave them as free as the eagle on the mountain top. Alcohol hurts the body and damns the soul.

The Elderburg Association

CHAPTER XIV.

How and Why Brother Surveyor Became a Physical Wreck.

It was now the turn of Brother Surveyor to tell the story of his extinguishment. He was a man whose personal appearance was pathetically inconsistent with the actual state of his health. Observing his massive, burly frame, his broad shoulders, his heavy, square jaws, his large head with its broad forehead, and the deep tan upon his full cheeks, one would conclude that here was a man destined to long life because of his wonderful vitality. His intimate friends, however, knew that his robust appearance woefully misrepresented the facts. He was not rugged, he was not destined to long life, his vitality was not great, and the tan upon his cheeks was merely the result of exposure to wind and weather in the pursuit of the calling he had last adopted. It was noticeable that sudden movements and sudden unexpected sounds would cause him to start nervously. He had strange antipathies to certain noises. It was observed that he never entered a church until the preliminary service of song was ended, and that he always hurried out before the beginning of the concluding hymn. He would go five blocks out of his way to avoid passing a house where a girl was practicing a vocal lesson. On one occasion, when some silly young fellows were serenading the young lady who lived next door to him, he arose from his bed, hurriedly half-dressed himself, left his house by the back door, and did not return till morning.

"I do not like to talk of my case, brethren," he said, "as I find it is not good for me to so much think of it. My physician has advised me to dismiss it from my mind entirely, but I will venture to disregard his injunction for a little while.

"You behold in me, dear friends, a victim of the artistic temperament. I do not mean to say that I am or have been an artist. I am the victim of the artistic temperament that is in other people: especially as it finds outlet through the channel of church music. No; I was never an artist myself, in any sense of the word; and yet if I had been one, the greatest that ever wielded a brush or a fiddle-bow or the pen of a ready writer, I could not have suffered more than I have suffered. That is why I am sometimes tempted to repine at the ways of providence. Why withhold from me the achievements possible to the artistically endowed soul and then belt me over the head, as it were, with the egotism, follies and jealousies of artists? But I shall go mad if I dwell on this.

"Early in my career as a pastor, in an evil hour for myself, I allowed myself to become interested in church music. I shouldered the burden of the song service in my congregations, with cheerful ignorance; for I was vain of my strength, and I never dreamed that this stalwart frame, these mighty thews and sinews could ever become acquainted with nervous prostration.

"I can not tell you all that I saw and suffered after I assumed that burden. It would take too long for me to tell you in detail the many ways in which it vexed my soul, rasped my nerves, undermined my self control, and almost unhinged my reason. And what have I got in return? Why, merely a large, unmarketable knowledge of the many and surprising ways in which the artistic temperament of the musical artist complicates the whole question of church music. I know all of the differing ways in which it affects organists, sopranos, altos, tenors, barytones and basses. And what is the good of that knowledge? When, not long ago, I wrote a monograph entitled, 'Some Psychological Differences Between Soprano and Alto Ructions,' the musical journal to which I offered it drew on me for return postage!

"I presume that no preacher has ever gone into a community without finding there some best and much to be desired tenor, soprano, or other singer. It has invariably happened to me that when I have flattered myself that now at last I had found some one qualified to be a great and shining light of song, some one able to supplement the able sermon with the able solo, I have been doomed to bitter disappointment. Inevitably there has been a canker in the rosebud of hope, a blight on the blossom, a thorn on the stem. Long enough before I ever appeared in that community, some one had said or done something to wound the sensitive heart of that songster, so that the gentle soul had retired within its shell and could not be coaxed out except at rare intervals, on some high, dress-parade occasion. Understand, I am not blaming the singer. I really do not know that I blame anybody. The tender artistic temperament, with all its shrinking sensitiveness and its exquisite sensibility, has come into collision with a cold, unfriendly world: and there you are.

"Naturally, you go to work to wheedle and pet and coax the shrinking, timid thing out of its retreat; but just as it emerges and begins to unfold its rainbow plumage, some blundering inopportune donkey brays in the meadow hard by, and back goes your artist into his hole. Nevertheless, you feel that you must have him, you do not see how you ever can get on without him, you perceive such great possibilities in him, and so you patiently lay siege to him again. But all the while you are not aware of the drain that sort of thing makes on your own vitality: when it is too late you perceive it, but not before."

"Yassir;" interrupted the janitor, "hit's jes like when you twist old Brer Rabbit out'n a holler log. Yo' stick got to be 'zactly de right leng't; en you got to git 'zactly de right twis'; and den you hatter pull mighty slow, en mighty continnerous, or yo' holt done break—en de las' state er dat rabbit wuss'n de fust. En w'en you git him you done fine you got de back-ache, an' de papitashun er de heart yo' own se'f."

"The beginning of the end for me," resumed the witness, "was when the church engaged the celebrated singing evangelist, Brother Dulcimer Sweetlips, to assist me in a meeting.

"You all know something of the weight of responsibility under which the pastor must labor under such circumstances. For weeks I prepared for that meeting, and no small part of that preparation was the arrangement for the singing. It was Brother Sweetlip's wish to meet with the singers at least three times before the evening of the first srvice. As we wished to have a chorus of forty voices on the opening night, it was necessary for me to make a very close canvass of the congregation for singers.

"On the morning after the first evening of practice, Sister Jooks, the regular organist, told me it would not be possible for her to play during the meetings, and suggested that we might perhaps get Sister Sooks to play. When I expressed my surprise she sighed and said

GUIDES CHILDREN

Experience and a Mother's Love Make Advice Valuable.

An Ills. mother writes about feeding children:

"If mothers would use Grape-Nuts more for their little ones, there would be less need for medicines and fewer doctor bills.

"If those suffering from indigestion and stomach troubles would live on Grape-Nuts, toast and good milk for a short period they would experience more than they otherwise would believe.

"Our children have all learned to know the benefit of Grape-Nuts as an appetizing, strengthening food. It is every evening, with few variations, like this: 'Mama, let's have toast and Grape-Nuts for breakfast; or, let's have eggs and Grape-Nuts'—never forgetting the latter.

"One of our boys in school and 15 years of age repeatedly tells me his mind is so much brighter and in every way he feels so much better after having Grape-Nuts as a part if not all his breakfast." Name given by Postum Co., Battle Creek, Mich. Read the little book, "The Road to Wellville," in pkgs. "There's a Reason."

she was not strong enough; said her mother thought she could not stand it. That was all the reason she would give, but my wife told me that, on the evening before, Brother Sweetlips had suggested something to her or had said something that implied that Sister Jooks had been a little imperfect in some detail of her playing. Of course I could not blame her very much, under the circumstances; as a teacher of music herself, any criticism of her playing was not to be endured. Her artistic sensibilities had been wounded, and that was the end of it.

"On the following morning young Sister Sooks sent me word that an unexpected opportunity had developed whereby she was enabled to visit relatives in the next county. Therefore she expected to leave on the next train; would be gone seven weeks. Said she was sorry to miss the meeting, etc., etc. My wife, who has remarkable powers of observation, told me that Brother Sweetlips, on that second evening of practice, had hinted that it was customary for player and singers all to be led by the musical director in charge—especially in the matter of time. It was a simple thing to say, and it was true enough, I suppose, but could a young woman fresh from a conservatory of music be expected to submit tamely to the dictation of a singing evangelist from Kansas? Two artistic temperaments, going opposite ways, had collided; one was retained and the other left—to visit her folks.

"Sister Dooks consented to take the place left vacant by the migration of Sister Sooks. By this time I was becoming rather nervous, for the visible supply of organists was running very low. Fortunately, Sister Dooks proved to be a stayer. She received all the leader's suggestions with a meekness that surprised me, for she was almost as old as Sweetlips, and was not the sort of girl, ordinarily, to stand much foolishness. Brother Sweetlips was a bachelor, and—but there. I believe my wife is mistaken about that: anyway, nothing came of it.

"On the first evening of the meeting, Sister Lavrock, the leading soprano, had a sore throat, so that the female quartette advertised for that evening had to be postponed. Sister Lavrock did not get well until the end of the meetings. It is not for me to say that the feud, of some years' standing, between her and Sister Dooks, had anything to do with her ailment. High authorities on musical art hold, I believe, that concord between player and singer is just as important as harmony between voice and instrument. If this is true it suffices to excuse the severest cases of sore throat: justifies anything short of diptheria.

"On the second morning of the meeting our regular chorister, who was also our best tenor, informed me that business engagements would prevent his attendance except on Sundays. This made it impossible for us to have several beautiful male quartettes which we had advertised. I am happy to say that our bass singers stood by us manfully, and I set the circumstance down to their credit, though my wife says their loyalty was due to the fact that Brother Sweetlips sang tenor in all the duets and quartettes. I think my wife is mistaken as to the motives of these good men. I have observed that artistic sensibility seldom reaches highwater mark in the ordinary bass singer. Necessarily the nervous system of a bass singer is less highly organized than those of the soprano and tenor.

"I abstain from giving further items in the sum total of what I suffered, in the course of that meeting, from this cause alone. When you remember that I had to preach the sermons; to visit members and persuade them to come out; to visit sinners and persuade them to come in; to keep an eye on the subscriptions for expenses to the meetings; and to baptize the converts, you can easily understand why this affair proved to be the beginning of the end for me, strong man though I believed myself to be.

"You will note the fact that I have no criticism of Brother Sweetlips. When I had succeeded, after several experiments, in getting him a suitable place to board; when I had found a landlady who would give him the particular brand of breakfast food his health required; when the landlady had learned how to dilute his hot water and sugar with the right portion of skim-milk, and had got in the way of preparing hot bricks for his bed every night: when these and a few other trifling matters were arranged, I had no further cause to worry about him. Sometimes, indeed, when I wished him to sing 'Samaria's Wayside Well,' and 'Where is My Wandering Boy?' he rather preferred to sing songs in which he could use the tremolo stop in his voice to the most advantage; but altogether I found him to be a consecrated Christian gentleman; as indeed, I have found most leaders of song to be. He seemed to feel that previous engagements were sacred; that the convenience of the church and the cause of the Master were something more than the small dust of the balance, even when weighed against the sensibilities of the musical artist. He is a very good man, and I cordially commend him to the favorable attention of any church in need of a singing evangelist.

"Immediately after this meeting, before I had time to rest, the ladies of the church decided to render, at the opera house, the beautiful operetta, 'The Merry Cheesemakers.' They elected me stage manager, property man and business director. In a moment of weakness I accepted the office.

"As the singers in the other churches of the town placed themselves at our disposal, my first care was to prepare and train three understudies for each of the five leading parts. For the sixteen inferior parts I provided two understudies each. Of course I was inexperienced in such matters, or there would have been five alternates for leading parts, and three for each of the others. Simple as this arrangement was, I doubt if you have any idea of the amount of work and worry involved.

"Between the first night of practice and the date set for the performance, all the parts had to be recast, some of them once, some of them more than once; and at least two of the best of the duets had to be omitted because neither the original singers nor the understudies could be held to the hour of performance. Long before the practice was ended I would have quit but for the fact that the advertisements were out, the house engaged, and many tickets sold. I lost my appetite, and I could not sleep. I got so that I slunk around back streets and kept away from home to avoid interviews with singers who had objections to file or desired to be excused. Just before the curtain rose, on the night of the performance, I got notice that Mr. Raincrow, who was to sing the beautiful barytone solo, 'Die Sweitzerkasen,' had a sore throat and could not come. Fortunately, I knew the words and air, from hearing the song on practice nights. I sang it myself, though I have not a barytone voice.

"Except for this one slight drawback, the entertainment went off very well and was liberally applauded. But when the calcium light was turned on the tableau of the cheesemakers, in the celebrated dairy scene which concludes the last act, I suddenly became unconscious. When I came to myself I was in my own home surrounded by weeping friends. I came out of that illness the nervous wreck you behold. The doctor forbids me to enter the pulpit again. An out-door calling, with plenty of exercise will, in time, he hopes, restore me to something like my former health. I was able, by great good fortune, to obtain this office. Active exercise for my body, and wholesome mental absorption in the higher mathematics have done much for me. There is some little political worry attached to my re-election each time, but that is child's play as compared to the management of church choirs and the giving of concerts for the benefit of the aid society."

STEADY HAND

A Surgeon's Hand Should Be the Firmest of All.

"For fifteen years I have suffered from insomnia, indigestion and nervousness as a result of coffee drinking," said a surgeon the other day.

"The dyspepsia became so bad that I had to limit myself to one cup at breakfast. Even this caused me to lose my food soon after I ate it.

"All the attendant symptoms of indigestion, such as heart burn, palpitation, water brash, wakefulness or disturbed sleep, bad taste in the mouth, nervousness, etc., were present to such a degree as to incapacitate me for my practice as a surgeon.

"The result of leaving off coffee and drinking Postum, was simply marvelous. The change was wrought forthwith, my hand steadied and my normal condition of health was restored." Name given by Postum Co., Battle Creek, Mich. "There's a reason." Read the famous little book, "The Road to Wellville," in pkgs.

Friends in Missionary Conference

All Looking to the March Offering

Most gladly we accept the apportionment. God grant us the spirit of world-wide missions.—C. Burton Stevens, Elmore, O.

Do not fail to raise your apportionment March 3.

The man who opposes missions, opposes the Book. He opposes the Christ of the Book. He opposes the eternal purpose of God.—A. McLean.

Remember this great saying the first Sunday in March.

The missionary function of the pastor is threefold. He must be a teacher and reacher, and a preacher for missions.—Bert Wilson, Humboldt, Neb.

It is hoped all the preachers will reach high March 3.

There has been no time since Pentecost when the Lord was performing such marvels as he is now doing in China.—A. McLean.

What we do March 3 will test our faith in this statement.

China has been the world's Rip Van Winkle. She is now beginning to bestir herself. It is for us to see that her mighty strength is subject to Christ.—E. F. Randall, Tonawanda, N. Y.

On March 3 remember our great work in China.

The preacher who makes an apology for a missionary sermon will have an offering from his people that will also demand an apology.—T. J. Golightly, Bethany, Mo.

The size of the offering the first Sunday in March will be a correct measure of the preacher's interest.

The age of mud huts for our missionaries on the foreign field will have passed when the copper age in our missionary giving is passed.—W. S. Lockhart, Chicago Heights, Ill.

Let there not be too much copper in the offering the first Sunday in March.

Our most important school in India is the Bible College at Jubbulpore, for the emphasis is shifting from the foreign missionary to the trained native evangelist, pastor and teacher.—W. C. Bower, North Tonawanda, N. Y.

Therefore prepare for a great offering March 3.

If we are as gloriously right as we think we are, and the sects are as sadly wrong as we believe they are, then we are sadly and they gloriously inconsistent on missions.—L. B. Withee, Clarence, N. Y.

Remember the March Offering.

The blessing of the Savior is for his marching army, not for his standing army. The church has a right to expect information from the minister as to the progress of missions. We have learned to begin a year ahead to prepare for a revival; let us use the same wisdom in getting ready for the missionary offering.—B. S. Ferrall, Buffalo, N. Y.

Let the whole line move the first Lord's day in March.

E. M. Todd, of North Tonawanda, N. Y., says: "We may discuss missionary methods, but we have no liberty to debate whether we shall engage in missions. The standard of orthodoxy in apostolic times was practical obedience to Christ. The church or the man that bears no part in missions denies the Lordship of Jesus as surely as by subscribing to a creed that repudiates his divinity. Our Christian calling means nothing unless it means to please Christ; and surely the universal preaching of the gospel is well pleasing to him."

Hence the March Offering is an exceedingly serious matter.

Some people seem to think that the missionary idea has been hatched up by somebody. The missionary enterprise is not new, it has not been invented for the occasion. It originated not with Carey or Judson, but back in the heart of God. The non-missionary church has not a mission board to deal with, but an omnipotent God.—Stephen J. Corey.

The churches give the first Sunday in March to support nearly 500 workers on heathen soil.

The success of the Foreign Society is phenomenal. Its accomplishments are before us. By their fruits ye shall know them. The soul that does not rejoice at the fruits of the society is certainly dead. May the success of the past stir every preacher, every church, nay, every individual to the very depths and result this year in $300,000 for Foreign Missions.—Graham McMurray, Royse City, Texas.

See that your church is "stirred" the first Sunday in March.

Speaking of stewardship, R. P. McPherson, of Dunkirk, N. Y., says: "The steward must see what he has according to his Master's will. We shall not receive our own until we come to our own country. We must count ourselves as of the Lord's poor whose necessities only are to be met from what is in our hands. The church is debtor to the world and can discharge its obligation only by preaching the gospel everywhere."

Let these true words be remembered the first Sunday in March.

Christian union was and is the plea of the Disciples. It was more at the beginning than it is now the distinctive feature of our people. But why? Not for the pleasure of fellowship merely and not for the power of vast numbers; but for the work of ministering, for the perfecting of the saints. Inactivity is the chief apostacy. The road to union leads via Asia and Africa, and not via the theological makeshifts or ecclesiastical short-cuts. The truth possessing a man makes him missionary; a man possessing the truth may be anti-missionary or o-missionary.—B. H. Hayden, Buffalo, N. Y.

March 3 will test our faith in the power of a universal gospel.

Every church should order March Offering supplies that has not already ordered. Our supplies this year are of an exceptionally high order. The "Missionary Voice" contains the pictures of 127 missionaries. It is a missionary album. The church that does not use the March Offering supplies is not likely to give very much. The church that makes wise and discriminating use of these supplies usually sends a creditable offering. Of course, the church that makes little or no preparation for the offering will give little or nothing when the day arrives. We will send the supplies free of charge. Give the local name of your church when different from the postoffice, and state the number of members in the congregation.—F. M. Rains, Secretary, Box 884, Cincinnati, Ohio.

The size of the March Offering of any church will help to measure its interest in the Centennial campaign.

Apportionments for Foreign Missions.

One of the most important features of the March Offering campaign is the apportionment of the churches. This method of reaching a comparatively creditable amount in the churches is growing in favor with passing years.

No real missionary church wants to be *eased* while others are *burdened,* but they seek to do an *equal* share in the great work of the brotherhood in the regions beyond.

The work our people are doing in foreign lands has come to be a great enterprise. It is world-embracing. As you read the literature of the Foreign Society you know the work has come to large proportions. We ought to rejoice over the increased demands made upon us for enlargement. It would be pitiful if the work were failing and there were no calls for a forward movement.

Pertinent Suggestions.

1. Announce the apportionment of the church at once and urge the importance and duty of raising it.
2. Give the church the facts about the work being done in the foreign fields. Tell them of the Bolengi church in Africa, and of the marvelous conversions in the Philippines, and the great in-gatherings all along the line.
3. Make a personal canvass of the whole church, asking each member for a definite amount.
4. Hold an enthusiastic missionary rally in your church Sunday night, February 24. Do not ask for money at this rally, but make it a means for imparting information and awakening an interest.
5. Encourage the church by what has been done in the past for foreign missions, but point out clearly that it is not yet doing all in its power.
6. Make the church feel how anxious you are to see the $300,000 raised this year.
7. Remember it is easier to do a creditable thing than the mere ordinary. Plan large things. No church should plan for a dollar less than its apportionment.
8. Aim to have all who gave last year increase their gifts now and make a special point to increase the number of givers in this offering.
9. There may be a number of members of the Christian church living in your community who have not identified themselves with your local congregation. Visit them and ask them for a gift. It will help to keep their faith alive and will help to swell the general offering of our brotherhood.

Record of the Churches Last Year.

You will remember that last year 3,178 churches, as churches, made offerings, a gain of 344 over the previous year; and they gave, as churches, $109,018, a gain of $13,517, or more than 14 per cent, the largest gain from the churches, as churches, in the history of the work. The churches averaged $31.11 and 928 reached their full apportionment. We hope that the churches, as churches, will give at least $125,000 the first Sunday in March. If they do, we feel confident of raising the $300,000.

Meaning of the Apportionment.

1. It is in no sense imposed; it is only asked for. It is purely voluntary. The Foreign Society does not assume to dictate or command; nor does it venture to condemn those who fail to accept the apportionment or those who fall short of it. It is only suggestive, and is in no sense mandatory.

Our Budget

—The Editor of THE CHRISTIAN-EVANGELIST has been compelled to flee from St. Louis for a brief time, as usual at this season of the year. We are glad to report that the latest advice is that he is already feeling the benefit of the change.

—It is hoped that a very large number of churches will have a foreign missionary rally on Sunday night, February 24, when home talent can be used.

—The St. Louis special rally in the interests of foreign missions will be held at the First church, on Monday, February 25. Secretary Stephen J. Corey and Dr. Osgood will be in charge.

—We must again ask our correspondents to be just as brief as possible in making their reports. On another page will be found reports of several meetings by some of our prominent evangelists. In every case we had to cut out much of what was written. Otherwise one or two reports only could have been inserted. As it is we have to hold over reports from other meetings. The difficulty is not so apparent to the correspondent who is thinking merely of the one meeting, but it is a very serious difficulty to the editor who has reports from many fields to consider. We want to do the fair thing by everybody.

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—A church has recently been organized at Harrisburg, Ill., and James Sharratt is now holding a meeting for the faithful little band, which has no church building of its own.

—J. H. Hardin passed through St. Louis to and from the southeast part of the state where he did some successful Bible school work. We have not space for particulars in this issue.

—Here are some suggestive titles of sermons John G. Slater has been preaching: "Looking out for number one," "Looking out for number two," "Looking out for number three."

—L. A. Chapman has engaged Herbert Yeuell and his singer to hold a meeting at Mount Pleasant, Ia., next September, and desires to get all Disciples in Henry county directly interested in this meeting.

—L. F. Davis, pastor of the church at Keota, Ia., writes us from a sick bed, in highly commendatory terms of the good work just done by Evangelist W. A. Shullenberger and his musical helper, Miss Marie Hubbell, of Des Moines.

—The Zoar German Methodist Sunday-school in North St. Louis, has a class of twenty, which, under the leadership of Lawrence Emig, has taken up the study of the Bible in English. Although the German text has been used exclusively, lively interest is being manifested in the innovation.

—Evangelist J. E. Story, who is in a meeting at St. Elmo, Ill., writes us that Rev. John Coup, who has been a Methodist minister for several years and is a man of fine qualities and good education, has united with the church at St. Elmo, and at its request was set apart to the ministry of God's word in the Christian Church.

—Virtes Williams has ministered for ten years at Stillwater, Okla., where he has built up the church from little more than nothing to almost 400 members. Although an effort was recently made to induce him to go to another field, at a much larger salary, he has yielded to the importunities of the Stillwater congregation and will continue the relationship that has been so mutually helpful. The local press speaks in most commendatory terms of Brother Williams.

—W. H. Pinkerton has closed another good meeting at Lawrenceville, Ill. "He laid hold upon our community from the first sermon until the close," writes H. A. Macdonald of the church there. The meeting, he reports, was too short to reach the best results, but Brother Pinkerton is expected to return for another and longer meeting next fall.

—P. H. Mears writes us: "Let all our Georgia preachers (from E. L. Shelnutt in the mountains to Richard Wallace in the low country), put forth their best efforts for 1907, and we will win a great victory for our king." THE CHRISTIAN-EVANGELIST wants to help Georgia advance in every possible way and will gladly welcome the co-operation of all Christian churches in that state.

—Dr. Paul Wakefield suggests that, instead of Christian people visiting Palestine, they visit the mission fields. Those who wish to see the Lord's hand would do well to visit Japan or India or China. It does not cost much more, if any, to visit the great mission fields than it does to make a trip through Europe and Palestine. A visit to the field would help the work, and inform the visitors.

—Mrs. L. J. Imbler, writing from Roswell, Idaho, says: "We are the only representatives of the Christian church in this valley, as far as I am able to learn. The closest Christian church is at Caldwell, twenty-six miles away. There are two churches here—the Missionary Baptists, with whom we work, and the United Presbyterians. We are always eager for the arrival of THE CHRISTIAN-EVANGELIST."

—THE CHRISTIAN-EVANGELIST enjoyed a visit last week from R. H. Crossfield on his way home from a fine meeting in Kansas City; W. E. Harlow returning from his successful meeting at Shelbyville, Ind., and A. F. Sanderson, of Houston, Texas, who was in St. Louis making arrangements for some of the art glass which is to go into the fine new church building which the brethren at Houston expect to dedicate in the spring.

—The resignation of Charles B. Newnan will come as a surprise no doubt to many of the members of the Third Church, Indianapolis, but we have known for some time that Brother Newnan had seriously thought of making the change. Everything is prospering with this church, which has recently conducted, under Evangelist Scoville, the largest city meeting ever held by any of our churches. Brother Newnan will spend the coming month in Detroit, Mich., taking a much needed rest.

—The Chautauqua tabernacle, at Bentonville, Ark., has been secured for Herbert Yeuell's meeting in June. When the evangelist held a brief meeting during the Christmas holidays it was found that the church at Bentonville was entirely too small for such a campaign as is contemplated. There has been a general demand for the return of Brother Yeuell and all the churches will co-operate. Brother Yeuell will this time have Arthur Wake with him to conduct the music.

—A note from Hugh T. Morrison announces that his address is now 8 McFarland street, Wellington, New Zealand, and the postage between there and the United States has been reduced to two cents per half ounce. The old church property has been sold and a beginning has been made on the erection of a modern building on one of the best sites in the city. Brother Morrison is the father of C. C. Morrison, of the Monroe Street Church, but he does not, we believe, coincide with his son in the views that are now under discussion.

—A. D. Skaggs writes us that E. E. Slimp, of Centralia, Wash., is doing a good work. He organized a church of thirty-six members at Oandley, and got the brethren at Oakville in such shape that they will soon build. At South Bay he has just been preaching for two weeks and organized with twenty-seven members, there having been twenty-one confessions and baptisms. He will continue to look after both these latter points. At present he is in a meeting at South Union. All departments of the work at Centralia are in good condition. Six took membership on January 13.

—W. L. Fisher has notified the Park Christian Church, Newcastle, Pa., that he will give up his work May 1. He will spend two months with relatives in New London, Mo., after which he will enter the University of Oxford, where he hopes to secure his Doctor's degree. Brother Fisher is a native of New London, we believe, and has served as assistant pastor of the Central Christian Church, Cincinnati, later taking charge at Bellaire, O., during which time he took a post-graduate course at Bethany where he had graduated in 1899. He took the B. D. degree at the Yale Theological Seminary, winning the Fogg scholarship. Another year was spent at the university, after which he became pastor at Somerset, Pa., going from there three years ago to Newcastle, where he has had one of the most loyal and devoted of congregations.

—A reader asks whether the Lord's Supper is for the remission of sins of Christians in the same sense that baptism is for the remission of the sins of the alien. It is not said anywhere that the Lord's Supper is for the remission of sins, although it is said that Christ's death is in order to the remission of sins. But the relation of Christ's death to the remission of sins is very different from that of baptism. Christ's death is the means by which we secure the remission of sin—the meritorious cause of our salvation; baptism is, on its human side, the declaration of the believer's faith in and submission to Christ; on the divine side it is a declaration of forgiveness. The Lord's Supper, symbolizing Christ's death, is a call to repentance for any sins or shortcomings, and may well lead us to ask God's forgiveness, but the observance of the institution, in itself, is not to be regarded as a procuring cause of pardon.

—The dedication of a fine new building which will cost about $30,000 is to take place at Liberty, Mo., next Lord's day. George L. Snively, whose services for this kind of work is in growing demand, will be in charge. In the afternoon there will be a fraternal meeting with short addresses from various brethren, and at night G. W. Muckley will preach. On Monday afternoon J. H. Hardin will open a Sunday-school institute which will continue during the entire week and the following Sunday. On Monday evening the new Pilcher organ will be opened with a recital by Hans C. Feil, of Kansas City. Tuesday evening there will be a sermon by L. O. Bricker, of Cameron. Wednesday evening J. H. Hardin and Mrs. A. A. Buxton will speak on the work of the Sunday-school. Thursday evening George H. Combs will preach, and L. S. Cupp on Friday evening. R. G. Frank is the efficient pastor leading this people.

—A personal note from William Remfrey Hunt contains the following: "And so dear Arnold has gone—entered into life! The Lord be gracious unto his dear wife and children. He lived a good innings and wrought well in China. It has been no

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loss to have lived thus, even for seventeen years. I feel the deep sense of his loss and feel lonely and sad when I remember that of the 'little four' I alone am left in China. We must redeem the time. These days are pregnant with life. We return home in May. I come by Canada. On returning to China we shall hope to see you when we come to England via the States." As Bro. Hunt indicates, he alone is now left of the four young men from W. T. Moore's London training class who went to engage in mission work in the Celestial Kingdom. Hearnden lost his life first, Saw died soon afterwards, and this last year Arnold, one of the noblest of Christian workers, had to sacrifice his life to his devotion to this mission field.

—F. O. Norton, who is in charge of the department of Biblical Greek at Drake university, is one of our younger scholars who has won the friendship and confidence of the brethren not only by his talents but by his modesty. Brother Norton recently took his Ph. D. degree in the university of Chicago, classical Greek having been his minor study and New Testament Greek his major. His academic career has been uniformly successful, he having graduated at the Prince of Wales college in Canada, and at the university, and the college of the Bible, Lexington, Ky. For a time he was principal of the academy at LaBelle, Mo., and later was a professor at Christian University, Canton, while for the past six years he served as instructor in the South Side academy, Chicago, and was appointed fellow at the university for three years in succession. "The Delphic," which represents Drake University, says: "We are proud of his scholarly attainments, but not less of his manly character, his brilliant talents as an orator and his indefatigable earnestness in serving his students."

"Just the Thing."

I had no idea that the question of Christian union could be made so intensely interesting and instructive as the Editor of THE CHRISTIAN-EVANGELIST has made it in his book "Christian Union, a Historical Study."

This is the greatest question before the Christian world to-day. We cannot afford to ignore it or forget it. We ought to be foremost contributors to the happy solution of the problem. Brother Garrison's book is just the thing to give us the wide apostolic view and give us a firm grasp on the principles that control the question from the beginning until now.

The distinction between "organism" and "organization;" between the vital union secured by personal love to the personal Christ—an inward organizing principle, and the mechanical union secured by external credal authority, has been more or less familiar to our people for a long time, but it is brought out with peculiar clearness and force in this book. The treatment of the divisions of the Church in Corinth makes very instructive reading. It shows the strength of the "I of Christ" party and it also shows the weakness and unworthiness that result from holding the truth in a narrow spirit. Any one who reads the little book can scarcely fail to become a helpful contributor to the settlement of the Christian union question.

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Work Among Our Missionaries.

P. M. Snodgrass resigns as a missionary of the Foreign Society at Honolulu, H. I., and expects to sail from there April 6. He has done a splendid work. He gives up the work with great regret.

W. H. Hanna, Laoag, P. I., writes that the latest news from the year's report of work and offerings cheers their hearts and makes them think that there ought to be two new missionaries sent to that field.

Dr. Royal J. Dye, speaking of A. F. Hensey, who recently reached Bolengi, Africa, says: "He is one of the finest men the Congo ever had. He is ready for any work and does his best at everything."

John Johnson, Nantungchow, China, reports that land has been secured for buildings in that city. This is good news. He just recently entered that great center. There are three missionary families there.

Dr. C. L. Pickett, Laoag, P. I., reports the treatment of 500 patients during the month of October and receipts of $132.09 from the natives for medicines, etc. He reports the conversion of Santos Castro, who is now a native helper.

Mrs. C. S. Weaver, of Osaka, Japan, reached San Francisco on the steamship "Korea," January 25. She went at once to the home of her parents in Pontiac, Ill. Her husband will return a few months later for their regular furlough.

The missionaries speak in the highest terms of Dr. W. C. Widdowson, who has recently reached Bolengi, Africa. He is a carpenter, an architect and a contractor as well. They say he is just the man for the place, and has done more in six weeks than most others would do in twice the time.

Some of the Largest Offerings.

The Independence Avenue Church, Kansas City, Mo., led all the churches in Missouri and in our whole brotherhood in its offering for Foreign Missions last year, the combined offering of the church and Sunday-school being $1,500. George H. Combs is the minister.

The total offering of the church, Sunday-school and Endeavor Society of the First Church, Akron, O., for Foreign Missions last year amounted to $1,340. George Darsie is the minister. Akron led all the churches in Ohio, and is second in the brotherhood. It may be first this year.

The largest offering for Foreign Missions in Kentucky was raised by the Hopkinsville Church, the total offering amounting to $968.70. H. D. Smith is the minister. This is neither a very large church nor a rich church, but it has religion and a great preacher.

Illinois was led in Foreign Missions by the First Church, Springfield, with offerings amounting to $640. F. W. Burnham is the new pastor. Paris came next with $622, and Jacksonville $618.

The Central Church, Indianapolis, of which A. B. Philputt is pastor, led the churches in Foreign Missions in Indiana, the combined offerings of church, Sunday-school and C. E. Society amounting to $646.58. It is a great thing for a church to lead in this mighty enterprise.

Iowa was led by the University Place Church, Des Moines, with offerings for Foreign Missions amounting to $795. Charles S. Medbury is the minister. This church will probably go up to $1,000 this year. It is a mighty force.

The Central Church, Detroit, Mich., led the churches in that state by giving $561 through the church, Sunday-school and C. E. Society. C. J. Tannar is the minister and he has been a missionary leader for many years.

The largest offering for Foreign Missions in New York was raised by the Richmond Avenue Church, Buffalo, the combined offerings amounting to $792.29. This church is served by R. H. Miller. They expect to go higher this year.

Pennsylvania was led in Foreign Missions by the First Church and Sunday-school, Allegheny, of which Wallace Tharp is the minister. The offering amounted to $750.78. This church has always been a leader in missions.

The largest offering for Foreign Missions from Virginia was that given by the Seventh Street Church, and Sunday-school, Richmond, which amounted to $600. J. J. Haley is the minister.

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As We Go to Press.

Special to THE CHRISTIAN-EVANGELIST.

Hagerstown, Md., Feb. 10.—Small spoke to a thousand men at Academy of Music this afternoon; turned away many hundreds at same place to-night; twenty-two added first week.—G. B. Townsend, pastor.

Special to THE CHRISTIAN-EVANGELIST.

Des Moines, Ia., Feb. 9.—Great interest—one hundred and sixteen to date—92 confessions. Continue in Des Moines meeting.—Arthur Stout, evangelist.

Special to THE CHRISTIAN-EVANGELIST.

Canton, Ohio, Feb. 10.—Meeting seven days old; 107 to date—63 to-day. There were 1,377 in Bible school and 1,600 in audience to-night with many turned away. F. C. Huston is leader of song.—P. H. Welshimer, pastor.

Special to THE CHRISTIAN-EVANGELIST.

Kansas City, Kan., Feb. 10.—Began meeting here; three to-day, big crowds; S. W. Nay is pastor; expect great meeting.—Willhite and Tuckerman, evangelists.

Special to THE CHRISTIAN-EVANGELIST.

Mount Vernon, Ohio, Feb. 10.—Meeting one day old and forty-three added.—L. O. Newcomer and C. H. Altheide, evangelists.

Special to THE CHRISTIAN-EVANGELIST.

Bellaire, Ohio, Feb. 10.—Twenty-nine additions to-day, 116 in three weeks. There were 1,750 persons at opera house to-day at three o'clock, and 180 in the chorus led by Miss Una Dell Berry. Meeting continues. I. J. Spencer, evangelist.—W. D. Van Voorhis, minister.

Special to THE CHRISTIAN-EVANGELIST.

Eldorado, Kan., Feb. 10.—Closed to-night; 286 additions in five weeks—31 the last day. Church membership and Bible school more than doubled. Great rejoicing, meeting for new members the greatest ever held here. Town never so stirred. One-sixth of entire population of town on Christian Church roll. Kingfisher, Oklahoma, next.—R. H. Fife and Saunders, evangelists.

Special to THE CHRISTIAN-EVANGELIST.

Elwood, Ind., Feb. 10.—Five hundred and six to date with Herbert Yeuell and Arthur Wake here. Fifty-one to-day, forty-one to-night, thirty-seven Friday night. Mainly adults, large proportion men. Membership doubled. Church at new members' meeting packed with new members. Crowds simply congested. Raised sixteen hundred dollars on old debt.—Robert Sellers, pastor.

Special to THE CHRISTIAN-EVANGELIST.

Canton, Ohio, Feb. 11.—Clarence Mitchell here at New Berlin on friendship date preaching with great power; whole community stirred; twenty-seven first week—twenty-four baptisms.—M. F. Myrick.

Special to THE CHRISTIAN-EVANGELIST.

Greenville, Ill., Feb. 11.—One hundred and two to date in second meeting—two hundred forty-one in all. Close this week. Litchfield, Ill., next.—E. E. Violett, evangelist, Tallie Defrees, pastor.

Special to THE CHRISTIAN-EVANGELIST.

Vermont, Ill., Feb. 11.—Harold E. Monser and Mrs. J. E. Powell here; fifty-five additions to date—seventeen men. Monser success in reaching professional and business men; meeting continues.—G. W. Ross, pastor.

Special to THE CHRISTIAN-EVANGELIST.

Clarinda, Ia., Feb. 11.—In eight days 52 added; interest increasing; we are rejoicing. Shields is sick; Bilby is singing; Crill evangelist.—W. T. Fisher, pastor.

Special to THE CHRISTIAN-EVANGELIST.

Huntington, Ind., Feb. 11.—We are leading ten churches in a union meeting in wealthy, conservative residence section on west side Chicago. Ninety-three converts yesterday, 263 in seven days. Here for reception given new members to-night, 460 converts here.—Chas. Reign Scoville.

Special to THE CHRISTIAN-EVANGELIST.

Champaign, Ill., Feb. 10.—Another armory service to-night, the great building full. An after service at the church which is just across the street. Twenty to-day, 245 to date. We continue.—W. T. Brooks.

Special to THE CHRISTIAN-EVANGELIST.

Walla Walla, Wash., Feb. 11.—Great meeting one week old; thirty-seven accessions; 1,400 present last night, 500 turned away. Continue several weeks.—Breeden, Gregory and Shaffer.

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A Book for Parents and Teachers.

This is "The Normal Training of the Child," by Madison Ashley Hart, issued by the Christian Publishing Company at the price of 25 cents.

A marked characteristic of our times is the increased interest in child-training, and many of the best minds in Christendom are studying the problem of the best methods for educating the child. The old idea that any body can teach a child has given place to the truer thought that proper child-culture demands the very highest talent and the ripest experience. This little volume is a valuable contribution to the literature on this subject. It deals with "The Proper Function of Education," "The Strategic Educational Periods: *a.* Childhood, *b.* Adolescence." "The Higher Ministry of the Bible School: *a.* The Teacher, *b.* The Curriculum," and the treatment is in harmony with the latest results of psychological and pedagogical studies. It is a timely little volume that should be welcomed and studied by teachers and all others interested in child training. The author is undoubtedly correct in saying that "It will be only a short time until there will be a consensus of opinion that the culture of the twentieth century, or any century needs and must have the gospel of the first century." It follows that the author believes that "It is not religion *and* education; but religion *in* education" that is needed. We commend the book to all who can adopt Richter's words: "I love God and little children."

Some Questions Answered.

A reader writes to know who baptized the twelve apostles of Jesus and when and where? The probability is that most of the disciples of Jesus were first disciples of John and were baptized by him. There is no record of the baptism of these disciples, and we are only left to inference. If any of them had not been baptized before being called by Jesus they may have been baptized afterwards by some of his earlier disciples who had been baptized. Since Jesus himself was baptized, it is altogether probable that his disciples would be chosen from among those who were also willing to "fulfill all righteousness."

Another inquiry relates to the history of Nicodemus after his conversation with Jesus by night. We know but little of it, but there is enough to show that his life was profoundly influenced by Christ, and it is probable that after His crucifixion he became an open disciple of the Master in whom he had secretly believed. We hear of him twice afterwards—once in defending Jesus before the Jews (John 7:50), and after the crucifixion he came bringing an hundred pound of myrrh and aloes for the body of Jesus. These acts show that he was a believer.

We are asked to state in THE CHRISTIAN-EVANGELIST what is "the common New Testament practice in dealing with members of the Christian Church who are thought by some other members to be deserving of discipline, contemplating withdrawal of fellowship." The scriptural and common sense method of procedure in such cases would be . for the eldership of the church, including the minister, to ascertain the facts in such cases, and if the members were found blameworthy, to seek to win them, in all patience, to repentance and a better life. It is only after all such efforts have proved futile, and it becomes evident that the parties are incapable of being recovered from their evil course, that they should recommend to the congregation the withdrawal of its fellowship from them. The withdrawal is only to be resorted to when all other efforts have failed, and even this is to be regarded as a final effort to bring the offender to repentance.

Another reader wishes to know our opinion of the policy adopted by some church members of sending their children to the Sunday-schools of other religious bodies, rather than to their own, because of being more convenient. We think the plan is a first-rate one, where these members desire to alienate the children from their own church and turn them to other churches. Otherwise, it is a very unwise course to pursue. We have had occasion to observe how this thing works. It is the very glory and power of the Sunday-school, that it does turn the minds and hearts of the children in the direction of the church which conducts the school. Better far have your children in any good Sunday-school than in none, but it is far better to have the affections and thoughts of your children moulded by the church in which they are expected to live and do their work.

Will you please explain on what ground the Disciples base their idea that water baptism is the "one baptism" spoken of in the New Testament? W. H. T.

We would not say that "water baptism" is the "one baptism." We would say that *Christian* baptism is the "one baptism," and this involves both the water and the Spirit. Jesus commanded his disciples to baptize believers "into the name of the Father, and of the Son and of the Holy Spirit." He himself baptizes in the Holy Spirit. Jesus has united these two elements in "one baptism." What he has joined together let not man put asunder.

A Group of Great Meetings

Crossfield at Kansas City.

On Sunday, February 3, we closed a three weeks' meeting at the First Christian Church, resulting in 154 additions to the congregation, 90 of them by confession of Christ, and 64 by letter and statement. R. H. Crossfield, of Owensboro, Ky., was our leader in this evangelistic campaign, and proved himself a master hand in this service. His preaching was scriptural, practical and forcible, and commanded a large hearing. Despite the fact that for two weeks of the time we had sleet and snow, and very cold weather, the audiences were never small, and much of the time they were the largest we have ever had in a revival.

Brother Crossfield is thoroughly evangelistic in his spirit and methods, and excels in the matters of organization and personal work. Never before did our own members do as much real work in a revival meeting, and many of them for the first time learned to talk with friends and strangers about their soul's salvation. This alone would have marked the meeting as successful. Brother Crossfield and my assistant, Barclay Meador, visited a great many homes, stores, offices and shops, thus bringing under the influence of the gospel scores who would not have come to the services otherwise. By far the larger part of the results were due to their faithful labors together, as I had so recently recovered from an extended illness as to be able to do but little in this way.

Harry K. Shields, of Rochester, Ind., had charge of our music, and led effectively a large chorus choir. His solo work was enjoyed by the people, while both he and his wife made a host of friends through their cheerful and genial bearing. Brother Shields has a bright future before him as a singing evangelist.

This is the greatest meeting, with possibly one exception, ever held in this church, measured by the number of additions; and I believe by its spiritual uplift to the church, as well. We are greatly strengthened for our arduous work, in this difficult downtown field.

W. F. RICHARDSON.

Hyde Park Revival, Kansas City.

We have just closed the greatest revival in the history of this, the oldest Christian church in Kansas City. In twenty-five days 136 persons came forward, 82 by confession, 54 by letter and statement. There came eighteen from other churches. Many "households of faith" were established by the coming of 54 heads of families, a large number of them being men. This makes a total of 230 additions to the Hyde Park Church since the present pastor took charge sixteen months ago. Our Bible school enrolls over 600 in the various departments. The church membership has doubled and the Bible school has trebled in sixteen months.

John L. Brandt, of St. Louis, was our evangelist. His appeals to men are almost irresistible. He should be urged to devote his entire time to this special form of service. He did very little personal work, leaving that to the pastor and his helpers, while he gave himself unreservedly to his preaching.

The Hyde Park Church was organized in 1837, then a country church, the first in Jackson county. For several years worship was held in a log church on the farm of Jacob Ragan. This "farm" is now covered over with beautiful homes. In 1846 a brick church was built in a grove adjoining the village of old Westport, three and one-half miles south of the Missouri river. The old church still stands at the corner of Westport avenue and Central, but will soon be torn down to make room for a business block. Three years ago the present beautiful stone church was erected, worth $30,000, only three blocks east of the old site. Westport is no more. Long ago Kansas City took her into the city limits and has overrun the former village with tasteful and expensive homes for fully a mile in every direction. The city limits are a mile south of our church and will soon be pushed two miles further southward. We are located in the heart of one of the best residence sections of the city, surrounded by Kansas City's parks and boulevards of unsurpassing beauty, where many of the wealthiest people of the city have their homes. Our church is located in the Hyde Park district, hence the adoption of this name when the new home was built. We face the future with confidence and courage. There is every prospect that some day, under the blessing of God, we shall have here one of the strongest churches in the city.

LOUIS S. CUPP, Pastor.

Kansas City.

The Harlows at Shelbyville, Ind.

W. E. Harlow and son, R. Clyde Harlow, closed a meeting with the church here February 3. It lasted 29 days and resulted in 152 additions, most of them by confession and baptism. But for condition of weather and other matters, over which we had no control, the results would have been much greater. Brother Harlow does not resort to clap-trap methods and refuses to use anything that savors of sensationalism. He insists in all his preaching that his hearers decide once and for all time to live as faithful Christians before they come. Often in giving the invitation he would say, "Now, if you are not going to stick, if you are not going to change your way of living; if you are not going to support the church by your presence and your money, you need not come. Christ does not want an unsurrendered man."

When they came they knew what was expected. On the last Sunday afternoon of the meeting Brother Harlow preached to the new converts on "How to Hold Out Faithful." We need more evangelists of the Harlow type.

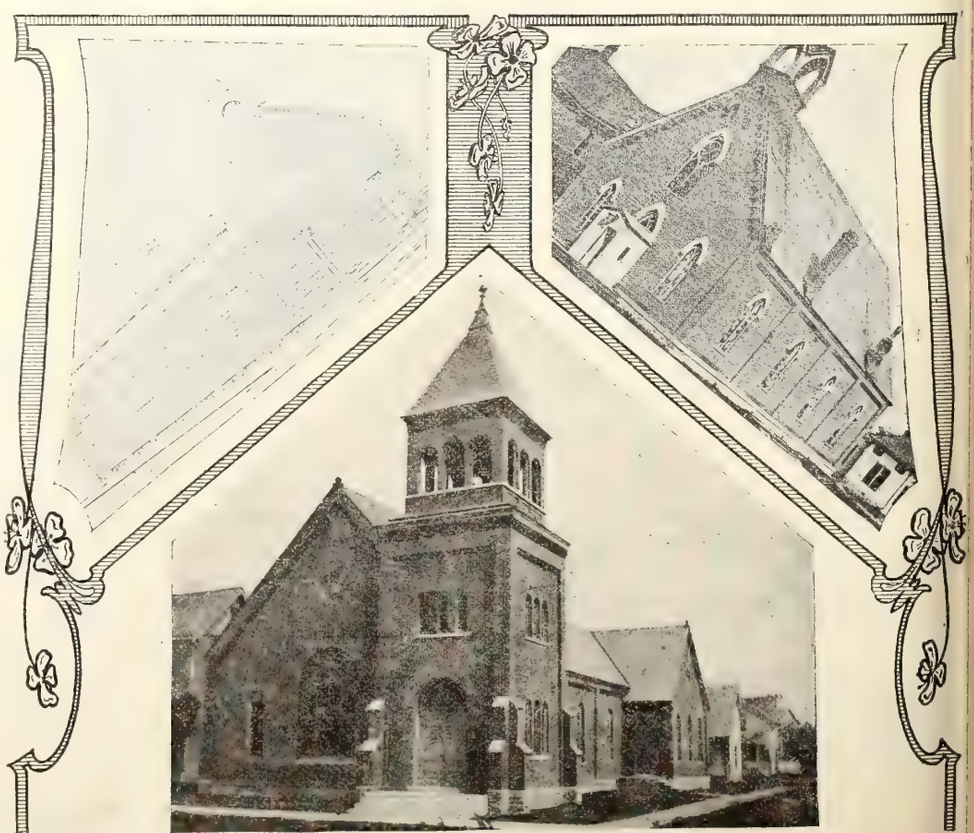
R. Clyde Harlow has an excellent barytone voice, is a good leader and has a beautiful spirit.

The church here had been planning for the meeting for more than a year. It was thoroughly organized and every possible preparation had been made. Our members were hopeful, appreciative and worked as best they could. We have been strengthened greatly in every department. The new members have subscribed about $600 to the current expenses of the church. The outlook is bright. We had just the kind of meeting we wanted, and all are looking forward to the time when we can have Brother Harlow with us again.

H. O. PRITCHARD.

Scoville at Huntington.

Charles Reign Scoville and his assistants, De Loss Smith, Thomas P. Ullom, Percy M. Kendall and Mrs. Scoville, constitute one of the mightiest evangelistic forces at work for the Master's kingdom. They spent the month of January in Huntington, Ind., with the Central Christian Church. Over 450 people were brought to Christ, and this number is being added to each Lord's day. During the thirty days' campaign there was an almost continual downpour of rain, interspersed with blizzards. Yet the people came, and at every service there were good audiences and at every service additions to the church. The large building was frequently inadequate to take care of the people and hundreds were turned away. There were marvelous men's meetings and meetings for women. Twice the building was filled to a Monday evening's paid lecture—once to hear P. M. Kendall on his trip abroad, and at another time to hear Scoville on "The Passion Play." There was no trouble in raising the money for these meetings. In fact, little was said about money and everything ran smoothly along. Had this meeting continued two weeks longer, as was done at other places, there would have been 300 more added to the church, for it was closed at its height of greatest interest and enthusiasm. The secret of this great meeting was in two things: the evangelist and the church. 1. The church was prepared and equipped for such a meeting. A thorough preparation had been made and the church was splendidly organized before the evangelists came. "The secret of success is in getting a good ready." The Central Christian Church is well organized, all of its departments are progressive; it has a fine body of men that compose its official board, the church stands well in the community and has one of the best and most modern Sunday-schools in the brotherhood, and a new building that is up-to-date in every particular. No money has been wasted in adornment. The building is not a magnificent cathedral, or a Greek temple; it is a workshop. It is built for the one purpose of carrying on the



The Evolution of our Church at Huntington, Ind.—1851, 1881 and 1898.

Lord's business. The Sunday-school room, in which 600 scholars assembled the last Sunday of the meeting, is a model for any church. When this is thrown together with the main auditorium we have a building seating 1,600 people, every seat facing the platform, and no hearer more than fifty feet from the speaker. THE CHRISTIAN-EVANGELIST asks me to give something about my own pastorate. Four years ago last September I took charge of the church as its minister. I found a membership of 300 and a building seating 350, a Sunday-school with an attendance of 80. The church gave me their loyal support: audiences and departments grew. Two years ago we held a most successful meeting with the Brooks brothers, in which 200 were added. From that time we were never able to accommodate audiences or Sunday-school. Hundreds were turned away at every service. The problem of a new building confronted us. This was soon decided upon, and the architectural plans were given to G. W. Kramer of New York. We moved into the theater at a cost of $25 each Sunday for seats. We had the people with us. I spoke to large audiences. In one year from the time of tearing away the old building the new $40,000 structure was dedicated. Additions during my pastorate have been the rule every Lord's day; our Sunday evening audiences fill the large auditorium. The Sunday-school has reached 600 with a superintendent whose motto is 1,000. The work was never more promising. The Lord has marvelously blessed, and our work is only begun. The membership now numbers 1,000 and we are united and harmonious.



The New Christian Church, Huntington, Ind., Erected 1906.

2. The second element of success was the evangelist, Charles Reign Scoville. Blood-red earnestness characterizes every word and action. I have never heard such appeals. He never compromises, never wavers, never loses his standard or zeal. You will not endorse everything he says or does. Some may question his methods. But there are the results. He does the business, the business of soul saving, and that is what the church and evangelists are for. Say what his critics may, Charles Reign Scoville is a master in evangelism; and the Central Christian Church of Huntington gives him God-speed in his great work.

CEPHAS SHELBURNE.

Huntington, Ind.

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Also RARE; SAFE because sane; EXCEEDINGLY PROFITABLE; six per cent interest up to dividend paying period; secured by real estate. If dissatisfied at any time within one year money will be refunded with six per cent interest. A very unusual opportunity. For particulars address THOMAS KANE & CO., 64 Wabash ave., Chicago.

The Iowa Campaign.

Aside from the large number of pastors in meetings at this time (every preacher in the northwest district was in a meeting during the month of January) we have the following regular evangelists in meetings and bending every energy to win souls for Christ: Ten of our Iowa evangelists and eleven evangelists from other states.

Number of meetings reported to date (eight meetings have not classified their reports and a large number have not reported at all).

Total number of meetings reported.....	56
Number of accessions by confession and baptism	1,104
Number of accessions from the denominations	81
Number of accessions from other sources...	134
Grand total to date.....	1,319

A large number of meetings have not reported, among the number being the great meeting at Oskaloosa. Throughout the month the bad roads and unfavorable weather were against the meetings, but in spite of adverse conditions a great work for our God was wrought. Aside from the regular offerings the I. C. C. received $50 from one individual and $400 from another during the month.

B. S. DENNY, Cor. Sec.

Send for our Catalogue.
CHRISTIAN PUBLISHING CO.,
St. Louis, Mo.

The Latest From Jamaica

Indianapolis, Ind., February 8.—Mrs. Helen E. Moses, in sending us a copy of the latest letter from Jamaica, writes as follows:

You will see that Brother Purdy has visited eight of our churches and estimates that the material necessary for repairs will cost $5,350, the people doing the work. A more faithful people it would be difficult to find. Their pride in their strong, well built, neat stone chapels was a joy to see. The order in which they were kept was a delight to us. That we may be able to restore these buildings before the rainy season opens is our hope and prayer. In Kingston, homes, too, must be restored, but in the country the little cottages and grass cots are practically unharmed. Outside of Kingston it was the churches, schools, business houses, public buildings and large homes that suffered. These were damaged or destroyed even on the north shore of the island. Brother Purdy has not yet visited our north shore work, but will do so.

From over the entire island comes the word that the people are turning to God. Those who have been living in sin are turning from it. May our Father help us to be ready for the opportunities before us in Jamaica.

We are shipping food and clothing twice a week and will continue to do so. We hope also to send lumber and money. These are most sadly needed. Offerings are beginning to come. We sincerely hope they will continue. We are grateful for the many expressions of interest and sympathy coming to us for the Jamaica friends. Many of the offerings that have come have been given in so true a spirit of brotherly kindness they have brought a double blessing. Not only has the necessity of the saints in Jamaica been relieved, but we at the mission rooms have been strengthened in spirit.

Urging the immediate needs of Jamaica, we are yours.

The Christian Woman's Board of Missions.
MRS. HELEN E. MOSES, President.
MRS. M. E. HARLAN, Cor. Sec.

152 East Market Street, Indianapolis, Ind.

Oberlin, January 29, 1907.

Mrs. Helen E. Moses:

My Dear Sister—I have just come in from Providence where I went to inspect the building. I found Brother and Sister Hay well. The man who carries our mail left the Kingston office at 3:30 on that fatal day. At 3:32 the crash came and buried him and mail beneath the debris, and he was not found until Thursday. Your letter of January 16 came yesterday and that of January 17 this morning. We have had hardly time to collect our thoughts or know what we are doing. It has been rush and hurry far into the night as well as through the day. The horrors of Kingston I can not describe. I went down the day after the shock to see if I could render assistance. One had to walk with care or tread on dead bodies. Here you would see an arm sticking up out of the debris. There a man sitting in his buggy and one of the electric wire poles across his breast and his body burned to a crisp by the electric wires. Here a man lying unconscious and no one to help. It was the most heart-rending sight I ever saw. I never wish to look on such a scene again. I went to see dear Brother Randall and his family. How my heart goes out to them. I was down again yesterday and saw Brother Randall. Dear old man, I told him I could not express to him my sorrow and sympathy, but that I daily held him up to Him who did know just how I felt and who could give the needed help.

Never did a more happy and hopeful party gather around a table than those who gathered at our house on Monday, January 14. We had started evangelistic meetings at Manning's Hill the day before. Brother Pearn was helping and the meeting had started with seven confessions. We were having an early dinner in order to get over in time for open air services before the chapel service. The bell called us at 3:20 and as

(Continued on Page 215.)

PILES FISTULA—30 YEARS ESTABLISHED—We send FREE and postpaid a 352-page treatise on PILES, FISTULA and DISEASES OF THE RECTUM; also 132-page illustrated treatise on DISEASES OF WOMEN. Of the thousands of prominent people cured by our mild method, NONE PAID A CENT TILL CURED—we furnish their names and letters on application. DRS. THORNTON & MINOR, 1007 Oak St., Kansas City, Mo., and 3639 Olive Street, St. Louis, Mo. NO MONEY TILL CURED

NEWS FROM MANY FIELDS

Kansas City Notes.

D. Y. Donaldson has arrived from Iola, Kan., to take up the work recently resigned by J. J. Morgan.——E. V. Bond, pastor of the Sheffield Church, is recovering from his recent serious illness. H. M. Barnett supplied his pulpit on Sunday.——The resignation of E. L. Ely, pastor of the North Side Church, Kansas City, Kan., took effect on the last Sunday in January.——A meeting is in progress at Mount Washington, being conducted by T. A. Abbott.——Harry W. Hunter, who has accomplished unusual things with the church at Elizabeth chapel in Dade county, entered into the pastorate of the Mount Washington church here January 1.——The Foreign Missionary rally at Independence Boulevard Church Tuesday, January 29, was well attended. Secretary Stephen J. Corey and Dr. Osgood represented the society.——Z. T. Sweeney will deliver his lecture on American civilization at the First Church on February 14, under the auspices of the Christian Endeavor Society.——The monthly meeting for February of our ministers of Kansas City and vicinity, immediately preceding the meeting of the state board, was addressed by W. T. Hilton, of Atchison, on the subject, "The Spiritual Development of the Preacher."——The fact of there being thousands of Disciples in our city who are not identified with any of our several churches is characterized as one of the appalling features of our work. Two thousand unidentified Disciples in Kansas City is a conservatory estimate.——Brothers Wilhite and Tuckerman close at the West Side Church, W. O. Thomas, pastor, Friday night before this letter appears, and on Sunday begin a meeting with the Central Church, Kansas City, Kan., S. W. Ney, pastor. Their labors with the West Side Church have been exceedingly fruitful, everything considered. More than 130 have been added in four weeks.——John L. Brandt's meeting at Hyde Park Church resulted in 139 added. This and R. H. Crossfield's meeting at the First Church are reported elsewhere. As with the meetings held by our other churches, personal work had a large share in the results achieved; Brother Crossfield leading in it. In point of additions the number was the greatest of any meeting in the history of the church—157 being added.——Within five months all of the eleven churches in Kansas City, Mo., have held evangelistic meetings. The result in numbers is 1441. One gratifying result is the opening of the eyes of the Kansas City Disciples to the need of personal work as a necessary adjunct to the public proclamation of the Gospel. It is safe to say that personal appeal will henceforth go hand in hand with public proclamation in Kansas City. BARCLAY MEADOR.

Kansas City, Mo.

Northeast Arkansas Missionary Convention.

Our third convention was held at Paragould. The program was well planned and well executed. The business men's session was a feature which was profitable and will be a permanent part of future conventions. The C. W. B. M. session was a helpful one. J. K. Pedrick was elected president; L. C. Thompson, vice president; Jeff Houghton, treasurer, and J. Henry Carr was employed for an indefinite term as district evangelist. He will enter upon the work and will be corresponding secretary *de facto*. He comes to us with strong testimonials and the executive committee feel themselves very fortunate in securing him for this work. The treasurer's report showed a small balance in hand. Pledges to the value of about $100 were made for future work, which sum will be greatly increased, as but few churches were represented. The report of the corresponding secretary, James H. Brooks, showed more than 300 letters written in ten months. Newport, Wynne, and Batesville have desirable lots. The church building at Blytheville is about completed. Foundations for a new house at Osceola have been laid. Seventy-eight ministers from nineteen states are ready to locate in northeast Arkansas, all bearing good letters. A non-co-operative spirit remains very stubborn in many places. Among the good things on the program was the convention sermon of Charles A. Caton, and another sermon by J. H. Carr, of Ames, Ia. Brother Cox, of Michigan, won our friendship. Brother Smith, of Dexter Christian College, showed us how that institution should be jointly supported by southeast Missouri and northeast Arkansas. E. C. Browning presided wisely over the meeting and Oren Orahood served as an efficient secretary. The next convention will be held in July, date and place to be selected by the district board.

JAMES H. BROOKS.

P. S.—Brother and Sister J. K. Pedrick are loving and are loved at Paragould.——Chas. A. Caton is supplying at Jonesboro.——Oren Orahood is pleased at Stuttgart.——J. H. Carr, the district evangelist of northeast Arkansas, will look after the interests of Corning at once.——Morgan E. Genge, of Charlestown, Ind., recently Sundayed at Blytheville. He endeared himself to the faithful there.——Hon. George Fleming, chaplain of Clarendon, has entered the ministry and is supplying his home church with good sermons. Several good pastors still needed in northeast Arkansas. J. H. B.

Nebraska.

Ministerial Changes.—J. D. Forsythe has resigned at Peru, a mission of the state society which now needs a preacher. He has done a good work. B. C. Johnson has resigned at Bloomington and goes to Minden. J. C. Jacobs, of Tarlin, Ia., has taken work at Avoca. A successor is needed for Lee Furgeson at David City, where the church parts with him with sincere regret. Mason Eaton has accepted the work at Ord. E. C. Davis, who has had a successful ministry at Red Cloud, has accepted the pastorate at Hebron. F. S. White, formerly of Dorchester, now of Spencer, S. D., where he may be addressed, will be ready for a pastorate April 1.

Church Buildings.—The cause at Fairfield is prospering. The building was dedicated February 1. H. C. Williams is the preacher. The house at Blue Springs is finished and a Bible school has been started. W. A. Haynes holds a meeting this month. Progress is being made on the new church at Omaha. A corner lot has been purchased at Alliance and $1,000 paid upon it. This determined little congregation means to have a building. The church at Mason City has purchased a good location. Broken Bow has begun the foundation for their new house.

Meetings.—As a result of A. G. Smith's meeting in Wymore the church will become self-supporting. It has been a mission of the society. There were twenty-two additions at Ansley where O. A. Adams assisted Pastor T. C. McIntire part of the time. There were thirty-three added at Gering by Brother Forell. The church is planning for full time preaching. The latest report from Evangelist Whiston, at Murray, gave forty-one additions. There were five added at the Louisville meeting under State Evangelist Adams. Our state evangelists are giving a splendid account of themselves. Most of the places visited are mission points, and the additions reported are only a part of the results. Internal conditions are always made better and the church left with a better standing in the community. It is stronger in spiritual and working force.

Miscellaneous.—The Nebraska "Christian News," the monthly paper of the society in the state, has been discontinued—but the "Christian Reporter" is being published. George R. Grinstead and daughter recently presented an individual communion set to the Falls City church. A new organization has been effected at Mumford School House, by J. E. Davis, minister at Beatrice, and a preacher for half time is wanted. Now that educational day is passed, it is a good time to send in the delinquent state apportionments. We need the money and the church should clear the debt for future action in other directions. We can not maintain the fine work being done without means of supporting that work. Remember that the secretary's address is now Bethany, Neb.

W. A. BALDWIN.

Chicago.

The quarterly rally of the Chicago Missionary Society was held last Sunday in Willard's Hall. The city evangelist was the chief speaker, and my address was "The Church for the Times." We are concentrating our efforts on the Centennial fund of $10,000 for Chicago missions, already mentioned in THE CHRISTIAN-EVANGELIST. At a recent meeting of the Business Men's Association some thought we ought to raise a permanent fund of $50,000, or $10,000 to be loaned to needy points in Chicago, the income alone to be used for evangelistic work. I believe larger things for Chicago will soon be the order of the day. Many thousands of dollars could be profitably spent. We ought to have fifty churches with 10,000 members at the end of another decade, where we now have twenty-five churches and missions with a membership of only 4,000. The report of money for missions is exceedingly unsatisfactory. A church is never too small and weak to give for missions. SUMNER T. MARTIN.

$100 Reward, $100.

The readers of this paper will be pleased to learn that there is at least one dreaded disease that science has been able to cure in all its stages, and that is Catarrh. Hall's Catarrh cure is the only positive cure now known to the medical fraternity. Catarrh being a constitutional disease, requires a constitutional treatment. Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system, thereby destroying the foundation of the disease, and giving the patient strength by building up the constitution and assisting nature in doing its work. The proprietors have so much faith in its curative powers that they offer One Hundred Dollars for any case that it fails to cure. Send for list of testimonials.

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CHRISTIAN PUBLISHING COMPANY, St. Louis, Mo.

At Gas City, Kan.

The most successful meeting ever held in our city closed February 3 with 51 additions—31 by confession and baptism. M. H. Barrager, of Deering, Kan., was the evangelist. Since I located, November 18, 1906, there were three other additions besides those in this meeting. Miss Lulu Gilliland has been ordained to the ministry and we have raised by cash and pledges, to be paid April 1, the entire debt on our beautiful church building, which amounted to $640. On April 7 we will have a great rally and burn the notes and mortgage. J. W. BALL, Pastor.

Georgia.

Harrison Jones, of Hampton, the "war horse of the Griffin district," is preaching for the churches at Ringgold and Bethlehem, Spalding county; Bethany, Pike county, and Union, Campbell county.——H. King Pendleton, of the First Church, Atlanta, is in Florida for a month's vacation. January 17 his dear mother "passed over the river" and left him and his three brothers and one sister to cherish a sweet sorrow. "Mother!" How sweet the word! "Mother in heaven," how precious the thought!——G. Louis Anderson, one of the officers of Antioch Church, Oconee county, and one of the leading citizens of this county, was married to Miss Alice Hardigree, of Winder, January 22, died of paralysis January 24, and was buried the next day at Antioch, D. R. Piper, the pastor, conducting the funeral service in the presence of a large audience. It was a sad occasion, but not without its lessons, the uncertainty of life, the certainty of death and warning to be ready. —Thursday, January 24, the writer had the pleasure of meeting in Atlanta J. H. Wood, of Winder, and Evangelist S. P. Spiegel, of Alabama. Brother Wood was there in the interest of the work in northeast district and Brother Spiegel came over to talk with some of the Georgia brethren relative to establishing a Georgia-Alabama Bible college at West Point. Alabama expects to have a Bible college and Georgia expects to have a Bible college and now why not unite and build the college on the line between the two states, is the question for consideration. West Point offers large inducements for such an enterprise. The matter will be considered at an early date by the Georgia and Alabama state boards.——Why can not the Sunday-schools of Georgia establish a church at some good point in the state?—— The writer preached at Hampton the fourth Sunday. E. L. SHELNUTT.

Acworth.

"Blades of Blue Grass."

Changes have taken place recently in our Kentucky churches, and there are yet a number of "preacherless congregations" in the Blue Grass State.——The Georgetown church is now in the midst of a successful meeting in which Brother Kendrick is doing the preaching.——W. S. Irwin, who has done such good work in Fleming county, for a number of years, has located with the church at Nicholasville, where he succeeds Prof. H. L. Calhoun.——Philip F. King resigned a short time since at Millersburg, and has located with the Park Avenue Church, Knoxville, Tenn., where he has succeeded Robert Stewart. His successor at Millersburg has not yet been chosen. ——We have just heard, with deep regret, that F. M. Tinder has resigned at Lancaster, and will locate at Iola, Kan. No preacher in Kentucky is more beloved than Frank Tinder, and we are loathe to give him up. He is "true blue," and any congregation is to be congratulated upon securing his services.——Howard Gale Spencer, of Lexington, who has just accepted a call to the Crescent Hill Church, Louisville, was married a few days since to Miss Elizabeth Scott, of Bath county, a recent graduate of Hamilton College. ——The many friends of State Evangelist H. W. Elliott, who was recently painfully injured by a fall; will no doubt be glad to learn that he is convalescing and hopes soon to be able to be out again.——Minor J. Ross, who for the past two years has preached very acceptably for the congregations at Sulphur and Campbellsburg, both in Henry county, has returned to his "ole Virginny" home and is now located at Harrisonburg, Va. He has been succeeded at Sulphur by J. K. Reid, of Louisville, and at Campbellsburg, by George C. Waggoner, of North Pleasureville. ——S. Boyd White has resigned at Mt. Healthy, O., where he was located the past year, and accepted a call to the Bellevue-Dayton church, where he is now at work.——The "monthly meetings" in Macauley's Theater, Louisville, which are held by E. L. Powell and the First Church, continue to attract large audiences, standing room nearly always being at a premium. These services attract many nonchurchgoers and are productive of much good in many ways. GEO. W. KEMPER.

Midway, Ky.

Breeden at Ipava, Ill.

From January 6 to February 3 there was a union meeting here of four congregations: Methodists, Free Methodists, Presbyterians and Christians. The preaching was by local ministers, and during one week by H. O. Breeden, who came here to visit his father. Brother Breeden came to us in the third week and preached to full houses every night—with confessions every night. Sunday evening, January 27, he had what was perhaps the largest audience ever assembled in Ipava for religious purposes, with 13 confessions at the end of the service. The interest aroused by his magnificent sermons lasted through the following week. We closed with a full house and three confessions. There were 60 confessions in all; of this number one-third came to us.—Jesse T. Craig.

The Latest from Jamaica.

(Continued from Page 213.)

when you were here, we took our places a moment later, Mrs. Purdy sitting where you used to sit and Brother Pearn where Brother Richardson sat. We were talking about what sort of a meeting we would have when suddenly there was a rumbling sound and the side of the house behind Mrs. Purdy began to leave the foundation. The lamps, clock and dishes and pictures began to pile up on the table and all about us, and all one could hear was cracking timbers and breaking glass. We did not sit to discuss what was best to do but made for the open as fast as our feet would carry us. And what a sight it was. The movements of the earth resembled the waves of the sea. The trees were swaying. My study was rocking like a boat on the rough sea, and the carriage which was standing in front of my room we thought would turn over. As soon as nature settled down a little we went back to the house, and it was a sorry looking place, books, dishes, clocks, pictures, oil, grease, food and every other thing movable piled in confusion on the table and floor. We went over to the chapel as soon as possible and we wept as we saw how it was cracked and damaged. As soon as possible I had the horses put to the carriage and Brother Pearn and I started for Manning's Hill. About three miles out we came to the Methodist chapel and school. The gables had fallen in and several of the children were badly hurt. With great difficulty we got to Manning's Hill, and were indeed thankful to find none of the children hurt and the chapel still standing. We held a service that evening and had seventeen confessions. The next morning I took Brother Pearn to Kingston and I continued the meetings alone. We made arrangements for some special meetings at Manning's Hill and Oberlin last November and since then we have been having special prayer-meetings. On January 13 we started at Manning's Hill and the brethren held special prayer-meetings every evening here at Oberlin. After the earthquake I asked them if we should continue, and they all said yes. So the week of January 13 we continued at Manning's Hill and the next week here at Oberlin. We had sixty-five additions at Manning's Hill and 100 here, and we are still having meetings here. The Lord is our refuge and strength. We do not fear, for we are safe whatever may come, with him as our Father. My sister, it seems as if I have just come to know what Jesus meant when he said, "My peace I give unto you, not as the world giveth give I unto you. Let not your heart be troubled, neither let it be afraid."

All our chapels are badly damaged and there is nothing our people love as they do their chapels. It is sad to hear them mourn over the damage. They say, "Minister, we love it more than we do my home." And this is true, it is the dearest spot on earth to them.

So far as I have seen our chapels I would say we will need $2,500 for King's Gate chapel and mission house; $1,000 for Chesterfield, $500 for Oberlin, $500 for Manning's Hill, $300 for Salisbury Plains, $400 for Providence. I have not yet seen the others. We think our house can be repaired for $150. These estimates represent only the necessary outlay for materials; the people will do the work. Yours in service,

G. D. PURDY.

What Paul Really Said

1st Cor. XV: 33

That dear old text, as it stood in the King James translation, has been a mother's proverb, but the Great Apostle was talking of something deeper than *manners*, and something more vital than *communications*. The

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SOME BRIEF FIGURES The Work of the Year FROM ANNUAL REPORTS

AMARILLO, TEX.

Jewell Howard is the minister here. He is a faithful servant and has an appreciative and faithful church to work for. A new house of worship is the talk with them now, and it will be built. There have been 88 accessions—30 by confession and baptism. Besides the prompt payment of the preacher's salary, the church gave to Foreign Missions $60, Home Missions $50, State Missions $50, Orphans' Home $150, Ministerial Relief $22.50, Education $11, to help Hot Springs church $7, Church Extension $31.55, $300 for incidental expenses and $200 for repairs on building.

STANFORD, ILL.

The Stanford church closed the year with money in every treasury. The total raised for the year was $4,200, for missions over $1,000. The working force of every auxiliary was increased during the year. S. S. Lappin, the minister, held the revival meeting in December.

ARTESIA, N. M.

The First Christian Church raised $1,350 for current expenses and improvements; ladies' aid society, $245; Sunday-school raised $130 for current expenses and $35 for Foreign Missions; Christian Endeavor, $37.50; Junior Endeavor, $27, and they are supporting an orphan in India. The church has been organized less than three years. J. M. Blalock is the pastor.—I. W. Roberts, secretary.

NIAGARA FALLS, N. Y.

The annual meeting on January 21 revealed encouraging progress. Total money from all departments, about $3,000; C. W. B. M., $119.90; aid society, $417.86; building debt reduced $350, and $300 used in painting and repairs; $447.91 given from all departments for missions. The building debt has been reduced from $4,700 to $1,550 in the last five years. Property valued at $10,000. Membership a little more than 300. J. A. Wharton has been pastor for six and one-half years.

WAKEFIELD, NEB.

There have been 26 additions during the year. The church closes the year out of debt, with money in the treasury. Each department in flourishing condition.—John L. Stine, pastor.

SHAWNEE, OKLA.

The report for the Sunday-school shows total receipts for the year, $121.87; average attendance, 87. The Home department has 16 members. The Christian Endeavor has 20 members. The C. W. B. M. raised $94.30.

SULLIVAN, IND.

At the annual roll-call the report was: Number enrolled at the beginning of the year, 337; added to the church at regular services, 89; added during Scoville meeting, 450; membership at present time, 814. More money paid to missions than any year in the history of the church. Paid off a church debt of $700 during the year. The ladies' aid society raised $450 of the $700. All departments in good working order. Sunday-school and prayer-meeting more than doubled during the year. Pastor given a call to remain with the church indefinitely at a good increase in salary.—J. G. McNutt.

POPLAR BLUFF, MO.

The yearly report shows a gain of 23 per cent to the membership; in the Sunday-school 60 per cent; Y. P. S. C. E. 50 per cent; C. W. B. M. 100 per cent; Ladies' Aid Society 40 per cent. One church reorganized with 22 members. Total added to church body, through our pastor, E. J. Fenstermacher, 80. Raised on local field, $3,358.12—through church proper, $1,710.49; Bible school, $497.62; Y. P. S. C. E., $33.17; C. W. B. M., $9.30; Ladies' Aid, $888.54. Expended, $2,186.59 in local field. Disbursed $458.59 to missions, benevolence, etc. Church conditions good.—F. M. Greenup, secretary.

TERRE HAUTE, IND.

Net gain in membership at Central Christian Church, 31; present membership, nonresident, 91; resident, 1,079; total, 1,170. Money raised by Sunday-school, $733.67; Ladies' Social Union, $576.08; Young Ladies, $47.21; C. W. B. M., $94.05; Christian Endeavor, $7.48; through regular offerings, $4,186.77. Total money raised, $5,645.26. This does not include the building fund offerings. Alexander Paul is continued as the living link missionary in China, and J. E. Stewart is the living link missionary in Washington, D. C. It is the purpose to start the construction of the new building this year at a cost of $75,000. L. E. Sellers is the pastor.

YOUNGSTOWN, O.

Since J. R. Ewers came a year and four months ago 162 people have been received into the First Church. Thirty-five of these have been young men. The church now has a revised roll of 900 names. Not long ago 250 names were dropped from the list. The First Church is one of the great churches of the brotherhood. It is noted for the remarkable beauty and dignity of its services, the number of men in its membership, and its interest in civic righteousness. Brother Ewers has held pulpits in Buffalo, N. Y.; Bowling Green, O., and Irving Park, Chicago. He preaches each Lord's day to great congregations. The church is well organized and all its departments are growing and prosperous.

OSKALOOSA, IA.

S. H. Zendt and his congregation have had a busy and fruitful year. There were 190 added by conversion, 38 by letter and 37 by statement. Letters were granted to 21, and death claimed four resident members. This makes the net gain for the year amount to 240 members.—John M. Stoke.

SAUNEMIN, ILL.

The Saunemin Christian Church is now free from debt for the first time in five years. The debt was $336 on the church, which was built more than two years ago, and $312 on the parsonage, built five years ago. The girls of the church solicited corn of the farmers, and in most cases husked the corn for it, thus securing $142.72. The Christian Endeavor and Ladies' Aid Society raised $134.68, and the money received from other sources was $392.60, making a total of $668. The work required persistent and determined efforts which were put forth by our young people and the result shows what may be accomplished through perseverance. Professor Lyon, of Eureka, has been engaged to preach for us every Sunday morning and every other Sunday night. Under his direction we look forward to a bright and prosperous future.

BENTONVILLE, ARK.

The cause in Arkansas is growing gloriously. When I came to Bentonville fifteen months ago the church was without concentration of effort or membership, notwithstanding so many anxious, loyal hearts. Our church building was not finished and we worshiped in the courthouse. During the past year we have provided for all our indebtedness, $4,000; added 34 to the membership; organized the largest Christian Endeavor Society in the history of the congregation; organized a hopeful C. W. B. M. auxiliary; advanced substantially in missions and in Christian love and fellowship. We are one among ourselves and "have a good report of them which are without."—I. W. Ellis.

CHICAGO, ILL.

Englewood Church. Increase during the year, by baptism 22, otherwise 62. Present membership, 462. Cash expended: Current expenses $5,042, on hand $498; for missions $977, on hand $223; benevolences $492, on hand $120. Have increased current expense budget for 1907, $500, having augmented preacher's salary 25 per cent. To our two living links (one each, home and foreign) we have just added a third—the newly organized Elgin church. W. D. Endress, minister, we paying $200 annually. Paid on property debt $3,051, leaving an indebtedness of $1,409 on a property valued at $40,000. The Sunday-school has an average attendance now of 380 with a home department of 150; paid $562 for running expenses; for missions and benevolences $151. Purpose launching a "model Sunday-school building" soon with pupil capacity of 800, to cost about $20,000. C. G. Kindred is our pastor.—W. P. Keeler.

KENTON, O.

The past year has been one of a goodly measure of success in the church work in Kenton. the financial report shows the following: General fund, $2,201.24; special meeting fund, $425.66; church debt fund, $356.85; missions (including C. W. B. M.), $867.35; Ladies' Aid, $741.92; Christian Endeavor Society, $81.44; Sunday-school, $459.65; building fund, $786.66; making a total of $5,920.77. There were 47 additions by confession and baptism, and 26 otherwise. We started this year without debt and over $300 to our credit. We have the largest Sunday-school in the city, with an average attendance of over 300.—T. W. Pinkerton.

STREATOR, ILL.

The Central Church of Christ, where Charles D. Hougham ministers, within three years has grown from a membership of 50 to 275, and also during that time has completed a handsome new brick church building.

WALTER SCOTT

was in the "front rank" of the "Reformers," and his book, "The Messiahship," is a fine presentation of how the early fathers preached the Christ. We have only a few copies and these are slightly shelf-worn, hence our price, post-paid, is only 75 cents.

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Ministerial Exchange.

Two preachers will be required for English pulpits in the near future. The present salaries are $650 and $1,000. Applicants should state salary required, age, training, married or single, number in family, intention regarding permanency, etc. These churches are at Lancaster and Birkenhead. It would save time if references were sent together with copies of testimonials.—Leslie W. Morgan, Gen'l Sec., 16 Warner Road, Hornsey, London, Eng.

J. W. Baker, evangelist, Eureka, Kan., can locate a good pastor with a good church.

R. T. McRay, Warrensburg, Mo., is ready to do evangelistic singing on reasonable terms.

Bertha A. Short, 413 East Fifth street, Seymour, Ind., singing evangelist, has open dates for work. Best of references.

E. B. Barnes and Frank M. Charlton will work together during 1907 in the evangelistic field. They may be addressed at Noblesville, Ind.

A pastor is wanted at Eureka, Kan. Salary $900. Fine church. Splendid opportunity for the right man. Must furnish best of references. Address G. F. Bradford.

The church at St. James, Mo., is in need of a preacher. Address R. A. King.

Two churches in western Montana desire to co-operate in securing a minister and will pay $800. Address, giving references, F. H. Groom, corresponding secretary, box 695, Helena.

Joel Brown, evangelist, Knoxville, Ia., has an open date for March.

W. F. Shearer, evangelist, Angola, Ind., has secured Arthur L. Haley as singer, and is ready to make dates with churches wanting meetings this spring and summer.

The churches at Modesto and Scottville, Ill., are in need of a good, live pastor. Address, with stamp, M. L. Anthony, evangelist, Rogers, Ark.; R. T. Allyn, Modesto; or E. E. Booker, Scottville, Ill.

Lucille May Park, Galesburg, Ill., is available for meetings in March and forward, as leader of song and personal worker.

Miss Glendois Snider, singer and helper, Tilden, Neb., is ready for work in Nebraska and nearby states.

F. S. White, formerly of Dorchester, now of Spencer, S. D., will be ready for a pastorate April 1.

Allen T. Shaw, pastor, Fairfield, Ia., can hold one meeting any time between now and September on the most liberal terms, and can take charge of music if desired.

Percy G. Cross, Hope, Ark., has a field that he can put a young preacher to work in.

SUBSCRIBERS' WANTS.

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Evangelistic

We invite ministers and others to send reports of meetings, additions and other news of the churches. It is especially requested that additions be reported as "by confession and baptism," or "by letter."

California.

Visalia, Feb. 1.—Church making progress along all lines. Two added last Sunday.—I. H. Teel.

Colorado.

Denver, Feb. 1.—A twenty-four days' meeting closed at Highland Church Tuesday night with 61 additions—33 by confession and 28 otherwise. M. M. Nelson was the evangelist and Mrs. W. T. Green, singer.—J. E. Pickett, pastor.

District of Columbia.

Washington, Feb. 4.—Ten added yesterday at Thirty-fourth Street Church. Great audiences. Nineteen to date. House too small and another to be planned by building committee.—Charles E. Smith, evangelist.

Georgia.

Augusta, Feb. 2.—The work at the Second Christian Church is prospering. Six united by confession last Lord's day and two others were baptized, making 12 at regular services during January.—P. H. Mears.

Illinois.

Streator, Feb. 4.—Recently closed a three weeks' meeting here with eleven accessions—eight baptisms and five from other religious bodies. Two added before meeting began. Brother Lappin did the preaching and Professor McVay was musical director.—Charles D. Hougham.

Washburn, Feb. 4.—One confession yesterday. Work starts off well.—Rochester Irwin.

Benton, Feb. 5.—Three additions Sunday—two by baptism and one by letter.—Lew D. Hill.

St. Elmo, Feb. 4.—Thirty-eight added to date. Meeting continues. Brother Story is doing the preaching. The entire town is awakened as never before.—N. A. Walker.

Modesto, Feb. 4.—Interest growing. Six additions yesterday. Twenty-eight to date. Have been here two weeks.—M. L. Anthony.

Plymouth, Feb. 1.—Three additions January 27—two reclaimed and one from another religious body. Outlook is bright.—H. H. Ambrose.

Indiana.

Summitville, Feb. 4.—Closed a meeting here January 39, with 62 additions—52 confessions and nine by letter and statement.—W. F. Shearer, evangelist.

Cayuga, Feb. 7.—Just closed a very successful meeting of two weeks with 32 added—26 by confession, four from other churches, and two by letter. The pastor, P. W. Walthall, conducted the meeting.

Noblesville, Feb. 4.—I closed an excellent meeting last night at Onward, Ind., with 35 additions. The work is in splendid condition.—E. B. Barnes.

Connersville, Feb. 2.—Four young men were added at prayer-meeting. Eleven additions not reported. Twenty in January.—James C. Burkhardt.

Newcastle.—Two additions last Sunday and a deep interest is spreading. We begin a meeting here next Sunday with Allen Wilson and W. F. Linnt.—L. C. Howe, minister.

Indian Territory.

Pauls Valley, Feb. 7.—Closed a nineteen days' meeting here Sunday night with 12 added—11 baptized, one reclaimed.—J. E. Couch, minister.

Tulsa, Feb. 5.—Five additions since last report. Our work is in fine shape.—Randolph Cook.

Iowa.

Knobville, Feb. 4.—Began here January 27. Four added yesterday. Large audiences and good interest. Two other meetings in progress.—Joel Brown.

Tabor, Feb. 2.—Our meeting with home forces twelve days old with 19 added—17 by confession and two by former relation.—E. V. McCormick.

Keota, Feb. 2.—Our meeting closed January 30 with 30 additions—19 baptisms and 11 otherwise. It was a splendid meeting and should have continued longer.—L. F. Davis, pastor.

Liscomb, Feb. 3.—At our "Decision Services" to-day four boys and one girl decided for Christ.—S. J. Vance.

Kansas.

Salina, Feb. 4.—One addition by baptism last Lord's day. Are now in a great union meeting, all churches of the city uniting in the work. W. E. Biederwolf is the evangelist.—J. C. McArthur.

Eureka, Feb. 7.—Closed a twenty-eight days' meeting with 72 added.—J. W. Baker.

Jewell, Feb. 4.—Three additions last night by letter. Eleven added since last report—six by letter and three by statement. Am beginning my fourth year with this church. All departments of work are in good condition and membership is increasing continually.—B. A. Channer.

Lyons, Feb. 5.—The meeting here closed Sunday evening. Fifty-one persons responded to the gospel invitation. Miss Gilliland led the singing.—J. M. Lowe, evangelist.

Topeka, Feb. 7.—I assisted the minister, J. T. Purvis, at Holton, in a short meeting resulting in 25 additions—22 confessions. This is my third meeting with this splendid church. We had overflowing audiences.—V. E. Ridenour, singer.

Massachusetts.

Everett, Feb. 4.—Three additions during January.—A. T. June.

Missouri.

Ozark.—Eighty-five added to date.—T. L. Robertson.

Troy, Feb. 4.—Two additions at Silex last Lord's day—one by confession and one by statement.—E. G. Merrill.

Mountain Grove, Feb. 3.—Baptized four last evening. Fifty additions since coming here last March.—C. A. Hicks, minister.

Milan, Feb. 4.—Two confessions and one restored.—O. W. Jones.

Rutledge, Feb. 4.—Twenty added in last eight days—ten by confession and baptism, five from another religious body, and five by letter and statement. The entire community is becoming aroused.—C. O. McFarland and wife, evangelists.

Braymer, Feb. 4.—Three confessions at Cowgill yesterday.—S. W. Crutcher.

Mooresville, Feb. 5.—Have just closed a twenty days' meeting with 13 additions—nine by confession and baptism and four by letter. S. A. Bonnell, of Gilman City, led the singing.—O. L. Sumner, minister.

Kirksville, Feb. 7.—One confession at Bucklin. Recently preached nine sermons at Marceline, where J. M. Harris is pastor, and there were 13 added by letter and statement.—A. Munyon.

Montana.

Hamilton, Feb. 6.—The Hamilton meeting is developing remarkable interest and 11 have been added to date—seven by confession and four otherwise.—F. H. Groom, Corresponding Secretary.

New York.

Auburn, Feb. 6.—Our eighteen days' meeting closed Sunday evening with 61 added and two reclaimed. Three-fourths of the additions were adults. There were 12 by letter. J. E. Sturgis, of Auburn, Ind., assisted me with the music. In the last fifteen months 134 have been added. All departments are aggressively at work.—Arthur Braden, pastor.

Ohio.

Bellefontaine, Feb. 4.—Three confessions yesterday.—Roy L. Brown.

Rudolph, Feb. 4.—Closed our meeting conducted by home forces with 27 accessions.—H. C. Parsons.

Uhrichsville, Feb. 2.—Am helping Charles Darsie in a meeting here. Fifty-one added so far.—I. J. Cahill.

Nelsonville, Feb. 7.—A twenty-eight days' meeting just closed here. Walter Scott Cook, the minister, did the preaching and C. H. Altheide, of Bloomfield, Ia., led the singing. There were 61 additions—47 by primary obedience, ten by statement and four by letter.

Connelsville, Feb. 7.—Last night we closed one of the best meetings in the history of the church. There were 20 additions—13 by baptism and seven by statement. S. P. Moody, of Clinton, O., assisted us the first three weeks.—John Mullen, minister.

Youngstown.—The First Christian Church has just closed a three weeks' meeting with 79 additions—61 by baptism. It means the reception of strong, new life into the church. The minister, John Ray Ewers, did the preaching.

Toledo, Feb. 9.—I preached for the East Side Church of Toledo, February 3, to fine audiences. One confession and baptism.—A. F. Rieter.

Oklahoma.

Enid, Jan. 30.—The revival at Guthrie was a great success. During the three weeks 77 were added to the church—62 by confession and baptism, 13 by letter and statement, and two from other churches. The meeting was at "high tide" when we closed.—Scott Anderson, evangelist.

Garber, Jan. 29.—The revival services held here during the last four weeks have been the most successful of any similar service in this section of the country. Mrs. Mason, recently from San Francisco, had charge of the meeting. There were 108 additions.—R. H. Walling, pastor.

Oregon.

Halfway.—The church here has just closed a very profitable meeting. F. P. Jones, of Eugene, did the preaching. There were 25 additions—17 baptisms, four from other churches, and four restored.—T. F. Rawlins, pastor.

South Dakota.

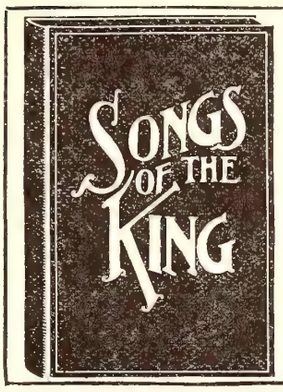
Brookings, Feb. 6.—Am assisting G. W. Elliott in a meeting here. We have organized a church with 20 old members and 18 baptisms to date.—Miss Catherine Graves, singer.

Texas.

Wichita Falls, Feb. 6.—Our little meeting with home forces closed with nine added.—A. J. Bush.

Washington.

North Yakima, Feb. 4.—Hamlin-Daugherty meeting continues with good interest. Eighty-one additions.—Morton L. Rose, minister.



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Midweek Prayer-Meeting

By Charles Blanchard.

Is the Church Losing Ground?

It is all right to ask the question. The Christian, of all men, must be frank in facing the problems of the present and in fronting the future. No man gains anything by shutting his eyes in the face of dangers or of the alarms that are sounded, now and again, by the perplexities of old or of new relations. "Sanctify Christ as Lord in your hearts and be ready at all times to give an answer to every one that asketh you a reason concerning the hope that is in you, yet with meekness and fear." (1 Peter 3:15). This Scripture ought to be the motto of every earnest believer and brave defender of the faith once delivered to the saints. And meekness, of the genuine sort, is not a milk and water, limp and lavender, spineless, nerveless nonentity. Meekness faces the situation with modest confidence and a courage undaunted by difficulties. Faith does not shun the hard problems. Hope does not fail, even when faith falters and love lags. Even where reason hesitates, hope hangs on. However, the Christian is not so hard put, or need not be, that he must simply hang on. The fact is we have too many hangers-on in the church, which may account for lost ground in not a few places. Of course, it is better to hang on than to let go. But it is better to be able to give a reason for the hope that is in us, with meekness and fear, having a good conscience. That is the thing—a good reason, a good hope, a good conscience! And to have these we must have a good conversation in Christ. Against such there is no law and with such there will be no loss of ground, either in individual life or in the growth of the church.

The church is not losing ground, but conditions are shifting—have already shifted. Unfortunately many of us as Christians and many of our churches have been slow to recognize the changes that have taken place in our modern world. The multiplication of books and periodicals, the introduction of Chautauquas in many communities, with lyceum courses in almost every village and hamlet, have brought about conditions that the church must accept graciously, gratefully, gladly, recognizing these agencies as really factors in the church problems of the day, not really hindrances but helps. Indeed, these are the outgrowth of the progressive spirit that is animating and must mightily quicken all the energies and activities of the church.

It is a fact, and it ought to be recognized, that some of the old doctrines of other days have gone and are going. The traditions of men die hard—but they are dying! They killed the Christ, but he shall reign till he hath made his enemies the footstool of his feet. O, that we might get the thought of it and the thrill of it in all our hearts, and thus animating the life of the all but dead and indifferent churches. It is the shackles of outworn creeds and customs that are binding the Church of Christ, using the name in the largest sense. And we are not guiltless, though we claim to plead the primitive faith and practice of the apostolic church. Many of our churches and multitudes of our members have little conception of the faith as it is revealed in the New Testament. This is not pessimism, nor assumption. It is the pathetic and often provoking fact that stares the thoughtful preacher and earnest, devoted laymen in the face. We are losing ground in some ways, simply because we seem not to care much to even occupy the King's territory. In other cases we are too easily content to simply "occupy" when we should, as in the revised rendering of the Master's parable of the pounds, "trade herewith until he come." What we need, seriously, is not a commercialized church but a spiritualized membership, with the energy and devotion to the church that we manifest in our ordinary business affairs. The fault is in the age, we say, resignedly. It is really in ourselves. We need to recognize Christ as the "head over all."

Christian Endeavor

By Geo. L. Snively.

February 24, 1907.

Island Missions.—Isa. 42:10-13; 16, 17.

DAILY READINGS.

M. The Islands are Christ's.	Ps. 72:1-10
T. All Rejoice in Him.	Ps. 97:1-12.
W. They Shall Glorify Him.	Isa. 24:13-15.
T. They Shall See His Mercy.	Isa. 41:1-9.
F. They Wait for His Law.	Isa. 42:1-4.
S. Judging the Isles.	Ezek. 39:1-7.
S. Topic.	

Sixty years ago John Williams, the great South Sea Island missionary, and three companions were murdered in Erromanga. On that crimsoned spot was recently dedicated a "Martyr's Memorial Church," and among those taking part in the ceremonials was a son of John Williams' murderer.

When they learn of him island monarchs crown him Lord of lords and King of kings. Recently Leka, king of Nukuor, one of the group of the Carolines completed a year's training at the Kusaire mission station and returned to be a spiritual guide as well as political leader and judge of his people.

The accomplishment of that church union for which our Savior prayed as he looked down the vista of the ages upon the divisions of these centuries is one of the great problems now before the churches. Its practical solution may come to Europe and America from island missions. Seven different denominations are now working in unison in the New Hebrides.

An old, untaught Filipino was won to Christ. Knowing his own inability to preach or teach, he labored hard to provide for his son's family that the younger man might go forth and tell of the unsearchable riches in Christ. The first year of this joint ministry 250 souls were redeemed from sin. Whose shall be the greater reward? Can we not likewise in some far away isle thus glean stars for our own crowns?

In the old pagan days England was the prey of the Norsemen from above, the Roman from below, and the Saxon from the right. But the coronation of God as king of their islands was preliminary to their emancipation and growth in all the elements of national life and power until now they are the heart of an empire on which the sun never sets. Deep harbors, fertile soil, salubrious clime, or set in the highways of trade are advantages but they have never exalted an island from savagery. Nothing can do this but God.

Non-Christian islands may sing, but they are sad, weird, wails rather than songs. They necessarily formulate new songs for the expression of the new emotions thrilling their hearts when they become sanctuaries for Christ and his Holy Spirit. These new songs celebrate the flight of demons, the passing of cruelties and countless fears, and the emergence of light, the institution of homes and settled governments, new-born hopes, the revelation of a Father, the joy of sins forgiven and holiness possessed, and their approach to the city that lieth foursquare wherein remaineth rest for the people of God.

Christianity is making the islands in the sea to be like apples of gold in pictures of silver. Ere Christ entered New Zealand it was peopled by inferior tribes of savages. It is now said and widely believed that so far as government and man's relations to man are concerned civilization has reached its highest expression in that redeemed land. Surely New Zealand owes it to her own good name to introduce him who said, "Render unto Cæsar the things that are Cæsar's and unto God the things that are God's", to all adjacent islands.

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Sunday-School

February 24, 1907.

God's Covenant with Abram.—Gen. 15:5-16.

Memory verses, 5:6.

Golden Text.—He believed in the Lord, and he counted it to him for righteousness.—Gen. 15:6.

The fourteenth chapter of Genesis is one which has given much trouble to the commentators. The story of the nine kings and of Abram's exploit against them in the rescue of Lot and the goods which Chedorlaomer, king of Elam, had taken from the kings of Sodom and Gomorrah, is in some respects quite unlike what precedes and what follows.

Melchizedek, king of Salem and "priest of God Most High" (Gen. 14:18), has been a standing conundrum. Whatever may have been the nature of his faith and his priesthood it was clearly independent of any priestly caste or order or succession. He was a man of faith and vision, living in the closest possible communion with God, though apart from organization or society of the faithful. It is in this sense that Christ was called "a priest after the order of Melchizedek," because his relation to God was direct and unmediated.

The covenant with Abram marks a new step in the progress of God's education of man. The idea of a covenant between God and man is put as far back as Noah and the rainbow. It is even implied in the relation between God and man in the Garden of Eden. To the Hebrew this idea of a covenant or compact seemed essential to give the highest degree of sanction to the moral law as well as (later) to the ceremonial code. As some of the political philosophers of the seventeenth century used the idea of a primitive "social contract" among men to account for the origin of government and the authority of the sovereign, so the Hebrew conceived that God's authority over men, if not created by agreement (they would never have gone that far) was at least given a greater validity and a more unquestionable sanction, as well as a larger content, by a compact between God and man.

God's earlier covenants and promises were to mankind in general. We have come now to a covenant of narrow scope and more intensity. One man is chosen—not for his own sake but that he may be forefather of a nation which, from its very birth, should be the inheritor of a faith, and which, in its fuller development should be the conserver and transmitter of that faith to the world.

Are all men equal? Was Abram on an equality with his unblessed and unenlightened neighbors? Equal in human rights but not in equipment for service. God always uses human agencies. Those agencies must be prepared. Their preparation and equipment means inequality. But wise men do not complain that there are inequalities in the world, that some men have more money or more genius than others. They complain only when that which was given as a special equipment for eminent service is selfishly used as a personal privilege.

Abraham and the nation born of him were to be the chief ministers to mankind in things spiritual. It was one of the great tragedies of history when the nation ceased to use and began to hoard its blessings.

The Bible School at Work

Conducted by J. H. HARDIN,
State Bible School Superintendent of Missouri, 311 Century Bldg, Kansas City, Mo.

In recent institutes the following questions have been the ones most frequently asked:

Q: What is our greatest weakness? A.—The lack of enough teachers, intellectually and spiritually qualified to teach the Bible effectively. A remedy is to be found in the teacher-training work now being used in many schools.

Q: How secure home study? A.—Organize a home department. If the members of the family who do not attend the school sessions study the same lessons at home that those who attend do at school, they will naturally, in most cases, do some studying at home together. Another thing leading to home study is the star class.

Q: What is a star class? A.—Place before the school a list of the classes. Place a star opposite the name of each class which meets the following five requirements: 1. Every member of the class present; 2. On time; 3. Each with his own Bible; 4. With a prepared lesson; 5. And with an offering. These five things secured in most of the classes will bring about a revolution in the work of the average school.

Q: What are the week-day duties of the teacher? A.—To look after the absentees from the class, to visit any sick ones, to meet the class frequently for social hours and outings, to put good reading in the way of the pupils, and to remember at all times that you are the teacher of the class seven days in the week and not alone for thirty minutes on Sunday.

Q: How hold the boys? A.—Make the school in its organization, in its equipment and in its methods, a place that the boys will feel to be worth while; an institution of a spirit to appeal to the nature of a boy. Boys are held by the things they like to have hold of them.

Q: Who is responsible for the school? A.—The officers of the church.

These questions come from almost every group of workers, and indicate very clearly the practical difficulties with which superintendents, ministers and teachers are contending.

"The School and the Church."—This way of speaking has too long misled the people. Let us cease to use such phrases. These are not two separate affairs; but the school is one of the functions of the church—not of a small part of it, but of the whole church. Correct speech will induce correct thought. Read up what the Scriptures say on the subject.

Several letters and questions recently received will get attention next time. Send on others. Address me as at head of this column.

Changes.

Morrison, W. A.—McPherson, to Windsor, Mo.
Murray, W. P.—Phalanx, to Lucas, Ohio.
Murphey, H. R.—Soldier, to Clay Center, Kan.
Park, Gilbert—Buffalo, to Howard, Kan.
Payne, Flournoy—Denver, to Rifle, Colo.
Pearce, C. A.—Galion, to Ashland, Ohio.
Plummer, J. M.—Howard, to Elk City, Kan.
Ritz, H. F.—Newton, Kan., to Anaconda, Mont.
Rowine, E. M.—Des Moines, to Leon, Ia.
Sanderson, C. F.—Albion, to Palouse, Wash.
Sachse, Frank—Plane, to Route 4, Wylie, Texas.
Schwan, Henry W.—Monroeville, Ohio, to Gas City, Ind.
Sharpe, Charles M.—Columbia, Mo., to 6032 Woodlawn avenue, Chicago, Ill.
Shick, Hattress H.—Winfield, Kan., to Lahoma, Okla.
Shropshire, H. C.—College City, to Box 167, Wheatland, Cal.
Slater, Will J.—Denison, Kan., to Stilwell, I. T.
Smith, Charles E.—St. Stephens, to Merritts Bridge, Aiken county, S. C.
Smith, Samuel I.—Greenfield, to Duenweg, Mo.
Stebbins, James E.—Osage City, to Stafford, Kan.
Stephens, F. C.—1228 Borthwick, to 846 Patterson street, Eugene, Ore.
Stevens, R. E.—Greenwich, O., to Selkirk, Ont., Canada.
Stewart, Robert—Knoxville, Tenn., to 6 Edmonds street, Rochester, N. Y.
Swift, Charles H.—Syracuse, N. Y., to Lowry Hall, Columbia, Mo.
Stivers, John T.—La Junta, to Denver Colo.
Sumner, F. W.—Ladoga, to Wanamaker, Ind.
Sutton, Frank W.—Long Point, Ill., to Arlington, Iowa.
Teel, I. H.—Eureka, to Visalia, Cal.
Utter, J. W.—Covina, to 714 Edgeware Road, Los Angeles, Cal.
Weaver, T. F.—Whitewright, to Marshall, Texas.
Weste, Otto L.—Goodwater, Mo., to Duncan, I. T.
Wilson, I. E.—Bennet, to Valparaiso, Neb.
Williams, W. H.—Neosho, Mo., to Knoxville, Ia.
Wilkes, Edmund—California, to 1408 Price avenue, Columbia, Mo.
Wright, J. H.—Atlanta, to Lovington, Ill.
Yocum, E. W.—Mountain Grove, to Jerico Springs, Mo.

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Chap. 7. Over the Hills to the Gold Camp.
Chap. 8. A Rainy Day in Williams Canyon.
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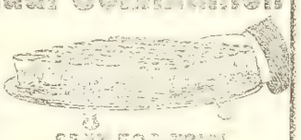
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People's Forum

Baptists and Disciples in Canada.

To the Editor of THE CHRISTIAN-EVANGELIST.

The following clipping from the "Daily Mail and Empire," of our city, contains the report of a meeting and the joint committees of the Baptists of Canada and the Churches of Christ, of Ontario:

The church union committees appointed by the Baptist convention of Ontario and the Disciples' convention of Ontario met in the Baptist mission rooms yesterday afternoon. The doctrinal positions, the church polity and methods of work of the two bodies, and the question of an acceptable name in case a union should be consummated were discussed. In the matter of doctrine it was found that the teachings of the two denominations were practically the same, although considerable divergence was noticeable in terminology and modes of expression. Regarding church polity, it was found that there were differences in detail, although the real principles that regulated the polity of each body were identical. The same was found to be true in reference to methods of church work. The question of a name was carefully considered and several were suggested that would in some way represent the distinctive positions of both denominations, but no agreement was reached. The matter of co-operation in special localities, where both bodies were represented, was discussed, but it was decided that no specific recommendations could be made to such churches until negotiations had taken a more definite shape.

In the meantime the committee recommended that the traveling secretary of the Disciples, Rev. R. W. Stevenson, and the superintendent of Baptist Home Missions, Rev. W. E. Norton, should confer with each other in reference to work in the newer districts, so that in so far as possible overlapping might be avoided.

[Then follow names of joint committee, of which J. M. Van Horn is president, W. E. Norton, secretary.—EDITOR.]

I candidly think that if the question of name could be satisfactorily settled an organic union between the churches of the two bodies in Canada would soon be accomplished.

In our conference we found the representatives of the Baptists very candid and anxious for a full understanding as well as for the earliest possible settlement of the question of union. The pardonable pride in the history which belongs to their [illegible] principle for which, in their minds, it stands, namely: loyalty to Christ in doing his will, as well as some legal hindrances by way of wills and deeds, etc., are all barriers that will not be easily overcome.

If they could see their way to lead their people directly to the adoption of a purely Bible name, many of their strongest men would gladly do so. More than this, I feel confident that they look to the time with good hope when a name will be selected on which all Christian people can unite.

But in the meantime they seem willing to come as far toward it as possible, and the question is, how far can we go to meet them? Is there any compromise we can make? Let us suppose that they would propose the name Baptist Church of Christ, with the explanation that the real name is Church of Christ, but the word Baptist should be put in merely to call attention to the fact that the churches bearing that name are baptized churches and at the same time agreeing that so soon as it may be made to appear that the qualifying word is not needed it be dropped. Would we be justified in accepting the offer?

As a people we have stood for principles which are out of the region of controversy. We would contend for a name which is scriptural, such as "Church of Christ," or "Church of God," because we desire not only the union of the Baptist bodies, but of all Christian people. But for the sake of greater harmony and co-operation, as well as the greater good that might be accomplished by an immediate union, can we accept any sort of prefix or affix to the Bible name adopted, though it be for the purpose of explanation?

Now I trust we may hear from some one of the staff of THE CHRISTIAN-EVANGELIST or of their correspondents. But I trust that whoever writes will remember that we have pathetic appeals before us now as a joint committee from small communities where there are a few Baptists and Disciples, but where neither are strong enough to carry out the work needed, asking us, *beseeching us,* to find and agree upon a basis of union. Must we wait until we are all up to the measure of correct theological standards? Faithfully yours,

J. M. VAN HORN.

1088 Brunswick Ave., Toronto, Canada.

[If the question of name is the only one that really separates the two bodies in that region, there should certainly be some mutual agreement reached on that subject. We have before suggested that the name, "Churches of Christ" (Baptist) and "Churches of Christ" (Disciples) would serve the purpose of preserving the historical continuity and identity of the churches for legal purposes, involving their respective properties and for whatever other distinction may be necessary until the churches would become so blended that these parenthetic names might be dropped. We can see no reason why there should be any objection to this kind of an agreement, either on the part of Baptists or Disciples of Christ, provided it meets the legal difficulty.—EDITOR.]

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OBITUARIES.

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TROUT.

Died, January 1, 1907, at the home of her son, Salinas, Cal., Sister Mary E. Trout, widow of J. H. Trout. She lived a Christian life for over sixty years. She left one son and two daughters.

P. P. UNDERWOOD.

CUNNINGHAM.

Brother E. L. Cunningham, who preached at Smithton, Mo., and is held in great esteem for his work's sake, has been called upon to endure a great sorrow. His little boy, Paul, 10 years of age, was killed in Sedalia on January 9 by touching a live wire that had fallen in an alleyway. Brother and Sister Cunningham have their membership in the First Church. They have the prayers and deep sympathy of all good people in this community.

J. M. RUDY.

McCLUNG.

John S. McClung was born near Crawfordsville, Ind., June 24, 1845, and moved to Iowa with his parents in 1847, settling on a farm near Dahlonega, Wapello Co., where he spent the greater part of his life. He was married to Mary H. Harlan, March 1, 1870. He united with the Christian Church in early manhood under the preaching of Elder P. T. Russell, and lived a consistent Christian life. He died at his home in Dahlonega, December 22, 1906. He leaves, besides his wife, one son, Ralph H. McClung, and one daughter, Mrs. Maude Knopp, of Iola, Colorado, one grandchild, two sisters, Mrs. G. T. Redmon and Mrs. Mattie Wilson, both of Hedrick, Iowa, and two brothers, M. H. and R. B. McClung, of Portland, Ore. Funeral services were held at the home and conducted by C. E. Chambers, of the South Ottumwa Christian Church, after which the Masonic lodge, with which he had been identified for a number of years, took charge. He was laid to rest on Christmas day.

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Of all the pearls best loved by me,
Is the one within thy breast;
Its form of opalescent light,
O'ershadows all the rest.

It sparkles when we're nearest each,
It glows within each heart—
Its nameless beauty far doth reach,
Tho' paths lie far apart.

I contemplate it night and day,
It cheers me on my way,
I long to execute its will,
And heed its sovereign sway.

Its name,—have you discovered yet?
It is my Pearl of Peace,
'Tis love, true love, I own it king,
Embassador of Peace.

Lowell, Ind. A. M. HOOTMAN.

AGNES OF THE BAD LANDS

By J. BRECKENRIDGE ELLIS.

The Queen of Sheba.

After awhile Agnes ceased to sob, but she still felt most miserably the loss of her hair.

"Won't it grow out again?" asked the Jewish lad who, now that the blaze was at an end, rather regretted his work of destruction.

"I don't know," said Agnes. "If it does, will it belong to God, or to me?"

"I'd keep it if I was you," said the high priest, sympathetically. He knew just how the girl felt. It would always be so pleasant to give away our things if we could keep them at the same time! That would make other people happy without distressing ourselves.

Agnes rubbed her hand over her despoiled head; it was so queer to have a head like a boy's! Suddenly, however, she forgot her own condition. "Oh, say," she cried; "do you know anything about the water of life?"

"No," the other answered blankly as he raked the ashes out from under the altar.

"I am so sorry!" Agnes murmured. "Then you don't know what we must believe to have the water of life?"

"I don't know anything about any such water," said the boy. "Where is it?"

"God has it."

"Oh!" said the youth, "is that what he poured on the altars of Baal?"

"Maybe so," Agnes answered. "What must you believe to have it?"

The other shook his head. He knew nothing of the water of life, for he was a Jew. Just then a lady stepped upon an upper balcony of the splendid stone front mansion across the street.

"Look!" exclaimed the girl's companion, "some one is upon the upper porch of Solomon's temple."

"Maybe it is Solomon," she suggested.

"Oh, no, Solomon was a man—the wisest man that ever lived; this is a woman."

"Who is she?"

"She is the Queen of Sheba," he answered, after a moment's reflection.

"Was she the wisest woman that ever lived?"

"Of course not," he said, as he stirred up a new fire.

"But I'd think the wisest man would pick out the wisest woman to marry. That's what I'd do."

"I asked papa about that," replied the Russian Jew, turning his dark face reflectively toward the blaze. "He says that isn't the way wise men do, as Solomon proved." Just then the door of the house opened and a woman came out upon the pavement, and crossed the street. The boy finding her footsteps bent toward him, hastily dashed out the fire and took to his heels. Agnes would not run away, for she was unconscious of any wrong. She picked up her empty basket and faced the housemaid.

"Are you hungry?" asked the white-capped maid. "The mistress of the house would like to see you."

Agnes glanced toward the upper porch of Solomon's temple, and the Queen of Sheba smiled and beckoned. Without a word, Agnes followed the maid across the street and up to the front door. She was led into a wonderful reception hall, where a great staircase reared its carved splendor into an upper region of light and flowers. It was a sight such as the child's eyes had never beheld. The nearest approach to it was the interior of a saloon with its muslin-draped mirrors and its yellow woodwork. How different this scene! There was no spilling of beer, no casting of dirty glasses into tubs where they might clean themselves, no hard, flushed faces, no loud laughter, no sudden oaths, no swinging back and forth of baize doors. In a word, Agnes had for the first time in her life stepped out of the Bad Lands into a region of enchantment.

She was bewildered by the carpets, the pictures, he cleanliness, the aristocratic repose, the cultured quietness. Awed and breathless, she followed up the winding stair, and along a spacious hallway. She was conducted to a door which the maid opened. "Come in," said a voice. Agnes entered, still clutching her basket, and the maid closed the door behind her, and went away. Agnes was left alone with the Queen of Sheba.

At first she was not greatly impressed by her royal highness. Agnes had seen women before, but never such a room as this. It was as large as a dozen rooms such as the one she best knew in Smoky Shadow, and there were strange objects such as she had never seen or dreamed of; many of them were entirely beyond her comprehension. The windows came down to the floor and dark inside shutters, rich in color, stood ajar, showing that one might step easily out of the room upon the balcony. And it was warm, although there was no stove; and upon one of the shiny-topped tables was a wealth of flowers in bloom, although it was midwinter.

All of a sudden Agnes realized that she was dirty and ragged and unfit for such surroundings. Her disreputable shoes were making marks upon the carpet; her shawl, frayed and worn away, was thrown into ugly relief by the quiet tone of the wall-paper, and her hair, roughly cut and quite uncared for, made her feel ashamed. She had never thought of her person or of her clothes in this way before. She shrank together, miserable, like Eve, awakened to self-consciousness, seeking to hide from Perfection.

The woman said kindly, "Little girl, why did you let the boy cut off your hair, and what was he burning it for?"

Suddenly Agnes gained confidence. The woman had a gentle voice, not at all like the hard, insistant, metallic, nose-affected voices that are manufactured in the throats of the ordinary American woman. This was an American woman, but not an ordinary one. Her face was unlike any face Agnes had known in the Bad Lands. It was immeasurably removed from the face of May, and May was the highest type in the child's experience. May wore brighter colors, to be sure, and was prettier in her doll-like prettiness, and was better proportioned. But there was something—the child did not know what it was—that made the memory of May seem cheap and unworthy. Agnes ventured to meet the other's eye, but she had not risen to the boldness of speech.

"But maybe you are hungry?" the woman suggested. Agnes nodded several times, and seeing that the other smiled, she nodded more violently, thinking that if she liked that, she could have plenty of it. The woman touched something and the maid came into the room. Not long after Agnes was seated at a little round table, hastening good things down her throat with the aid of a wonderful glittering knife. There was a fork, but the child had never used one, so she let it alone. The table at which she sat, as well as her chair, was placed upon a large square of oilcloth, and when Agnes could eat no more there was enough upon the oilcloth to have furnished a light lunch. All this time the woman had said nothing, but had sat looking at her with a curiously meditative expression, and a lift of the finely cut mouth that did not suggest entire sympathy with the orgy. When Agnes slowly rose, she said, "I'm full!" The lady shuddered. A man came in and carried away the table and chair; then the maid bore out the rolled-up oilcloth.

"Sit in that chair," said the hostess, pointing to one that stood near the door. "Do you know what you have eaten, child?"

"Victuals," said Agnes, surprised at such an inquiry.

"Could you name what kind?"

"No'm, but I could name what I et for breakfast," said Agnes with a confiding smile. She looked busily about, trying to make out the purpose of some of the furniture.

"Now," said the lady, rather to herself, it seemed, than to Agnes, "I have given you all you could eat, and you must tell me why you let him cut off your hair. When I was a little girl, just about your age, I cut off my own hair one day. How long it seems! for I am thirty years old this day. A lonely birthday for an old maid! Perhaps you have known what it is to feel lonely, though they say the poorest people are the happiest. I was looking from my window, when I saw the boy cut off your hair—and you let him, I could see that; and yet, you cried afterwards. Just as I did, twenty-two years ago."

"Why did *you* cut off your hair?" demanded Agnes.

The lady started, and then smiled strangely. "You made me think of that day," she murmured, still as it seemed, more to herself than to the little beggar. "I never like to remember past years—it brings back so much that should remain buried deep in one's heart. But when I do go back to my childhood—and to my young maidenhood—it seems that I can never tear my mind away from the octopus of memory. So I owe you a grudge for making me think of my past."

Agnes didn't know what an octopus was, but she understood "owing a grudge," and stirred uneasily, and crossed one ragged stocking over the other, and stared at the ceiling, always finding something new.

"I will tell you why I cut off my hair," said the lady, "and then you shall tell me why you let yours be cut. I was in a rage. I do not often get angry but when I do, I stop at nothing. That is why you see me living here alone when I should be a happy wife and a happy sister. When I am wronged, I strike, even if the blow falls back upon my own heart. So when I look back, I see what I have said and done that has made my life separate and lonely. You can't understand what I mean, of course, and if you were older, I should not be telling you. Do you think me a strange woman?"

"Yes'um," said Agnes.

The other smiled. "And an old woman."

"You are a mighty old woman," said Agnes gravely, "but you ain't wrinkled."

The other smiled.

"Oh," said Agnes, "when you smile, you don't seem old a-tall!"

"Confession is good for me," observed the lady, still smiling. "And now it is your turn. Why did you let the Jew cut off your hair?"

"It was a sacrifice," said Agnes. "He didn't have any bulls or goats and I didn't have anything a-tall, not *anything*, except just my hair. And I wanted to make God my friend. So I gave him my hair. I was sorry, when it was gone, but not *awful* sorry. I had to cry, but I didn't cry real long."

The lady asked doubtfully, "Was it a game?"

"Oh, *no* ma'am!" cried Agnes eagerly. "Don't you know about God?"

"What about him, child?" asked the other abruptly.

"How he made the stars and everything else we can't make—*us*, you know; *me*. And will be my friend if I sacrifice to him. And will give me the water of life if I believe—but *what* must I believe? The boy didn't know."

"Doesn't your father and mother know, child?"

"Nobody knows that ever I asked," said Agnes, clasping her little hands. "Oh, do *you* know? can *you* tell me?"

(To be Continued.)



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Trials and Triumphs in the New Hebrides.

[We reprint here a portion of a chapter from a new book just published by Funk and Wagnalls Company, New York. It is entitled, "The Pacific Islanders, from Savages to Saints," and is edited and brought up to date by Delevan L. Pierson, managing editor of "The Missionary Review of the World." The book is as fascinating as a novel, the writers all being specialists, and together their articles make a most important contribution to the missionary literature of the age. The price is $1 net. It can be ordered through the Christian Publishing Company.]

For nearly a century after the discovery of the South Sea Islands, the New Hebrides escaped the eyes of explorers. Sailing in search of a southern continent, Fernando de Quiros discovered Santo in 1606. There he landed and founded a city—the New Jerusalem. But disputes between the natives and his crew soon forced him to leave. In 1774 Captain Cook named the group and made a rapid survey of the main islands. So correct is his description of the natives that it holds good of the unevangelized islands to this day. But so low was his opinion of them, that he ventured to predict that no attempt would be made to raise them.

The New Hebrides are composed of about seventy islands, varying in size from Santo, 200 miles in circumference, to the Monument, an isolated rock. About thirty of them are inhabited. The islands are coral and volcanic. The former, few in number, are low and flat and the latter rise to great altitudes, reaching over 5,000 feet in Santo. The soil is fertile and the vegetation dense. The only indigenous animals are rats and probably pigs. Goats, cows, horses, dogs, and sheep have been introduced. Fish abound, and are caught by spear, net, hook, or in torch-lighted canoes. The climate is moist and equable; the cool, healthy southeast trade-wind blows during the greater part of the year.

The New Hebrides are inhabited by the Melanesian, or black race, with woolly hair. Several small islands, as Futuna, Aniwa, and Emae, are peopled by a mixed race of Polynesians and Melanesians. The estimated population is 70,000. Tanna, Epi, Ambrim, and Oba, with 8,000 each, are the most populous islands. Many of the natives are good-looking, with high facial angle. The retreating forehead, broad flat nose, and projecting jaws of the negroes are rarely seen. Physically they are inferior in strength and endurance to the white race, and rapidly succumb to disease. On the heathen islands the men strut about almost nude. In the south the women are fairly well clothed, but as we proceed north, female clothing decreases, while native mechanical skill and ingenuity increase. Men and women are fond of ornaments, and wear bead or shell necklaces and armlets, and wooden or tortoise-shell earrings. Those fond of music play the native flute and Paris pipes, and often continue their heathen dances and singing all night. Their houses were formerly from five to seven feet high, and without walls, but in later years have been greatly improved. The furniture consisted of sleeping mats, baskets, clubs, bows and arrows, stone or shell axes, fishing materials, and later a musket or two. They had a fair knowledge of surgery and a little of medicine. The doctors were specialists, who set fractures, compressed severed arteries, and trepanned the broken skull. The chief diseases are malarial fever, scrofula, skin and chest diseases, and isolated cases of elephantiasis. Dysentery is sporadic. Consumption is increasing. Venereal diseases have been introduced by whites and returned laborers, and have caused great havoc.

The natives are observant, well acquainted with nature, and quick to discern character. Most of them readily acquire neighboring languages or dialects. Some have learned to read and write in six months, but the majority take much longer. Morality, in heathen days, was very low. In some islands, indeed, it is doubtful if adultery was considered wrong, and was expressed in their language as *stealing* a man or woman. The rights of property were usually regarded, save in war or private quarrels.

Polygamy and cannibalism were common. Infanticide, though practised, was not general. Caste of various and numerous grades, according to the number of pigs killed at feasts, obtained in the north. Heavy fines were paid for the infringement of rules in each grade. Women and children belonged to no caste, and wives lived apart from their husbands. Parental control was unknown. Women were the beasts of burden, and cultivated the plantations while the men fought or feasted. Sorcery, women-stealing, and land disputes were the principal causes of war. In Malekula the front teeth of the women were removed at the age of eight or ten, just before marriage. In Ambrim the women crawled on their knees before their lords. In Aneityum, Tanna, and Santo they were strangled at the death of their husbands.

The natives were polytheists. They believed in many gods, great and small, mutually independent of each other. The greatest, variously named Inhujeraing, Moshishiki, Mauitikiteki, etc., created the earth and, perhaps, man. In the south they said that he fished up the islands. All the gods were malicious, and, accordingly, the natives appeased them with offerings of food and drink (kava), praying for abundance of food, freedom from disease, and long life. These gods, and the spirits of their ancestors, were the chief objects of worship. The dead were mourned for from one hundred to one thousand days. For years food was placed daily over their graves. In several northern islands grotesque images were erected in the public square as memorials of the dead. But offerings were also presented to the sun and moon, and their preserving care was sought.

Sacred men, or sorcerers, professed to cause disease, wind, rain, sunshine and hurricanes. These sacred men, as a rule, were chiefs; but the authority of chiefs in the New Hebrides is very small, and confined to their own tribes. Many, irrespective of rank, possessed charms to protect them in war, ward off disease, and cause the fruits of the earth to grow. The future world was dark and dismal. No distinct division separated good and bad. The shades of semi-consciousness shivered in the cold and ate refuse. Warmth was sometimes purchased by tattooing their bodies, or was carried below from fires kindled by relatives after burial. There, after passing through successive descending stages of existence, the shades were annihilated. But rays of light struggled through the darkness. Traditions, varying in detail, existed of the creation, the fall, the flood, Jonah, and others. In Futuna the maxim, "Let not the sun go down upon your wrath," was repeated; and the curse of Cain was pronounced upon the murderer.

Such were the people, and such was their state in the past; and, in heathen islands, so it is still. Degraded by horrid customs, steeped in the grossest superstition, with minds and understandings darkened by sin and Satan, in fear of man by day and of spirits by night, the natives of the

When Feet

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New Hebrides were most needful of the gospel, and by their isolation and Babel of tongues presented the greatest difficulties against receiving it. Burning with desire to supply this need, John Williams endeavored to carry the gospel to them, but perished at Erromanga, in 1839, in the attempt.

This "Apostle of Polynesia" had heard of the savage cannibals of Erromanga, and of the many atrocities committed by them; but as he knew the effects of Christianity on some of the Polynesian islands, he was anxious to extend its blessings to other groups. He had awakened an immense interest in South Sea missions by his visit to England and by the publication of his "Missionary Enterprises." The Archbishop of Canterbury, after perusing it, declared that it read like a new chapter of the Acts of the Apostles. Peers and peeresses not only read it, but sent their donations to aid the work of evangelization in Polynesia. The press reviewed it with favor and in a few years 40,000 copies were sold. John Williams became the hero of the hour, and many sympathizing friends breathed their benedictions as he sailed away on his new mission for the extension of the gospel among the isles of the Pacific.

It was not long after his return to the scenes of his triumphs in Raratonga and Samoa that he set his heart on a visit to the New Hebrides. It had been one of his philanthropic utterances: "It is our duty to visit surrounding islands. For my own part, I cannot content myself within the limits of a single reef." He, therefore took twelve native teachers as pioneers and sailed in the *Camden* for the New Hebrides in 1839. As the vessel neared the group he was all anxiety as to whether the savages would receive him in a friendly spirit, and allow the landing of a few of the teachers to prepare the way of the Lord. The first island of the group at which the vessel touched was Futuna, a huge rock which rises up 2,000 feet above the sea. The natives there were friendly, but there was not opportunity for making arrangements to locate teachers. It was otherwise at Tanna. The harbor of Port Resolution was a safe anchorage, and had been visited by European traders. The chief promised protection to the Samoan teachers, and three were left. To Mr. Williams this was a notable event. He wrote in his journal thus: "This is a memorable day, a day which will be transmitted to posterity, and the record of the events which have this day transpired will exist after those who have taken part in them have retired into the shades of oblivion."

The very next day was to be rendered still more memorable, but by his own martyr death. On the 20th of November, 1839, he landed, with Mr. Harris, a young man sailing in the *Camden*, who seriously thought of giving himself to missionary work. All seemed pleasant at first, and the party proceeded inland along the banks of the river at Dillon's Bay. Suddenly a shout was heard. The natives became hostile, and it was necessary to run for the boats. Captain Morgan and Mr. Cunningham were nearest to the shore and reached their boat in safety. Mr. Harris was struck as he ran, and fell into the river. Mr. Williams was clubbed to death just as he reached the shores of the bay. No help could be given, and their friends in the boat saw the natives spear and kill both Williams and Harris. Arrows began to fly around the boat, and the men were obliged to pull for their lives. The bodies of the martyr pioneers were dragged into the bush by the infuriated cannibals for their horrid feast. When the vessel reached Samoa great sorrow was awakened by the heavy tidings of the death of John Williams. From island to island the wailing cry arose, "Aue Williams! Aue Tawa!—Alas, Williams! Alas, our Father!"

In November, 1846, the Rev. John Geddie sailed for the Pacific and, after visiting Hawaii and Samoa, journeyed to the most southerly island of the New Hebrides—Aneityum—where some native teachers had been settled. What was the surprise of the mission party to find eight Roman Catholic priests and eight lay brothers already established in the island! The mission vessel then cruised throughout the group, calling at the stations where native teachers had been left. It was hoped that Mr. Geddie might find a home on the island of Efate. An awful tragedy had, however, taken place there the previous year, when the *British Sovereign* had been wrecked. The crew were all saved with one exception. The natives appeared at first to treat them kindly, but it was only to allay suspicion. The whole of the survivors, twenty-one in number, each being placed between two savages in a march, on a given signal were brutally massacred, and their bodies, divided among the villages, were cooked and eaten by the cannibal people. It was self-evident that a missionary could not at that time be safely settled in that quarter. The mission vessel returned to the south, and Mr. and Mrs. Geddie, with an assistant, found an opening at Aneityum, where they settled under the protection of the chief at the harbor.

The Geddies passed through a hard and trying experience in dealing with this people so low and savage. Their property was stolen, their house threatened with fire, and their very lives imperilled. Meantime the horrid custom of strangling widows on the death of their husbands continued. Inter-tribal fighting was chronic, and people were afraid to go from one side of the island to the other for fear of being killed, cooked and eaten. There was little to encourage the mission party.

A year or two later when the Rev. John Inglis had settled on the opposite side of the island, the tide turned in favor of Christianity at Mr. Geddie's station. Fifteen were baptized, and the Lord's Supper was observed.

To Mr. Geddie belongs the credit of having first reduced the language of Aneityum to a written form, the gospel according to St. Mark, which he translated, being the first complete book published in any language in the western Pacific. The missionaries have always endeavored to utilize the services of their most intelligent converts as teachers of their brethren. As soon as the back of heathenism was broken on Aneityum, Dr. Geddie took charge of the printing press, while Dr. Inglis established an institution for the training of native teachers.

Many of these Aneityum helpers sacrificed their lives while assisting to carry the gospel of peace to their heathen brethren on their own and other islands. Now, from many islands in the center of the group, which were in the densest heathen darkness twenty years ago, numbers of Christian teachers have gone and are now helping to evangelize the more recently occupied islands farther north.

Many remarkable men have been raised up on all the Christian islands, and interesting details of these could be given by the missionaries. The force of character manifested by early converts is always striking; it has cost such men something to give up their plurality of wives, their enmities, and their unrevenged insults. After enjoying the peace and happiness which the hearty acceptance of the Saviour brings, such men can fully appreciate the light and abhor the darkness in a way that can hardly be understood by their children, who are now having the benefit of an early Christian education, and home example of Bible reading and prayer.

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We offer you a trial package of the Pyramid Pile Cure absolutely without cost. There is enough in the sample to give great relief. Do not hesitate, fearing that it will harm you.

Not only does the Pyramid Pile Cure cure piles painlessly, but without inconvenience or the interruption of your business duties. It acts as a healing balm to the irritated membrane of the rectum, giving new life to the deadened blood vessels and causing the ulcerous condition to pass away. Immediately upon starting to use the Pyramid Pile Cure the patient will find the congestion relieved and the swelling diminishing as well as the disappearance of that awful sense of itching.

Read the record of this wonderful cure:

"I bought 5 boxes of Pyramid Pile Cure just before leaving the U. S. for the P. I. last May. I had as bad a case of piles as there could be. I suffered from piles since the early spring of 1900. I contracted the piles from a mild case of dysentary in Luzon, P. I., and carried them all around the island, China, Japan, and back home for 4 years. I used all kinds of pile cures known, but I could never get a cure or even a few hours' relief, till in March, 1905, a friend gave me the Pyramid Pile Cure and it gave me instant relief. I used 5 boxes all told and not a visible sign of piles have I now. I don't know how to begin to thank you. I remain, your faithful believer in Pyramid Pile Cure. T. T. Heffner, Co. I., 9th Inf., Manila, P. I."

There is no method so safe or so inexpensive. If you are a sufferer from this disagreeable, distracting, painful and dangerous affliction, write us for a free trial package which we will send to you at once. We are sure that you will be so greatly helped that you will continue to use this treatment until cured. Pyramid Drug Co., 79 Pyramid Bldg., Marshall, Mich.

50 cent packages, just like the sample, for sale at all druggists.

"The Witch-Doctor vs. the Medical Missionary."

By Dr. R. J. Dye.

Fold our map of Africa in the middle from top to bottom, and the crease comes close to the equator; fold it now from east to west, and the fold comes about 18-20 east longitude. Bolengi lies on the equator (it passes across the river in front of the mission), and on the eighteenth meridian. Mohammedan influences from the north are nil. The civilization of the Portuguese from the west coast, for the last four or five centuries never pierced this far, the Christianity of the South African colonies only reached the Zambezi river in recent years, therefore, the conditions obtaining here are the primal conditions of the native African himself.

His slavery has been dual, that of body to his own master, and thence to the white men of slave-trade days, and that of the mind to the superstitions of witch-craft and fetishism. The misnomer of witch-"doctor" has led many people to think that there was a rude form of violent drugs, but these are used by the witch-doctor for his devilish purposes of discovering (?) the perpetrator of a crime or theft, or of removing one who is in his way. They know no operations as such, and all that is done is done for the sole purpose of gain to the witch-doctor. But little is ever thought of the relief of the patient from any humanitarian motives. The poor die of neglect and those without relatives are thrown into a convenient swamp or river if they are unfit for sale to cannibals. They try to see to it that they shall not get so far gone as to be "dead ones." They are moreover afraid of the white man in general, and can hardly believe he has come without ulterior motives. The confidence in their witch-doctors was still strong, and their superstition a very real power when our mission was started here. Now they have no confidence in the witch-doctor and their superstitions are being daily more and more disregarded and less feared. They laugh at what only a few short years ago they trembled at, and wonder how it was they were holden to such childish and foolish fears. The medical work has had no little to do with the breaking down of this wall of superstition; and the daily teaching of the plain gospel story has given them something real and stable to take the place of the foolish fables and fears of their fetishism.



New Tabernacle at Bolengi, Africa.

The above picture shows the great new tabernacle being built by the native Christians at Bolengi, Africa, mission of the Foreign Society. It is 60x100 feet. This church now numbers nearly 300 members. There is about the same number in the Sunday-school and Endeavor Society. Every nine members in this church supports the tenth as an evangelist to those who know not Christ. This is without question the greatest missionary church in our brotherhood.

practice of medicine. They do have many roots and barks that have virtue in them. But the virtue of these God-given remedies is so antagonized by the violent and frequently murderous treatment of the patient that they are of little practical value. And these are moreover obstructed in their action by the dense ignorance of their superstitions. A patient can not have the medicine except after a prescribed formula (which means a fee to the witch-doctor), and even this is often impossible until a certain difficult object has been obtained. The witch-doctor in his cleverness knows enough to make the search difficult as the hopelessness of the case is evident. What drugs they may have and know are used so indiscriminately as to the stage of the disease, that instead of aborting an attack, assisting suppuration, or alleviating the pain, they but aggravate the condition. Most of the medicines are used by the witch-doctors for the purpose of their deceits. Here is the very root of quackery in the very hotbed of superstition. Such a hold have these superstitions that a charm of one person will never be touched by another, nor will even a thief enter a place protected by these charms (they are by second nature thieves). Here is where Catholicism gets a shallow following by the charms and amulets they provide. The natives have powerful emetics and escharetics and give enemata of very

An earache was believed to be the incarceration of a bewitching spirit, the removal of which was only accomplished by a clever witch-doctor who would stop the nostril of the same side as the aching ear, and cover the ear with a leaf, then dance and drum and make mysterious passes over the patient and suddenly with a squeak, made by pinching a concealed insect like a katydid, he would grab the leaf off the ear and rush into the depths of the forest, crying, "I've got the spirit. I'm going to kill it." After a while he will come triumphantly back saying: "Don't you see what a great witch-doctor I am?" A headache was treated in much the same way. An ulcer, if pernicious, would be treated after this fashion; leaves would be mysteriously laid over the sore, dancing and rapid passes gone through with, then, after much mummery and enchanting and crying on the evil spirit to leave the bewitched, he would grab the leg and with clever sleight of hand produce a centipede, a millipede or a snake and declare that the sore would heal very quickly now that the spirit was out. Rheumatism was held to be of the same cause and they would go through much the same experiments and then declare that the cause of the pain was removed. If the pain returned they would declare that enough had not been paid to get it all driven out of the body. Can you not see where the scientific practice of medicine as now known and practiced by all qualified physicians would make short work of these charms and foolish practices? The very witch-doctor of Bolengi, a man of no little reputation, was one of our most constant patients and confidentially told Mrs. Dye and me one night as he sat visiting with us, that he "did not know how to heal people," but that people believed in him, and paid him for his dancing and charms, and naively said, "Who would refuse money?" His younger brother, who was to inherit the secrets of witch-craft, etc., at the death bed of the old chief, made a public exposal of the deceits, renounced the practice, which meant a considerable income, and made the profession of Christianity. He is now one of the most trusted evangelists of the native church, and one of the most active men in it. Wherever he goes he makes it his business to expose the lies and deceits of the witch-doctors and fetishism. The old people who are the very backbone of these superstitions, are very evident in the daily clinics. They think that the cures we are able to perform are sometimes miraculous and we believe the Heavenly Father helps no little in some of the worst cases, to his own glory.

Bolengi, Africa.

On the Borders of Tibet.

The following letter was received from Mrs. Ogden by relations in St. Louis:

"Dachienlu, W. China, Aug. 12, 1906.

"It does not seem a year since we left home. The news is pretty old when it gets to us because it takes a long time to reach this place. My husband is studying hard all the time. He preached his first sermon to a heathen audience last Sunday, having been on the field only six months and two days.

"He has begun the study of the Tibetan language, too now. I have not yet begun it. Mrs. Shelton and I are having meetings with the women. I enjoy it so much. The women have never studied and it is very hard to teach them anything. It isn't considered important at all in China for women to know anything and we hardly ever see one that can read. I learn to read the scripture lesson with my teacher and the golden text of the Sunday-school lesson. Mrs. Shelton doesn't know the language very well. She has been sick every February since she came here. Dr. Shelton and Mr. Ogden have bought a little lower down and expect to build a house so we can go down and stay three



FOR 10 Cts.

Five pkts. of our new **Early Flowering Carnations,** Scarlet, White, Pink, Maroon, Yellow. Bloom in 60 days from seed, large, double, fragrant and fine colors. All 5 pkts with cultural directions and big catalogue for 10c. postpaid. Will make 5 lovely beds of flowers for your garden, and many pots of lovely blossoms for your windows in winter.

Catalogue for 1907 ---Greatest Book of Novelties---Flower and Vegetable Seeds, Bulbs, Plants Shrubs, Fruits. 150 pages, 500 cuts, many plates--- will be mailed *Free* to all who ask for it.

JOHN LEWIS CHILDS, Floral Park, N. Y.

months in the winter time. It is so trying here when it is so cold. We are all well satisfied. Mr. Ogden asked me at the dinner table to-day if I felt as happy here as I did at home. I told him yes, but that I would be happier if we could get anything good to eat. We cannot get any good meat at all nor can we buy a chicken. We cannot have nice fruit. We will not see a banana, I guess, till we get home. We have fine peaches, beans, peas, eggplant and potatoes, but they are tasteless to us. Next year I want to raise chickens and I hope we will have a cow. The milk and butter are dreadful. We have to pick two or three hundred hairs out of the butter when it comes, and this is the best we can get, too.

The Tibetans are such dirty people that I think they have never seen soap in their lives. Dr. Shelton took his teacher out to the hot spring to take a bath and he had some soap with him. His teacher said, "What is that you have that makes such a white foam and takes the dirt off so easy?" Dr. Shelton gave him a piece and he said his teacher had clean hands as long as the soap lasted. The Tibetans are getting more friendly to us all the time. They were shy for awhile. Many are coming to the dispensary for treatment and attend the services also. Dr. Shelton is a fine doctor and the Chinese and Tibetans all know it. He was called out two or three weeks ago to see a big Chinese official and Mr. Ogden took care of the medical work while he was gone. He will soon be a good doctor, too. I can't tell you of the misery we see, yet we are glad to have the privilege of coming to this place. We hope we can go farther in before many years. We have little boys and girls nearly every day begging for cards or anything that has a picture on it. Can you send us something of this kind? We have so few. I gave a little girl on the street a card the other day, throwing it from the window. An old lady saw me and asked me to give her one. These poor people don't have anything.—MINNIE F. OGDEN."

How to Get Rid of Catarrh.

A Simple, Safe, Reliable Way, and it Costs Nothing to Try. Send for it and See.

Those who suffer from it well know the miseries of catarrh. There is no need of it. Why not get it cured? It can be done. The remedy that does this is the invention of Dr. J. W. Blosser, an eminent Southern doctor and minister, who has for over thirty-two years been identified with the cure of catarrh in all its worst forms.

He will send you, entirely free, enough to satisfy you that it is a real, genuine, "home cure" for catarrh, scratchy throat, stopped up feeling in the nose and throat, catarrhal headaches, constant spitting, catarrhal deafness, asthma, etc.

His discovery is unlike any thing you ever had before. It is not a spray, douche, atomizer, salve, cream or any such thing, but a genuine, tried-and-true cure, that clears out the head, nose, throat and lungs, so that you can again breathe the free air and sleep without that choking, spitting feeling that all catarrh sufferers have. It saves the wear-and-tear of internal medicines which ruin the stomach. It will heal up the diseased membranes and thus prevent colds, so that you will not be constantly blowing your nose and spitting.

If you have never tried Dr. Blosser's discovery, and want to make a trial of it without cost, send your address to Dr. J. W. Blosser, 475 Walton St., Atlanta, Ga., and a good, free trial treatment and also a beautiful illustrated booklet, "How I Cure Catarrh", will be sent you at once, free, showing you how you can cure yourself privately at home.

Write him immediately.

A Short Catechism.

Where are you Philippine missionaries, anyhow?

Kershners are at Manila, Hannas and Picketts are at Laoag, and the Williamses are at Vigan.

How long does it take for mail to reach you?

A month to Manila. Add from two to fifteen days for Vigan and Laoag. Don't write for mission information only two weeks before you want to use it.

Aren't Vigan and Laoag suburbs of Manila?

Much less suburbs than Cincinnati is a suburb of Chicago.

Why! How is that?

They are just as far away as the crow flies; six times as far as the average mail goes; separate in language and interests.

Don't you all use the Spanish language in your work?

Well, I guess not. Only a few understand Spanish. Manila uses Tagalog, the rest use Ilocano. Tagalogs and Ilocanos can't understand each other.

Why didn't you all stay near Manila so as to use one language?

If one language had been our aim, we would have stayed in America. Two strong missions, Methodist and Presbyterian, were already working out from Manila, while all northern Luzon was unoccupied.

But Manila is a great city?

The census gives it a population of 219,928. Of these, 185,351 are of the brown race; 21,838 are of the yellow race; 7,943 are of the white race, Europeans and Americans. It is a hard field, an expensive field, a mission problem in itself.

Where are most of our converts?

Last June 362 were reported in and around Manila; 849 in the northern Luzon field: Laoag, Vigan and Aparri.

Aparri! Where is that?

On the northern coast at the mouth of the Cagayan river. Buenaventura Garcia is evangelist there. The work was begun last April and has gone on by leaps and bounds. We ought to have an American missionary there.

What language do the people use?

Ilocano and Ibanag.

But aren't you spreading out too much? Oughtn't you to keep closer to the center?

The center! Ask your politicians! The Philippines have no center. Some persons gravitate to the capitals for schooling, or to the ports for business; but as for religion, well, you must deliver the goods at their homes.

Where do most of our converts come from?

From the "barrios," or outlying districts. We must "go out" to get them. We must sweep the country with a skirmish line.

Why then have you started a Bible college at Vigan? That's heavy artillery.

No, sir. It's a factory of skirmishers. Its the nearest thing we can get to immediate contact with the village people, and also with the higher schools of the government.

But isn't one convert in the city worth two in the village?

Tut! Whom hath God called? Jesus came from Nazareth. The cities are soaked in covetousness, conceit and priestcraft. The villages are simpler, more teachable, and earnest, the hope of the new era. "Go ye out into the highways and hedges and compel them to come in."

Vigan, P. I. H. P. WILLIAMS.

Kentucky and the Old Ways.

At the Kentucky Society banquet held in St. Louis, William Roger Clay, descendant of Henry Clay, was one of the speakers. He responded to the toast "The Yoke of Things," and in the course of his speech said:

Kentucky, our mother, with her hair slightly tinged with gray, still sits in the old arm chair, watching her boys and girls. Many of them have remained tied to her apron strings; others have wandered away to the furthermost parts of the earth.

When I left home I asked her if she had any message for her Missouri boys and girls, and she said:

"Deliver them this message. Look for happiness near at home, and cling to the old ways of life. There is a lot of latent

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exhilaration concealed about a plow; the farm wagon is not as dangerous as a private car; a mule stops no oftener than an automobile, and a row on the Missouri interferes less with the functions of the stomach than a cruise on the Mediterranean.

"Think long before you abandon your cottages. If there, your legs are tired and stiff, you can put them on any chair in the room without fear of the consequences; if little Mary gives a tea party and the floor gets more of the party than the guests do, it will make no difference; when little Billy comes into the house riding a stick horse and nicking every piece of furniture you have, it will not sound like the fall of the Roman Empire; when a spark flies from the fireplace and burns a hole in one of your rugs, no tears will be shed; when a hot dish raises a blister on the dining-room table as large as an annual budget and as perfect in its desolation as Vesuvius after an eruption, you will not look as sad as a life insurance director. You will enjoy that home; it will belong to you, not you to it. It will always be your cozy little nest, from which you will never fly without longing to return, and to which you will never return without loving it all the more."

He depicted the agonies of fitting up a large establishment, and next spoke of the care of maintaining it.

"In spite of the thirteenth amendment, you will be slaves," her message continued. "You will never think of moving a chair for fear of scratching the floor. When the children come in you will meet them at the door and conduct them through the house just like an undertaker ushering the crowd at a funeral. Your meals, which were formerly the happiest times of the day, will now be spent in uncertainty and dread. When little Billy raises his milk to his lips you will not breathe until he sets it securely down; and although you have purchased nineteen asbestos mats for the protection of the dining-room table, and have given strict orders for them never to be removed, whenever you see the butler approaching with a steaming dish, all of you, with appropriate gestures and in perfect time, will scream at the top of your voices, 'Don't set that down until we see that the mats are here.'

"Will it be any wonder that Mary's cheeks are hollow and pale, and that you are but a shadow of your former self, when a scratch is a bereavement, a nick a heartache, a hole a fatality, a break a calamity, a stain a disaster, a blister a tragedy, and you crouch in the presence of lifeless things like frightened hares before a pack of hounds?

"I tell you, my children, a home is not home where the feelings of those who live there receive less consideration than the mahogany, and th table cloths are placed above the inspiring laughter of childhood."

The Importance of Following a Good Impulse.

A merchant died suddenly, leaving a widow, two daughters and a son. There was no will. The son was summoned home and appointed to settle the estate. He so arranged that the entire fortune should go to his mother and sisters. When asked why he so hastily settled matters, he replied: "I did not dare wait. I acted only in justice. Had I parleyed to consider it, I might have yielded to the temptation to claim what the law allowed me."

Is not making others happy the best happiness? There is a sort of religious joy in helping to renew the strength and courage of noble minds.—*Amiel's Journal.*

To-day.

We can not change yesterday—that is clear—
Or begin on to-morrow until it is here.
So all that is left for you and for me
Is to make to-day as sweet as can be.

When you cease to grow you have already begun to decay. Grow, then, while you live; grow to the full height of the duties you have seen.—*Whitelaw Reid.*

Not Tried.

It was the Master of Life who asked, as the largest blessing upon those who would have happiness untainted and unspoiled, that they should have life more abundantly. "The glory of God is the good of man." The end of living is life—more life. This is the end of all arts and religions and sciences and business and educations. "Do I think Christianity is a failure?" was asked a Jewish rabbi. "I do not think it has been tried."—*Walter Williams, in his "The East Window."*

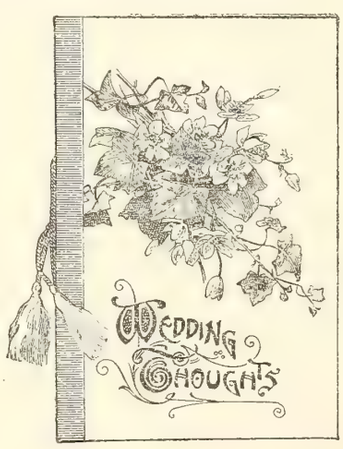
Her Gift.

A poor blind woman at a missionary meeting in Paris put twenty-seven francs in the plate. "You can not afford so much," said one. "Yes, sir, I can," she answered. On being asked to explain, she said, "I am blind, and I said to my fellow straw-workers, 'How much money do you spend in the year for oil for your lamps when it is too dark to work at night?' They replied, 'Twenty-seven francs.' So," said the poor woman, "I have found that I save so much in the year because I am blind, and do not need a lamp; and I give it to send light to the dark heathen lands."

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This book is rich in new ideas. None but original drawings have been used. There are over 30 pages of illustrations, about half full page, among which are many clever and unique conceptions. Printed on highest grade of wedding paper, with edges full gilt, and the cover is extremely dainty with title embossed in gold. Size 12x9½ inches, in double box, $3.00. Edition de luxe, on genuine Japanese Vellum, $5.00. Extra quality moire silk, padded cover, each $7.00. Edition de luxe, extra quality moire silk, padded cover, $9.00.

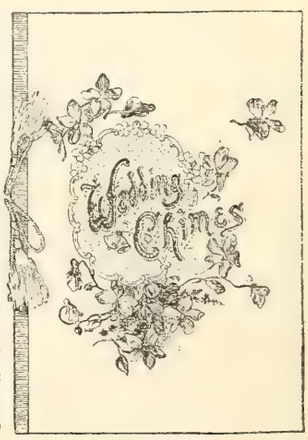


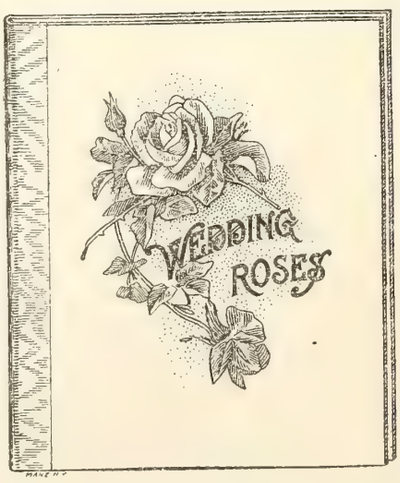
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—The business reports for January submitted at the February meeting of the Board of Directors showed a handsome net increase in every periodical published by this House, from "Our Little Ones," up to the great CHRISTIAN-EVANGELIST, and from the Primary Quarterly up to the Bible Teacher's Quarterly. Our gratitude finds expression in still more earnest efforts to improve and help.

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Ottumwa, Ia., C. E. Chambers, minister	6
Bloomington, Ill.	15
Champaign, Ill., Stephen E. Fisher, minister.	56
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Volume XLIV. Number 8.

THE CHRISTIAN-EVANGELIST

A WEEKLY RELIGIOUS NEWSPAPER.

ST. LOUIS, FEBRUARY 21, 1907.

The Hope Set Before Us.

Frances Ridley Havergal.

Now, the sowing and the weeping,
  Working hard and waiting long;
Afterward, the golden reaping,
  Harvest home and grateful song.

Now, the long and toilsome duty,
  Stone by stone to carve and bring;
Afterward, the perfect beauty
  Of the palace of the King.

Now, the tuning and the tension,
  Wailing minors, discords strong;
Afterward, the grand ascension
  Of the Alleluia song!

The Christian-Evangelist

J. H. GARRISON, Editor

PAUL MOORE, Assistant Editor

F. D. POWER, B. B. TYLER, W. DURBAN, } Staff Correspondents.

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WHAT WE STAND FOR.

For the Christ of Galilee,
For the truth which makes men free,
For the bond of unity
Which makes God's children one.

For the love which shines in deeds
For the life which this world needs,
For the church whose triumph speeds
The prayer: "Thy will be done."

For the right against the wrong,
For the weak against the strong,
For the poor who've waited long
For the brighter age to be.

For the faith against tradition,
For the truth 'gainst superstition,
For the hope whose glad fruition
Our waiting eyes shall see.

For the city God is rearing,
For the New Earth now appearing,
For the heaven above us clearing,
And the song of victory.

J. H. Garrison.

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Volume XLIV. ST. LOUIS, FEBRUARY 21, 1907. Number 8.

1809 CENTENNIAL PROPAGANDA CHURCHES OF CHRIST 1909

: : : GEO. L. SNIVELY : : :

CENTENNIAL GLEAMINGS.

The thrilling hope of the pioneers was to behold in their own day a reunited Christendom. Its postponement was to them a mystery and grief. How glorious could it have been accomplished within the first century! Naturally as Centennial approaches the minds of our scribes revert to these first principles. If Brother Hayden's "Anticipation" contributes in the least to the unification of all God's people, THE CHRISTIAN-EVANGELIST will be happy to have served as the medium through which it reached the people.

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The Disciples are making extensive preparation for worthy celebration of the centennial anniversary of the publication of the famous Declaration and Address of Thomas Campbell in 1809. This event is thus publicly proclaimed to all the world as the beginning of their systematic efforts for the restoration of the Christianity of the first century. This "Historical Document" contains the granite principles and widest boundaries of a religious movement that is the complement of the reformation of the sixteenth century under Luther and his compeers. The only distinctive thing about it is that there is nothing distinctive in it.

It is based on the common agreements of evangelical churches and urges the laying aside of all inferential differences for the sake of united effort in saving the lost. It demands on one side unswerving loyalty to the explicit statements of the New Testament, and on the other the fullest liberty of opinion, provided these opinions are held as private property and are not given such publicity as gives occasion for dissensions and resulting divisions.

This is primarily a plea for the Bible as containing a divine revelation and an authenticated history of important events that have an intimate connection with the people to whom these revelations were given. Its bedrock is the divine Sonship and Lordship of Jesus. This plea is, therefore, the world's hope. A worthy celebration of the centennial of its distinct appearance as a clearly defined movement requires a thorough study of this remarkable Declaration by all Disciples throughout the world.

For lack of knowledge, or disregard of it, we are constantly violating its principles so that our history in many places is an open contradiction of our teaching. We preach union and practice division. We denounce denominationalism and then divide over doubtful disputations about personal opinions, preferences, plans and pure incidentals in worship, in duty, or administration.

Religious papers widen the breach by publishing abroad the strifes and contentions that tend to disruption and destruction, and thus bring disgrace upon the glorious cause of Christian union. Intense individualism tends to anarchy, and extreme independency is incapable of quieting disturbances and "keeping the unity of the spirit in the bond of peace." These inconsistencies are a heavy hindrance to our progress and neutralize our advocacy with believers in Christ among the denominations. A fuller measure of the Holy Spirit in the hearts of the Disciples will illustrate the spiritual unity that must precede organic union of forces.

The approaching centennial should be the immediate occasion for carrying the broad principles of this all-embracing Declaration to the farthest limit of their original purpose and catholicity. It is discordant with its spirit and comprehensiveness to assume that we are "a peculiar people" and therefore must be as unlike the sects as possible, and so become like them in sect-spirit and strengthening sect-walls.

It demands that the Lord's "own people, redeemed from all iniquity by his blood, and purified unto himself, zealous of good works," should be as little unlike other blood-purchased people as loyalty to divine truth permits. In this, as in the law and the gospel, "the letter killeth," but the spirit giveth life." Jesus says: "The words that I speak unto you, they are spirit and life," that is, they are spiritual and life-conveying.

Ordinances are not the essence of the gospel, but conduits for conveying life and salvation to believers. Instead of debating about the water-pipes, we should rather unite all the forces of the Lord's hosts in sending the water of life to all nations. Baptism was the first occasion of narrowing the field of the Declaration and Address and it seems the last obstacle to be overcome in practical union of Christians. In 1837 the question of "Christians among the Sects" was definitely raised and fully discussed by A. Campbell, who gave the widest exposition of the principles of the Declaration in their application to this question.

He said: "We can not make any one duty the standard of Christian state or character, not even Christian immersion. * * *

"There is no occasion for making immersion on a profession of faith, absolutely essential to a Christian, though it may be greatly essential to his sanctification and comfort. * * *

"We have, in Paul's style the inward and outward Jews; and may we not have the inward and the outward Christians? * * *

"As the same apostle reasons on circumcision, so we would reason on baptism. 'Circumcision,' says the learned apostle, 'is not that which is outward in the flesh; but circumcision is that of the heart, in the spirit and not in the letter (only) whose praise is not of men but of God.' So is baptism. * * *

"Now the nice point of opinion on which brethren differ is this: Can a person who simply, not perversely, mistakes the outward baptism have the inward? We all agree that he who wilfully or negligently perverts the outward cannot have the inward. But can he who through a simple mistake, involving no perversity of mind, has misapprehended the outward baptism, yet submitting to his view of it, have the inward baptism, which changes his state and has praise of God, though not of all men? That is the precise question. To which I answer, that, in my opinion, it is possible. Farther than this I do not affirm." Mill. Har. 1837, pp. 506 and 507.

It will be noted that Campbell puts this "precise question" in the category of "opinion" which our plea makes a matter of toleration. Whether or not the misapprehension involves "perversity of mind" is a matter concerning which our Lord commands us to "judge not that ye be not judged." We can only refer it to the judgment seat of Christ.

This passage (Rom. 2:25-29) read with suggested changes is as follows: "Baptism verily profiteth, if thou keep the law, but if thou be a breaker of the law, thy baptism is made unbaptism. Therefore, if the unbaptized keep the righteousness of the faith, shall not his unbaptism be counted for baptism?

"And shall not unbaptism which is by nature (or by grace), if it fulfill the law, judge thee who by the letter and baptism dost transgress the law? For he is not a Christian which is one outwardly only, neither is that baptism which is merely outward in the flesh. But he is a Christian which is one inwardly also and baptism is that of the heart, in the spirit and not in the letter only, whose praise is not of men but of God."

This principle applies with greater force under the dispensation of grace than under the law, and fully justifies our practice in all our history of fellowshipping "the pious unimmersed," firmly protesting a formal defect in their initial obedience.

As the centennial draws near it should exorcise every trace of the pharisaical spirit from the body of Christ. Nothing is more repugnant to the spirit and aim of the Declaration of the elder Campbell and its interpretation by the younger Campbell than the holier-than-thou attitude toward "our dearly beloved brethren" in denominational churches.

We say that "we are Christians only, but not the only Christians." We are not, then, the whole thing but a part of it; not the whole body of Christ, hence only a section of it, i. e. a sect with an appropriated Bible name.

These Christians, plus some other name, are now making an overture to the Disciples which is, in practical effect, the same as that made to the denominations by the Christian Association of Washington, Pa., in 1809. It proposes that thirty Christian bodies unite in extending the kingdom of God among men by co-operating in evangelization and other good works on the basis of the common evangelical faith, holding denominational differences in abeyance

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Current Events

Interference in the Congo.

Five reasons why the United States government should not interfere in the Congo Free State muddle, are given by Professor Starr, the Chicago anthropologist, who has just returned after spending fifteen months in the interior of Africa. None of the reasons given by Professor Starr is in contradiction of the reports regarding the cruelties practiced in that region under King Leopold's government and for his benefit. The reasons given why we should keep our hands off are prudential and political. To interfere in the Congo will lead to strained relations with France and Germany, and could not possibly bring about a reconsideration of the Congo question by the powers which united in the Berlin conference for the establishment of the Congo Free State. It would put us in a position of pulling England's chestnuts out of the fire. It would logically involve us in the task of policing the whole continent of Africa. It would expose us to the charge of inconsistency inasmuch as we have a negro problem of our own much closer to home which we have not handled with any conspicuous success during the past half century, and because we have ourselves begun a regime of exploitation in the Philippines, which is comparable to the European exploitation of Africa. This is Professor Starr's view of the case. He is an excellent anthropologist, and is, so far as we know, without political prejudice. Personally, we do not agree with him. We do not see why interference in the Congo Free State should involve us in so vast a business as policing all Africa. If I give a sandwich to a starving beggar, I do not necessarily commit myself to the job of furnishing meals for all beggars. Furthermore, if the conditions in the Philippines under American rule are fairly comparable to those in King Leopold's vast rubber plantation which is politically known as the Congo Free State, that fact has not been developed even in the white light of two presidential campaigns since our occupancy of those islands. Professor Starr must be credited, however, with a clever *bon mot* when he says that "benevolent assimilation is the most dreadful of all forms of cannibalism."

Millions for Small Colleges.

Thirty-two million dollars in one lump sum as a gift to the General Education board, is Mr. Rockefeller's latest and largest benefaction. One runs no great risk of inaccuracy in asserting that this is the largest gift that any person ever made for any purpose—unless one should place ahead of it the two mites of the widow who gave all that she had. Including Mr. Rockefeller's former donations to it, the General Education Board now has forty-three million dollars. It is announced unofficially that it has now set the limit of its ambition at two hundred million. The purpose of this board, as is well known, is to provide funds for small colleges, which individually would not be able to get the ear of men of great wealth. The secretary of the Board says that it will be practically impossible for this new gift to increase the number of applications because all the colleges of the country, with few exceptions, had already applied. The Board has already given timely and valuable assistance to many small colleges, and this increase of funds will almost indefinitely increase the scope of its operations. In making this gift to the Board, Mr. Rockefeller reserves to himself and to his son, the right to direct the distribution of the funds among the colleges, if they so desire.

Mrs. Russell Sage is making a good beginning toward disbursing the millions which were heaped up by the thrift of her late husband. Within one week she has given a million to the Emma Willard Seminary at Troy, New York; a million to the Rensselaer Polytechnic Institute, and $250,000 to the National Committee of the Young Men's Christian Association.

The Thaw Trial.

The chief basis for legitimate popular interest in the Thaw trial which is now in progress in New York City, is the opportunity which it has afforded District Attorney Jerome to exhibit a fine example of expert knowledge on the part of a lawyer, and the use of the same in cross examination. The decision of the case will hinge chiefly upon the question of Thaw's insanity at the time when he committed the murder, and insanity is a technical question. In his first cross examination of the leading expert summoned to testify for the defense Mr. Jerome exhibited an amazing familiarity with the principles, theories and literature of this intricate subject. It is commonly said that a newspaper man needs to know everything (though confidentially we may admit that most of them do not); at least it is true that nothing which a newspaper man does know is likely to prove useless, and it is similarly true that any information which a lawyer may possess is quite certain to come into play at one time or another. This feature of the Thaw case is genuinely and properly interesting, but this is not the interest which moves all of the newspapers to devote vast space to it. The love of scandal is by no means confined to sewing societies. Indeed, we have reason to believe that in these modern times the element of gossip has been quite largely eliminated from that honorable institution, but it is nothing other than the general love of gossip which moves us all to follow the disgusting disclosures of such a trial. As to the question of Thaw's sanity, that is for the jury, as instructed by the men of science, including the district attorney, to decide, but every new case in which insanity is the defense, convinces us the more fully that the distinction between sanity and insanity like that between black and white, is largely a matter of degree. There are many intervening shades of gray.

Postal Reform.

It is a matter of common knowledge that the deficit of the postal department is due largely to the fact that the rate on second class matter (periodicals) does not pay for the cost of transportation. It is fairly obvious that an ideal postal system would neither make nor lose money for the government. Consequently most postal reforms are directed at the second class rate. The Postal Commission has recently presented to Congress a bill for the purpose of making this part of the postal service self-supporting. It gives the one cent per pound rate only upon packages of ten pounds or more. Upon newspapers and periodicals mailed by the publishers in separate wrappers, it imposes a sliding rate so adjusted that papers weighing two ounces apiece would get the pound rate, while larger ones would pay a higher rate. Other provisions of the bill regulate the quantity of advertisement and the proportion of fiction which periodicals may contain. The bill is perhaps too radical to be passed in its present form, but it furnishes a good basis for discussion. That there should be some reform, no one can deny. And when reforms are being made to wipe out the postal deficit, it might be well to remember that if the government paid to the railroads only a fair and equitable compensation for carrying the mails, there would be no deficit. A reform in this direction is also being vigorously agitated at the present time, the most favored plan being the establishment of a uniform rate of twenty dollars per ton per mile per year for the transportation of mail matter, and the use of postal cars. Experts assert that this rate would leave a fair profit to the railroads and that it would reduce the cost of this service to the government by from forty to fifty per cent. No recasting of postal rates for the reduction of the deficit should be undertaken without also undertaking reform at this point.

Parliament.

King Edward opened the second session of the second Parliament of his reign, on February 12. The session will have to consider some important problems connected with the Irish question, the educational question and the relations between the two houses of Parliament. It is no secret that the relations between the House of Lords and the House of Commons are not adjusted to the needs and ideals of the present age. In his speech from the throne, the King alluded to the "unfortunate differences" between the two houses, and said that they are "seriously affecting the working of our Parliamentary system." The temperance question has also become an important national issue in England, and an effort will be made to check the alcohol evil by a new licensing measure.

Pure Food.

It is interesting to hear the manufacturers of various foods who have felt the gad of the pure food law, complaining and explaining that adulterations are a necessity. For example, the National Association of Ice Cream Makers (most of us never before suspected that there was one), asserts that there is not a sufficient supply of available cream in the country to enable them to comply with the law which requires fourteen per cent of pure cream in their delectable product. What then have they been giving us all this while? We thought at times that we had noticed a starchy flavor and perhaps this explains it, but meanwhile, we have been paying an ice cream price for the frozen corn starch pudding which they have been furnishing us. Then there is the case of maple syrup. Everyone knows that there are not enough sugar maple trees on earth to supply the demand for pure Vermont maple syrup, but that is no excuse for charging a maple sugar price for a decoction of glucose and corn cobs. Glucose and corn cobs are not in the least deleterious to the health, and perhaps if the syrup derived from them were put on the market at a fair price which would be a very low one, it would cut off some of the demand for the expensive Vermont article, and thus do away with the necessity for deception.

Editorial

A New Study of Old Doctrines.

VI. Other Aspects of Salvation.

In our former article on Christ's view of salvation we dealt with salvation in its individual aspects, but every student of Christianity knows that salvation as taught by Christ, does not end with the individual but that it has social aspects and seeks to regulate men's relations with each other. Jesus called this new society of men brought under the sway of God's rule in all their relationships in life, the *Kingdom of God*. This was the outworking in the world of that inward spiritual force which regenerates the individual life, and thus prepares the individual for his place as a part of redeemed society. A number of individuals, coming into possession of that new life which is in Christ, would naturally seek to have the blessings of that life extended to others, and to create a moral and spiritual environment for themselves, that is, for the church. Herein lies the twofold mission of the church—the preaching of the gospel to the whole creation and the incorporation of its divine principles in the life, the institutions and the civilization of men.

Any view of salvation that loses sight of this altruistic feature, or this social aspect, is sadly deficient in the light of Christ's teaching. Happily, the church of to-day is learning to give more thought and emphasis to Christianity as a social factor in the life of men, hence the new prominence given to the kingdom of God. We are coming to see that Christianity has to do not only with man's relation to God, but with his relation to his fellow-men; that it has a horizontal dimension, reaching out to one's fellowmen as well as a vertical dimension reaching up towards God. "Thou shalt love the Lord, thy God, with all thy heart, . . . and thy neighbor as thyself," gives us the full-orbed view of salvation. This means missions in heathen lands, and in all lands where the gospel has not been preached, and it means civic and social righteousness among those who accept the gospel. Jesus Christ is not only the Saviour of the soul, but he is the Saviour of society, of the state, of the home, and of civilization. His method is through the individual to the various forms of organized society. Christian men will create a Christian environment.

Another thought which Jesus put into the meaning of salvation is that of freedom from sin, ignorance and superstition, and from the debasing bondage which they impose upon their victims. "Ye shall know the truth, and the truth shall make you free," said he. "If the son shall make you free, ye shall be free indeed." One of the noblest and most ennobling ideas is that of liberty—a condition in which man is free to work out under God his great destiny. The things which really enslave men are sin and ignorance. There are no masters so cruel and merciless as these. If we were to add another to these two to make up a trinity of hard masters, we would name fear—sin, ignorance and fear. What a cruel and bitter bondage they impose on men! But Jesus came to open the prison doors and set the captives free, through the truth concerning God, man, sin, salvation, and concerning him who declared himself "the truth." Jesus proposes to, and actually does, make men free from all these tyrants. And this idea forms an essential part of the salvation which Jesus offers to men. No man who is in bondage to any evil habit, who, knowing the right, feels impelled to do the wrong, or who is ignorant of the great fundamental truths of the gospel, or who is afraid to do right lest it injure his business or reputation, or who is in bondage to the fear of death, can claim the full salvation which Christ has brought to men.

There is still another aspect of salvation which Jesus taught, which can not be overlooked because it satisfies one of the deepest longings of the human heart. We refer to its *everlastingness*. Jesus does not offer a salvation that is limited to the life that now is. It is not only *life*, as pointed out in a previous article, but it is *eternal* life. This *aionion* life is endless because it is *fitted* to exist forever. There is a great truth underlying the scientific doctrine of the survival of the fittest. God's idea of what is fitted to survive no doubt differs from that of men, but what is fit to survive according to the divine standard, that will survive. The man who shares Christ's life will share in Christ's eternity. It was not possible that Christ could be held by the chains of death. Neither is it possible for Christ's disciples, who, having him have life, to be holden of death.

Whatever may be the truth concerning "conditional immortality," to which many believers hold, it is certain, we think, that only those who share Christ's life will live hereafter in the sense in which he lives, and these only can realize the destiny for which they were created. This spiritual life which is to know no death, demands a spiritual body adapted to the life beyond, as these mortal bodies are adapted to the present world. This, too, is promised to us in the gospel and the assurance of it is furnished in the resurrection of Christ. This glorified body fashioned after the glorious body of Christ, is a part of that perfect salvation offered to men in the gospel. No wonder an inspired writer calls it, "so great a salvation." No wonder, either, that he who can procure such a salvation for men, is worshipped as divine—Immanuel—"God with us."

"Now unto him that is able to do exceeding abundantly above all that we ask or think according to the power that worketh in us, unto him be the glory in the church, and in Christ Jesus unto all generations forever and ever. Amen."

Creed or Conduct—Which?

Just now religious society in England is somewhat unusually stirred by what is called the defection of R. J. Campbell, the successor to Dr. Parker, at the City Temple, London, from the orthodox faith. Mr. Campbell is charged with teaching practically Unitarianism, and the "British Weekly," in a recent issue, gives considerable space to a review of Mr. Campbell's position. The "Weekly" was the first religious paper in England to recognize Mr. Campbell's abilities; and in fact Mr. Campbell owes much of his popularity to the championship which that paper gave him at the beginning of his ministry in Brighton. Now, however, all this is changed. Dr. Nicoll, editor of the "British Weekly" mot regretfully charges Mr. Campbell with heterodoxy as regards his religious belief, and practically withdraws the support of his paper from sustaining his ministry any longer. All this is very sad. But what strikes us as very remarkable is that not a word is even whispered against Mr. Campbell's character as a Christian. He has simply deflected from the orthodox position as respects the Trinity. In other words, his creed is no longer right, though his conduct is unimpeachable.

Now this raises the question as to how far a man's opinions, or, to put it in modern phraseology, his beliefs, should be allowed to affect his standing in the ministry, provided his conduct is right. Doubtless it will be said that a minister of the gospel is a teacher as well as a Christian, and it is not, therefore, a matter of indifference as to what his beliefs are, since he is supposed to teach what he really believes. There is a certain amount of truth in this view of the matter. But there is, after all, a point to be considered which lies further back than the surface of this objection. Are not many of the things which are reckoned in determining orthodoxy simply abstract speculations or opinions, and do not really affect character at all? We do not say that this is always true, but we think it is safe to affirm that it is generally true; but in all such cases it is certainly very questionable whether a man's public ministry should be invalidated because he holds heterodox views when these views do not, in any way, determine his conduct. In the case under consideration it is very probable that Mr. Campbell does not hold strictly to Unitarian views. He does not see his way to accept any longer the orthodox creed with respect to the Trinity, but it is very doubtful whether he should be understood as holding to the positive side of Unitarianism. However, even the "British Weekly" makes a sort of quasi-defense of him on the ground that he is not a theologian. Now that is, perhaps, just what is the matter with him. He is a preacher, a popular preacher. He draws large audiences at the City Temple, inspires men and women with high and holy ambitions, leads them to a consecrated life, pushes them out into the field of religious activity, makes them realize that love is greater than even faith or hope.

But—he does not fill up the vacuum which has been made vacant in his theological thinking. He can no longer be regarded as echoing the orthodxy of the Congregational creed.

We are not specially defending Mr. Campbell. His present religious attitude may be contrary to the faith of the people with whom he is associated, and in such a case it might be well for him, in order to be consistent, to change his religious association. But we are not yet convinced that he has so far deflected from a sane creed as to become useless in the ministry, or even dangerous. It may be necessary to have a considerable amount of unsettling with respect to creeds before we can have peace in Zion. While a minister holds firmly to the great head of the church and is willing to be guided in all things in his religious life by the Great Teacher, and while his religious life corresponds to what this teacher requires, it seems to us that the hairsplitting which is usually an accompaniment of discussions with regard to the Trinity might be at least remanded to the schools and to the creed-makers, while the pulpit should be allowed to have at least enough liberty to make character worth something more than mere profession and conduct worth vastly more than any creed that is made up of theological speculations. The trouble with Mr. Campbell seems to be that he is attempting to do what he has, perhaps, very little qualification for doing. In so far as he is seeking to introduce what he calls the "new theology" into the pulpit, he may be just as far out of the way as he would be if he were preaching the "old theology." Doubtless, as the "British Weekly" suggests, he has little or no qualification to discuss either the old or the new theology. He is a man, as we take him to be, of noble impulses, and is seeking to do good; and while he simply preaches the gospel, he is capable of doing much good. But he ought to be made to realize that his new speculations may be just as dangerous as the old creeds are and a man of his equipment should probably let both of these alone and confine himself to the simple preaching that saves and feeds souls. From the published accounts of Mr. Campbell's teaching, it seems to us his worst attitude is that with respect to sin. His position, as published, is neither Unitarianism nor Trinitarianism, but is downright infidelity, though evidently Mr. Campbell himself is not an infidel. He must have some way of harmonizing his view with his conception of New Testament teaching. Still the view must be regarded as extremely dangerous to anything that is called vital Christianity.

W. T. M.

The Committee on "Days."

The committee which was appointed to take into consideration the question of a rearrangement of the days in our church calendar for special offerings, met last week in Cincinnati, though we believe three of its members were unable to attend. We have not a full report of the meeting, but understand that some recommendations were framed which may yet be revised. The most important features of the finding were: First, that the calendar shall be revised so as to include six important offerings, there being a readjustment of the times at present in force. For instance, it is suggested that Benevolence shall have the month of January for its propaganda, while Education shall be shifted to September. The Foreign Society, under the new arrangement, would have the months of May and June for its propaganda. Second, it was thought that the work of Ministerial Relief should be amalgamated with the Benevolent Association's work with headquarters in St. Louis. Another recommendation and the one which may, perhaps, receive the most opposition, was that the offering for State and Home Missions be combined, and that the various state secretaries act in some way as agents of the Home Society. Of course, under this arrangement it is proposed that certain portions of the money collected in each state shall be used in those states.

The report, as we have outlined it, is not to be taken as final. We understand that the recommendations which, generally speaking, were approved by representatives of different societies present are to be submitted to a large number of our leading brethren for their suggestion and criticism, which will be considered by the committee at a future meeting. We commend this method and believe that as a result, when the final recommendations are framed, they will be approved by the brotherhood at large.

Notes and Comments.

A little Congo girl, looking into the glass, said: "Do I look like that? Make me over quick." In this simple child language we have the germ of the missionary idea. It is to make over into Christian character the heathenism that is blighting the greater part of humanity that a large part of the Christian Church has set its heart. Is the church in any proportionate degree reaching to its ideal? An answer to this question might fairly take up a whole issue of THE CHRISTIAN-EVANGELIST and then we could not exhaust the subject.

It is true that we are not investing our money in foreign missions to the extent that we ought to. How very little faith and interest our country, as a whole, has in this project may be seen in the fact that we gave seven and one-half millions of dollars as a nation for foreign missions, while for the one item of liquor we spent a billion and a quarter dollars. Even for so useless a thing as chewing gum we spent nearly twice as much money as we do for sending the gospel to the heathen world.

In contrast to this remarkable failure on the part of Christian America, one negro church in Africa, not ten years out of cannibalism, sends out every tenth member as a missionary. Another remarkable statement in comparison may here be presented: Sixty years ago the people at Yoruma, Africa, received the church missionary society's missionaries. They were then pagans, used human sacrifices in worship, and sometimes practiced cannibalism. In 1906 the whole church of the Anglican Christian work at Abeokuta, where the first mission was established, was in the hands of native pastors and teachers raised up from the old pagan stock within sixty years.

The latest investigation in the work being accomplished on mission fields is that undertaken by Mr. William T. Ellis in the capacity of a newspaper correspondent. Mr. Ellis has been commissioned to travel through the different countries of the east and see for himself, and make an independent report upon what is being accomplished by the heralds of the Cross. He is sending back letters which are being syndicated in a number of our large daily papers. We have before us one dealing with his experiences and investigations in Japan. He summarizes the work of three months of inquiry, and we are glad to give some wider publicity to his findings than they can hope to have even through the widely circulated daily papers. The key-note of his article may be found in the following sentence:

> "The disingenuousness and subterranean nature of the Japanese character, which has brought shame upon the nation in its business dealings with the world, is being replaced by straightforwardness and integrity on the part of the thousands who are accepting the Bible standard of conduct."

No stronger testimony of the benefits of Christian missions is needed than that sentence. It says that the gospel of Jesus Christ is making new life and new character where Shintoism, Buddhism and Confucianism have given us in the past a nation polished to some extent, but heathen at heart.

Mr. Ellis has interviewed the highest officials in the country, and while he finds in some quarters a skepticism as to the necessity for Japan to become a Christian nation, he finds practically no objection to the Christian religion and decidedly a willingness to have the best type of missionaries at work in the country. He quotes the testimony of our ambassador, who says: "Both in the Philippines and in Japan I have met many missionaries, and a finer lot of men I have never seen anywhere." Ambassador Wright left upon Mr. Ellis the impression that he unequivocally approves of the missionaries.

Mr. Ellis gives his own opinion in the following words:

> I have met personally 250 missionaries, of all creeds, stationed in every part of Japan. I have seen them at work and at play. I have sought out the criticism against them and their work that could be heard. Wherever I have learned of a critic or antagonist of the missionaries I have tried to get the worst he had to say. From scores of Japanese, Christian and non-Christian, I have gleaned opinions of the missionary force. Summing all up I am bound to say that the missionaries as a whole, grade higher than even the ministry at home. Their devotion to their work, and to the welfare of the Japanese is unquestioned. The results of their labor are beyond doubt really great. To say that their converts are not genuine and their work superficial is simply to betray a lack of knowledge of conditions that are apparent to any unbiased observer. Of course there are individual missionaries, not a few, who are misfits and should be recalled, and of course there are minor points on which the missionaries are undoubtedly open to criticism. Nevertheless, these can not affect the general verdict, that the missionaries are creditable representatives of the best life of the Christian nations, and that their efforts are bearing fruits which justify the cost.

Editor's Easy Chair.

Once upon a time a boy of twenty-one summers led a cavalry troop of two hundred men through these mountains following hot on the heels of a retreating hostile army. Forty-four years have elapsed and that same youth, now a gray and grizzled editor, is again in these mountains, no longer pursuing armed enemies of the Union, —for, thank God, there are none—but only seeking rest and recuperation. The interval between that date and this, excepting a few years spent in college, has been devoted to editorial work, the controlling motive of which has still been the union—the union of all Christ's followers in one great brotherhood of believers. If there be any calling on earth that makes greater demands on heart and brain, and on all the vital energies of one's being, than that of editor of a religious journal, seeking solely to promote the glory of Christ, the spiritual development of his readers, and unity of all Christians, we do not know what it is. Often the burden of responsibility is so great, the problems which confront him so perplexing, and his labors so unceasing and exacting, that in the agony of his soul he feels like laying down his heavy burdens and seeking refuge in the obscurity of private life. But the Master's promise, "Lo, I am with you always," and "My grace is sufficient for you," brings renewed courage to press on in the path of duty. But it is so helpful at times, to get away from the noises of the city and the little drudgeries of the office, and seek the quiet and restfulness of the everlasting hills, and the society of the trees and rocks, sheltered only by the over-arching blue of the heavens. So we are tarrying here for a while at Hot Springs, amid the rugged hills thrown up by some vast upheaval of the past when Nature was in a frolicksome mood. Titanic must have been the force that lifted these mountains from the plain, set the great rock formations on their edges, and lighted these subterranean fires which have been heating the waters of these springs through the uncounted millenniums of the past.



We have had a glorious succession of bright sunny days down here in these spurs of the ancient Ozarks, aye and nights, too, radiant with their galaxies of stars. How still it seems to-night! The crescent moon, hanging low in the southwest, sheds its soft light upon the mountains that sentinel these valleys. The constellations blaze out from the peaceful depths of the sky, just as they did when Job watched their movements in the land of Uz, or when the Shepherd boy David marveled at their glory while watching his father's flocks on the plains of Bethlehem. Nations have come and gone; civilizations have risen and fallen; great names have shone out for a while on the pages of history and then their glory has dimmed; but yonder starry host, marshaled on the nightly plain, shine on with undiminished splendor. How few of the names that figure so conspicuously in current history, will shine as stars of light from the firmament of the distant future! How many cotemporaries of Abraham, Moses, David, Paul and John, far more widely known in their day than these worthies, have been swallowed up in the waves of oblivion! These men's names live on, because their lives were allied with God's great purposes. Is my life consciously allied with God's purpose and plan, as revealed in Christ? That is a momentous question for each of us to ask himself. But we were speaking of these hills, rock-ribbed and ancient—when were they thrown up by some great internal convulsion? No one can fix the date exactly. But happily we may enjoy their grandeur, and use and be blessed by the hot water that issues from their unknown depths, without settling the question of date. To-day we saw a peach tree in bloom on the side of West Mountain—a beautiful herald of the coming spring. Are there no young buds and leaves on the tree of life, growing in the earth that give evidence of an approaching springtime, when the long winter of the world's sin and discontent will give place to the glorious summer of peace and righteousness? To the eye of faith such signs are not wanting. The world's summer time approaches.

It is very remarkable how Mother Nature has anticipated and provided for man's various needs and ailments. These hot springs gushing out of the mountain side at a temperature of 147 degrees, containing important medicinal properties, making them almost a specific for rheumatism, gout, neuralgia, malarial poisoning and diseases of the stomach and liver, catarrhal affections, chronic skin diseases, etc., are among the most remarkable in the world and have proved a blessing to the world. The United States government took possession of these springs in 1832, and set them apart, with a large area of land surrounding them as a "national sanitarium for all time." Every bath tub in use here pays Uncle Sam $30 per year, and there is enough of them to bring in a revenue of $17,000 a year to the government, which expends it in maintaining a superintendent here to look after the condition of the springs and bath houses and in improving the park. A splendid system of fine roadways has been built by the government winding up these mountains and affording views of the city and the surrounding valleys. There are also paths for the pedestrian leading up the various mountain sides to the summits. These splendid driveways and walks, together with the pure air and sunshine, make it a most desirable resort for those who wish to tone up their systems, as well as for those needing the cures which these springs effect. As the place is bound to be continually improving under the care of the United States, and the waters are sure to be more widely used when they are more widely known, we can see nothing to prevent Hot Springs from becoming one of the great health resorts of the world, especially when the state and the city most deeply interested shall co-operate with the national government, as they now seem disposed to do, in making it a desirable health resort and not a gambling resort.

One of the forces that is helping to bring in the new era for this place is the church. At present the local churches have earned the ill-will of the gamblers and of a large part of the citizens, who see no prosperity in the future except by keeping a wide-open town for gambling and maintaining the race gambling, by their advocacy of a higher moral sentiment. After a while these business men will learn that the churches are their best friends in building up a more permanent prosperity. But the churches, meanwhile, are making the fight on the higher ground that these things are *wrong* and must therefore be abolished. We have just had the privilege of looking over the plans of the proposed new Centennial Church building which the Christian Church hope to have erected by our Centennial in 1909. The plans are for a brick building with the first story in front for business houses, while above that, reached by a stairway in front, is a splendid auditorium. The Sunday-school department is provided for by a room in the rear of the auditorium, while the ladies' parlors are provided for also in a basement in the rear of the stores. The estimated cost of the building is $20,000, and when fitted up as the brethren contemplate with reading rooms, etc., it will be a fine working plant for this city. The lot recently purchased, and which our readers have been helping pay for, cost $5,000, and is paid for except a last payment of $1,500, due in April. When this is cared for they feel that they will soon be in condition to go forward with the building, which with the income from rental for its store rooms, will help them pay out. Of course they expect help from the brotherhood at large, and have a right to, for this is a center of national and even world-wide importance which must be occupied and held by the friends of New Testament Christianity.

Word has reached us down here in the Ozarks that the deepest solicitude is expressed in certain quarters in reference to our attitude towards certain questions of historical criticism recently raised. We like to be accommodating when we can do so with a modicum of self-respect and Christian dignity, but sometimes we are prevented from compliance with demands made upon us by the self-evident motive which underlies such demands. The opinion of the Editor of THE CHRISTIAN-EVANGELIST on mooted points of Pentateuchal criticism is not so valuable that any one would specially solicit it for its own sake, for he has never made the slightest pretension of being a higher critic. His studies and his interest have led him into other fields of thought which he believes are more vital to our common Christianity. But he has given some thought to the broader and much more practical question as to what should be our attitude toward modern historical criticism. Now if any one wishes really to know his views on that question, and is losing sleep for lack of such information, he will find them set forth in a small pamphlet published probably ten years ago entitled "Higher Criticism: What is it, and What Should be Our Attitude Towards it." The Christian Publishing Company will be glad to supply it. It embodies a lecture on that subject delivered before the Texas Christian Lectureship ten or a dozen years ago, but, so far as we remember, it expresses our exact sentiments to-day. But if some one wishes a fresher and briefer statement of the manner in which we think these questions should be treated by our Sunday-school teachers in the present years' lessons he will find our advice embodied in an editorial entitled "A Word to Sunday-school Teachers," written a few weeks ago without any demand on us for such information. Let no one suspect that we are carrying about with us some very radical views on these questions which we are concealing from the public! The fact is, if it must come out, we are getting old, and old men are proverbially conservative! But of one fact we are profoundly convinced, and that is that the exact date and authorship of the Pentateuch is as a mole hill beside the Himalayas compared with the question whether any opinion on that subject is to be made a test of fellowship among those pleading for Christian union on the basis of faith in and obedience to Christ. This has to do with the success or failure of our movement.

Missions the Heart of Our Plea

By J. W. Holsapple

If there is a well-known truth about our plea, it is that it is Christo-centric. Christ is our creed, his Word our book of discipline and his church the only church in which we claim membership. He is the true light, we are his reflectors. He is the heart of the Bible, we are the circulating media through which his life is to be carried to and fro throughout the entire body of humanity. He was heaven's missionary; we are his missionaries. Missions was the heart of his life; it should be ours. He not only went about doing good himself, but imbued his first disciples with the same beneficent spirit. After he had finished his personal work on earth, triumphed over death, hell and the grave, and been entrusted with all the authority of both heaven and earth, he gave his disciples a new and enlarged commission—that of preaching the gospel of his resurrection to every creature in all the earth.

While they did not at first understand the universality of the commission, they did understand that it was missionary as applied to their own people, the Jews. They so preached and so wrought as to have daily additions to their membership; and when persecution drove them all except the apostles from Jerusalem, they went everywhere preaching the word. Even the most timid were not deterred from the self-same work for which they were compelled to flee for safety from their homes. They suffered death rather than refrain from preaching the gospel and having fellowship in its work. The entire New Testament record of their work shows that the sacred historian understood that the heart of the early church was missions.

When Peter and John were brought from their first imprisonment because of their missionary efforts among their own people, carried before the Jewish rulers, charged not to speak or teach again in the name of Jesus, and threatened with additional punishment for so doing, they boldly replied: "Whether it be right in the sight of God to hearken unto you rather than unto God, judge ye; for we can not but speak the things which we saw and heard." Imprisonment nor threats of greater punishment could cause them to cease from their missionary efforts. When they returned to their own company, the disciples, and related what had been done to them, there was such a manifestation of missionary zeal and willingness to sacrifice earthly possessions for Christ's sake as has seldom been seen. "Not one of them said that ought of the things which he possessed was his own;" and "as many as were possessed of lands or houses sold them, and brought the prices of the things that were sold and laid them at the apostles' feet."

This was a spontaneous outburst of their desire and determination to spend and be spent for the advancement of the cause to which they had dedicated their lives.

A larger vision came to them after the convincing miracles in connection with the opening of the door of faith to the Gentiles, and they began the greater work of evangelizing the regions beyond by sending out Paul and Barnabas as missionaries from Antioch. From this time forward the story of their trials and triumphs reads like a romance. To the elders of the church of Ephesus Paul said: "Ye yourselves know, from the first day that I set foot in Asia, after what manner I was with you all the time, serving the Lord with all lowliness of mind, and with tears, and with trials which befell me by the plots of the Jews; how that I shrank not from declaring unto you anything that was profitable, and teaching you publicly and from house to house, testifying both to Jews and to Greeks repentance toward God and faith in our Lord Jesus Christ. And now, behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there, save that the Holy Ghost testifyeth unto me in every city, saying that bonds and afflictions abide me. But I hold not my life of any account, as dear unto myself, so that I may accomplish my course, and the ministry which I have received from the Lord Jesus, to testify the gospel of the grace of God." To the Corinthians he wrote: "Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day have I been in the deep; in journeyings often, in perils of rivers, in perils of robbers, in perils from my countrymen, in perils from the Gentiles, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in labor and travail, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness."

No one can read or hear these thrilling statements without realizing that missions was the heart and life of that church to whose restoration we are irrevocably and eternally committed. We can no more consistently maintain our plea to the unconverted and leave out faith, repentance and baptism, than we can maintain our plea to restore the New Testament church in its life and work and leave out missions. But there is no danger of failure at this or any other point. The great heart of this brotherhood is missionary, and it will grow more and more so with the passing years. God is in this movement and in the hearts of those who have espoused its sacred cause.

Greenville, Texas.

Calvary

By R. H. Crossfield

The cross is seen everywhere. It is designed in our sacred architecture and engraved in the jewels we wear. Yet how little is the deeper meaning of the cross realized.

We recoil from the sight of the heathen as with his own body he measures the entire distance to some sacred place, seeking by works of merit to reconcile heaven. But is not the conception of many, that there is little need of the cross in their lives since Christ has died on the cross for the sin of the world, erroneous at the opposite sweep of the pendulum?

A German mystic has wisely observed: "The cross of Christ avails thee nothing until it is erected in thine own life."

> "The cross of Golgotha
> Can never save thy soul—
> The cross in thine own heart
> Alone can make thee whole."

I must suffer; I must be crucified; I must die as really as did the Son of God! This was the meaning of the apostle when he exclaimed, "I die daily." Spiritual life to Paul was an effect, the casual element being sacrifice. He climbed the steep, threaded the cavern, bore the burden; in a word, he did the hard thing.



R. H. Crossfield.

But through this mastery attained over self there came to him the largest joy. Like Christ, for the joy set before him he endured the cross. Paul might have remained at home in Tarsus after his conversion and become an influential merchant or gained an enviable reputation among its many men of letters. But he had a vision. He saw the way of duty and he lost his life on the cross of daily service in order that he might please his Master and find the larger life of joy and peace and love. "If any man would come after me, let him deny himself, and take up his cross, and follow me."

Owensboro, Ky.

The Conference of Temperance Workers

By John G. Slayter

The most notable gathering Pittsburg has witnessed for some time was held January 30 and 31. Representatives of the temperance committees of the various religious communions and of the various temperance organizations came together at the call of the temperance committees of the Presbyterian Churches for a two days conference concerning the best method of promoting unity of action upon the part of the various church organizations in the United States in matters pertaining to temperance reform. Among the noted men present were Joshua Levering, Dr. Silas Swallow, both former candidates for the presidency; P. A. Baker, Dr. Russell and S. E. Nicholson of the anti-saloon league; Rev. W. F. Crafts, head of the reform league and Rev. Dr. D. H. Bauslin, president of Wittenberg Seminary, Springfield, Ohio. The Disciples of Christ having no permanent temperance committee were not represented by any delegate, but President T. E. Cramblet of Bethany College was present by invitation; O. H. Phillips, editor of the "Christian Worker," was present as proxy for F. D. Power, of Washington, D. C., and the writer as proxy for Secretary W. J. Wright.

The addresses were of a very high order. At one of the sessions Dr. Craft made the following statement: "Drinking, gambling and impurity are gaining ground faster than ever before and the churches and societies fighting against vice are losing ground." If this statement is true, and Dr. Craft is in a position to know, it is high time some action were taken looking to more efficient effort along reform lines. While there may be a difference of opinion as to the advisability of a federation of the churches for the promotion of general church activities, there can be none as to federating to fight the liquor evil, the worst enemy of our American civilization. A set of resolutions was presented and favorably acted upon looking to the bringing together of the various religious communions and temperance organizations so that the full power of the Church of Christ may be thrown into this conflict. The resolutions declare the object of this movement to be "to express the unity of the church in her temperance principles; to promote general temperance in the name of the church, with the authority of the church, supported by the church and responsible to the church; to secure mutual counsel and the large combined influence of the church in temperance work; the unification of church temperance work by agreement upon plans and methods so that denominational work shall not be divisive; to create sentiment to compel civil authorities to perform their whole duty concerning the traffic and prevent the necessity for any Christian, directly or indirectly, supporting, encouraging, condoning, or acquiescing in the "heinous wickedness"; to enlist the pulpit, platform and press in the temperance cause, to preserve the church from entangling political alliances and yet make clear the duty of members to use the ballot."

A very strenuous effort was made to have the representatives present adopt then and there the resolutions, but those promoting the plans had to content themselves with a resolution that the platform be presented to the national gatherings of the various religious bodies and that they be asked to appoint delegates to another conference to be held at the earliest possible date.

There is no question but that there is room for such an organization and that with it the above named objects could better be accomplished. We dare to express the hope that the plan of co-operation will be presented to our convention at Norfolk and that delegates will be appointed to the next conference. If there is to be such an organization we should have a voice in its formation as well as a part in its future work.

Pittsburg, Pa.

Christianity in Japan

By Fred E. Hagin

Christianity has an influence in Japan and a power which can never be measured by the mere number of converts. A Buddhist priest told one of our pastors that his sermons, in all their services and vital substance, were based on what he has gathered from the teachings of Jesus. When we consider the enlargement of public charity and spread of hospitals, asylums and orphanages, we must give the Nazarine due credit for his silent work. The head of the Okayama Orphanage, Mr. Ishii, is a Christian Japanese. The Emperor is a supporter of this institution. There are 1,189 inmates and $10,000 is raised each month for its maintenance. The union element is very strong in Japan. Japanese do not admire the "isms" imported from abroad. They wish to be one and own no master save Christ. Their stand for union has brought about a union of all Methodist churches into one and all Presbyterian bodies into one in Japan. The largest commercial firms of the country are eager to secure Christian young men of talent. Graduates from Christian schools are in special demand all over the country. Christianity stands for honesty, integrity and conscientious service. A young Christian of the Koishikawa church, formerly a Buddhist priest, is now the manager of a big importing firm and handles thousands of dollars each month. He gives regularly to the support of the church. The Japanese government, during the war, by their kindness to the Y. M. C. A. representatives in Manchuria, officially honored the name Christian. The Emperor gave $10,000 to the work. Fifteen years ago, such favors in official quarters were unheard of. Parents who may be devoted to the old faiths, nevertheless are eager to entrust their daughters to the custody of Christian schools, because the girls will be protected morally while in school and go forth after graduation with reserve of culture and moral impulse which will stand them in hand all through life. Not a few families of wealth have intrusted their little ones to the circle of Christian homes where time and attention can be given them. The total number of Christians, while not large, is relatively large when we consider that the gathering period is just thirty-five years. If there are 150,000 Christians, Catholics and all, in Japan, there are near 1,000,000 who are friendly, who are studying and on the verge of entering the church. Paul spoke of those in Caesar's household. For twenty years the private secretary of the Emperor has been a Christian. Mr. Furuya, the private secretary of Marquis Ito, is a Christian. The wife of Marshal Oyama is a Christian. Admiral Urvu, who had orders to open the war against Russia, is a true Christian. Some of the churches, most notably the Congregational, are well on their way to self-support. The believers, and particularly the pastors, can show as heroic record of self-denial as is found anywhere in the world. This denial may not have shown itself on the start in every case, but given a few years for the eyes long turned to darkness to get accustomed to the light, they will adjust their spiritual vision to the true perspective of the heights and depths, length and breadth of love and denial as are shown forth in the life and death of Jesus. Christian forces have made their heaviest investments in the student classes. Young men especially, by the hundreds have been drawn into the churches. The young men represent all classes and represent graduates from all schools. These young men may not count heavily in the statistical side now, but give us twenty years and these young men, while being the heads of Christian homes, will be the teachers and statesmen, the very warp and woof of Japan. Missions will reap one hundred fold in less than a generation from this class. It is most encouraging that in a marked degree Christian men and women of talent are coming to the front. Men and women too of executive ability, pure faith, self-denial and Christ's heart are stepping forward to found Christian institutions and conduct aggressively the extension of the Kingdom of God. If we can keep clear of backsets, from present indications, Christian progress in Japan can show as many marvels during the coming thirty-five years as can be noted by a survey of the thirty-five years just past.

Tokyo, Japan.

The Elderburg Association

CHAPTER XV.

Brother Surveyor Reviewed.

"We read," said the reviewer, "that once on a time Hercules and Atlas traded jobs for a few minutes. Hercules held up the world to allow Atlas to go somewhere and rob an orchard; at least that is my recollection of the story. I imagine that the son of Alcmena was always a little stoop-shouldered after that exploit. If so, he had nobody to blame but himself. All the golden apples in the garden of Hesperides would hardly pay a man or a Titan for permanent curvature of the spine. It was the business of Atlas to tote the earth; he understood the job and was used to it. Hercules was a good enough hunter; he was death on snakes and a terror to three-headed dogs and Nemean lions. In our modern slang he might very appropriately be described as a 'good all-round scrapper;' but he made a botch job of holding up this planet; joggled it, and caused expensive earthquakes, destructive tidal waves and wasteful volcanic eruptions; so that afterwards he 'didn't dast'—as the janitor would say—to boast of his exploit to his most intimate friends. As of demigods in the past, so of preachers in the present. If a man will shoulder the earth, let him not be grieved when he does not give entire satisfaction; and let him not be surprised if he has lumbago in his declining years.

"It is natural enough, I admit, for an earnest, high-strung, mettlesome preacher to shoulder burdens which prove too heavy for him, but the sooner he learns better the better for him. I once read a farce in which a man was represented as setting up a business as 'Public Worrier.' For a small fee he offered to do all the worrying of his customers. There are preachers who assume the office of worrier for their congregations. This, in addition to the burdens which properly belong to them, naturally tends to produce spinal curvature or nervous prostration.

"Undoubtedly the pastor of the congregation should give some attention to church music. He should encourage the right sort and discourage the wrong sort. He should see that the whole matter is placed in competent hands, other than his own, and then he may stand aside and let some one else worry. So many congregations are hurt by the exceeding helpfulness of the preacher. He is the main prop of the prayer-meeting, the stay-rope of the Sunday-school and the sheet-anchor of the choir. If he gets sick, goes on a journey, moves away or dies, it is pathetic to see the helpless orphanage of that congregation. It must wait, forlorn and neglected, by the side of the road until another strong man lifts it up and carries it another day's journey toward the Celestial City. That sort of ministration is not only not right, but it is positively wrong.

"Surely it is not necessary that a pastor should shoulder the entire burden of church music. I think I know churches that do very well, have a good steady growth, pay expenses, and give something creditable to missions; and those churches have pastors who can not sing at all—pastors who can not distinguish between the melodies of 'How Firm a Foundation' and 'Hark, from the Tombs.' Yet it is to be presumed that somebody looks after the music in those churches and does all the needed worrying about the singers.

"Brother Surveyor's remarks illustrate the great difficulty, as well as the exceeding danger, of arguing from particulars to generals. Any uninstructed person might infer from what the witness has said that the average 'singing evangelist' requires hot bricks at his feet, a particular brand of breakfast food, and hot water and sugar diluted with skim-milk. That is not true. The leader of song, as I know him, is by no means 'A sleek, meek, weak gent who subsists on cold water'—or on hot water and rolled oats.

"The experiences of this witness were doubtless very terrible, and the results of them are very sad. Yet I do not think it would be safe or fair to derive from what he has told us the general conclusion that all church singers, or even most of them, are peevish, jealous, egotistical and unreliable in church work. It is hardly the thing to sneer at what our brother calls the 'artistic sensibility' of musicians. To say that a man has a fine ear for music; to say that he is able to discover in it beauties hidden from most men; to say that he has a soul which is strangely moved by concord of sweet sounds. What is all this but saying that he has a peculiarly sensitive nervous organization? That which makes possible for him the keenest enjoyment of which he is susceptible, may also make great suffering possible. The channels through which the joys of the artist enter his soul may well be the channels through which exquisite torture may reach him. The soul that is exalted by a harmony is necessarily the soul that is hurt by a discord. I can easily believe that Ariel might grow irritable under provocation that would not at all move Bottom, the weaver.

"Take thy harp, O singer, and wake for us some sweet song of Zion; and all thine infirmities of temper shall be forgiven for the sake of thy music!

"On the other shore I hope to meet many whom I have known here. Among them will be some brave souls, I doubt not, who have been loyal and true in this service of song in spite of much unprovoked and undeserved blame. Who has not known many such? True as steel, unflinchingly faithful in spite of rude word, jeer, scoff, misunderstanding and misrepresentation, they shall walk in white evermore, where are no discords in songs and no jealousies among the singers."

A good intention clothes itself with sudden power.—Emerson.

Life is short. It is at best a small space of time between the cradle and the grave.

A great Japanese professor said recently, "The truths which Jesus uttered and the religion which He represented are the truths and religion of the world."

In vain thou say'st
Thou art buried with thy Saviour,
If thou delay'st
To show by thy behavior
That thou art risen with Him. Till thou shine
Like Him, how can'st thou say His light is thine?
—Herbert.

Back of the missionary enterprise is the New Testament and the Old Testament; back of the New Testament and the Old Testament is the eternal purpose of God; and back of the eternal purpose of God is the infinite love of God.—A. McLean.

FOOD QUESTION

Settled with Perfect Satisfaction by a Dyspeptic.

It's not an easy matter to satisfy all the members of the family at meal time as every housewife knows.

And when the husband has dyspepsia and can't eat the simplest ordinary food without causing trouble, the food question becomes doubly annoying.

An Ill. woman writes:

"My husband's health was poor, he had no appetite for anything I could get for him, it seemed.

"He was hardly able to work, was taking medicine continually, and as soon as he would feel better would go to work again only to give up in a few weeks. He suffered severely with stomach trouble.

"Tired of everything I had been able to get for him to eat, one day seeing an advertisement about Grape-Nuts, I got some for him to try for breakfast the next morning.

"We all thought it was pretty good although we had no idea of using it regularly. But when my husband came home at night he asked for Grape-Nuts.

"It was the same next day and I had to get it right along, because when we would get to the table the question, 'Have you any Grape-Nuts?' was a regular thing. So I began to buy it by the dozen pkgs.

"My husband's health began to improve right along. I sometimes felt offended when I'd make something I thought he would like for a change, and still hear the same old question, 'Have you any Grape-Nuts?'

"He got so well that for the last two years he has hardly lost a day from his work, and we are still using Grape-Nuts." Name given by Postum Co., Battle Creek, Mich. Read the book, "The Road to Wellville," in pkgs. "There's a Reason."

Capture and Release By William Remfry Hunt

We had just finished morning prayers in Chinese, and the faithful band at the Yu Ho Tsz Christian Church escorted me to the door, and in keeping with Chinese decorum would insist on walking with me to the end of the street. Soon my bounding pony was off in the direction of Chu Cheo. It is wild and fascinating country. My mind was running over the work of the days from Saturday till Monday. There always was some encouragement to a man who knew that China was China and that such things as revivals were not common. Suddenly my horse leaped ahead as if shot by an arrow!

"Pull up there, sly Jap," cried husky voices, and amid the rattling of hoofs and the dust of the highway I was quite off guard. "What's your nationality?" they raved. I gave the four soldiers time to look at me and then quietly replied, "Mine is a humble island across the seas. You call my small abode England the Great." "Lies! Lies! hold him up," called the leader, and they forthwith proceeded to arrest me. "Let us ride on together, boys," I said, "and we can anyways go on to the capitol together. I am of no use to you here."

There were placards all over the country offering rewards of fifty ounces of silver for every Japanese head brought into camp. It was not a little exciting, and although my heart sometimes failed me as I saw their heavy, clumsy swords, yet I had the calm consciousness that comes of having been on the King's business, and like a shower of rain these blessed promises of the Word whispered into my troubled heart.

We had ridden along some miles, they keeping close behind and before the hoofs of my little pony, when a crisis seemed to be upon us. We entered a market town crowded with peasants and hawkers. These places are not usually noted for quietness and rest. My thoughts went out to the probabilities that they might cause excitement with the mobs, and my chances would be reduced to the irreducible minimum. But man's extremity is always God's opportunity, and the angel of the covenant was sent like a streak of lightning.

"Prepare the way! the great man comes," shouted more soldiers, and amid jostle and bustle and shouts, there appeared on the scene a fine looking, brilliantly clad military official. "Get on, you dogs of men," shouted the official. "Got a Japanese prisoner, sir," was the gleeful yell. But you should have seen the looks on their electrified faces when the military officer greeted me by name and saluted me. Two years before when the military camp was burned down in Nanking, while I was living at Dr. Macklin's hospital, we had housed and cared for some hundred men, and it was this very official who was then the young lieutenant in charge.

The soldiers shot away like hounds with their tails behind them, and with the officer en route to Chu Cheo, I enjoyed one of the best and one of the most romantic conversations I have ever had on horseback or in guest room. I was captured and released; he was captivated and relieved. "Lo! I am with you alway."

Chu Cheo, China.

Practical Reflections By S. C. Slayton

Especially at this period of evangelistic activity it would not be amiss to halt the train briefly for inspection to make sure that it is in prime condition to carry the load it now has and all we may induce to come on board, without loss or damage. Evidently we are not troubled or threatened with evangelistic weakness, as the whole religious world would testify. Our plain, simple, practical teaching, as it becomes more generally known, increases immensely in power and influence with thinking people. J. Wilbur Chapman said, in his recent Des Moines meeting: "I believe if we would all preach repentance, faith and baptism (his way of putting them, of course), as a practical method of accepting Christ, we would be far more successful." The only concern we need have in this line is that all our evangelists and pastors should present our matchless plea in the spirit of its author, for only thus can its full influence be assured.

But are we not, in our evangelistic order, too largely overlooking everything else?" Is it not as important to give our great host of nominal and indifferent members something to do to keep them alive and growing, as to add to their number; as important to save our weak, dying and dead churches as to enter unoccupied territory; as important to look into and improve our business methods as to plan evangelistic campaigns?

The only things in which we have any semblance of system or common practice are our evangelistic work and the observance of the Lord's supper—the doctrinal side only—unless it be the Ladies' Aid Society, which has saved the life of many a church and to a partial extent only the C. W. B. M., which has become the greatest religious force on earth, conducted entirely by women. By no means least among its accomplishments is the training and development of its members. In Iowa it has enlisted about one-fifth of the women in about one-third of our churches, which is said to be considerably more than the general average, yet it puts our state boards in the background in the results accomplished.

But what are our men doing? With comparatively few very honorable exceptions they are attending strictly to their own affairs—a great many of them getting rich and letting the preachers and the women run the church in the old ruts, the best they can. They "chip in" as little as possible when the credit of the church is threatened or some important interest is presented, but give no time or thought to devising methods adequate to the enlarged affairs of the church, and to giving each member something to give him a practical interest in it. Some time ago a business men's association was suggested, but it has so far been conspicuous only for the little we have heard of it.

All hail the great evangelistic activity of the day and the rapid trend of Christendom toward the simple platform of truth which the Lord permitted us to see first. But a people making rapid strides toward the second million surely needs to apply a little worldly wisdom to looking after what we have, as well as what we are reaching after, lest we fall under the condemnation of the foolish man who built on an insufficient foundation. It would be well if we could have this emphasized as one of the most important matters in our Centennial propaganda.

DREADED TO EAT.

A Quaker Couple's Experience.

How many persons dread to eat their meals, although actually hungry nearly all the time?

Nature never intended this should be so, for we are given a thing called appetite that should guide us as to what the system needs at any time and can digest.

But we get in a hurry, swallow our food very much as we shovel coal into the furnace, and our sense of appetite becomes unnatural and perverted. Then we eat the wrong kind of food or eat too much, and there you are—indigestion and its accompanying miseries.

A Philadelphia lady said, the other day:

"My husband and I have been sick and nervous for 15 or 20 years from drinking coffee—feverish, indigestion, totally unfit, a good part of the time, for work or pleasure. We actually dreaded to eat our meals.

"We tried doctors and patent medicines that counted up into hundreds of dollars, with little if any benefit.

"Accidentally, a small package of Postum came into my hands. I made some according to directions, with surprising results. We both liked it and have not used any coffee since.

"The dull feeling after meals has left us and we feel better every way. We are so well satisfied with Postum that we recommend it to our friends who have been made sick and nervous and miserable by coffee." Name given by Postum Co., Battle Creek, Mich. Read the little book, "The Road to Wellville," in pkgs. "There's a Reason."

THE DAY IS AT HAND

We most earnestly request every preacher and church officer and other friends to join us in making Sunday, March 3, a memorable day in the history of our Foreign Missionary work. It is the day for the churches to give for the evangelization of the whole wide world; it is the day to remember the consecrated and laborious missionaries on heathen soil; it is the day in which we as a people show our faith in a universal gospel; it is the day that must test our fidelity to the gospel plea we are making before the world.

A Large Work.

As we think of the dimensions of the mighty work we are doing in all lands, we can but rejoice. Our missionaries have sown in tears. They now reap with joy. They have seen heathen communities transformed by the gospel. The men that once stoned them, like Paul, have become heralds of the cross. Buildings once haunted with revolting and hideous heathen customs are now used for schools and chapels and Christian homes. The faces of the people have been illumined, their hearts have been cleansed, and their lives are filled with all tender and helpful ministries. Wonders have been wrought. The joy of the missionaries is beyond all expression; this work is the glory of the churches at home and is their chief crown.

Occasion for Humility.

However, we are sure our hearts are humiliated when we think of the comparatively little our churches as a whole have done even yet for this holy cause. The deplorable situation is not so much the result of down-right opposition to missions; it is rather indifference and carelessness. Only about one-third of our churches gave anything last year, and a majority of those that did observe the offering gave $10 or less. Our people as a whole averaged less than 30 cents per member. These are sad facts. We can not satisfactorily explain them either to ourselves or to the world. It is a subject about which every loyal disciple should think and over which he should earnestly pray.

The time has come for action, persistent, strenuous, enthusiastic, well-directed *action!* Some of our religious neighbors give many times as much as we give.

Larger Plans.

The day of larger things is upon us. The frame-work of all lines of business is larger than ten years ago, or even five years ago. We must quit trying to evangelize the world upon a nickel and penny basis. We can never evangelize 800,000,000 heathen with our loose change. Leaders of churches must set the example and demand larger things. The reflex influence upon our own hearts and churches require it. A larger plan, a generous offering, a world-wide sympathy, lift a congregation to a plane of living where doing is a joy. Let us cry out with Isaiah: "Enlarge the place of thy tent and let them stretch forth the curtain of thine habitation."

Our New Obligations.

Our relation to Foreign Missions is now different and larger than it was 25 years ago, or even 10 years ago. A new appeal comes to us with ponderous force. We now have thousands of converts, new-born babes in Christ, who look to us for guidance and help. Infant churches have been planted, but they need a steady hand in the midst of the pagan darkness which surrounds them while they grow in knowledge and grace and all usefulness. We have 40 schools and colleges for which provision must be made. We have about 400 orphans that must be clothed and fed and housed and trained in all Christian activities. We have 18 hospitals where more than 90,000 patients were treated last year. These must be provided with medical skill and nurses and all necessary equipment. We have about $500,000 worth of missionary property that must be properly managed. All of our interests in 13 different countries look to us for help, and they must have it. This work is all larger than in any previous year. Like a parent, we ought never to have brought these spiritual children into being if we did not expect to provide for their needs. What can we as a people think of ourselves if we abandon these mighty and far-reaching interests and do not provide conditions for their growth and increasing power and usefulness?

Definite Things.

Please aim at the following definite things:

1. Do not on any account fail to have your church give. Neither poverty, nor debt, nor need of church building, nor new building in course of erection, nor protracted meeting, nor absence of regular preacher or pastor, nor any other thing whatsoever should stand between the church and its imperative duty on March 3. We ought to have at least 4,000 contributing churches in March. Last year 3,178 responded.

2. Please plan definite things to enable you to at least reach your apportionment. Do not allow defeat here. Victory on this point will help you and your church. Go far beyond the apportionment if possible. Last year the churches, as churches, gave $109,000. We believe they will give at least $125,000. Many churches are dissatisfied with the small sums they have been giving.

3. Aim to secure an offering from every member. This is vital. Do not permit a few to do all the giving. This work is a binding duty upon every redeemed soul. Make a personal canvass of the whole church. Ask each member for a definite amount.

4. There may be a number of members of the Christian church living in your community who have not taken membership in your local congregation. All such should be seen and asked for a contribution. It will do them good and will help to keep their faith alive. This is the practice of C. R. Hudson of Frankfort, Ky., which has proven very useful in swelling the offering and very beneficial to the donors.

5. If you have absent members we recommend that you communicate with them, and ask all such for a definite contribution. This is done by some of our churches with very satisfactory results.

Larger Liberality.

We must insist upon a larger liberality in our churches. A few churches do well. Many send pitifully small gifts. With good houses, large organs, paid choirs, eloquent ministers, some churches send only a few dollars. Some of the small colored churches give more than some of the large rich, white churches. We must teach our people that the best way of getting the highest good out of wealth is to use it as the gospel enjoins, in promoting the welfare of the whole human race. That wealth without Christian consecration brings pride and selfishness and final ruin. That wealth without the will to use it aright corrupts and abases. That the gospel has made America rich and free and strong; and that it will do as much for the heathen nations which are to-day poor and weak and in bondage.

All Above Apportionments.

We can not take the regular offerings for anything but the salaries and incidental expenses of the missionaries. Every dollar is needed for this purpose. The monthly payments amount to more than $20,000. Nearly 500 workers are being supported; besides these expenses of the schools and hospitals and about 400 orphans. This year we ask the churches to go as far beyond their apportionments as possible, and all above we will use for much needed buildings in Nantungchow, China. This is a city of 100,000 which has just been entered. We have three families here, D. E. Dannenberg and wife, John Johnson and wife and three children, Dr. E. A. Layton and wife and two children. They have no homes. They live in old, dirty, unventilated, Chinese houses. We want to provide them with comfortable homes. We ask the Living-link churches to raise at least $100 above the $600 for this special fund. We ask every church to have some fellowship in these three homes by giving above the apportionment suggested. We are trying to raise a special Centennial Fund of $250.000 by 1909 for buildings, and the churches can help in this matter as above suggested.

Requests from the Missionaries.

The work has grown to such vast dimensions that the needs are now far greater and more pressing than last year. Besides the $250,000 needed for lands and buildings, a number of new missionaries ought to be sent out. Another family is needed at Sendai, Japan. We have only one in that city of 100,000. The missionaries are urging us to open work in a new city in Japan. China is calling louder and louder for reinforcements. The Philippine Islands ought to be reinforced by all means. Some one ought to go out to take up the work laid down by G. L. Wharton in India. A strong man is most urgently needed for Cuba. Tibet is hoping for an advance movement. Africa is crying for the bread of life which we can not give. More workers and more schools and chapels and hospitals are asked for with an insistence never before heard. Not one unreasonable request has been made. All are easily within our ability. All ought to be cheerfully and promptly granted. All now depends upon the response of the churches March 3.

Ground for Rejoicing.

Never before were so many conversions reported. Rifts are being made in the dark cloud of heathenism through which the light of the cross shines. The work of our Foreign Society is growing in every direction. A large number of new Living-link churches will come into line the first Sunday in March. We are expecting more churches to give this year. Our people are catching the spirit of the Centennial and are ready to rise to greater heights. The marvelous growth of our work during the past ten years is only a prophecy of what we believe we may expect this year and in the years to come.

The Watch-Word.

Last year the receipts ran up to nearly $269,000. a gain of almost $13,000 over the previous year. We renew the watch-word, $300,000 for Foreign Missions by September 30, 1907. This involves a gain of about $31,000. It can be made. *It must be made.* There is too much at stake to fail.

A. McLEAN. Pres.
S. J. COREY Sec.

Cincinnati, O.

Our Budget

—Three hundred thousand dollars.

—That is the aim for Foreign Missions.

—March 3 will soon be here. We want a larger number of churches in this fellowship.

—We regret to announce the death of Sister Powell, wife of E. L. Powell, of Louisville, Ky. We have not received particulars.

—In another column we make an announcement about the Disciples Congress and the Missouri Christian Institute. We shall publish further particulars when the program of the Congress has been definitely arranged.

—The highwayman's "stand and deliver" methods are very popular with some men. In any other than Christian circles they would have to face a shillalah or a jail. But the Editor does make a reference in his "Easy Chair" that will interest some people.

—We conclude in this issue the Elderburg Association. Those who have read the papers have, we are sure, found no little amusement as well as real profit from their perusal. They have touched upon questions of church life that are frequently problems to many a minister or church officer, and they have pointed out some happy ways of dealing with certain difficulties. They have been full of good humor and Christian charity, but the occasional shafts of satire have hit the center of the mark. We may say that there was nothing personal in this series of papers. No man need think that the writer had him in mind. Now that the papers are concluded, we make known the author—Brother Jesse T. Craig. Brother Craig is a Missourian and formerly practiced law with success and had a good reputation as a public speaker. In 1888 he became a Christian, being baptized by Brother Lotspeich, at whose suggestion he began to preach. For over seventeen years Brother Craig has been actively engaged in the ministry. He has not been one who courted the lime-light, but he has done faithful and successful work everywhere he has been. He is a patient worker and a hard student. He has written for the magazines and newspapers, and several years ago published a novel. He is now at work upon another one which he hopes to have published before summer. Brother Craig is now minister of the church at Ipava, Illinois.

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—T. D. Butler now has charge of the church at Albion, Ill.

—S. W. Crutcher is dividing his time between Braymer and Cowgill, Mo.

—Garry L. Cook is doing fine work and having great success at Monongahela, Pa.

—M. J. Nicoson's church at Keokuk, Ia., is making improvements on the building.

—Rochester Irwin has 91 enrolled in a young men's Bible class at his new field, Washburn, Ill.

—"Men who can *fill* a place are needed in Texas," writes A. J. Bush, "both as pastors and evangelists."

—The first anniversary of the rededication of the fine church at Brazil, Ind., was observed on February 3.

—W. A. Schulenberger has had a very successful year at Grant City, Mo., and has been asked to remain.

—A preachers' institute has just been held at Luzerne, Ia. D. R. Dungan was down for seven speeches.

—Mrs. Lew D. Hill filled very acceptably the pulpit of her husband during his absence on a recent occasion.

—J. T. Purvis has entered upon his fourth year at Topeka, Kan., with every prospect of growing interest.

—J. O. Shelburne, who has just held a successful meeting at Salem, Ohio, is now in a meeting at Van Wert, Ohio.

—The church at Nelsonville O., expects to build this summer. Its Bible school has averaged 320 so far during the new year.

—C. O. McFarland and wife have just reorganized at Rutledge, Mo., where the brethren start out with renewed courage.

—There remains $69,781 to be raised for the Butler College endowment fund in order to insure the whole $250 000 aimed at.

—T. W. Bellingham reports the largest increase last year at Fremont, Mich., since the organization a quarter of a century ago.

—"Who is my Neighbor?" was the subject of the sermon delivered by Dr. Thos. Martin to the Odd Fellows of California, Pa.

—L. H. Stine gave his chautauqua lecture on "The Tarnished Crown," to an audience of 1,500 men for the Indianapolis Y. M. C. A.

—O. L. Sumner reports that new life has been infused into the church at Mooresville, Mo., which has only lived in name for years.

—We regret that the meeting at the First Church, Danville, Ill., had to be stopped owing to the prolonged illness of the pastor.

—The contract has been let for a new brick church at Colfax, Ill. The membership is enthusiastic. Norman H. Robertson is the pastor.

—E. M. Pinkerton writes in warm terms both of O. O. Otis, pastor of the church at Elk City, Okla., and Evangelist C. F. Trimble, who is leading a revival there.



William W. Sniff.

—D. F. Norris begins his fifth year with the church at Cabool, Mo., with a warm hope. This church is experiencing its most prosperous period.

—The church at Niagara Falls has pledged over $100 for the G. L. Wharton Memorial Home for children of missionaries, which is to be erected at Hiram.

—A statement of the real situation with respect to our foreign work will be found in this issue under the head "The Day is at Hand." It should be read carefully.

—We have now about 2,000 Disciples in the city of Denver where we had 200 less than 25 years ago. We have fifty churches in Colorado: we had but four in 1882.

—Rufus H. Webb, who took charge of the work at Gray and Severance, Kan., five months ago, reports fifty-five additions and two strong Endeavor Societies organized.

—L. L. Carpenter has just dedicated at Fairfield, Neb. On January 27 he raised $26,000 to provide for all the indebtedness on the beautiful new church at Canton, Kan.

—Before starting on his oriental tour a demonstration of the regard in which J. P. Lichtenberger is held was shown in a gift from his church officers of a beautiful traveling clock.

—Evangelist O. L. Adams writes that prospects are good for a large ingathering if the field at Clyde, Kan., is properly cultivated. Electric lights have been installed in the church.

—The church at West Pullman, Chicago, is rejoicing in the wiping out of its debt of $1,100. This had stood against the congregation for several years. Guy Hoover is the minister.

—William W. Sniff has been warmly welcomed by the church at Paris, Ill., where his work opens well. The official board at Rushville where he has ministered for five years, sent greetings to the church at Paris, commending him. These greetings we find published in the Paris "Gazette." Any man might be proud of such commendations. "You will," says the official board, "find Brother Sniff to be a strong man and a splendid preacher. He has a good voice and a fine delivery, and in the pulpit we regard him as one of the foremost men in the work of Christ. In pastoral work he is aggressive and energetic. In organization and work relating to the auxiliaries and the finances of the church he is very effective and successful." The letter goes on to speak of the results of Brother Sniff's work and to state that he had the united, loyal support of the entire official board which is under great obligations to him for giving his strength so unreservedly to the cause at Rushville. During his ministry there 347 were added to the church at his invitation, 105 of them by baptism. The debt of over $3,000 was paid and all missionary offerings were largely increased. The last month of his pastorate, ending January 31, was one of the greatest in the history of the congregation. With only three special services there were 61 additions—35 of them being by baptism. A reception had been planned for the retiring pastor, but this was given up in order to hold an evangelistic service and that night six were added to the church. That was a closing record that Brother Sniff may always look back to with great joy.

A Tour of Central and Western Europe.

A party is being formed to visit France, Switzerland, Germany, Belgium, Holland, England, Scotland and Ireland, during the months of July and August, 1907. The tour will be under the direction of an experienced conductor and offers an attractive summer with a select company of travelers. No person or small party can secure as low rates as are offered in this tour. A list of the places to be visited, with full particulars and rates will be given on application. Promptness absolutely necessary.

METTA A. DOWLING,
2712 Pine street, St. Louis, Mo.

—W. H. Harding, of Blue Mound, Ill., reports that the work at Maroa is very promising and that Brother Applegate, whom he assisted in a meeting, is much in the hearts of the people.

—D. R. Dungan reports that Drake University has $30,000 of the $50,000 needed to endow the library. The annual report will show that about 18,000 students in all have been in attendance.

—Owing to a fire in the building of the company supplying the pews for the new church at Brookfield, Mo., there has been delay in its dedication. L. L. Carpenter has been engaged for the occasion.

—At Abiline, Kan., the different missionary and benevolent apportionments are all pledged and provided for now. C. A. Cole writes us that an increased offering over each apportionment is expected.

—S. E. Hendrickson has entered upon his fourth year of work with the church at Weaubleau, Mo., where the members took occasion on his recent birthday to give him and his wife a happy surprise.

—Reports come to us that W. A. Morrison, formerly of McPherson, Kan., is winning many friends for the church at Windsor, Mo., where he took up the work the beginning of the year.

—Money was raised during a recent meeting by J. E. Couch at Pauls Valley, Ind. Ter., to provide for the balance on the church extension loan and for improvements in the church property.

—During J. M. Lowe's meeting at Lyons, Kan., union prayer-meetings and meetings for men and women were held by the Christian church and the Methodist church which was also in a revival.

—C. R. L. Vawter, after three months of confinement from a painful accident, is now out again and has begun a meeting with the Fourth Church, Cincinnati, Ohio, of which George A. Jones is minister.

—As a result of a very successful meeting just held at Fisherville, Ill., by S. Elwood Fisher, several young men will enter the ministry. During this pastorate of 51 months there have been 196 additions to the church.

—We regret to learn of the death of H. C. Patterson. He was formerly a student of the Bible College at Lexington, and had been a preacher among us for many years. Fuller particulars will appear in our columns.

—J. W. Baker has located at Neosho, Mo., for next year for the purpose of building a house. G. F. Bradford, at Eureka, Kan., resigned during J. W. Baker's recent meeting, in order to take the work at Lake Charles, La.

—S. P. Telford will close his work after three years of service at Toluca, Ill., April 1, and take charge at Stronghurst, Ill. He speaks well of the church at Toluca, which will want a pastor. The salary is $850 and parsonage.

—E. L. Day recently held a good meeting at Rockville, Ind., and reports that joint services with three other churches which were holding meetings at the same time, were held in the afternoons. This fellowship was very helpful.

—W. Bayard Craig has ministered to the Central Church, Denver, ten years and three months, altogether and received into the membership 1,276. Six other pastors have served the church altogether twelve years and added 1,120 members.

—O. Waldron Jennings reports the work at Wellsville, Mo., progressing in all departments. The Sunday-school teachers are equipping themselves with Dowling's Commentaries and other literature that will help them to the best service.

—The splendid old church at Eureka, Ill., celebrates its seventy-fifth anniversary in April. A. W. Taylor is its pastor. Its offering on Educational Day was $655 for Eureka College. The following Sunday a purse of $40 was sent to Jamaica.

—The ministerial association at Galion, Ohio, expressed their deep appreciation of C. A. Pearce on his removal to Ashland, both for his untiring zeal in religious and civic matters and his devotion to the best interests of the church and to Galion.

—Eleven churches in Kansas City report 1,441 additions in five months. Does not this show what fruitful fields are our large cities when faith and hope and the best human ability are brought into requisition for the advancement of Christ's kingdom?

—There are ten churches in the union effort now being led by Brother Scoville, at Austin, in Chicago. George Campbell is the minister of our church in this residence community. It is hoped by united effort a great victory will be won in this difficult field.

—S. G. Neff, assistant pastor of the Lenox Avenue Church, New York, will occupy the pulpit during Brother Lichtenberger's absence. Brother Neff has held several pastorates and for a time assisted Brother Ott in the Monroe Street Church, Chicago.

—T. Elmore Lucey has canceled his remaining lyceum dates for this season and is assisting J. A. Tabor in Oklahoma in organizing a male quartette for evangelistic work. He can present to a few churches his entertainment, "A Night in a Poet's Workshop."

—Arthur Braden, pastor of our church at Auburn, N. Y., writes in very commendatory terms of the work of J. E. Sturgis, of Auburn, Ind., who recently assisted him in the musical side of a meeting in his home church. This is Brother Braden's second meeting with his church.

—O. P. Spiegel, of Birmingham, Ala., one of our best evangelists, is to assist M. D. Clubb, Watsonville, Cal., in a meeting in May. Churches on the coast wanting the assistance of Brother Spiegel might correspond with Brother Clubb for the arrangement of some other meetings.

—The church at Newcastle, Ind., under L. C. Powell is making progress. The Christian Endeavor is the best in its history. The C. W. B. M. is doing splendid work and the sisters talk of becoming a living-link. A meeting has just been begun with Allen Wilson and W. F. Linnt.

—L. E. Murray, at Middletown, Ind., has just started a class in Bible study with more than fifty members of all the churches attending the first night with Bibles in hand. There were present also, six of the public school teachers, none of whom are identified with Sunday-school or church work.

—M. L. Pontius, the minister at Paxton, Ill., reports thirty-four additions by baptism and a total of sixty-six during the past year. The missionary offering amounted to $90. The Sunday-school increased fifty per cent, and special departments were organized as well as a vigorous C. W. B. M.

—Frank W. Sutton has closed his work at Long Point, Ill., after a pastorate of almost two years. The church there is active in its work and gave a handsome gift to their pastor when he left them. He is located at Arlington where there is a commodious building just refitted and all expenses met.

—We cannot often give publicity in our news columns to matters that belong more particularly to business or professional life. We could fill our paper with items that really are of the "want ad" class if we once began to insert these free. But we understand that our church members at Liscomb, Ia., are anxious to have a physician who is an active member of the Christian Church. There is, we learn, a fine opportunity for such a man.

—There is to be a reunion of the Brooks family at Colorado Springs where Crayton S. Brooks is the minister of our church. W. T. and Arthur K. have been engaged by the church to hold a revival in June. They will bring their families, and Dr. Clyde E. Brooks, of St. Louis, the fourth brother, and the mother, who is spending the winter in the southern part of Arkansas, will complete the family gathering.

—R. H. Walling, pastor of the church at Garber, Okla., very heartily agrees with the commendations published in one of the papers at Enid about the fine work done for his church by Mrs. Mason, who led a meeting with 102 additions. She is located in Mulhall and is a gifted evangelist, according to these reports.

—F. H. Groom, corresponding secretary, reports the state work in Montana as advancing most encouragingly. Last year the churches at Hamilton and Anaconda each gave less than $65, while for 1907, the figures are $92 and $150 respectively. Two good ministers have been located in Montana churches and another is expected to settle soon.

$250,000
For Foundation Work

The Centennial Program of THE AMERICAN CHRISTIAN MISSIONARY SOCIETY

contemplates the annual establishment of more churches in America.

This means the broadening of foundations for all otherwork. Once we make strong and wide and deep the American supports, our cause will speed around the world like light.

"The shortest route to China is by way of America." Let us preach the Gospel throughout America.

WM. J. WRIGHT, Cor. Sec'y,
Y. M. C. A. Building,
CINCINNATI, OHIO.

For the Nursery—For the Table.

For all ages, in all climates, under all conditions, Borden's Eagle Brand Condensed milk and Peerless Brand Evaporated Milk fill every milk or cream requirement. Superior for ice cream.

—N. M. Ragland has resigned the pastorate at Fayetteville, Ark., to take effect the first Sunday in June, which will be the anniversary of his ordination to the work of the Christian ministry. He has, we believe, no plans made for his future work. Brother Ragland is a good preacher and we trust will have many more years of usefulness in the ministry.

—The church at McConnellsville, O., will be five years old in July. Until the first of this month it was a mission of the O. C. M. S., but has now decided to support itself. There have been 90 additions since the ministry of John Mullen began in November, 1904. The present membership is 175. Brother Mullen has a men's class with 50 enrolled and frequently more than this in attendance.

—In another column will be found part of the program for this year's meeting of the Missouri Christian Institute. The subjects announced are not only full of interest but for the most part very vital ones and the attention of all the ministers of the state should be centered upon them. A very profitable meeting can then be held. The books named can be ordered through the Christian Publishing Company.

—C. F. Sanderson, who recently took charge at Palouse, Wash., where he found a membership strong though somewhat disorganized, reports that this weakness is being overcome and all seem anxious and willing to do their part in building up the church. Hamlin and Daugherty were to begin a meeting on February 17. Improvements have recently been put upon the church building by the Ladies' Aid Society.

—Parker Stockdale seems to fit in excellently with the work at Jackson Boulevard, Chicago. Since his entry upon its pastorate nine months ago there have been eighty additions and all departments are enthusiastic. Congregations are growing. The Sunday-school averaged 402 during December with one very wet day. He thinks that Jackson Boulevard Church ought to be one of the greatest churches of the brotherhood, and will be.

—"The whole community was stirred and the people in the shops read their Bibles as never before. The members of our congregation were hearty and unanimous in passing a resolution expressing their appreciation and sanction of the work done by our evangelists." So writes W. C. Prewitt, minister of the church at Wellsville, O., where H. F. MacLane and George E. Hopkins have been holding a meeting.

—R. H. Fife, in sending us a report of the meeting at Eldorado, Kan., an account of which appears in another column, from the minister there says: "Brother Brown is now entering upon his fourth year as pastor of the church and is much loved by his people and respected in the town." We have the best church building and the new membership alone would make a strong church. Brother Fife and Brother Saunders are now in a meeting at Kingfisher, Okla.

FOR BABY RASHES,

Itchings and Chafings, Cuticura Soap and Cuticura Ointment are Worth Their Weight in Gold.

The suffering which Cuticura Soap and Ointment have alleviated among the young, and the comfort they have afforded worn-out and worried parents, have led to their adoption in countless homes as priceless curatives for the skin and scalp. Infantile and birth humors, milk-crust, scald-head, eczemas, rashes, itching, chafings, and every form of itching, scaly, pimply skin and scalp humors, with loss of hair, are speedily, permanently, and economically cured when all other remedies suitable for children, and even the best physicians, fail.

—The Editor acknowledges an invitation to participate in the first dinner of the Laymen's Missionary Movement which was held at the Waldorf-Astoria on Monday. The speakers were such prominent men as Hon. Seth Low, Samuel B. Capen, Robert E. Speer, Dr. S. M. Zwemer, Dr. Henry Sloane Coffin, and J. Campbell White. This is the movement to which attention was called on our front page recently and to which we referred in our editorial columns last week.

—"When the right man comes along under God something can be done." That is the gist of a communication from A. F. Williams. He tells us that M. Morrow, Ottumwa, Ia., was recently prevailed upon to hold a meeting at Mendota, Mo., which, he says, is one of the worst towns in the county. The result is a church organized with a hundred members and with the prospects of a large increase in the near future. The services were held in the schoolhouse, but a church of our own will probably soon be erected.

—The members of the First Christian Church, Alameda, Cal., held their annual meeting on the last Monday in January. The corner stone of the new building was laid a couple of weeks before this. Some months ago we published an illustration of what this new church will be when completed. The building is expected to be dedicated in May. The reports presented show that over $4,000 was raised last year while the building fund is lacking to the amount of about $7,000, which it is hoped, with the assistance of the brotherhood at large, will be raised before Brother Muckley goes to open the church. The recent meeting was the largest and most satisfactory ever held. P. C. Macfarlane, who has been pastor here for five years has, we are glad to note, completely recovered from the illness which has been troubling him more or less since the San Francisco convention.

—The board of trustees of the Missouri Bible College have just held a meeting when R. A. Long, of Kansas City, was for the first time present. Brother Long may be induced to take the presidency of the board, vacated by the death of D. O. Smart, but he has not yet consented to do so. Routine business was transacted and G. D. Edwards, at present pastor of our church in Honolulu, was appointed financial agent of the college, to take up the work in September. If the necessary support shall be forthcoming, Brother Edwards will, no doubt, be added to the faculty. He is a man in whom those interested in the Bible College feel the greatest confidence. He is a graduate of the state university and has done considerable post-graduate work at Yale. He is a man thoroughly respected in Columbia and has the qualifications that will fit him to do good work for our cause in the state. This semester opens with great promise, the effect of the credits which the university has granted to the Bible College work, being seen in the added number of students who are under its instruction.

As We Go to Press.

Special to THE CHRISTIAN-EVANGELIST.

Clarinda, Ia., Feb. 18. In two weeks 60 added; nine yesterday. A. L. Crim and Ernest Bilby, evangelists, are doing great work; a fine interest.—W. F. Fisher, pastor.

Special to THE CHRISTIAN-EVANGELIST.

Vanwert, O., Feb. 18.—Thirty-one first week; moved to Presbyterian Church today for more room. Brother Watson preached to overflow; turned hundreds away.—Shelburne and Knight.

Special to THE CHRISTIAN-EVANGELIST.

Vermont, Ill., Feb. 18.—Meeting closed with 72 additions—61 baptisms, 23 men, ten of them professional and business men. G. W. Ross, pastor for fourteen years, deserves great credit.—Harold E. Monser.

Special to THE CHRISTIAN-EVANGELIST.

Hagerstown, Md., Feb. 17.—Over sixty added in two weeks—18 to-day; great crowds and interest. Brother Kendrick is remembered kindly here, but has worthy and capable successor in Brother Townsend, who is wielding great influence. We continue and will be with Brother Haley at Richmond, Va., next.—Small and St. John.

Special to THE CHRISTIAN-EVANGELIST.

Moulton, Ia., Feb. 17.—Grant Park meeting closed with unprecedented results, 123 added—95 confessions.—R. Tibbs Maxey, minister, Arthur Stout, evangelist.

Special to THE CHRISTIAN-EVANGELIST.

Newcastle, Ind., Feb. 17.—Closed at Vincennes with 231 in 28 days; eight days here with 61 added. Brother Howe had everything ready. Our serious problem is room.—Wilson and Linnt.

Special to THE CHRISTIAN-EVANGELIST.

Kansas City, Kan., Feb. 17.—Thirty added to-day, 108 first eight days; greatest crowds ever known, overflow packed basement to-night. Brother Monser preached to them. We continue.—Wilhite and Tuckerman, evangelists, S. W. Nay, pastor.

Special to THE CHRISTIAN-EVANGELIST.

Logansport, Ind., Feb. 17.—Forty thousand dollar property dedicated to-day. Twenty thousand dollars raised. F. M. Rains with us. Great rejoicing.—J. H. Craig, pastor.

Special to THE CHRISTIAN-EVANGELIST.

Canton, O., Feb. 17.—Twenty-six to-day; 162 in thirteen days; 1,342 in Bible school; continue.—P. H. Welshimer.

Special to THE CHRISTIAN-EVANGELIST.

North Yakima, Wash., Feb. 15.—Closed at North Yakima, Washington; 131 additions—about 85 grown men and women. Morton L. Rose, pastor.—Hamlin and Daugherty.

Special to THE CHRISTIAN-EVANGELIST.

Elwood, Ind., Feb. 18.—Six hundred and four to date, 100 the last five days. Ben Hur repeated in M. E. Church Monday night. This, the largest auditorium in the city, was packed. Herbert Yeuell left this afternoon for Cincinnati, O., to keep date with Walnut Hills church, opening there to-night. Evangelist Gard, of this city, closed the day here very acceptably. Robert Sellers and wife are doing a great work; the new members rally to them. I go to Cincinnati Monday.—Arthur Wake.

Special to THE CHRISTIAN-EVANGELIST.

Litchfield, Ill., Feb. 8—Closed at Greenville with 120 additions, making 259 total additions there. Davis led music. Commenced here yesterday, four additions. —E. E. Violett.

Special to THE CHRISTIAN-EVANGELIST.

Chicago, Ill. Feb. 19.—Scoville union meetings greatest ever held in this part of Chicago, and one of the greatest in history of city. One hundred and sixty conversions yesterday, 562 to date. The truth is being preached, the spirit of union prevails, men are being saved.—Geo. A. Campbell.

Special to THE CHRISTIAN-EVANGELIST.

St. Joseph, Mo., Feb. 18.—The church at Beatrice, Neb., becomes a living link under C. W. B. M.—I. E. Davis.

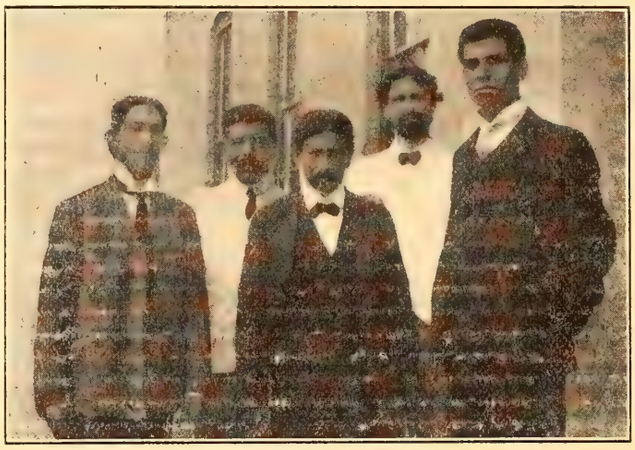
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CHRISTIAN PUBLISHING CO.,
St. Louis, Mo.

The Great Meeting at Monterey

God answers prayer. The miracles of the first century are seen over again in the twentieth. God's spirit is still poured out on his servants, and people run together in wonder and amazement to see what it means. Evil spirits are today cast out of suffering souls by the command of the servants of the Most High. Even now souls held captive in the prison of sin are delivered by the messenger of God, in answer to the prayers of his people. To have been in Monterey these last days would have been to witness these manifestations of the Spirit of Power, as the Lord added daily to the church such as should be saved.

To have won a hundred and thirty-seven souls to Christ, more than doubling the membership of our Monterey Mexican church, in four weeks, the largest direct results, so far as we can learn, of any revival service held in the history of Protestant missions in Mexico, certainly this is enough to make the hearts of every follower of the Master rejoice. One of the first questions that will come to our practical people is, "How was it done?" Let me say that one word explains it, *prayer*. One year ago, in a rearrangement of forces, the writer added to his other duties the pastorate of the Mexican congregation in Monterey. He knew very little Spanish, was crowded with other work already, the church of some fifty members was discouraged, the audiences were dwindling, dissensions were arising. But it was the time set apart for the week of prayer, and with fear and trembling it was announced. Those prayer services will never be forgotten. Prayer for a world-wide revival was the subject, but it seemed as though our people could pour out their souls most fervently for a revival in our own church. I have never seen such prayer-meetings. The results began immediately. Prayer became the key to unlock all doors. In that year the membership was doubled, and now in thirteen months it is four times what it was when these prayer services were held. Prayer was the method of preparing for the meeting just closed. Long before any one else knew of it, the pastor and evangelist had planned and were praying together for the meeting. It was next announced to the officers of the church, and they entered the secret league. The mission workers were then told, and lastly, only three weeks before the meetings began it was announced to the congregation and slips passed around which nearly all signed, promising to pray every morning from 6 to 7 for the meetings. As a climax to all, the week before the revival was to begin the church met every night to pray for its success.

And God has spoken his reply. Our converts have come from everywhere and from many different stations of life. The first meeting on Sunday afternoon was for Christians. Others will never know what a few of us suffered that afternoon. The meeting was a failure, so it seemed. At night the attendance was larger but enthusiasm was lacking, and those we had hoped would come to their Savior at the first opportunity refused to accept him. But the Lord was only testing his servants. Monday was a strenuous day. Very early was a conference of workers. More earnest prayer, and the work was laid out. The evangelist and pastor went together, as they did every day during the entire meeting. Manuel Lozano, our assistant pastor, with a companion, Miss Case and Mrs. Inman, all spent the entire day in personal work. The teachers also took as active a part in this work as their other duties would allow. Brother Moses and our four ministerial students prepared banners for the street cars and put out five thousand circulars. Many other groups of members were among their friends talking of the meeting. Monday night there were four confessions and an increased crowd. The campaign of visitation was kept up. Tuesday night the chapel was filled. Nine came forward. We began to see that God had greater things for us than we had expected. The crowds grew until the extra seating capacity was not sufficient. We now saw that the meeting could not be closed in a week, as we first thought. Four, six, eight, nine, night after night, they came in answer to the straightforward gospel plea that the evangelist



A Group of Preachers in our Mexico Mission.

All except Brother Camacho assisted in the Monterey meeting. From left to right they are, S. G. Inman (the pastor), F. B. Jimenez (the evangelist), Eligio Camacho (pastor at Fuente), Enrique Westrup (chm. of usher com.), Manuel Lozano (assistant pastor).



The Chapel of the Monterey Mission.

This does not show the large room behind, which was made to form a part of the chapel during the revival services, by throwing up the partition. Neither does it show the place for the large choir on the platform, which was an attractive feature of the meetings.

gave. At the close of the second week with eighty-three additions it was still impossible to close. A meeting for Monday night was announced and more came. Again Tuesday night and fourteen responded to the precious invitation. All through the week, although the weather turned bad, the interest was intense. Thursday a crisis was reached. A number of people with whom we had been working were there, yet twenty minutes of pleading from the evangelist failed to bring a response. It was the first week night service when there had been no confessions. Hardly a person present but felt, as plainly as though they could see it openly, that a mighty battle between Christ and the evil one was taking place. Every Christian was called upon to engage in silent prayer for these souls that were being kept from God by Satan. And then the victory came! Two young men for whom we labored the longest, moved toward the front when we began to sing again. The strain had been tremendous. The whole audience drew a sigh of relief and uttered a fervent "Thank God," when they were seen to come. Prayer had won again, and in a battle that was so realistic that it can never be forgotten. The last Sunday night there was another struggle, and in a great audience every person with but one exception, who was not a Christian, made the good confession!

The baptizing of the converts is not being rushed more rapidly than they can be prepared. Some of them have been believers for years, while others have heard the simple gospel for the first time in these days. Most of them have been adults, a few more men than women. One of the most inspiring meetings of the series was an after meeting of the candidates for baptism. They were afire with zeal, and showed such an anxiety for the Christian life as is seldom seen. Forty-five have thus far received this holy ordinance.

In trying to measure the results of these four weeks' work, we are reminded of Ezekiel's vision of the ever multiplying stream that flowed out of the temple of God. Take the story of only one family for example. A mother with five children comes from a distant town in Zacatecas to visit her married daughter. She finds to her horror that her daughter had joined the hated Protestants. There was a mingled anger and disappointment that almost broke the mother-heart. These despised Protestants! Hadn't the priests told her that they worshiped a burro in some congregations, and in some others they named by lot the prettiest girl as the object of their devotion! It was in vain that the daughter protested against these things. Finally, however, by visits from several of us, she was persuaded to come to the meetings just once. She entered the chapel with fear and trembling. In the place of the burro and the Goddess, however, she found a large chorus choir, an earnest gospel preacher, an enthusiastic congregation, and an atmosphere that compelled one to be lifted up to God. She heard for the first time in her life the reading of God's word, spontaneous prayer, and congregational singing. The next night she returned with all her family. Ten days from that time we were permitted to take their confessions of faith and a little later bury all five in the watery grave of baptism. Soon they will go back to their home and with the full determination to preach their beautiful new faith to their neighbors and friends. And relying on our promise to visit them they are enthusiastically planning for a Church of Christ in that town where the gospel has never been preached and where fanaticism is seen in its most terrible forms. Many other stories could be given which show as remarkable transformations, and defy the imagination to calculate the far-reaching results.

There is no room left to speak of the work of our evangelist, Brother Jiminez. Too much could not be said of it. To me, considering his limitations, he is the most wonderful man I ever knew. His preaching is eloquent in its simplicity, but probably what counts for more is his life, which shows through a personality which is at once a powerful reminder of Jesus Christ.

Monterey, Mexico. S. G. INMAN.

Send for our Catalogue.
CHRISTIAN PUBLISHING CO.,
St. Louis, Mo.

News From the Stricken Isle

The Christian Woman's Board of Missions is deeply appreciative of the interest churches and individuals are taking in the condition of our Jamaica brethren and their wrecked homes and churches.

We are now able to write more intelligently of our church homes. It will be seen from the illustration given that King's Gate Chapel is a complete wreck. The brethren of that congregation have already gathered the fragments of the building together and are constructing a temporary meeting place. The mission house can be rebuilt. The walls of the Duke street church are pronounced unsafe. The roof and ceiling are secure thus far. It is hoped they may be braced, so that if the walls fall they may be saved. Meetings for this church are held on the lawn. The mission house can be repaired. The Torrington chapel is said to be the only church in or around Kingston that was spared. Not even a window was broken. The house is crowded at every service, and confessions are taken. This is in one of the suburbs of Kingston. There is no mission house connected with this church. Kalorama mission house is safe, also the church at Mt. Olivet.

The church at Fairy Hill was destroyed. The faithfulness of this congregation is well known, and the loss will be regretted by all.

The beautiful church at Highgate is a wreck. Brother Thomas writes: "We are once more without a church home. The gable ends have collapsed, mashing the organ and harmonium to pieces. The walls have several rents, which means they can not be repaired. The Episcopal church was destroyed, the courthouse badly damaged, while nearly the entire village of Richmond is in ashes. We have had fourteen shocks."

Brother Hay writes from Chesterfield church: "We were all ready for the dedication of our new chapel at Chesterfield, but it is gone. We had borrowed an organ for the service, and it was broken to pieces. Providence mission house is not badly damaged. It seemed as if the earth was moving out of its place."

In writing of the sad condition of the churches J. E. Randall says: "I know this news will make the hearts of the members of the board ache beyond the telling but you have not failed Jamaica in the past, and we are confident that in this hour of our sorest need you will still be our help."

Brother Randall says food stuffs will no longer be required. We are grateful to the many friends who have helped us to send food and clothing. The latter is still needed, but most of all money to put the homes and churches in order. Help us in this work, friends. Send offerings to the corresponding secretary.

THE CHRISTIAN WOMAN'S BOARD OF MISSIONS.
MRS. HELEN E. MOSES, President.
MRS. M. E. HARLAN, Cor. Sec.
152 East Market St., Indianapolis, Ind.

A Woman's Experience of Quake and Fire.

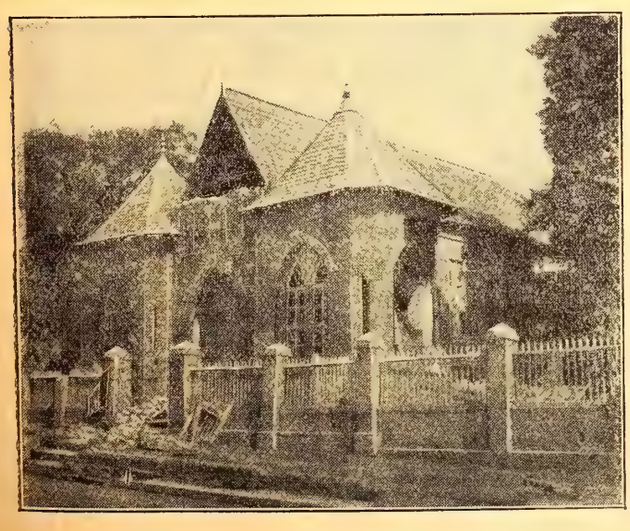
To-day I received a letter written January 23, by Mrs. G. D. Purdy, who, with her husband, her mother (Mrs. E. C. Willett) and Hazel, a little grandniece of Brother Purdy's make up the family in the "Louis Villa" mission house in the Oberlin district in Jamaica. This is about 12 or 15 miles from Kingston, in one of the most beautiful hill regions of the island so far famed as the "Gem of the Antilles." The Manning's Hill chapel is another of Brother Purdy's stations in this Oberlin district. The two are some nine miles apart, by a carriage road that is comparatively good in ordinary times. The Brother Herbert Clark mentioned was a son-in-law of Bro. C. E. Randall, and husband of Mrs. Lily Randall Clark, for years the superintendent of the Junior work of the Jamaica Christian Endeavor Union. He had long been one of the managing salesmen in the immense general store of Emanuel Lyons & Son, at the corner of Harbor and King streets, where was purchased so much of the hardware and lumber that went into our mission houses and chapels. It is thought that he was killed in coming out of the store, and his body burned in the fire that so soon waged the most furious in that section. Frank Randall, who died from his injuries, was a son of C. E. Randall, and about 21 years old. His body was buried between the graves of his sister Murial, who died two years ago, and Mr. MacLeod's by the side of the now wrecked King's Gate chapel. Both Brothers Clark and Randall were members at Duke street, and sang and did Christian Endeavor and Bible school work, helping forward the work as earnest Christian business men.

Sister Purdy's letter, in part, follows:

"Ere this you have heard of the terrible earthquake that wrought such havoc to our beautiful island on January 14. It was worse in Kingston than anywhere else. The last I heard they had not found Brother Herbert Clark's body, and this morning we received a letter that Brother Frank Randall was buried last Friday. He was hurt by a falling beam at the wharf where he was at work for the United Fruit Company. There was word that Bro. C. E. Randall, Mrs. Randall, their daughter Ethel and youngest son Alan, and Mrs. Herbert Clark and three daughters, and Mrs. A. C. McHardy and three sons had gone to Montego Bay to Mr. and Mrs. Will Kingdon." (Mrs. Kingdon, Mrs. Clark and Mrs. McHardy are daughters of Bro. C. E. Randall). All who are not able to work in the clearing up and rebuilding of the city, and have friends in other parishes, are being sent out of Kingston, as food is scarce and high-priced, and there is fear of the pestilence. It is something terrible—can not be described. It has put an end to the tourist season, when the island planned to earn much.

"I will now try to tell you of our experiences. We were preparing for evangelistic meetings, and on the first Lord's day in January there were 15 confessions in Oberlin chapel here. During the week following, prayer meeting, with a full house, was held each evening. At Manning's Hill also there was evidence of its being a fit time for evangelistic effort. On January 13 there were seven confessions there. Brother Wm. Pearn came up to the evening service and to remain to help there during that week, while Oberlin continued its prayer meetings in the same week.

"On Monday, the 14th, we prepared an early dinner, so as to reach Manning's Hill in time for an open air service before the evening meeting. We were just seated at the table, and in the yard the boy was getting the horses ready, when there was a terrible rumbling sound I can not describe, and the house began to rock, and then it seemed to just jump up and down, and everything began to fall all around us. We rushed from the house, thinking it was coming down. When we got to the lower yard, the horses had taken fright and galloped off, while the study and other buildings were off their foundations and badly racked. The carriage rocked nearly over, and then back again, only to go the other way. When we thought it safe to return to the house, what a sight met us!—heavy pieces of furniture turned over and all the floors literally covered with debris of things useful and ornamental—many long-cherished because of the giver! The house is racked quite badly; some of the timbers are drawn out; window and fan lights broken; piazza torn down; tanks leaking; everything in confusion. When we went over to the chapel, it brought tears to our eyes to see the ruins. It does not look as if it ever could be repaired, but it has since been looked over carefully, and they think it can be. But we have not forsaken it—held prayer meeting in it every night until Friday. These meetings were conducted by the deacons, as Mr. Purdy was carrying on the Manning's Hill meetings alone, Brother Pearn having gone to his family on Tuesday. On the Monday of the earthquake, after we had somewhat recovered from our shock, he and Mr. Purdy started for Manning's Hill. They found great cracks in the road and many large rocks. In some places the road was nearly filled. We had shocks every little while during the evening, and when they returned it did not seem as if I could control myself, I was so nervous. Mr. Purdy closed the Manning's Hill meetings Friday night with 57. On the 20th we held our annual missionary meetings in our four chapels, and only one came of those advertised to help as speakers; but his local preacher came to his help, and did splendidly, we hear, with God's help. We expected Brother Henry Cotterall here for that day and to remain with us for the week, and help in these Oberlin meetings; but we have not seen him,



Duke Street Church, Kingston.



King's Gate Church.

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nor heard a word from him. Mr. Purdy took services here and had 23 confessions. We can not say that the people were frightened, for in the weeks before they had shown evidence of an awakening to a better living, and the crowded house at the previous week of prayer bespoke an interest. Mr. Purdy has married thirty couples since September 1. Every evening here they hold an open air service and then come to the chapel. The officers are helping with the open air service.

Mr. Purdy said the reaction was just taking place with him on Sunday, and that he was just beginning to realize what a calamity had befallen us. He could hardly keep going, and I thought he would surely have to give up, he was so overcome. He could hardly control his feelings, and is just about sick with a hard cold; but he must keep on—the need is so great! These poor black people stand it better than the white—not so nervous. They have acted in a commendable way. May the dear Father bless them abundantly! They felt no fear in the chapel—seemed to think that the safest place for them. The shocks have come continuously every few hours, night and day, since that fatal Monday, the 14th, and yesterday, the 22d, we had two hard ones, only a half hour apart, and the last one threw things down again, but not as bad as the first day. We are all so unstrung and nervous that at the least sound we start up, and sometimes get as far as the door. We have received a shock it will take sometime to recover from, but we do not complain. We feel very thankful to our Heavenly Father for his kind protection. We sorrow and pray for the poor sufferers in Kingston.

"This has made Hazel very nervous, when before this she did not seem to be afraid of anything. She calls it the earth 'kick,' quite an appropriate name, for, to use some slang, it did some 'high kicking.'

"We received no mail the first week, and no paper yet, but I hear they are beginning to print them now. All stone and brick chapels damaged, some beyond repair—Oberlin, Salisbury Plain, Manning's Hill, Chesterfield, Providence, Carmel, King's Gate and Mission house Highgate—all that I have heard of but Torrington.

"How little I dreamed, when Mr. MacLeod and I were building the King's Gate mission house, and named it 'Burgess Place,' that it and the solid stone chapel by it were to be riven by earthquake. But what matter they, or what may have befallen the dear grave (of which I do not yet know) if only we could have so wrought upon the hearts of the people that all the crushed ones had 'died in the faith'? No amount of soul-winning work is ever regretted. We only wish we could do more, and ever more, for our God and his Christ in the winning of souls and upbuilding of Christian character.

"It was nine years ago, February 5, that the Purdys landed in Kingston, and you can begin to see the fruits of their labor in the officers now able to conduct some orderly profitable meetings; and, behold, how the missionaries love the people!

"Shall we who are unable, or unwilling, to thus lose ourselves to what we call civilization in this native land of ours, withhold from our heroic Brother and Sister Purdy and their colaborers, generous, material aid, while we constantly petition that the Great Physician sustain and heal all, as only he can. Treasure laid up in heaven is the only kind that is both sure and satisfactory in all ways. Let us at once pour out of our abundance, of which we are our Lord's stewards, until our brothers and sisters in Jamaica shall not lack any of the good things they so richly deserve.

LOIS WHITE MACLEOD.

Kent, O., Feb. 2, 1907.

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Jamaica Earthquake.

We are still in the land of the living, and in spite of the strenuous time through which we have passed we keep well and able to work. We can look with more calmness over the situation now than we could, and we realize the truth of what Mr. James Schermerhorn, manager of the Detroit lines, who had traveled all over the city for some hours last Sunday, said: "To me newspapers can not begin to tell of the horrible condition of the city." Ninety-eight per cent of all buildings are destroyed, or so seriously damaged that they will have to be rebuilt. The remaining 2 per cent are wooden structures and fortunately our mission house at 70 Duke street, is one of these. Over 1,000 dead have been recovered from the ruins and either buried or burned. Up to the present bodies are being dug out and burned. The entire business section was burnt out as well as shaken, but in spite of all this the leading men of the city have kept their heads on and an advertisement heading of one firm shows the admirable spirit of the whole when it said, "Shaken Out, Burnt Out, But Not Busted." When I walked the streets on the day following the disaster I felt that the city could not be cleaned for a long time, but now, within three weeks, every street and alley is open. The cars are running over most of their lines and business is being resumed in temporary structures all over the city. Kingston will be rebuilt and there will rise a beautiful city out of all this ruin and distress. The homeless and hungry have been cared for. The relief committee, under the able guidance of Archbishop Nuttall, a magnificent man, has done splendid work. His spirit was admirably shown when at one of the meetings of the committee he exclaimed, "Gentlemen, I thank God that in spite of, and at the back of our denominational differences, we have a religion that enables us as one people to work for God and humanity." The ministers of the city have been, to a great extent, engaging their time in relief work, but the church services have not been neglected. Every church in the city is down, with the one exception of our own Torrington church, a wooden structure. At Duke street we worship on the lawn and we have had some blessed times. Many of our homeless people have gone into the country where hospitable friends are providing homes for them, but a sufficient number remain to keep up a good attendance at the services. The Senior and Junior Endeavor and prayer-meetings are well attended. The church will have to be rebuilt, as the brick walls are in a very shattered condition. We ought to lose no time in getting the work done, and I trust the appeal made through your valuable paper will result in a good sum being forthcoming to put up on our feet again. King's Gate Church is entirely wrecked and lies a heap of stones on the ground. Several other churches are down or seriously damaged. We can not well appeal to our people for much help to rebuild, as they have their hands full to rebuild their own dwellings, but they will do their utmost, and we feel sure that our friends at home will second our efforts in such a manner that we shall soon have new houses in which to worship. On Sunday, February 3 the preaching services were largely attended and twelve made the good confession. Brethren, pray for us, and send that which will help provide church homes for a people who are passing through terribly distressing times.

WM. PEARN.

Kingston.

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Who Are Members of the Campbell Institute?

There has been so much misrepresentation concerning the purpose and work of the Institute that it is deemed advisable to ask for the publication of that section of the constiution which defines the purpose and also of the list of members.

Article II.—The purpose of this organization shall be: (1) To encourage and keep alive a scholarly spirit and to enable its members to help each other to a riper scholarship by the free discussion of vital problems. (2) To promote quiet self-culture and the development of a higher spirituality among the members and among the churches with which they shall come in contact. (3) To encourage positive productive work with a view to making contributions of permanent value to the literature and thought of the Disciples of Christ.

We also believe that both the character of the organization and of the men who compose it will be sufficient answer to critics and to honest inquirers.

Regular members.—Edward S. Ames, H. G. Atkinson, Levi G. Batman, B. C. Bondurant, C. G. Brelos, H. F. Burns, Geo. A. Campbell, W. G. Carr, A. L. Chapman C. B. Coleman, Chas. E. Cory, Stephen J. Corey, L. W. Cushman, B. F. Dailey, E. F. Daugherty, Chas. E. Earley, G. D. Edwards, J. R. Ewers, A. W. Fortune, W. E. Garrison, Errett Gates, John P. Givens, J. H. Goldner, F. F. Grim, R. E. Hieronymus, Arthur Holmes, L. R. Hotaling, W. D. Howe, T. C. Howe, W. C. Hull, Austin Hunter, Burris A. Jenkins, Silas Jones, Percy Leach, C. Lockhart, Henry Lloyd, Levi Marshall, E. W. Matthews, W. H. Matlock, Geo. A. Miller, Frank Moffett, E. E. Moorman, Leslie W. Morgan, Oscar T. Morgan, Clayton C. Morrison, John McKee, H. D. C. Maclachlan, F. O. Norton, W. Oeschger, Wallace C. Payne, Geo. A. Peckham, J. M. Philputt, A B. Philputt, Grant E. Pike, J. W. Putman, G A. Ragan. P. J. Rice, H. B. Robinson, C. C. Rowlison, W. D. Ryan, Chas. M. Sharpe, Elmer E. Snoddy, Elva M. Taylor, G. B. Van Arsdall, Hiram Van Kirk, W. D. Van Voorhis, Claire Waite, Albert Ward, Baxter Waters, Chas. M. Watson, Ernest P. Wiles, H. L. Willett, C. A. Young. Honorary Members—J. H. Garrison, J. J. Haley, W. D. MacClintock. Associate: Orvis Jordan, G. B. Stewart, J. H. McCartney, E. A. Henry, W. D. Ward, J. M. Horne, J. H. Serena, R. L. Handley, W. F. Rothenburger, Guy Hoover, L. P. Schooling, R. W. Gentry, J. L. Garvin. Co-operating: I. M. Kenyon, Ashley Elliott, F. W. Norton, Hugh Morrison, O. W. Lawrence, Hill Sherman, Bruce McCulley, C. H. Winders, E. E. Faris.

P. J. RICE, Sec.

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NEWS FROM MANY FIELDS

Sixty-Eight at Helena, Okla.

Evangelists Spicer and Douthit just closed a fine meeting at Helena. We were crowded nearly every night when the weather was fair. There were 68 additions—52 by confession and baptism and ten by letter and statement. Among those who joined us was a Baptist preacher, W. H. Curtis. We have organized an Endeavor society with a large membership, and the future seems very bright.

C. E. WALKER, City Clerk.

From a New Worker in the Sunflower State.

We are delighted with our new work at Yates Center, Kan. The church is in fine condition and every department growing. The C. W. B. M. auxiliary is in a contest and the Bible school will enter upon one. T. W. Hurst has the direction of the school. Though we had very bad weather, our recent revival meeting was a good one. George H. Nichol, of Roseville, Ill., preached with great acceptance, and we had 12 additions. We shall continue to reap from the seed sown, and had two confessions last Lord's day.

CLARENCE E. WAGNER.

Encouraging Personal Work.

We closed a good meeting at White Hall, Ill., with 29 additions in all. Never was there as much personal work by its own members in any previous effort. They have been anxious to locate a man with them and had raised about $600 for that purpose, thinking that was all they could do. I had them make another effort and they raised $850 for a man all time. They did not know their own powers. Many business men came to help who do not stand with the Christ. Although I tried to preach as best I could the success of this ten days' effort was due much to the way 'phones and personal talks were kept up in all Christian love and interest.

There is a large work to be done there. Had we planned a meeting many additions could have been added. J. E. WOLFE.

Keytesville, Mo.

A Fine Meeting at Salem, O.

Judged from every standpoint the meeting was great: great in respect to numbers; great in respect to the sweet spirit that prevailed throughout, there being an entire lack of that crass and cheap controversial spirit which but arouses the fighting spirit of all churches of the community; great in that the converts were won not to the evangelist but to Christ; great in the careful attention given to the matter of holding the new converts and the immediate enlistment of them all in some department of the work of the church and in the matter of financial support—there being over $625 pledged toward the regular support of the church.

Last fall five churches of the city entered a union meeting with an evangelist of great reputation, but not a dozen adults were brought into the church, and it was due in large part to the lack of careful preparation. For two months before our meetings began not a Sunday passed without one or more additions. The Sunday-school was made strong and the choir was made the best in the city. Expectation of a great meeting was strong in the hearts of all. Then again, no pastor ever had a more willing people to work, and to do the exact work assigned. The evangelist said that he never saw as good a visiting committee as the one at Salem, and on the other hand the committee said that the evangelist could make a wooden man work. But effort was not confined to committees, before the close every one was working, scarcely thinking when they really did start.

No evangelist has ever before done for the church what has been done at this time, either in numbers of converts, addition of financial strength or in the sweetness of the spirit and soul-zeal that filled all hearts. In Robert Knight Mr. Shelburne possesses a worthy co-laborer. He has a fine tenor voice for solo work, and in the drilling of a chorus he is most excellent. Evangelist Shelburne is a Christian gentleman. He has a message which has been thoroughly prepared in brain and heart, and is unique in his perfected organization and care for hold-on to the new converts.

Throughout the whole meeting he seemed utterly indifferent as to whether he would receive financial support enough to cover the expense and remuneration of the meetings.

At the reception for the new members pieces of hand-painted china were presented to the evangelists and pastor to give to their wives and helpers in the good work. And amid great enthusiasm and great rejoicing enough money was raised within a few minutes to install at once a new $2,000 pipe organ. H H. CLARK, Pastor.

There is a cause for every effect, hence I want to express in few words what produced Salem's greatest meeting:

1. I want to put "first things first," and that is Bro. H. H. Clark, as far as man's part is concerned. Brother Clark is a consecrated, energetic, bright young man. He worked for a great meeting. He had been on the field just one year and two months when the meeting commenced. He found the church $500 in debt. The debt is paid, the walls have been frescoed at a cost of $600, a new communion set was purchased, the weekly offerings raised $11 per week, forty-four added to the church, and the Sunday-school doubled.

He and his church worked with the evangelists. I preached the old simple gospel in love. I never called denominations names. We never had the churches fighting us. We used the musicians of every church in the city. Brother Knight, my helper, handled the music in a splendid manner. Our "shop meetings" were a great help to us. I could not say too much concerning this feature of the work.

The last week I was so tired that I concluded I would not conduct this meeting, but a delegation came from the shops asking that I continue.

I pledged the church, old and new, to service. That is, I tabulated the different departments of work, had a membership meeting, asked all to check the different departments they would work in. Almost every member was reached and many who have never worked before have pledged to do so. I was never treated better.

J. O. SHELBURNE.

The Work at Alliance, Ohio.

July, 1906, the Alliance church called Fred A. Nichols to the pastorate. That we made a wise choice is fully demonstrated by the work done during the past eight months under his leadership. Every department has taken on new life. Our Bible school has grown from an average attendance of 160 to 600. The attendance at our regular Sunday services is the largest in the history of the church. On January 6 we went into an evangelistic campaign with Roland A. Nichols as our evangelist. This meeting resulted in an ingathering of 214 in five weeks. Our plea was placed before the people of Alliance as never before. The Gospel was preached and we had additions at every service. A large number of men took their place among us,—and the church is now in a position to do a mighty work. Evangelist Roland A. Nichols is strong in the pulpit and an untiring worker out of it. His meetings are conducted along sane lines, and he goes from our city with the united prayers of this people. J. A. JONES.

[Several other signatures were appended to this communication, but lack of space prevents their publication.—ED.]

In the Land of the Big Red Apple.

I took charge of the congregation at Wenatchee, Wash., Jan. 1. The brethren were dwelling together in love. During the month we had 26 additions—19 of these in a meeting held by O. M. Thomason. Our membership is now 108, and we are planning for another evangelistic effort. We believe we should take the lead, because we have the right belief and the one Book. This is a prosperous country, and we would be glad to have other Disciples cast in their lot with us. I will try to answer questions.

A. J. ADAMS, minister.

Adding to the Saved in Wisconsin.

Any one who has been in doubt as to whether it pays to invest money for Wisconsin missions, please note the following: One year and a half ago the mission church at Rib Lake had a resident membership of eight consecrated workers. In December Brother Barstow, then of Ladysmith, held us a splendid meeting, during which seventeen others were added. During the past year we had a steady growth until January 1 we numbered 43. Feeling a great need for a special meeting and knowing the ability of our state secretary, Brother Dean, of Grand Rapids, we urged him to come and be our evangelist. His church consented and our meeting began January 7. The result was that 22 came out and took their stand among the Disciples here in Rib Lake. Mrs. Dean, with her sweet voice, added greatly to our meeting and was a splendid personal worker. Our work is in fine shape.

P. A. SHERMAN.

A Helpful Meeting by Home Forces.

The Central Christian Church of Evansville, Ind., recently closed a three weeks' revival. The services being conducted by those within the church, and with weather of unusual inclemency, we consider it a remarkable meeting. Our pastor, Ransom DeLoss Brown, so presented the simple gospel of Christ that 53 souls were added to the church, many coming from other religious organizations. Our plea could not have been more earnestly and effectively presented. Brother Brown's rare ability as a preacher and his pleasing personality have brought him into prominence in this city and won him a high place in the hearts of the people. Those who assisted so faithfully are: Miss Minnie Wood, organist; Mrs. Homer J. Wolfe, choir leader; Miss Mina Saulman, soloist, and Mrs. Will Brown, who conducted the cottage prayer-meetings. The members of the church were faithful in attendance and had a part in the saving of souls, and a more spiritual uplifting service has seldom been witnessed.

MRS. H. S. MCCRAE.

$100 Reward, $100.

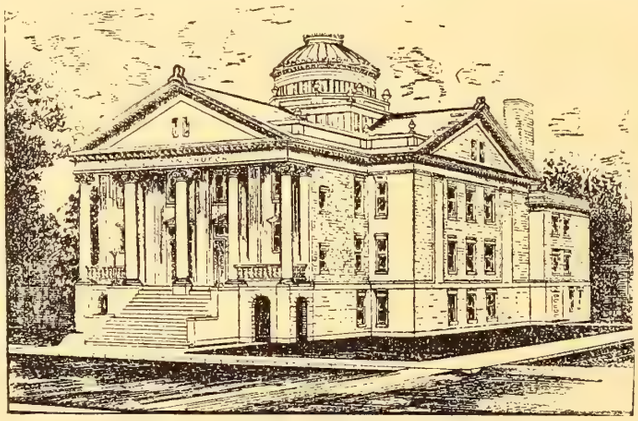
The readers of this paper will be pleased to learn that there is at least one dreaded disease that science has been able to cure in all its stages, and that is Catarrh. Hall's Catarrh cure is the only positive cure now known to the medical fraternity. Catarrh being a constitutional disease, requires a constitutional treatment. Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system, thereby destroying the foundation of the disease, and giving the patient strength by building up the constitution and assisting nature in doing its work. The proprietors have so much faith in its curative powers that they offer One Hundred Dollars for any case that it fails to cure. Send for list of testimonials.

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New Church at Redwood Falls.

E. C. Nicholson has his dream realized. For ten years he has wanted to build his ideal of a church. On January 28 there was dedicated at Redwood Falls, Minn., the beautiful building, a representation of which appears on this page. Great credit must be given this energetic pastor, for he has not only been a strong power at Redwood in building up the membership of the church, but he himself had much to do with the actual designing and building of the new church. He suggested many of the ideas and plans and worked together with the architect who was finally selected. He traveled from city to city, getting bids on material to go into the building and daringly offered to take the responsibility of dispensing with the services of a high salaried professional contractor. Mr. Nicholson converted his congregation to the idea of replacing their little church building with one that is modern and adequate for the opportunities before them. His official board consisted largely of farmers. Yet they have carried to a successful issue, under Brother Nicholson, one of the largest building achievements ever attempted in this go-ahead Minnesota town.



Christian Church, Redwood Falls, Minn.

The dedication service was held on January 27, the speaker of the day being Oliver W. Stewart. Practically about $4,500 was raised on this occasion, $8,000 being the amount required to finally free the church from debt. It is reasonably sure that all indebtedness will be removed ere very long. Ministers and representatives of other churches were present to give their encouragement and Lieutenant Governor Eberhart congratulated the congregation on their beautiful building and paid his tribute to its pastor. The building is of cement blocks and steel. It is 86 feet long by 50 feet wide, with walls 32 feet high and a dome raising to a height of 56 feet.



E. C. Nicholson.

Victory at Eldorado.

The Church of Christ at Eldorado, Kan., with the assistance of Evangelist Roger H. Fife, of Kansas City, Mo., and Herbert H. Saunders, of Noblesville, Ind., held a most successful revival of five and one-half weeks' duration. Plans for the meeting were begun a year ago and carefully adhered to, with the result that the membership of the church has been more than doubled, there being 286 additions—206 being by baptism. The meeting was under full steam all the time. Among the converts there were only 24 under 15 years. Many young men, and in several instances whole families came to Christ. Our Sunday-school is more than doubled. The last Sunday of the meeting the attendance in the school was 286, with a collection of $15, something unknown in its history. The closing day a special service for the new members was held, at which they sat in a body while the Lord's supper was administered. Any commendation of the evangelists, falls short of expressing our estimate of them and their real worth. One chief point of strength with them is their daily prayerfulness. There was no complaint about the length of meetings, though they averaged about three hours each. This is a great victory indeed. Nothing like it ever occurred in the experience of our members. Numbering now nearly 550, every sixth person of our city is a member of the Christian Church. With a fine property all out of debt, the great spiritual uplift and the large ingathering, the church is happy in contemplation of the possibilities for the future.

S. W. BROWN, Pastor.



The Congress of the Disciples of Christ.

The congress will this year meet at Cincinnati, O., April 2, 3, 4. The general subject this year will be, "The Church." This will be divided into such topics as cover its relation to labor, education, young people, order of worship, the church as a social institution. We understand that one session will be given to the question of federation, and the report of the committee appointed a year ago on "Our Relation to the Baptists." The detailed program is not yet ready for pub-

At Gravette, Arkansas.

Much good is being done in the community and our church built up by Brother and Sister J. A. Allen, who have been with us only a few months. There have been ten or twelve additions since his coming. He assisted J. W. Ellis, of Bentonville, to ordain Sister M. A. Fuller, who



Mr. and Mrs. J. A. Allen.

is a C. W. B. M. worker. Our Sunday-school has been materially increased and a Junior Builders' League organized by Sister Allen with about twenty-five members. The work of the Master is in willing hands now at Gravette. Brother Allen commands the respect of all the denominations, yet he is firm in the presentation of the restoration plea.

Missouri Christian Institute.

The Missouri Christian Institute will hold its annual session at Marshall, Mo., April 8-11. The following are some of the features of the program: The lectures by Prof. Shailer Mathews, of the University of Chicago—"The Method of Jesus" and "The Message of Jesus"; a paper by J. M. Philputt, "James Orr's 'Problems of the Old Testament'"; Review by C. M. Chilton. Robert G. Frank will review Clark's "The Use of the Scriptures in Theology," and C. G. Brelos will review the reviewer. George H. Combs will deliver an address upon "The Message of Victor Hugo." "Our Centennial" will have an inning. Newell Sims, of Carthage, and J. M. Rudy, of Sedalia, representing different phases of the subject. Not least will be Mrs. Alice Wickizer's address, "The Preacher's Life as Seen by the Preacher's Wife." Everybody come. You know what a host we will have in Brother Wharton and his church.

W. F. RICHARDSON,
R. G. SEARS,
C. M. SHARPE,
Committee.

To the Evangelists of the Brotherhood.

A letter from Grant K. Lewis, Long Branch, Cal., announces that the day for beginning the simultaneous campaign in southern California is set for October 27. The scope of the meetings has been extended to include several of the Pacific coast states, and some of our foremost evangelists are being engaged by the larger churches. Brother Lewis writes that there are many chuches who can not afford to pay for the high-priced evangelists, yet their fields will yield good fruit in a meeting, and they deserve and want the best talent possible. The committee wish to get the names of evangelists who will work for from $25 per week and expenses, or less. No doubt there are preachers and evangelists who would like to give gratuitously something of their service to the cause of our churches on the Pacific coast, and the committee would like to hear from all interested. Arrangements must

Sixty-three at Guthrie, Okla.

Our short meeting resulted in 47 baptisms and 16 otherwise. Good interest all the way through. Scott Anderson, of Enid, did the preaching and did it well. His sermon on, "Why I Left the Baptist Church and Became a Christian Only," drew a crowded house. He is candid, fair and never offends in the way he presents that theme. We have been greatly blest by his help. I shall assist him in a return meeting soon.

K. C. VENTRESS.

A Missouri Preacher in Kansas.

I closed a meeting at Eureka, Kan., lasting twenty-eight days, with 72 added. All but seven were a net gain to the church. There were 51 baptisms, 11 from other bodies, others by letter or reclaimed. G. F. Bradford, who, with his good wife, labored with this people for more than four years, and who is loved by all, has accepted a call to Lake Charles, La. He is a strong gospel preacher, whose labors have been very fruitful. He will leave for the south about March 1. We bespeak for both minster and people a pleasant labor of love. J. W. BAKER.

Joplin, Mo.

Georgia Notes.

On February 27 north Georgia had a beautiful snow.——I preached at Pleasant Hill, Pickens county, the second Sunday to a splendid audience. At this writing the church is enlarging the house to accommodate the increasing audiences. In a membership of 102 twenty wear the name "Little," sixteen "Anderson," eight "Land" and eight "Owen."——The state board of the W. S. G. M. will hold a meeting in Atlanta February 22.——The churches that are awake will make offerings for foreign missions in March, the other churches will just snooze on.——T. B. Knox will supply the churches in the Franklin field.——The Georgia preachers are alive, I suppose, but "I know nothing for sure." E. L. SHELNUTT.

Acworth.

Not Without Honor in His Own Country.

The church at New Philadelphia, O., began special evangelistic services January 20, and continued until February 10. Printer's ink was used extensively, tracts were purchased and a good list of prospectives secured. J. Hermon Dodd, of Columbus, O., was the evangelist. This is his home town. Large crowds came to the services; at some of the meetings many were turned away. There were additions at every service except one. Brother Dodd both preaches and sings well. He is a good leader. There were 61 confessions, five by letter, eight by statement and two reclaimed—making the total 76. The influence of the meeting was felt throughout the city.

C. B. REYNOLDS, Minister.

The Grant Park Meeting.

We have just closed the greatest meeting in the history of the Grant Park Church of Christ, with 123 added, 95 of which were confessions. R. Tibbs Maxey, the minister, is largely responsible for these inspiring results. During the first ten days of the meeting I was sick and Brother Maxey conducted the campaign himself, with additions at every service but two. An unusually large number of the members got into the consecrated atmosphere that wins men. Without their aid this glorious harvest could not have been reaped. The results we chronicle could never have been if Brother Maxey's months of personal work had not preceded them. It has been a great pleasure to have been associated with him. J. ARTHUR STOUT, Evangelist.

Des Moines, Ia.

We have just realized the answer to our prayers and the anticipations and aims of over three years persistent effort. We have been having additions at almost every service, until some thought that the people would all be won before the time of the meeting came. Not one cent was spent for advertising. This work was done by the consecrated members who volunteered to call on the people and bring them to the meetings and to the preachers for consultation. Too much credit can not be given J. Arthur Stout. He preached a positive gospel, without abusing those who did not agree with it. He is an evangelist untainted by egotism. The secret of his power, as we see it, is his unswerving faith in God, in Christ, in God's inspired word, and in men. If he had not been sick and could have been on the field more, we feel that greater results would have been realized. The fact that he had to be away every Sunday except one seems to have also made some difference. The comradeship of such a fellow-worker is indeed a pleasure. R. TIBBS MAXEY, Minister.

Foundations for Advance at Sterling.

A meeting just held by R. Leland Brown greatly benefited the church at Sterling, Ill., though there were not as many additions as we had hoped to have. Our choir was strengthened by some instrumental assistance, all under the leadership of Hattie Ebersole. The church is in fine condition to advance. W. J. Moore is the superintendent of our excellent Bible school. We have a flourishing C. W. B. M., Ladies' Aid and Christian Endeavor. We have a liberal, faithful set of workers and the future is bright.

W. D. BAKER, Minister.

A Woman's "Team" in Kansas.

Our revival meeting at Smith Center, Kan., with Mrs. Clara H. Hazelrigg as evangelist and Miss Mabel Ridenour as leader of song, closed with 57 additions, of whom 33 were heads of families. There were 34 baptisms, 10 by letter and statement and 14 from other bodies, some of whom had not been baptized. Mrs. Hazelrigg used no sensational methods but believing the gospel to be the power of God unto salvation, she preached the gospel in love. She and Miss Ridenour make a strong team. They go next to Formosa, Kan.——Brother Kennedy, minister at Lebanon, has just closed a very successful meeting with his congregation, with 53 additions. Bro. Frank McVey was leader of song.——The five Bible schools in this part of the state that are in a Bible school contest, had a total attendance for January of 2,246. F. E. BLANCHARD.

Ohio.

It was stated in this letter some time since that I. E. Pounds had taken the church at Hiram. This was a mistake. It was copied from another paper, however. He has moved to Hiram, but not to become pastor of the church. Lloyd Darsie has assumed this responsiblity. He held a successful meeting in which about 40 were added to the church and following this became permanent minister for the congregation.——William Kraft has resigned at Birch Street, Cleveland, and will take up the work of the National Benevolent Association April 1 for Ohio. There is no man better fitted for this work than Brother Kraft, and all who know him will give him a hearty welcome, and all who do not know him will be glad when they do. He will succeed Bro. M. Gunn, who has been in this work for some four or five years.——W. H. Boden will change his postoffice soon from Washington Court House to Athens, where he will succeed T. L. Lowe. He will find a vigorous church at Athens and plenty to do. He has done well at Washington Court House.——The Bellaire Church has been in a fine meeting with I. J. Spencer as the preacher. This is the "homeland" of Brother Spencer and his return was a great benediction to the church and no doubt a delight to him. There was a large number of additions.——Washington's birthday will be appropriately observed at Hiram. It will be founders' day. F. D. Power will speak at 10 a. m. on "Our Pioneers." In the afternoon an athletic exhibit will be given and also a concert by the Hiram Vocal Society. It will be good to be there.——Torrey and Butler have been in Cleveland for a month. They have had a great meeting. The Central Armory was used, which seats about 5,000 people. This has been full every night for a month and also many afternoons. The meeting has stirred the whole city and even the towns contiguous. Some 1,800 people have been lead to Christ. It may be interesting to know that Torrey began his ministry near Cleveland, at Garrettsville—only three miles from Hiram. He is well remembered in that locality and many from there attended the Cleveland meeting. Torrey's power is in his simple faith and clear, positive preaching.——C. A. Freer is assisting the Solon church and D. W. Miller in a short meeting this month. Brother Miller goes to the church at Aurora April 1. He has spent nearly three years at Solon.——A. McLean and Rioch and Warren have been in Ohio in rallies in the interest of foreign missions for the past two weeks. These rallies are real feasts. The story of Brother Rioch's work among the boys of India ought to convert anybody to the foreign mission work.——The new church at Lakewood will be dedicated the second Sunday in March. It is a splendid building for present needs, costing about $9,000. E. D. Salkeld has just come from Homestead, Pa., and taken up the work there and his energy and the opportunity would seem to indicate fine progress at Lakewood.

Painesville, Ohio. C. A. FREER.

The Work at Fairfield, Ia.

I have taken the work here. Fairfield is a city of about 6,000, the seat of Parsons College (Presbyterian) and many enterprising factories. Our work is well established, the membership numbering 350. With persistent calling and spiritual messages I hope to broaden the reaches of this congregation in all departments. Since coming I have received from Evangelist C. L. Organ, of Des Moines, Ia., his "Hints on How to Have a Revival," and a bundle of advertising material used in his work. This he sends for 5 cents as postage. I was associated in a meeting with Brother Organ and consider him a great evangelist. W. H. BETTS, Minister.

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Evangelistic

We invite ministers and others to send reports of meetings, additions and other news of the churches. It is especially requested that additions be reported as "by confession and baptism," or "by letter."

District of Columbia.

Washington, Feb. 11.—Present at ministers' meeting: W. F. Smith, F. D. Power, J. E. Stuart, George A. Miller, W. G. Oram, B. E. Utz, H. H. Zenner, of New Bedford, Ill., and the writer. Reports: Fifteenth Street (J. E. Stuart), 1 baptism; Ninth Street (George A. Miller), 1 by statement; Vermont Avenue (F. D. Power), 2 by letter; Whitney Avenue (Walter F. Smith), 1 by letter and 1 baptism; Thirty-fourth Street (Claude C. Jones and C. E. Smith), 10 by letter or statement and 10 by confession and baptism. The meeting at the Thirty-fourth Street Church, conducted by State Evangelist C. E. Smith, of South Carolina, resulted in 29 additions. His work was substantial and thorough. All churches in harmony and at work.—Claude C. Jones, secretary.

Illinois.

Payson.—Two confessions.—Mrs. John Hazelwood.

Colfax, Feb. 7.—Twelve additions last Sunday, all by confession. Begin a meeting February 10 with home forces.—Norman H. Robertson.

West Salem, Feb. 12.—I have just closed a meeting with home forces with 12 accessions as the immediate results. Church is in good condition. Our future is brighter and better things are in store for us.—G. W. Ford, minister.

Litchfield, Feb. 11.—Baptized one Wednesday night and another made the good confession yesterday morning. We begin our special meetings next Sunday morning with E. E. Violett as evangelist.—M. S. Johnson.

Fairfield, Feb. 12.—Three more additions by letter. All departments prosper.—Allen T. Shaw, pastor.

Washburn, Feb. 11.—One confession here yesterday. Two baptisms in the afternoon.—Rochester Irwin.

Colchester, Feb. 11.—Held a short meeting here with six additions. Emily Collins, of Keokuk, Ia., led our singing.—N. E. Cory.

Fisher, Feb. 11.—Last night we closed our fifth annual meeting with the church here. Miss Manie B. Bowles, of Emden, Ill., led our music. We continued five weeks and 34 were added—24 by confession and baptism and eight from other religious bodies. Of the number added 24 were men.—S. Elwood Fisher.

Dallas City, Feb. 14.—Spent a few days with the church here. S. W. Elam is pastor. Two baptisms last night—Charles E. McVay, song evangelist.

Vermont, Feb. 14.—Sixty-two additions here so far, and nearly all have been adults. Meeting closes next Sunday night.—Harold E. Monser.

St. Elmo, Feb. 10.—Our meeting goes gloriously onward. There have been 104 additions in all to date, 65 the last four days.—N. A. Walker.

Carmi, Feb. 12.—Assisted in a two weeks' meeting at Noble, Ill., where N. S. Johnson is the pastor. There were 38 added.—Frank Thompson.

White Hall, Feb. 15.—J. E. Wolfe, of Keytesville, Mo., closed a very successful meeting of ten days here, with 29 added. The church has extended a call to Brother Wolfe to begin with us as soon as his work closes at Keytesville. The church is taking on new life.—Francis Fowler, elder.

Normal, Feb. 5.—One added last Sunday and two the previous Sunday. The outlook is good for a splendid year's work.—R. H. Newton.

Indiana.

Summitville, Feb. 11.—The meeting of 23 days with W. F. Shearer resulted in 60 additions—50 by confession and baptism. There were two by letter and three by confession not reported.—S. D. Watts.

Terre Haute, Feb. 11.—Two added by letter at our regular services at the North Christian Church last night, also one baptism. The work is prospering nicely.—S. H. Givler, pastor.

Stroh, Feb. 12.—One confession Lord's day. Six confessions and baptisms during our meeting.—M. O. Johnston.

Iowa.

Keokuk.—Two added from other religious bodies. The work is moving along nicely.—M. J. Nicoson.

Tabor, Feb. 9.—Our meeting with home forces will close Sunday night. Twenty-seven are added to date—25 by primary obedience and 2 by statement.—E. V. McCormick.

Burlington, Feb. 8.—S. H. Zent, of Oskaloosa, Ia., preached for us four weeks with a result of 44 additions—33 by confession. The meeting would have been a success had we not had any additions.—F. D. Eisenhart, elder.

Cincinnati, Feb. 15.—We are now in the second week of our meeting here. Five baptized yesterday and two added by statement last night. R. C. Leonard is the much beloved and highly respected minister of the church.—J. P. Hanes.

Kansas.

Coffeeville, Feb. 11.—Five additions yesterday—two confessions, three by letter. Eleven not reported since the first of the year.—Ellis Purlee.

Dighton, Feb. 16.—Three confessions in a meeting recently held at Iron Bridge School House, near Dighton.—William M. Wayfield.

Anthony, Feb. 15.—Sixteen additions in first five days of meeting. J. M. Lowe is the evangelist. Fine outlook. Full house every night.—David Lyon.

Abilene, Feb. 11.—Two young men baptized yesterday. Every department is at work planning and preparing for a great meeting in March and April under the leadership of Crim and Shields.—C. A. Cole.

Clyde, Feb. 14.—Just closed a meeting with 19 additions. Prospects very favorable for the future. We were assisted by Charles Henning as song leader and helper.—Orwin L. Adams, evangelist.

Missouri.

Higginsville, Feb. 11.—During our meeting 110 were added, and three more yesterday. Burned our church note yesterday and are now free from debt. George H. Combs did the preaching and Frank C. Huston led the singing.—J. H. Coil.

Milan, Feb. 11.—One confession and one by statement yesterday.—O. W. Jones.

Cabool, Feb. 7.—Three added at last appointment and five on the Lord's day preceding.—B. F. Norris.

Troy, Feb. 11.—One added by letter yesterday. All departments of the church work in good, healthy condition.—E. G. Merrill.

Boonville, Feb. 4.—Two confessions at regular services here yesterday.—G. H. Bassett.

Galena, Feb. 14.—Closed a two weeks' meeting with 12 additions—six by confession and baptism and six by commendation.—A. L. McQuary.

Mount Washington, Feb. 14.—Closed a short meeting here, T. A. Tabor doing the preaching, with 14 additions—10 by baptism.—Henry W. Hunter, minister.

Clarence, Feb. 14.—Three additions here. Have been in a meeting with home forces at Callao for ten days with 10 additions to date—seven confessions, three from other religious bodies. We continue.—J. B. Lockhart.

Hines, Feb. 15.—One addition.—Thomas C. Hargis.

New Mexico.

Lordsburg, Feb. 11.—Meeting here with O. M. Thomason, evangelist, one week old with 24 additions. Will more than double the membership of the church.—N. B. McGhee, minister.

New York.

Buffalo, Feb. 11.—Nine added by primary obedience to the Jefferson street church during the regular services of the past five Sundays.—B. S. Ferrall.

Buffalo, Feb. 12.—Meeting just closed at Forest Avenue. Twelve confessions. We made no mistake in securing J. A. Wharton, of Niagara Falls, to do the preaching.—B. H. Hayden.

Ohio.

Belle Center.—Seventy-five added here.—Richard Martin.

Canton, Feb. 14.—Good meeting here. One hundred twenty-three to date.—Frank C. Huston.

Warren.—Have just concluded a meeting at the historic old church where J. E. Lynn is pastor. There were 102 accessions.—A. W. Taylor.

Shreve, Feb. 7.—Our meeting with J. W. McGarvey, Jr., evangelist, has left a general good feeling. The singing led by Dr. R. C. Paul and Mrs. Maud Miley did much for the success of the meeting. The visible results were 34 additions—32 baptisms. Sixteen added prior to meeting, not previously reported.—L. J. McConnell, minister.

Uhrichsville, Feb. 11.—Closed a four weeks' meeting here last night with 67 additions, almost all by baptism. I. J. Cahill, of Dayton, did the preaching. The church is permanently benefited.—Charles Darsie.

Oklahoma.

Waukomis, Feb. 12.—The Clark family, evangelists, have just closed a splendid meeting at this place. There were 70 additions—44 by primary obedience, 11 from other religious bodies and 15 by statement. The members have been quickened into new life and a Y. P. S. C. E. of nearly 50 active members was organized.—W. S. Rehorn, minister.

Hobart, Feb. 8.—Closed at Cooperton Monday night. The weather was most unfavorable and the town was without coal. Five were added to the congregation—two by letter, one baptism and one otherwise.—W. A. Merrill.

Pennsylvania.

Philadelphia, Feb. 11.—Four added to Kensington church yesterday—two by baptism and two by statement.—D. T. Stanley.

Philippine Islands.

Vigan, Jan. 6.—Five baptized yesterday at Sinait; Ruperto Inis reports five more at Maradudon; John Lord baptized nine others at Maradudon. The annual conference of the mission met last week in Laoag. We plead for three new missionaries.—Hermon P. Williams.

Rhode Island.

Providence.—We held a twelve days' meeting in January with Austin P. Finley, of Worcester, Mass., as evangelist. We had 17 additions—14 confessions, two from another religious body, and 1 by statement. This makes 27 additions since November 1, an increase of about 60 per cent in three months.—Henry A. Blake.

Texas.

Abilene, Feb. 11.—One added yesterday. Every department of the work looks quite encouraging.—Granville Snell.

Amarillo, Feb. 12.—Preached at Clarendon Sunday. Two added—1 by letter and one from another church.—S. W. Jackson, Panhandle evangelist.

Houston, Feb. 14.—I am assisting F. B. Srimsher in an evangelistic campaign. We began February 4. Two have been added by confession and two otherwise.—George Munro.

Washington.

Palouse, Feb. 5.—There were four confessions last Lord's day and one the Sunday before.—C. F. Sanderson.

North Yakima, Feb. 11.—We are starting the sixth week of the Hamlin-Daugherty meeting with 108 added. Expect to close this week.—Morton L. Rose, minister.

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Midweek Prayer-Meeting

By Charles Blanchard.

Are Missions a Success or Failure?

Topic Feb. 27. Ref. Isaiah 55:8-13: Prelude to Foreign Mission Day.

Who will dare to say "Failure"? The work is the Lord's. And "He shall not fail nor be discouraged till He have set judgment in the earth; and the isles shall wait for His law." (Isa. 42:4). "For as the rain cometh down and the snow from heaven, and returneth not thither, but watereth the earth and maketh it bring forth and bud, and giveth seed to the sower and bread to the eater; so shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the things whereto I sent it."

I have no excuse to offer for the prevalence of the Scripture in all that I have written. It is the word of power, of inspiration, of aspiration, of hope, of victory, while yet the warfare is scarcely begun. But his word has gone forth—is going forth! And the word of God is not bound, nor is it losing its hold upon the hearts of mankind. Did you read, not long since, that one of the chief viceroys of one of the largest of the Chinese provinces had issued a decree that the Bible should be read in all the public schools of that province? The word of God is the bit of leaven. It is the seed of the kingdom of heaven. Help send it!

O that we might get this spirit of divine patience and unwearied and unconquerable hope! We need it. We are workers together with God. We need to get his vision and to hear his voice and to heed his command! The Christ has come. He has spoken. Among his last words to his disciples were, "Go ye into all the world and make disciples of all nations; baptizing them into the name of the Father and of the Son and of the Holy Spirit; teaching them to observe all things whatsoever I have commanded you, and lo! I am with you alway, even unto the end of the world." It is the command of Love—of authority—of the One to whom has been given "all power in heaven and in earth." The cry of victory is in it. It is a prophecy of prevailing. The Master's prayer shall yet be answered. His last command must be obeyed. His people shall be one. And the world shall believe that he came forth from the Father and that the Father sent him and loveth them as he hath loved us. Would that we might get the impulse of the Divine Love, inspiring and filling all our hearts!

The achievements of modern missions in the nineteenth century, which has been called the "Century of Missions," are among the most wonderful in the annals of human progress. The translation of the Bible into practically every language of earth is in itself an achievement, the influences of which will tell adown all the ages, till the fulness of the Gentiles be come, and the kingdoms of the world become the kingdom of our Lord and of his Christ. Indeed, this almost universal diffusion of the Word of God is a prophecy of the prevailing of the Christ. The promises of God are yea and amen in Christ Jesus. God hath spoken unto us by his Son, whom he appointed heir of all things, by whom also he made the worlds; who, being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power; when he had himself purged our sins, sat down on the right hand of the Majesty on high; being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they. Unto the Son he saith, "Thy throne, O God, is forever and ever; and the sceptre of righteousness is the sceptre of thy kingdom. Thou hast loved righteousness and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows. Thou, Lord, in the beginning hast laid the foundations of the earth, and the heavens are the work of thy hands. They shall perish, but thou remainest; and they all shall wax old as doth a garment; and as a vesture shalt thou fold them up, and they shall be changed; but thou art the same, and thy years shall not fail."

Christian Endeavor

By Geo. L. Snively.

March 3, 1907.

Being Honest With Yourself and God.—Luke 12:1-3; Josh. 24:14.

Consecration Meeting.

DAILY READINGS.

M. Honest With Our Judge.	Ps. 7:3-9.
T. Square Dealing Rewarded.	Isa. 33:15-18.
W. "Live and Let Live."	Ezek. 18:5-9.
T. Honest With Our Conscience.	Rom. 14:5-23.
F. Honest as Employees.	Col. 3:22-25.
S. Honest in Conduct.	1 Pet. 2:11-16.
S. Topic.	

An honest man is still one of the noblest works of God.

Honesty under surveillance is not honesty. It is merely the temporary acceptance of the less disagreeable of two alternatives, both of which will be repudiated quickly as possible.

Many men hasten to do the right lest delaying they should be persuaded to do wrong. This may be an acknowledgement of weakness, but there is about it a manifestation of honesty with themselves that compels admiration.

Momus, an old Greek deity, complained because in making man Vulcan failed to place a grate in his breast that the gods might determine the sincerity of his worship. No need of this for Jehovah's certainty. Every transgressor will some day say, "I have sinned against heaven *and in thy sight.*"

An honest man really has little to disturb him. He is not haunted with alarm lest memory fail to harmonize his narratives; his heart never throbs with the fear of exposure; his face never pales at the sound of the accuser's voice. Secure in the consciousness of integrity he has a serenity and peaceful happiness to be prized far above any baubles that subterfuge or other forms of dishonesty could secure for him.

We only try or appear to be dishonest with God. "Be not deceived; God is not mocked; for whatsoever a man soweth that shall he also reap." Neither can we long deceive the people. They may not fathom our every purpose, but we can not long live the double life until there is about our every act a certain hollowness and uncanniness differentiating us so much from men of integrity that all will take note of it and hold us cheaply.

One of the most pathetic of earthly spectacles is the victim of self-deception. Conscience protests against her going to the ball, but the girl tries to delude herself with the conviction it is her duty to honor (?) her Master in the midst of the dance. It warns the man against club life, but he would fain believe there is no honor in a rectitude that is not maintained in the midst of temptation. They go not as prophets to warn and forbid, but rather as Lots to be protesting but actual participants. Death lurks in this pitiable deception, and soon they are numbered no more in the congregation of the righteous.

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Oklahoma Sunday-schools.

The most notable of the contests now being held is that between Oklahoma City and Chickasha, I. T., school. Until April 1 the victory will not be known. The contest is a very effective way for extending the boundary lines and creating lasting enthusiasm. I will gladly explain the methods to any Oklahoma school, and suggest a contestant to any superintendent who will apply to me.—H. S. Gilliam, State Superintendent.

HIS LAST AND BEST WORK.

W. J. Russell, so lately gone from us to the better life, did a great work for young people in his work, the last one from his pen, "What is your Life, or Aims and Aids to Success and Happiness." This master work of our departed brother was written for and dedicated to "all young men and women who are struggling to attain true development of mind and heart, success in life and happiness here and beyond" 328 pages in silk cloth, postpaid, $1.00.

"Wonders of the Sky," is another of his books, in which the author looks into the older volume of God's Revelation and sees therein "Glory in the Highest." The work is in illuminated cloth, selling postpaid 50c. Address Christian Publishing Co., St. Louis, Mo.

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Another "Best Book."

I confess to a strong liking for biography. If I were to follow the line of least resistance in my reading I am quite sure that I should read little else save biography. Of the books I have read during 1906, the one that helped me most, the one that I enjoyed the heartiest, is of this same biographical class. It is "The Life Story of H. Clay Trumbull," by his son-in-law, Philip E. Howard.

Mr. Trumbull was born to versatility as the sparks fly upward. He was a missionary, an army chaplain, editor for twenty-five years of "The Sunday-school Times"—the foremost periodical of its kind in the world, traveled extensively, finding the while time to write thirty-nine books, of which number several are famous and not one poorly written. The most conspicuous thing, however, in Mr. Trumbull's life was his "passion for righteousness." Of this Mr. Howard has written sympathetically and vividly. So completely did the life story of this good man take possession of me that I was led to something unusual (for me)—I made the book the basis of an evening sermon which I entitled "A Modern Enoch." EDGAR D. JONES,

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Many pastors and Sunday-school workers will use His Last Week as a basis for addresses or prayer-meeting talks between now and Easter.

The book could well be used as a preparation for or accessory to evangelistic meetings.

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CHRISTIAN PUBLISHING COMPANY, St. Louis, Mo.

Sunday-School

March 3, 1907.

Abraham Pleading for Sodom.—Gen. 18:16-33.

Memory verses, 5, 6.

Golden Text.—Men ought always to pray and not to faint.—Luke 18:1.

The life of Abram was marked by a series of repetitions of the covenant between the patriarch and Jehovah. These covenants increased in definiteness as time went on. The fifteenth chapter of Genesis is devoted to a repetition of the covenant at length. The story of Hagar and Ishmael, in chapter sixteen, illustrates perhaps a lapse of Abram's faith in the promise of God. In taking as a second wife Sarah's hand-maid, Abram's desire was to perpetuate his family. It took another renewal of the covenant to assure Abram that he should in his old age have a son by his legitimate wife.

The renewal of the covenant as told in chapter 17 added to it the formality of circumcision. The practice of this rite was quite general among the Semitic people at an early time. It may be much older than the time of Abraham, and it was certainly in use outside of the Abrahamic family and its descendants. There is nothing in this account inconsistent with the theory that the giving of this rite to Abraham as a sign of the covenant was merely a new use of an old custom, just as the bow of promise after the flood was the putting of a new significance into a physical phenomenon which must have been as old as the law of the refraction of light.

It was in connection with the covenant of circumcision that the promise was definitely given that Sarah should have a son. The visit of the "three men" to Abraham's tent was the occasion for another renewal of the promise. The visit of the angels is significant of the vivid sense of the nearness of God which characterized Hebrew thought. It is, to be sure, gross anthropomorphism to conceive of Jehovah and his angels appearing as men traveling in the wilderness, and calling at a herdsman's tent for refreshments. But, is it not better and truer to have the thought of God as coming very near to the affairs of men, than to make of him a mere glorified abstraction, or a creative principle existing somewhere in the dim and distant spaces of the universe? The Greek philosophers would never have been guilty of bringing God to earth in this familiar and commonplace way. For them he was the Absolute, the underlying Principle of the universe, but out of Plato came no such helpful and saving thought of God, as that which came through the seed of Abraham. A certain amount of anthropomorphism is perhaps inevitable in any attempt to conceive vividly of spiritual things.

The story of Abraham's pleading for the deliverance of Sodom, is another vivid presentation of the fact of communion between the righteous man and his God. The conversation is carried on much as a conversation between Abraham and Pharaoh would have been. And the conviction that Abraham, by reason of his righteousness and his bold importunity, gained that for which he asked, is of a piece of that abiding faith in the mercy of God and the power of prayer which is essential to any vital religion.

Why should a sinful city be spared for the sake of fifty or twenty or ten good men in it? It would be easy enough to allow them to escape and punish the others. But if Lot's unwise choice of the cities of the plain as a place of residence illustrates the danger of the contagion of wickedness, so this concession which Jehovah made Abraham was based upon belief in the contagion of goodness. There is hope for any community which has in it a saving nucleus of people who are actively good. It is not sufficient that they be passively good. In that case they will be like the good apples in the barrel—spoiled by the bad ones. But if they are good as salt is good, which saves not only itself but what it touches, if they are good as yeast is good, which not only rises but raises, then the contagion of righteousness may be not less certain than the contagion of evil.

Ministerial Exchange.

T. Ross Miller, singing evangelist, Gas City, Ind., has open dates for March and April.

Harold E. Monser, 306 Wheaton avenue, Champaign, Ill., has an open date for a meeting, having cancelled his next engagement on account of smallpox.

Any pastor or evangelist needing an experienced singer can be put in communication with the same by addressing L. E. Chase, pastor Christian church, Le Roy, Ill. He is recommended as a choice young man and as a capable soloist and leader of song.

Evangelist C. R. L. Vawter has an open date for a meeting after March 17. Address him at Cincinnati, in care of W. J. Wright.

W. A. Merril writes that the church at Cooperton, Okla., needs and must have a regular minister. J. H. Boyd is one of the elders.

Anticipation of the Centennial.

(Continued from Page 231.)

and exhibiting so much unity as now exists in the hope of leading to complete Christian union.

If we refuse this overture in 1908, with what consistency can we celebrate the publication of the similar overture to the Christian bodies by the Campbells in 1809? Our response must be an acceptance of it most heartily, reserving our right to speak as the oracles of God speak in declaring the whole counsel of God on the way of salvation, and to plant churches at our own pleasure where existing churches, if any, are silent where the Scriptures speak, or practice what is subversive of divine ordinances.

And so it will be; for the federation proposed is opposed by none amongst us and the federation opposed has no advocates among the Disciples. With such response our centennial will be the grandest religious triumph of all the centuries of Christian history.

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People's Forum

A Suggestion About "Days" for Offerings.

To the Editor of THE CHRISTIAN-EVANGELIST.

In our 1907 Year Book, issued by the American Christian Missionary Society, W. J. Wright, the corresponding secretary, on page 509 asks any one to devise something better than the present scheme of offerings and send him the results.

Now, I am not a preacher, but a business man, and write from a business point of view, but my heart has been with the preachers of our brotherhood for many years. There is one matter that I have turned over and over again in my mind, and I must say the result has been a feeling of sadness. I refer to the meagre support our worn-out preachers are receiving. The government looks after her broken-down soldiers; can we as a great, rich, growing brotherhood afford to do less for our broken-down soldiers of the cross? Will God bless the children who do not care for their parents? These dear old preachers are our parents; we are their children in the gospel; we ought to rejoice in the privilege of making them happy in their old age. Unless we are forthcoming with food, clothing and shelter for these aged saints many of them will suffer. Indeed, let me remind you that some are now suffering.

What kind of a heart has the son who will let his father suffer in his old age for the necessaries of life?

Now, here is the conviction that has come to my heart. There is one season of the year when an impulse to help comes to all hearts, a time when we are all glad to be told how best to answer the question, "what shall I render unto the Lord for all his benefits toward me?" This impulse is stimulated by the proclamation of the president and the governors of all these great states. It is a time of home-coming and domestic rejoicing. What could be more bountiful and what would be more natural, and what, indeed, could be more truly Christ-like than to open a channel between the hearts of our old preachers and their wives, and the thankful heart of this great brotherhood of ours, and show substantial expressions of gratitude to flow into their homes? What a thanksgiving that would make for these beloved fathers and mothers in Israel, and what joy it would bring to all these churches of our great brotherhood? This feeling having taken possession of my heart, I communicated the same to J. M. Rudy, my pastor, and with the consent of him and his official board, I offered the following resolution which speaks for itself:

To the Brotherhood:

Believing it to be to the interest of our cause and in keeping with the spirit of our age, whose tendency is towards consolidation with lower expense of administration, we, the First Christian Church of Sedalia, Mo., in public meeting assembled, December 23, 1906, do bring to the notice of our brotherhood at large and ask for a careful consideration the following:

Resolved, That the work of the National Benevolent Association and the Ministerial Relief Association be affiliated with headquarters in St. Louis, Mo.

And that the day for receiving offerings for the Ministerial Relief Association be the Lord's day immediately preceding Thanksgiving day, and a copy of these resolutions be furnished our church papers for publication.

I can not speak for our Benevolent Association: they know that the writer is their friend. They may not thank me for this kind of work. I am not working for them in this matter, but I am working for our worn-out, broken-down preachers and their wives. I theefore have no apologies to offer St. Louis. With the machinery that they already have in operation it looks to me as if they should welcome this additional tender ministry. I hope and I pray that they will. I have now unburdened my heart; let the brotherhood speak through the press. Sincerely,

Sedalia, Mo. W. W. HEROLD.

[It will be remembered by some of our readers that a motion to effect a union of the two branches of our benevolent work, as suggested in the foregoing, was made in the meeting of the general board at San Francisco. After a brief, and by no means exhaustive discussion, the motion was lost, chiefly on the plea that the support of our aged and dependent preachers rested on a different basis from that of widows, orphans and our homeless old people—the former being a matter of debt, and the latter a matter of charity. Without admitting the justice of this distinction, seeing that we are indebted to all who need what we have the ability to supply, and that charity is too divine a thing to be regarded as an inferior motive, yet the proposed union need not interfere with such a distinction, if any one wishes to recognize it. The Ministerial Relief Board could remain at Indianapolis, having direct control of this work, as an integral part of the general benevolent work of the brotherhood. This unification would prevent any possible friction, economize in administration and contribute perhaps toward the solution of the question of "days." But Brother Herold and the Sedalia church wish an expression of sentiment on the subject.—EDITOR.]

OBITUARIES.

[Notices of Deaths, not more than four lines, inserted free. Obituary memoirs, one cent per word. Send the money with the copy.]

HICKMAN.

Dr. Lee D. Hickman, son of Mr. and Mrs. E. O. Hickman, was born near Kirksville, Mo., in 1875. Married Miss Myra J., daughter of Elder W. H. Hook, Mexico, Mo., June, 1900, and died in Princeton, Ill., January 9, 1907. He came to Princeton soon after his marriage and was a very successful and much loved physician. He obeyed the gospel when a youth, being baptized by J. W. Davis, who also preached his funeral sermon in Kirksville. On coming to Princeton he at once identified himself with the church, was soon one of its deacons, a Sunday-school teacher and leader of the music. He was fervent in spirit, unusually liberal in every way, patient in service and affliction. He was one of the noblest, most trustful, helpful men that I have ever known. His parents, wife, daughter and a host of friends live to cherish his memory. May the Lord comfort them. J. G. WAGGONER.

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The Home Department

A Prayer for Mother's Birthday.

Lord Jesus, thou hast known
A mother's love and tender care:
And thou wilt hear, while for my own
Mother most dear I make this birthday prayer.

Protect her life, I pray,
Who gave the gift of life to me;
And may she know, from day to day,
The deepening glow of Life that comes from thee.

As once upon her breast
Fearless and well content I lay,
So let her heart, on thee at rest,
Feel fears depart and troubles fade away.

Her every wish fulfill;
And even if thou must refuse
In anything, let thy wise will
A comfort bring such as kind mothers use.

Ah, hold her by the hand,
As once her hand held mine;
And though she may not understand
Life's wending way, lead her in peace divine.

I can not pay my debt
For all the love that she has given;
But thou, love's Lord, wilt not forget
Her due reward—bless her in earth and heaven.

—*Henry van Dyke.*

AGNES OF THE BAD LANDS

By J. BRECKENRIDGE ELLIS.

Next to Godliness.

The fine lady in the rich morning robe stared at Agnes; and the little beggar in her dirt and rags, looked back beseechingly at the mistress of the great city mansion. For awhile there was silence in the room. Agnes had forgotten her curiosity about the furniture and the paper designs. It seemed at last that she was upon the eve of finding out what she had so long desired to know. But the lady did not at once meet her inquiry. Instead of that, she presently rose and walked to the window that looked upon the balcony.

She was a tall and slender lady, with a dignity of pose and a natural grace and fineness of motion and feature, that fitted her well enough for her part as the "Queen of Sheba." Agnes wondered what she was looking at out in that cold world. She thought if she owned this room, she would never care to glance out the window. When the lady turned about, her face seemed troubled; perhaps she had been looking at nothing.

"Child," said the mistress of the house, "tell me what you know about God, and I will try to tell you the rest." Her voice had hesitated queerly before pronouncing "God," as if it were a name unused to her lips, or a name not on familiar terms with her daily life.

"All those things," said Agnes, "that people can't make, God, he makes. You see if people can't make 'em, they wouldn't be made, you know, unless God made 'em. May said there wasn't any God, but when I told her what Alley Jim had said, she knew it was so, May did, and then she told me more."

"Well, child, what did May tell you?"

"About Adam. He was the first man that was ever made. God just took some dust and breathed in it and it was alive and walking about, it was Adam. He didn't have to wash himself, 'cause people could do what they liked, then. That's why he never made himself muddy. And the same evening Eve was made and named after it, and was took out of Adam's side, a rib she was. I would rather be made out of a rib than out of dirt. Men are lots different from women. Men are always getting shot or cut up in Old Smoky but they get well pretty quick and women more die. I guess women are weaker. Maybe that's why God had to start something to growing so he could make her out of it, so she could have a start."

The lady smiled and said, "Is that all you know about God?"

"I know something better'n that. He told them not to eat off of one of the trees, so they went right straight and ate off of it—I guess they never even looked at the rest of the trees. You see God had told 'um that if they et offen *that* tree they'd die, and they wanted to try it. God come and said, 'Did you try that tree?' and Adam said, 'Eve she got me to climb up after some,' and God didn't kill 'um. He made the stars, God did, and the moon. And the sun. Why! He could make *anything*. But he didn't kill Adam and Eve. He could of, but he didn't want to. He loved 'um! And he loves us—*me;* and you; and Alley Jim; why, everybody! And he has the water of life for us. But we have to believe something or he won't give it to us."

"And you don't know what to believe, child?"

"No'm; if I did, I'd believe it. I've asked people, everybody I thought might know. Some of 'um beat me and some of um swore at me, but if they knowed they wouldn't tell. And papa said if I even mentioned God's name to him ever again, he'd kill me."

"This is dreadful!" exclaimed the lady. "Do you live in a place where God is not known?"

"Yes, mum, nobody knows about him except to swear about him. Alley Jim knew about him, but I can't find where he has gone. And May knows but it makes her awful mad to hear his name. But you know him, don't you?"

The lady hesitated a moment, and said, "Yes."

"Then won't you tell me what to believe? Oh, I want him to be my friend, and I want the water of life. I get so cold and hungry and lonesome!"

The lady came slowly across the room but stopped before she reached the little girl's chair. "When do you have to go home, little girl?"

"Not till night; but if I don't have things in my basket, papa will beat me awful."

"I will fill your basket with what he will want," said the lady, "if you will stay with me all day."

"Oh!" cried Agnes, clasping her hands in delight.

"But you will have to take a bath," said the lady firmly, "for I cannot have such a very disreputable little girl sitting in my house."

"Well," Agnes complied regretfully.

"And every rag you have on will be burned," the other continued with growing interest.

"Won't I be cold?" Agnes demurred.

The lady laughed out musically, "But I am going to give you different clothes to wear," she explained; "and your hair, mercy, child! when was it combed?"

"Anyway," said Agnes with relief, "those old tangles are all cut off."

The lady laughed again and said something about a "compensation." Her cheeks began to show the rosy glow of excited interest. "Child, what is your name? I am going to bathe and dress you with my own hands."

"Agnes. What are you?"

"You can call me Miss Maud. Stay here till I come back." The lady went away and changed her dress for the plainest in her possession. The housemaid was brought into consultation and the man who had carried out the table was sent upon an errand. Miss Maud conducted Agnes to a bathroom and turned on the hot and cold water in due proportion. Agnes shivered at the thundering of the hydrants and said, "Will it take a great deal of water?"

"A great deal!" cried Miss Maud. She had the other stand upon a rug while her ill-smelling rags were stripped from her little form. Then the rug and its contents were borne away by the maid to be burned. Agnes climbed upon the edge of the bathtub and slid down the smooth incline. It wasn't bad, after all. "This is warm!" she exclaimed. "How is it warm?" Everything was a mystery to her. Miss Maud, leaning over the bathtub plied soap and brush and cloth, taking far more pleasure in the process of transformation than Agnes. But the little girl at one time screwed her knuckle into an eye where the soap had made itself felt, and squinted at the mistress, and said with forbearance, "But you like it, don't you, Miss Maud?"

There were more things to be done to Agnes than had ever entered the child's imaginings of life, but at last she was—oh, such a different Agnes! You can not think how different she was, unless you have seen the children of the Bad Lands in their filth and abject poverty, and will compare such a one with, well, let us say with yourself. What gives most dignity to the human form and countenance? After all it is neither purple robe nor glittering crown, but blessed soap. Yet the most effective soap that was ever made from natural fats or nature's herbs, can not wash off the soil of an evil expression, the outward dress of a vicious soul. And if you would transform a child of the Bad Lands, you must snatch such a possibility of good or evil from the rubbish-heap of its daily life, while it is young. Seven is old, and Agnes was seven; but it was not too late to save her, because, perhaps, her search for God had kept her pure.

When the lady led Agnes back to her balcony room, she no longer kept her at a distance; no indeed; and if you could have peeped through the window, you would have found the child sitting in the other's lap. You wouldn't have known it was Agnes; you might well have concluded that it was the lady's own little daughter. It was in Miss Maud's arms that Agnes first learned of Jesus. In her lonely little world she had loved God because she had heard from Jim that God loved her when nobody else did. How much more did she love God when she heard about the Little One of Bethlehem who grew up to live among the poor, and to die for the wicked!

It was a marvelous thing to Miss Maud to note the intense excitement of the child.

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The Doctor's remedy is radically different from all others, and the results he has achieved seem to mark a new era in the scientific cure of catarrh, foul breath, hawking and spitting, stopped-up feeling in nose and throat, coughing spells, difficult breathing, catarrhal deafness, asthma, bronchitis and the many other symptoms of a bad case of catarrh.

If you wish to see for yourself what this remarkable remedy will do, send your name and address to Dr. J. W. Blosser, 475 Walton St., Atlanta, Ga., and you will receive the free package and an illustrated book.

This story of the Christ was so old, so familiar to the fine lady! And if it had ever stirred her heart to its depths, the waters had long since grown cold and forgetful. She believed all that divine story, of course, but she believed it as something that did not concern her life. And this little beggar received each detail as if of the most vital importance. It interested the lady to watch the dawning light in the great eyes of the listener.

"And," said Agnes, "that is how God loved us! he gave his own little boy and let him be killed so we could believe it and have the water of life!"

"Yes, dear. That was the great sacrifice for the world."

"O, Miss Maud!" cried Agnes, "just like I sacrificed my hair to God. he sacrificed his son for us! How he must of loved us! I wish I could do more for him than I did."

"You can, child. Keep good. That is what he wants."

"But don't I have to do anything but just to believe in Jesus, to have the water of life?"

"That's all, for if you believe that, you'll want to do what he wants you to do."

"Oh, yes! but how will I know what he wants me to do?"

"It is all in a book that God has given the world. And when you are old enough to read, you can see for yourself."

"Did he make us a book?" cried Agnes, in delighted surprise. "That just makes him seem so near, don't it! Have you read it, Miss Maud?"

"Yes, dear."

"And did you do the things he wanted done?"

"Let us talk about something else, now," said Miss Maud hastily; "we mustn't talk about these matters all day long."

"Mustn't we?" Agnes inquired. "Is there anything nicer to talk about than God—and that little boy in the manger in the straw! I sleep on straw every night. But God sent him down here from a home as nice as this very room, didn't he, Miss Maud?"

"Heaven is a million times finer, Agnes."

"But he went right down to be born in a manger, didn't he, Miss Maud?"

"Yes, dear."

"Miss Maud, wasn't God sweet!"

(To be continued.)

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Complete Manual of several hundred terse, pointed, appropriate Prayers for use in Church, Prayer Meetings, Young People's Society, Sunday Schools, Missionary, Grace and Sentence Prayers. Question of How and What to Pray in Public fully covered by model, suggestive and devout Prayers. Vest Pkt. size, 128 pages, Cloth 25c, Morocco 35c, postpaid; stamps taken; Agts Wanted.

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Fireplace People.

A glowing fire in a good fireplace is a very great blessing on a cold night. But there is not much comfort in the fireplace that lets all the heat go up the chimney. Great advances have been made in constructing fireplaces, and the chief aim is to send as much heat as possible out into the room, where it can warm feet, and hands, and hearts. Of course the chimney has to be warmed too or there will not be draught enough. But after giving the chimney its full due, the fireplace can radiate comfort a long way.

And people are a good deal like fireplaces. We run across some who radiate a blessed heat all around them. Folks like to come near to them. Children are happy beside them, and so are old people. All hearts feel happy when they are near to the people like the good fireplace.

But it is very different when we get near the people who are like the poor fireplace. They radiate as little heat as possible, for they are interested only in their chimney. And the mere warming of a black chimney is a pretty poor office. We all get chilly around some fireplaces and around some people.

And yet poor fireplaces can be made right. And so can nonradiating people. Fix the back of the fireplace and it will send the heat all around; and let a chilly hearted man bend his back a little and do something for others, and at once he will radiate. With pretty much everyone it comes to that—more attention to the back. Then it will be found that a good effect is also had upon the heart.

"Uncle James, what is a pessimist?"

"Oh, he's any sort of an old thing that won't enjoy his ice cream to-day because he is afraid he won't have any to-morrow."—*Driftwood.*

His Notion of ivision.

Young Waldorf Astor in illustrating the fallacies of socialism last summer said:

"The trouble with most socialists is that they look on socialism as a taking away from others and giving to themselves. They like and understand that part of socialism. The idea that they, too, might have to give up something never occurs to them. I said to a socialist one day, a gardener at Cliveden:

"After all, George, if all the money owned in the world were put together and evenly divided, your share would only be about $100."

"'Well,' said the gardener, 'that with what I have already, wouldn't be so bad.'"—*Exchange.*

If you prepare a dish of food carelessly, you do not expect Providence to make it palatable; neither, if through years of folly you misguide your own life, need you expect divine interference to bring round everything at last as if you had done right.—*John Ruskin.*

Pimples on the Face

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From Mr. Spurgeon's Notebook.

Mr. Spurgeon was a keen collector of mixed metaphors, finding a rich field in the correspondence that daily overwhelmed him. Two or three are given in the "Cornhill." A lady enclosing a small contribution for his schools wrote: "I hope this widow's mite may take root and spread its branches until it becomes a Hercules in your hands." The pulpit prayers of ambitious probationers added something to the great preacher's store. One prayed that "God's rod and staff may be ours while tossed on the sea of life, so that we may fight the good fight of faith, and in the end soar to rest." "We thank thee for this spark of grace; water it, Lord," was the sententious, almost imperious, entreaty of another promising young man. Still another prayed: "Gird up the loins of our minds, that we may receive the latter rain." "As if we were barrels whose hoops were loose," was Mr. Spurgeon's laughing comment.—*St. James's Gazette.*

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Light in a Pagan City.

BY WILLIAM REMFRY HUNT.

Heathenism is being defeated by displacement. As in natural philosophy a medium cannot be poured into a receptacle so long as it is filled, so in the realm of the intellectual and the spiritual, the same rule applies. Christianity, in its mission as a great light has displaced the darkness. It has in Chu Cheo district, in a hundred homes, overturned mythologies, changed fiction for fact, confounded paganism, revealed its absurdities and ruined its credit. What sort of a displacement has it accomplished? Some of the wrecks of humanity have been saved, society derelicts redeemed and men have made that sublime discovery that there is a God who loves!

Carpenter Tsu came to us a stranger. Kindness drew him on. His wife was almost insane through exposure and terror of demons. We set him to making tables and chairs. He found a home with some of the believers. They made public confession of their new-found faith in Christ. For four years they have lived strenuously and against tremendous odds to show forth the power of the new life.

Photographer Koh came to us from Ho Chow. He waas a bright, clean and upright young man. His business was lucrative. He saw in our mission the glory of witnessing. The thrill of a passion to preach and save men caught him and holds him. He is one of our faithful evangelists. In his home and with his wife and mother, both of whom have put on Christ, they live an exemplary Christian life.

Fortune-teller Wang was won over to us through the gospel message being told by a converted comrade. His tricks and lies have been cast to the winds and he has been studying with us and living a commendable Christian life for several years. In his home and as a gospel witness he is full of of enthusiasm and testimony.

Teacher Chen came to us as a Chinese graduate to teach Chinese. He was bright, open and opposed to Christianity. Soon the light dawned upon him. He studied our Bible and watched the missionaries. He said, Your religion is good, it bears the stamp of genuineness and has the ring of truth. After much trial he came out boldly for Christ, and is one of our strongest preachers.

Mrs. Shi, the wife of Evangelist Shi, has a record in Chu Cheo. Everybody knows her. She is known as the "hot-hearted woman." She gives liberally to all the poor and wins many to the services of the church. Among the missionaries she gathers up old clothes and with her other Dorcas members turns these into suitable clothes for the people. Among the upper classes, too, she is admired for her open life and generosity. The members of the churches trust and admire her. She teaches the gospel to her neighbors continually. In the founding, building and organization of the work in Chu Cheo, Mrs. Shi has been a wise helper and a shining light. She is fifty years of age and yet will think nothing of tramping over twenty and thirty miles of country to meet with the village women and preach to them the riches of the gospel which has redeemed her life.

Single conversions in and among some of the shopkeepers of the city, a class hard to reach, has resulted in a few cases of others in the household being led to Christ. If the lives and examples of these converts were not true, the work would fail.

Let the churches pray and praise with us. Let us be workers together with God. The Savior's commission includes all the nations. If our love has a broken wing it can never soar across the ocean to those "other sheep." Oh, how these native churches, struggling against tremendous odds, need our sympathies! What fields invite us! What forces are needed! Would that God would give our great brotherhood a new sense of what it means to give!

The Christian homes in a heathen city may seem like lonely torch lights in a deep fog, but they are kept burning and that by the interest and support of the home churches. In the homes are already seen new social and religious ideals. They discuss with intelligence the matter of the new native movements which are of immense significance in the regeneration of the empire.

The mandarins themselves are seeking our aid in western learning. We are making the demonstration that it is the religion of Jesus Christ and the gospel of his kingdom which is the only effective instrument in displacing the sins and darkness of pagan institutions and bringing them the light, liberty and hope which has made us free. The March offering should be a worthy one, aiding us to kindle new lights amid these millions who are lured to the falsities of paganism by the will o' the wisp lights of heathenism.

Chu Cheo, China.

THE BIBLE DOCTRINE OF THE FUTURE

By J. W. LOWBER.

This is the third edition of the first part of the work, which was entitled "The Bible vs. Adventism." It was highly commended by the press, and the chapters on "The Intermediate State" and "The Resurrection of the Dead" were read before the Society of Science, Letters and Art, of London. Part Second is on the "Invisible Universe," and the book is nearly doubled in size. It now contains 114 pages; it is beautifully bound in book paper, and sells for only 40 cents per copy.

THE WHO AND WHAT of the DISCIPLES OF CHRIST

Bp J W. LOWBER.

This is the fifth edition of the first two parts of this work. The third part is entirely new, and greatly adds to the value of the book. It supplements some things discussed in the first part, especially on the Holy Spirit. While the author believes that in apostolic times the baptism of the Holy Spirit was accompanied with supernatural gifts, at the same time he thinks that the figurative expression, "born of the Spirit," means Spirit baptism, the same as "born of water" means water baptism. This work has also been highly commended by the press. It contains 116 pages, and sells for only 30 cents per copy.

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Simply Being Cheery.

In a world where there are always people who are bearing heartache and sorrow, a great deal of good is done by those who go about as bearers of sunshine. Simply by being cheery, we may add to the cheer of our friends and acquaintances. Even in a place where all around are strangers, a radiant personality diffuses charm; as, for instance, the beauty of a young girl lighting a ferry boat or a street car on a dull day without her knowledge, the motherly sweetness of a benignant matron carrying a benediction though she is unaware of it, and the winsome attractiveness of a child's fresh laughter, the dearest music in the world. Simply being cheerful ourselves we help to make others cheerful and therefore able to bear their burdens, which may be heavy enough to weigh them down if no one gives them a lift.—*Christian Intelligencer.*

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London, 9th Aug., 1905.

I have analyzed most carefully a box of Stuart's Dyspepsia Tablets (which I bought myself at a city chemist's shop for the purpose), manufactured by the F. A. Stuart Co., Temple Chambers, London, E. C., and have to report that I cannot find any trace of vegetable or mineral poisons. Knowing the ingredients of the tablets, I am of opinion that they are admirably adaptable for the purpose for which they are intended. (Signed) John R. Brooke, F. I. C., F. C. S.

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Chief Pale Face.

BY HILDA RICHMOND.

"If I didn't have to be washed and dressed and combed so many times a day I'd be happy," said Harry, after mamma had called him three times to wash his hands after playing in the sand pile. "I don't see why my hands won't do this way."

"Because you touch and handle books and papers and furniture and leave marks," said mamma. "It is so much nicer to be clean that I should think you would be glad to get your grimy fists into this warm, soapy water."

"Then I wish I didn't have to live in a house," said naughty Harry. "I'd like to be an Indian and live in a tent where there are no books and papers. I'm tired of sitting up to a table and being careful not to spill things."

"You may live in a tent if you like," said mamma, putting away the hair brush. "We will make a nice little Indian hut with the strips of old carpet in the back yard, and you may live there without washing as long as you please."

"Goody! Goody!" cried Harry, dancing up and down. "I'll be Chief Pale Face, and have the best times you ever heard of. When may I begin?"

"Right away," said mamma, and in half an hour the carpet tent was ready.

Harry carried out the old blanket and made a bed of straw in one corner, but then there seemed to be nothing else to do. He thought Sarah was baking cookies, but she said she could not have dirty Indians about her clean kitchen, so he was forced to run away though he was very hungry.

"Mamma!" he called, running up to the sitting room window. "Where do Indians get things to eat?"

"The little Indians have to take what the big ones give them," said mamma. "Presently dinner will be served, and you can have something in your tent."

Once or twice Harry thought of washing his hands very clean on the back porch and asking Sarah for cookies but he felt that no Indian would do such a thing, so he wandered about the yard with the little bow and arrow Santa Claus had brought one Christmas and played he was shooting bear for winter. Going hunting is very hungry work, and by the time his mamma came out wth some dinner on a tin pan he thought he was starved.

"You may just eat with your fingers, Chief Pale Face," said mamma. "That is the way Indians do," and she walked away, leaving the dinner on the ground floor of the hut.

"I can't eat rice pudding and mashed potatoes without a spoon, mamma," he said; but his mother only said, "You surely must be mistaken. Your mother is a squaw wrapped in a blanket. I am a white woman."

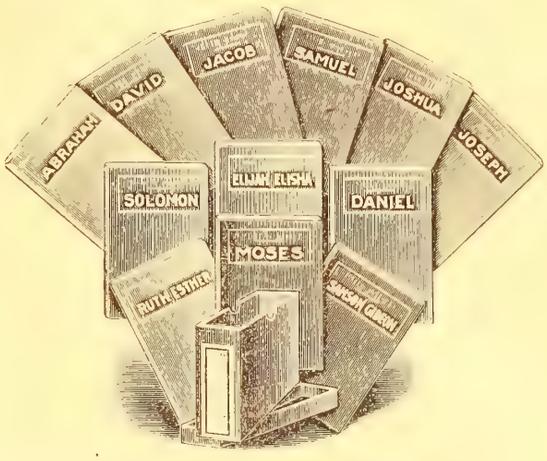
Chief Pale Face was not very pale when at last he finished his dinner. He managed to eat part of the food, but most of it he spilled on the ground, and great swarms of flies gathered all about, making the hut a very unpleasant place to be. The food on his face and hands also attracted the insects, so that he had a hard time indeed. He tried to get into the kitchen to wash his hands and face, but the screen door was latched and Sarah called him to hurry away as she was afraid of Indians.

"Mrs. Smith, won't you please let me have some soap and water?" asked Harry, going to a neighbor's, with tears making white streaks on his dirty cheeks, after he had wandered forlornly around for several hours. "I have been playing Indian and I don't like it a bit."

"Why, how do you do, Harry?" said Sarah, as he appeared at the kitchen door all cleaned up and happy. "Come right in and try some of my warm doughnuts. I missed you all morning." And Harry has never wanted to be an Indian since that day.—*Western Christian Advocate.*

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"Is the water down below there as wet as it is out in the ocean?"

"How many men could be drowned in water as deep as that?"

"Did you ever stand with your head in the water till you couldn't breathe any more?"

"If a father fish couldn't find any worms in the water for his little fish, would he think of going up on shore to dig for them?"

"Is that big man with the gold buttons on his coat the father of all those men who do whatever he tells them?"

"Oh, look!" was the gleeful comment as they passed a steamer towed by a little harbor tug, which whistled sharply every now and then, "that big boat's got the little boat by the tail, and the little boat's squealing!"

Then his attention was momentarily turned upon a collie of high degree whose silky tail swept the deck. When discovered simultaneously by the horrified owner of the canine and his own weary guardian he was actively engaged in tying the tip of the dog's tail upon its back to the ring in its collar.

"But, 'deed I wasn't hurting it any," protested the small boy dolefully. "Benson says the dogs what trail their tails along behind 'em is sneaks, and I was trying to help unsneak him!"

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Advance Society Letters.

BY J. BRECKENRIDGE ELLIS.

Our orphan Charlie has been rather neglected of late; I give extracts from his last three letters, December 22: "The children are impatient for Christmas to come. From the way the boxes are piling in and the extra load of bundles of the mail carrier, I am inclined to think we will have a fine Christmas." (Namely, at the Orphan Home; reader, did you do anything to make that a fine Christmas?) "I hope Felix will look good in the picture. I helped keep the furnace fire one half of each day for two weeks. I am going to school every day. I am glad that Brother Garrison didn't lose the last chapter of 'The Bronze Vase.' I think it was a very good story. Did the man of Blooming Grove think likewise?" (Where is that man, anyway?) "Has the Bentonville Park Springs hotel been finished yet?" (It has, and if things go well, you and I will visit it next summer during your vacation trip.) "I read two books last week." January 5: "I received the books you sent me Christmas. Mrs. E. M. Rothwell, of Moberly, Mo., sent me a nice book, 'Black Beauty.' I read the first chapter of 'Agnes of the Bad Lands.' I think that was a nice picture of Felix. I am studying hard. Did you ever receive a dollar bill from Mrs. Brown? She said you had not let her know." (Tell her to look through the back files of the CHRISTIAN-EVANGELIST and she will find that dollar bill). February 9: "I was sick in bed with malarial fever week before last. I read the books you sent Christmas. I wish 'The Holland Wolves,' would have been twice as long. Mrs. Hansbrough says she expected to see the picture of a fine Maltese cat in the CHRISTIAN-EVANGELIST in the place of an old yellow cat. I am reading 'Agnes of the Bad Lands.' So far, so good. (Farther, better! I'm surprised to learn Mrs. H. knew I had a cat, as she thought me still living in Plattsburg, Mo. If Felix had been a Maltese, I should never have written a word about him. I care nothing, absolutely nothing, for cats or people who are what they are on account of their clothes or hair. The boy or girl who "has every advantage" makes no figure in the world, unless, indeed it is a round figure. But when a rail-splitter becomes president, and a yellow cat famous, we say, "Behold Lincoln, the statesman, behold Felix, mascot of the Av. S.! And we take off our hats to enable those behind us to behold. True greatness, believe me, is not grown on with the complexion or the cuticle or the hair. It thrusts itself outward from the hidden within. I have known many a man to look at me and go his way, not knowing he had seen anything uncommon).

Ruby Lacy Taylor, Pierce City, Mo.: "I was 12, the 13th of this month. I believe I could keep the rules of the Av. S., and would like to become a member for 1907. I hope this will be acceptable." (Indeed it is, and so are you. I can remember when I got to be twelve, and just two days earlier in February than yourself. And I passed through Pierce City coming down here to Arkansas. So you see, we are almost kinsfolk.)

Dorothy Brown, Medaryville, Ind.: "I am sending some more Sunday-school supplies for Drusie. My Sunday-school class has thirteen in it; my aunt teaches it. My brother Earl and I, with our cousins Harold and Lela Firebaugh, were baptized in December by E. H. Gehres. I ranked first at last examination; there are 18 in the class. I was 12 on the 7th of this month." (Well, hurrah for another Februarian! I used to think G. Washington, Valentine and I had this month all to ourselves. And Dorothy sends her 8th quarterly report, too. That shows what you can do when you try, no matter how young you may be. Don't talk to me about yellow cats!)

Voice from Canada, Moose Jaw, Sask., Can.: "I am a reader of THE CHRISTIAN-EVANGELIST, and perhaps the only one of the Northwest. Accept this mite, 85 cents, for Drusie to buy what she wishes."

S. Doust, Syracuse, N. Y.: "I inclose a dollar for Drusie, same for Charlie. May God's richest blessings rest upon them." (I have forwarded the S. S. supplies to Drusie from Dorothy Brown; also some from Lillian Hall, of this city.)

Geo. L. Gordon, El Oro, Estado de Mexico, Mex., sends $2.50 to be swung from Drusie's Christmas Tree, and has this to say in regard to "Agnes of the Bad Lands": "I wish to speak of the place where Agnes indulges in pickled tongue. Don't you know pickled tongue well enough to avoid lauding its merits? Why, man! the saltpetre in pickled tongue gives it that red unnatural color and a taste like the morning after. If Jim gives any more luncheons to Aggie, for pity's sake see that he hands her smoked, and not pickled tongue!"

Mame C. Davis, Hume, Ill.: "Here is my report for a quarter—not 25 cents. I read my history out of textbooks, but not the ones I use. Is that all right?" (All right). "I sent in a report five years ago. I am going to Eureka College. Last month both Brothers Harlow and Scoville were in Hume within a week of each other. Please do not publish this." (Sorry, but had copied this letter before I ran upon this snag. I won't give any more, although "Agnes" and "Bronze Vase" come in for a good word).

Carl E. Per Le, Grand Rapids, Mich.: "While you were talking, I had an inspiration. Why not have an engraving made of yourself and Felix, and print it on a few thousand souvenir post cards at 5 cents apiece; no, that would be too cheap—say 10 cents." (That would be 5 cents apiece for me and Felix, wouldn't it?) "for Charlie's education fund. We are pretty busy here. 'The Bronze Vase' came out all right only I think either Raymund or Rhoda *might* have had Mr. White's millions." (I saw no use in them being better off than their author.) "Christmas has come and gone and we are still well. Clarence and I made candy. We knew how, for we have been going to the cooking department of the Manual Training school. It's lots of fun. We are in the 10th grade at school and have time for little else, though Clarence is running two Larkin Soap Clubs—I suppose you have heard of them—and I am raising chickens." (And running them, too?) "We had boiled eggs for breakfast at three cents apiece. I will send for some of those souvenir cards with yours and Felix's picture." (The long and time-worn reader will remember the Per Lees as newsboys who did much in the past to help the Av. S. forward. I find a serious difficulty in Carl's scheme. Of course it would gratify me to have my picture sent all over the country; it would be fame. But every one would be ordering cards. The mails would simply groan with tons of letters which I would have to answer. And all my time would be occupied in wrapping and directing post cards. I couldn't do anything else. If I ever find a way to get my time extended, I may take up the plan, for it is certainly gratifying to know that your very own picture is being gazed upon by thousands of eyes).

Drusie R. Malott, North China: "In answer to your inquiry, would say that my actual personal expenses amount to $200 per year. In our mission we have agreed not to spend more than that. These two years we really averaged only $180. We all share alike, dividing on the 20th of each month; and all receipts over $16.66 for each goes for the advancement of the work in the field. I do not see how a missionary here among such poor people, could have

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the heart to spend much more than this on personal expenses. What lies nearest my heart is to be able to help some of the most appealing cases of poverty in cold weather. For permanent work, the children stand first with me. We have 40 boys in our boys' school, 14 girls in the girls' school. It is very difficult to get hold of the girls. Chinese girls are not usually given any education. They are only to cook, sew and make shoes. I send loving greetings to all the Av. S. friends, in deep appreciation of their interest."

Lillian Zimmerman, Glen Allen, Mo.: $1 for Charlie, $1 for Drusie."

I wish I could give some more of the many interesting letters yet to be published; but I must now treat of our prize Av. S. reports—the four best—for the year ending February 11, 1907. I offered three prizes; but there are five so nearly equal in merit, that a book as prize goes this day to all. Walter S. Whitacre has waited until the last, and now sends all four quarters in one book, with homemade cover. On the front back is a picture in water colors of an open Bible, and a ship sailing away across a peaceful sea; under this is written, "Thy word shall guide me." Turning back this cover, we find a beautiful title page done by expert typewriting. Turning this leaf, we come to the picture of one whom modesty forbids my mentioning, while under this inspiring sight is typewritten,

"This is the man
Who leads the van
And cries, 'Advance! Advance'!"

Turning this leaf we come to an original poem by Walter entitled "The Advance Society." I wish I had room for its reproduction. The poem occupies two pages and deals with Drusie, Charlie and the Av. S. movement in general. We have now reached the reports of 10th to 13th quarters. The work of each day is neatly typewritten in columns, and each quarter is summed up at the close. Each quarter occupies six closely typewritten pages. Altogether it is a beautiful work of art and industry. Walter lives in Mt. Vernon, Ill.

Here also at the last moment come the 5th-8th quarters of Lillie Fisher, of Dunlap, Mo. Each quarter has a booklet devoted to it of 14 pages neatly written, giving the reading for each day. The booklets are fastened together with ribbons showing our Av. S. colors, namely old gold and blue, symbolical of Felix with the sky above him. Each quarter is summed up at its close.

Beulah Shortridge, Glenwood Ind., comes in for a prize, too. Each of her quarterly reports is a book in itself of from 14 to 18 large pages. They are fastened with old gold and blue cord.

Each of the reports of Grace Everest Oklahoma City, Okla., is a neat book with handmade illustrations upon the outer cover, stitched with old gold and blue silk thread. They end with her 9th quarter.

Flossie Davis, Des Moines, Ia., sends each report upon very wide sheets of paper arranged in parallel columns. In all these five prize reports, the quotations of each week are given. If I ever get all our Christmas tree letters published I am going to tell you more about these reports for I consider them quite wonderful as monuments of isolated self-improvement. In the meantime remember that our new year has begun, and I hope many reports will come in. If you don't begin keeping our rules until the first part of March, you will still have time to do four quarters before our next February 11.

Bentonville, Ark.

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I knew nothing in regard to the Christian Church previous to this summer. I notice that the churches in THE CHRISTIAN-EVANGELIST are nice looking buildings. The pictures of the men and women represent a highly intelligent class of people and the spirit of the people and churches and paper is aggressive for soul-winning and lives of Christ's likeness.—Mrs. Anna L. Sartelle, Manchester, N. H.

Your paper improves with age. The Alexander Campbell number is worth more than the price of the paper. I am glad to tell you that without any special effort the circulation of THE CHRISTIAN-EVANGELIST is on the increase in the Central church. I renew my subscription on my fifth wedding anniversary and in these five pleasant years I have not spent a dollar that has given me more pleasure than those for this helpful family religious paper.—B. F. Cato (minister), New Albany, Ind.

It is now nearing a score of years since I made your acquaintance, CHRISTIAN-EVANGELIST, and all these years you have been to me a boon of great pleasure indeed. I have so learned to love you that your presence is indispensable to my happiness. Nor have I been selfish, but shared your society with others to whom you were equally as helpful. May your sweet spirit ever prove to be a benediction to a limitless number all over our land.—Mrs. E. F. Chevalier, Waco, Texas.

God has two thrones—one in the highest heaven, one in the lowliest heart.—*Henry van Dyke, in "The Open Door."*

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CHRISTIAN PUBLISHING COMPANY.
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Volume XLIV. Number 9.

THE CHRISTIAN-EVANGELIST

A WEEKLY RELIGIOUS NEWSPAPER.

ST. LOUIS, FEBRUARY 28, 1907.

THE MARCH OFFERING.

THE name has a moral as well as chronological significance. It should be a *march* offering indeed—an offering in which *the whole* brotherhood shall move forward in obedience to our Lord's command, to world-wide conquest in His name. In it should be heard distinctly the tread of a marching army advancing to conquer and hold new outposts. In the days of the Civil War the soldiers in Southern prisons used to cheer each other's hearts by singing:

"Tramp, tramp, tramp, the boys are marching,
Cheer up, comrades, they will come."

So, we imagine, our advance guard, in far-away pagan lands, waiting and praying for needed reinforcements, are listening to-day, with the ear of faith, to hear the tread of a marching church, breaking camp on the plains of Indolence and Indecision, and setting forth on a campaign to extend Christ's reign over all the earth. Let the captains of companies, and all the leaders of the Lord's hosts sound the silver trumpets for an advance movement on the enemy's works, until the whole church shall grapple in a hand-to-hand conflict with the powers of darkness. Yes, indeed; let us make it a real march-offering. Let the bugles ring, the drums beat the long roll, and let all who own Christ as Leader, MARCH!

The Christian-Evangelist

J. H. GARRISON, Editor

PAUL MOORE, Assistant Editor

F. D. POWER, B. B. TYLER, W. DURBAN, } Staff Correspondents.

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WHAT WE STAND FOR.

For the Christ of Galilee,
For the truth which makes men free,
For the bond of unity
Which makes God's children one.

For the love which shines in deeds
For the life which this world needs,
For the church whose triumph speeds
The prayer: "Thy will be done."

For the right against the wrong,
For the weak against the strong,
For the poor who've waited long
For the brighter age to be.

For the faith against tradition,
For the truth 'gainst superstition,
For the hope whose glad fruition
Our waiting eyes shall see.

For the city God is rearing,
For the New Earth now appearing,
For the heaven above us clearing,
And the song of victory.

J. H. Garrison.

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MAPS FOR YOUR SUNDAY SCHOOL WORK

Palestine—Old Testament History.

36x48. Names of places are in large black print and can be easily read. The position of the enemies of Israel, such as Amorites, Philistines, etc., can be seen. This is very important, as the ordinary scholar can not comprehend how so many enemies could have been collected in such a small area. It has a table of reference by which the distance and direction of Jerusalem can be easily ascertained. Also a table of pronunciation for the more difficult names. It shows all known places of the Old Testament and important places from Palestine to the Persian Gulf.

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THE
CHRISTIAN-EVANGELIST
"IN FAITH, UNITY; IN OPINION AND METHODS, LIBERTY; IN ALL THINGS, CHARITY"

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1809 CENTENNIAL PROPAGANDA CHURCHES OF CHRIST 1909

: : : GEO. L. SNIVELY : : :

CENTENNIAL GLEAMINGS.

The Board of Church Extension has just received an annuity gift of $300 from a friend in California, and another of $100 from a friend in Oklahoma. The fund now amounts to nearly $200,000. The Centennial aim is to increase it to $200,000.

One of the tests the world and the religious bodies about us will apply to us in determining whether after our century's existence we have proven "worth while" is, "What have they done for world-wide evangelization?" As a people we have two messages. One of these is to denominationalism. The other is to the unrepentant wherever found. We have spoken the first, and denominationalism can never again be what it was before the Declaration and Address. We are speaking the second, but not yet in sufficient volume to be heard around the world. Read President McLean's appeal for our worthily endeavoring to make known the Lord to all men.

The Average Should be Raised.

BY PRESIDENT MCLEAN.

The Christian people of America give $7,500,000 annually for foreign missions, or thirty-two cents each on an average. The majority of the Christian people of America do not give anything for this cause. The non-Christian people of America pay nearly two billions of dollars a year for liquor and tobacco, or, an average of thirty-two dollars.

Our own people give less than the general average. Our offerings for foreign missions do not exceed twenty-five cents for each one in our fellowship. Not more than two-fifths make any contribution to the work in the regions beyond. Out of more than eleven thousand churches 3,178 gave something last year for foreign missions; out of nine thousand Sunday-schools 3,638 gave something; out of 3,500 Christian Endeavor Societies 969 gave something. Twenty-eight per cent of the churches gave something; seventy-two per cent gave nothing. Forty per cent of the Sunday-schools gave something; sixty per cent gave nothing. The offerings of the churches that gave something averaged $31.11; of the Sunday-schools, $18.33; of the Endeavor Societies, $12.39. The average for all the churches and Sunday-schools and Endeavor Societies would be much less than the amount given here. There is some consolation in the fact that the average offering is considerably larger now than it was six years ago. But in view of our ability the foregoing exhibit can not be considered satisfactory. We are able to do better than this; we should do better. The Lord will be disappointed and grieved if we do not.

The people of America were never before so prosperous as they are now. They never had so much to give. Some of our statesmen think we have all the prosperity we can stand. The farm products of last year were worth $6,700,000,000, or $485,000,000 more than in the year previous. The farms alone are worth $28,000,000,000. These farms are worth now $8,000,000,000 more than they were in the year 1900. In six years the farms of America have increased thirty per cent in value. This vast increase in wealth has come to the farmers without any effort whatsoever on their part. This wealth and these enormous gains are unprecedented and unparalleled in the history of mankind.

Our people are largely an agricultural people. Our strength is in the Mississippi Valley. It is in that part of the country that there has been the greatest increase in the value of farm lands. We have shared in all this marvelous national prosperity. God has done great things for us. He has blessed us in basket and in store, in the field and in the city. He has put it into our power to do far more than we have either done or have ever thought of doing. At one time we used to plead poverty as an excuse for doing nothing or for doing so little. We can make that plea no longer and speak the truth. Before the Civil War Isaac Errett said that we were then alarmingly rich. If our wealth was a peril then, much more is it a peril now. We need to know and to remember that, where much has been given, there much will be required.

There is a lesson for us in the parable of the Rich Fool. If we say that we have much goods laid up in store for many years, and on this account propose to eat and drink and be merry, our wealth will be a mill-stone around our necks and will drown us in destruction and perdition. God forbid that, in the day of our prosperity, we should be deaf and blind to our obligations, and should make that our ruin which was intended for the world's betterment and for the enrichment of our own lives. There has never been a time when greater emphasis was needed on those great words, "Charge them that are rich in this present world, that they be not high minded, nor have their hope set on the uncertainty of riches, but on God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, that they be ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on the life which is life indeed." The church can not say, "Silver and gold I have none;" she is rich in this world's goods. The church of Laodicea boasted that she was rich and had gotten riches, and had need of nothing. As a matter of fact, the church of Laodicea was poor in comparison with the church of America to-day. The counsel given to that church should be heeded by the far richer one of America.

Because of the immense and increasing wealth of our people as a whole there should be a marked increase in the number of contributors and in the amount contributed for foreign missions this year. The average offering in the church and in the Sunday-school and in the Endeavor Society should be much larger than ever before. The average offering will be much larger if we show ourselves worthy of the confidence God has reposed in us, and if we act as good stewards of his manifold grace. The average must be raised if we are to realize our Centennial aims by 1909. We are well able to do all that has been proposed by that time. Being able we should do it and so accomplish something worthy of our numbers and resources, and worthy of our great plea and our Divine Lord. We must not be satisfied until every church is enrolled among those who are helping to evangelize the world. By increasing the number of givers and by increasing the amount given we shall raise the average. By doing so we shall honor our Lord and shall advance the interests of the Kingdom. If we honor him he will honor us and cause us to enter into his joy.

Notes by the Centennial Secretary.

The paupers in our poorhouses should find a few pennies for giving the gospel to lands that allow their poor to starve; cripples and invalids should help to introduce Christ where surgeons and physicians are unknown; health and prosperity should write checks and offer gold to enable Christ to save the world. This is the Church's only offering in the year and there is but one more year before 1909! Act without fail. Act without stint. Act without delay. The cause is supreme; the crisis is here!

At every turn in the Centennial campaign we realize more poignantly our supreme need of preachers. The Foreign service is calling in vain for a number of strong and well-trained men. A thousand ministers could be settled within two weeks with churches in the home-land. The accomplishment of every Centennial aim depends upon the leadership of the preacher. "The harvest indeed is plenteous, but the laborers are few. Pray ye, therefore, the Lord of the Harvest that he send forth laborers into his harvest." Obey this divine injunction both publicly and privately, and count it one of your chief distinctions that you are a recruiting officer for the King of Kings.

One of the most encouraging signs of the Centennial campaign is the increasing demand from all quarters for Centennial Leaflet No. 10, through which our pioneer missionary, G. L. Wharton, being dead yet speaketh to us on the Christian use of the tithe system. In almost every church there is a little group who, in the exercise of their Christian liberty, are regularly devoting at least one-tenth of their income to the service of God, and are ready to testify of the manifold temporal and spiritual blessings that have come to them through this practice. We must come to the Centennial with a fuller realization of the Savior's word, "It is more blessed to give than to receive." We can arrive at the cheerful giving which will make us especial objects of the divine affection only by giving systematically and proportionately.

Current Events

Municipal Ownership.

The Chicago city council has passed, and Mayor Dunne has vetoed, a bill giving to the old street car companies an extension of franchise for twenty years, but requiring five-cent fare, universal transfers, improved service and the expenditure of a large sum in betterments, and providing that the city may at any time on six months notice, purchase the systems at a valuation of $50,000,000 plus the amount spent on improvements. It is also provided that the city is to receive 55 per cent of the net profits of operation. Mayor Dunne was elected on a municipal ownership platform and his veto is based on the opinion that the proposed scheme does not come near enough to municipal ownership. It will doubtless be passed over his veto. The fight for municipal ownership in Chicago has been successful, even though it has not brought municipal ownership. It has brought about a condition in which the people will get good service at a reasonable price and the city will get a fair share of the profits. The situation in Chicago has changed since the good old days of Mr. Yerkes.



Chicago has done another good thing. In spite of a financial stringency which required a reduction of expenses in every other department, the council has increased the appropriation for teachers' salaries for next year by nearly half a million dollars. There is scarcely a city in the union which could not wisely and properly do likewise.



English and American Schools.

A large number of English teachers have been in this country during the past three months on a tour of inspection and investigation among the American schools. This excursion, in which several hundred teachers from various sorts of schools in various parts of England are participating, was promoted by Mr. Mosely, the wealthy Englishman who organized and financed the former Mosely educational commission. It should be borne in mind that the English teachers have not come to learn our educational methods on account of any admitted superiority of the American schools, but because of the belief that, where many things are done differently, some things may be done better. One of the teachers, remarking upon the differences between English and American schools says that in general, school buildings and equipment in this country are far superior, while there is almost a total lack of the beautiful grounds and lawns which are considered a necessary part of every English school. The presence of gymnasiums in school buildings is common in America, while in England it is a novelty and a rarity, but out-of-door athletics are practiced there even in winter. In English schools a much greater percentage of the pupils engage in athletics; in America the tendency is to develop the best athletes into winning teams and to neglect those who most need training for their own physical good. Coeducation is practiced more generally in America. In the London high schools there is a complete separation of the sexes. The school hours are shorter in the English schools and there is more outside work and less disposition on the part of the teachers to give the pupils the material in predigested form all ready to be assimilated.

Mr. Sidney Lee, himself a distinguished Englishman of letters, and the biographer of Queen Victoria, has drawn the fire of his own country by asserting that English schools are, on the whole, far inferior to the American, and that they are especially inferior in the teaching of English. He cites the fact that Harvard has twenty professors and instructors in English while Oxford practically has only one, and asserts that, on account of the better teaching of English in primary and secondary schools, the average American speaks and writes the English language better than the average Englishman.



Advertising His Poverty.

A man in eastern Ohio who claims to be the completest and most thorough-going infidel in the world, has just had a monument erected on his lot in the cemetery in anticipation of his own occupancy of it. The monument exhibits a statue of himself treading upon a Bible. If he himself stood on as firm a foundation as his statue does, he would be all right. He is eighty years old and wealthy. The dispatch says that he was born poor. It is also a safe assertion that he will die extremely poor. As a method of dying poor, this method is much more certain than Mr. Carnegie's. The man who merely gives away his money may find himself suddenly rich again immediately after death, but when this man leaves his money and his acres and retires beneath his monument, he will be a perfect pauper, with his monument as an advertisement of his spiritual bankruptcy.



The Dispensary System.

The dispensary system of managing the liquor business has been abandoned by South Carolina and the local option plan inaugurated in its place. A few years ago there was great hope that the dispensary system would remove many evils of the liquor traffic. Of course all of them cannot be removed so long as liquor is sold and consumed at all. But by making the business a state monopoly it was hoped, first, to diminish the amount consumed, by removing from the seller the incentive to encourage drinking; and second, to remove the saloon from politics. But it has not worked well, and the state has decided to go out of the business. The state of South Carolina is now the only state in the union which is entitled to call itself a retired retail liquor dealer. Alongside of the oft-repeated, but as yet unproven, saying that "prohibition does not prohibit," we can now place the demonstrated truth that the dispensary does not dispense.



The Child-Labor Bill.

Mr. Beveridge's child-labor bill seems to be up against an adverse majority in the committee of the Senate. Not that the committee is opposed to the spirit and purpose of the bill, but that it considers the method unconstitutional. The bill proposes to prohibit interstate commerce in products of child-labor. It is at least an open question whether this would not be an extension of federal authority beyond constitutional limits. The regulation of labor properly belongs to the police power of the states. Although the regulation of interstate commerce is a federal function, the lawyers in the Senate are, for the most part, of the opinion that the bill in question would in reality be regulating labor rather than regulating interstate commerce. In the course of his researches, Senator Beveridge has made the edifying discovery that most of the industries in which child-labor is employed under the most objectionable conditions, are beneficiaries of the protective tariff. They have gotten protection on the plea that it was necessary in order to enable them to pay good wages and to protect American labor against the pauper labor of Europe. Meanwhile, with the price of their product kept up by the tariff, they have been employing the cheapest kind of pauper labor—namely, child-labor. This needs looking into.



Catholic Lotteries.

The postal authorities at Cincinnati, it is reported, have seized letters received from Dublin, Ireland, containing tickets for a lottery to aid the completion of a Catholic church. We think that it is high time for the authorities in this country to take cognizance of the situation at home, and without any respect to denominational affiliations. In St. Louis the police are enjoined to suppress lotteries carried on in saloons and other places of ill-repute, but we find that at Catholic bazars all kinds of chances are publicly sold. Indeed at a recent bazar it was almost impossible to buy any article outright. Everything was run on the gambling plan, and with gambling paraphernalia. How can we expect the man who is a gambler by temperament not to seek to evade laws when the laws are openly evaded by the church? In some Protestant churches a mild form of gambling has not been unknown, but we are glad to say cases of this kind are now very infrequent.



Gossip.

There will always be war gossip as long as there are big guns. The pushing through of the naval budget, with provision for two of the 20,000 ton battleships, together with the conference between the President and his advisers over the enlargement or concentration of the Pacific fleet, at once starts the newspaper scribes to discussing the situation. There will be no war with Japan, and you might as well skip any articles suggesting that there will be, as a waste of time.

Editorial

A New Study of Old Doctrines.

VII. Reconciliation.

The New Testament employs many terms to express the same great fundamental change which Christ seeks to effect in human character. These terms must not be considered as representing wholly distinct ideas, but different aspects of the same great truth. Reconciliation is a word used by Paul to express the condition of one who, from a state of alienation and rebellion against God, has been brought into harmony and peace with God. In other words, reconciliation implies a previous condition of alienation. This alienation is the result of sin. Hence, the only way to reconciliation is through the forgiveness of sins.

The classic text on this subject is that of Paul in his second Corinthian letter 5:18-20: "But all things are of God, who reconciled us to himself through Christ, and gave unto us the ministry of reconciliation; to-wit, that God was in Christ reconciling the world unto himself, not reckoning unto them their trespasses, and having committed unto us the word of reconciliation. We are ambassadors, therefore, on behalf of Christ, as though God were entreating by us; we beseech you on behalf of Christ, be ye reconciled to God." It will be seen from the above (1) that reconciliation is of God; (2) that he effects this reconciliation to himself through Christ; and (3) that he gave unto the apostles, primarily, who afterwards committed it to others, the ministry of reconciliation.

The old theology assumed that God had to be reconciled to man as well as man to God, and that the death of Christ was designed to effect this twofold reconciliation. It represented God as being angry with men and about to cut them off without hope, when Christ intervened, and by his death appeased the wrath of God. Of course that view of God's character and attitude toward men has been outgrown. It could not exist along with the truth of God's fatherhood as taught by Jesus. It is easy to see, however, how this view obtained prevalence. It is a curious thing about human nature, that when a man wrongs another who has shown him nothing but kindness and favor, he straightway becomes that man's enemy and attributes to his benefactor the same feeling of enmity toward him which he cherishes toward the one whom he has wronged. Men have always been more or less conscious of being in rebellion against God, and this fact has led them to ascribe a feeling of enmity to God against men. It took a message like that of Christ's teaching and death to overcome this error and to make men see that "God so loved the world that he gave his only begotten Son, that whosoever believeth in him might not perish but have eternal life."

It was God, then, who took the initiative in bringing about the state of reconciliation between men and himself. He could do this in no other way than by revealing his true character as that of infinite love, seeking to save men, and this could be done only through the sending of his only begotten Son into the world. Whatever may have been the effect of Christ's life, and his death upon the cross for the sins of men, this supreme result was achieved: That God's attitude toward man was shown to be that of a loving father seeking to save his lost children, and his attitude toward sin is that of everlasting antagonism. Since Christ died upon the cross, men know that "God willeth not the death of any man, but that all should turn and live," and they know, also, the infinite hatefulness of sin which found its true expression, on the human side, in the crucifixion of Christ.

Most alienations result from ignorance. Men were alienated from God, and are yet alienated from him, through ignorance. There is no longer any excuse, however, for ignorance either as to God's character and purpose concerning man or of the awful nature and consequences of sin. The preaching of the gospel is the divine means for enlightening men on this subject, and of beseeching them to be reconciled to God. Preachers of the gospel to-day have the same ministry of reconciliation, or may have, that was committed to the apostles. By the preaching of this gospel of reconciliation men are made to see what God's attitude toward them is; what infinite love he has manifested for them in the giving of his only begotten Son, and how they are in rebellion against their best friend and benefactor, who alone can rescue them from the dominion of sin and death. Seeing this, men are brought to repentance and faith, and submission to the will of God as revealed in Christ, and find that peace which passeth all understanding.

It is a noteworthy fact that this reconciliation with God, which the gospel is designed to accomplish, includes also man's reconciliation with his fellowmen. We can not be at one with God while we cherish malice or hatred against our brethren. This is implied in the petition which Jesus taught us to pray, "Forgive us our debts as we have forgiven our debtors." Here our forgiveness is conditioned clearly on our having forgiven others. Let no one suppose, therefore, that as long as he has an unforgiving spirit toward any of his fellowmen that he can receive forgiveness from God. Reconciliation Godward and manward is the great end which the gospel seeks to accomplish.

What a glorious thing it is to be entrusted with this gospel of reconciliation, and to be used of God in bringing our fellowmen from a state of enmity and alienation into a state of reconciliation and peace with God! What a revolution is that in the life of an individual, who from a life of rebellion against God, and of hatred for his cause, comes into a state of loving reconciliation, where he recognizes God as his Father, Jesus Christ as his Savior, the Holy Spirit as his Guide and Comforter, all children of God as his brothers and sisters, and righteousness his true vocation! Such is the glorious consummation which the gospel of reconciliation seeks to accomplish for all men.

As Seen by a Veteran.

On the occasion of his seventieth birthday Dr. Augustus H. Strong, President of the Baptist Theological Seminary at Rochester, N. Y., was asked by the "Record," published by the Seminary, to give a message to his former students. We quote some paragraphs from his address, which we think all Christians of our times may read with profit:

"Philosophy and science are good servants of Christ, but poor guides when they rule out the Son of God. As I reach my seventieth year and write these words on my birthday, I am thankful for that personal experience of union with Christ which has enabled me to see in science and philosophy the teaching of my Lord. But this same personal experience has made me even more alive to Christ's teaching in Scripture, has made me recognize in Paul and John a truth profounder than that disclosed by any secular writers, truth with regard to sin and atonement for sin, that satisfies the deepest wants of my nature and that is self-evidencing and divine.

"I am distressed by some common theological tendencies of our time, because I believe them to be false to both science and religion. How men who have ever felt themselves to be lost sinners and who have once received pardon from their crucified Lord and Savior can thereafter seek to pare down his attributes, deny his deity and atonement, tear from his brow the crown of miracle and sovereignty, relegate him to the place of a merely moral teacher who influences us only as does Socrates, by words spoken across a stretch of ages, passes my comprehension. Here is my test of orthodoxy: Do we pray to Jesus? Do we call upon the name of Christ as did Stephen and all the early church? Is he our living Lord, omnipresent, omniscient, omnipotent? Is he divine only in the sense in which we are divine, or is he the only begotten Son, God manifest in the flesh, in whom is all the fullness of the Godhead bodily? What think ye of the Christ?—this is still the critical question, and none are entitled to the name of Christian who, in the face of the evidence he has furnished us, cannot answer that question aright."

Dr. Strong thinks we are on the verge of another Unitarian defection, which is likely to prove more serious than the first. On this point he says:

"Under the influence of Ritschl and his Kantian relativism, many of our teachers and preachers have swung off into a practical denial of Christ's deity and of his atonement. We seem upon the verge of a second Unitarian defection, that will break up churches and compel secessions, in a worse manner than did that of Channing and Ware a century ago. American Christianity recovered from that disaster only by vigorously asserting the authority of Christ and the inspiration of the Scriptures. We need a new vision of the Savior, like that which Paul saw on the way to Damascus and John saw on the isle of Patmos, to convince us that Jesus is lifted above space and time, that his existence antedated creation, that he conducted the march of Hebrew history, that he was born of a virgin, suffered on the cross, rose from the dead, and now lives forevermore, the Lord of the universe, the only God with whom we have to do, our Savior here and our Judge hereafter. Without a revival of this faith our churches will become secularized.

The venerable teacher is not without hope that this defection can be successfully met. He says:

"I make no doubt that the vast majority of Christians still hold the faith that was once for all delivered to the saints, and that they will sooner or later separate themselves from those who deny the Lord who bought them. When the enemy comes in like a flood, the Spirit of the Lord will raise up a standard against him. I would do my part in raising up such a standard.

I would lead others to avow anew, as I do now, in spite of the supercilious assumptions of modern infidelity, my firm belief, only confirmed by the experience and reflection of half a century, in the old doctrines of holiness as the fundamental attribute of God, of an original transgression and sin of the whole human race, in a divine preparation in Hebrew history for man's redemption, in the deity, pre-existence, virgin birth, and vicarious atonement and physical resurrection of Jesus Christ our Lord, and in his future coming to judge the world."

We believe, with Dr. Strong, whose sentiments, as quoted above, we endorse, that the great and decisive battle for Christianity is to be fought about the person of Christ. In that contest there can be no doubt that the Disciples of Christ will be found in the thickest of the fight contending for the deity and Lordship of Jesus, as set forth in the old confession of faith by Simon Peter. Any faltering on this vital and fundamental truth of Christianity on the part of those who make the confession of faith in him as the Son of God the supreme test of discipleship, would be disloyalty to the New Testament and to our plea for New Testament Christianity.

Notes and Comments.

The "Advance," of Chicago, reports a remarkable revival which has swept the town of Abingdon, Ill., "converting all the unsaved inhabitants, save two or three hundred." It says: "The place is now transformed. The streets resound with gospel songs, day and night. Cottage prayer-meetings are the chief interest of the people. Young hoodlums who loafed about, gambling and swearing, now spend their leisure hours reading their Bibles and praying and working for the lost." That is a remarkable revolution. The revival was led by two young evangelists, Ira Evans Hicks and E. S. Gallaway. The account does not state what religious body they represent. The probability is they did not accentuate denominationalism, but preached "Christ and him crucified." The fact that Christian people of all the churches seem to be loving each other, that scoffers are praying, and that Bible reading has become so universal that they have had to draw first upon Chicago and then upon New York to supply the demand for Bibles and Testaments, is enough to show that God was in the movement, and that great good has been accomplished. One of the commendable results reported is that several have been stirred with a desire to preach the gospel, which ought to be the result of every true revival.

The "Examiner" of New York, reports a remarkable evangelistic conference at Utica, New York, held under the auspices of the Baptist churches of that city, although the churches of all denominations were invited to attend. It seems to have been a season of waiting upon God, with brief, stirring addresses designed to quicken zeal in behalf of evangelization and to better equip those participating for such sacred service. This, we understand, was preparatory to a series of evangelistic services to be led by Dr. J. Wilbur Chapman, to begin soon.

The "Baptist Argus" quotes from a number of Baptist papers sentiments regarding the possibility of union between Baptists and Disciples, most of which are very adverse to such union, their opinions based, of course, on a total misconception of what the Disciples of Christ stand for. The "Argus" admits that the things which its denominational contemporaries say about the Disciples are true of some of them, but not of all. "About the only things," it says, "which separate many sincere ingenuous Disciples from us are restricted communion and the name Baptist. Some of them are close communionists on an immersion basis, and some of us (*e. g.* Drs. E. B. Pollard and P. S. Henson) are willing to surrender, when the time comes, the name Baptist. Then the Baptists at the north are not careful about restricted communion, and are thinking about uniting with the Free Baptists. The Free Baptists and the Disciples are talking of uniting. So, after all, there are signs of an approach by some Disciples and some Baptists." That is about the most that can be said. "Some Baptists" and "some Disciples" are very close together, but some others in each body are quite far apart. A good thing for both Disciples and Baptists, and all other Christians, to do is to give immediate and supreme attention to the question of bringing their religious faith and practice into strict harmony with the teaching of Jesus Christ and his apostles. If that does not bring about union, then there can be no union. We are separated from each other only as we are separated from the life and teaching of Jesus Christ.

The "Examiner" (Baptist), of New York, recently had an editorial urging that Baptists take the Bible as their creed and drop all others. Dr. Henry C. Colby, whose paper was read at our last congress, takes exception to this position, claiming that the Bible is not definite enough, and that it would admit anybody into the Baptist church who would say, "We take the Bible as our rule of faith and practice." The editor defends his original position, and among other things says:

We make bold to say that we would rather put into the hands of an inquirer concerning our fundamental beliefs a New Testament, with marked passages for special consideration, than any creed or confession we have ever read. It is by a study of the New Testament that we get our views; why may we not trust it to guide others into the way of truth?

Dr. Colby's objection ignores the fact that people differ about the meaning of creeds, just as they differ about the meaning of the Bible. Strictly speaking, the creed of Christianity is not the Bible, but the great fundamental truth which the Bible was given to set forth, namely: The Messiahship and divinity of Jesus Christ. The Bible, however, is the rule of that faith, and of the practice which it requires. The "Examiner" argues very truly that any person whom we can not keep out of the church with the Bible, we may safely admit.

In addressing the students of Harvard University recently, President Roosevelt said:

"If you become so overcultivated, so overrefined that you can not do the hard work of practical politics, then you had better never been educated at all."

The President might have added with equal truthfulness, that "If you become so over-cultivated, so over-refined that you can not do the hard work of practical *Christianity*, then you had better never been educated at all." The world has had too many brave and successful workers both in the field of religious and political reform, who were university men, to permit the belief that there is any necessary antagonism between the highest learning and the most consecrated, self-denying service. And yet, it must be admitted that there are enough examples of university trained men who have been "over-refined" into impractical dreamers or cynics, enervated morally and spiritually by lack of faith to justify the word of warning which the President has uttered. Why should university culture destroy a preacher's power to convict men of sin and bring them to Christ, the only Savior? Why should it disqualify a man for adapting himself to existing conditions and rendering practical service to his age and generation? We refuse to believe that true culture has any such effect. There must be an insidious skepticism mingled with any university learning that produces any such enervating results. "By their fruits shall ye know them"—applies to institutions of learning as well as to individuals.

We call attention to an important announcement in our publishers' department, referring to the securing of the valuable services of Bro. Marion Stevenson in our Sunday-school department. We are sure that our friends everywhere will regard this arrangement as additional proof of our purpose to secure the best available talent for our Sunday-school publications and to keep them in the advanced place which they have held for so many years among the Sunday-school helps of the country. Brother Stevenson will be our representative in the field, also, where by coming in contact with Sunday-school workers, and the actual needs of the work, he will be the better prepared to assist Brother Dowling, our veteran Sunday-school Editor, in making these publications of the highest practicable value. This reinforcement of our corps of helpers in that department may be taken also as evidence of the growing importance which the Sunday or Bible school is coming to have in the minds of all thoughtful people. Brother Stevenson is so widely and favorably known as a Bible student and teacher of teachers that he needs no introduction to our readers who we are sure will be glad to recognize him in his new capacity, and co-operate with him in institute work and otherwise in furthering the interests of a higher order of Sunday-school work.

Editor's Easy Chair.

Geologists claim that they find in the rock-formations of the Ozarks the best evidence of the age of certain rocks in which the fossils of human remains have been found, and, therefore, the most reliable data concerning the age of man on the earth. It is claimed that in the light of the story told by these gray and ancient rocks that the appearance of man on this earth cannot be traced farther back than eight or ten thousand years, at most, and that he is, therefore, a new-comer on this planet. In some of our drives through these mountains, we came across specimens of the *genus homo* which, together with their antique vehicles and bovine teams, furnished additional evidence of a remote antiquity, some of the features of which had survived to the present time. On the other hand, in some of the romantic glens in the midst of these primitive scenes of nature were some magnificent homes established by men of means who live down here for a part of the year, in the quiet of these hills, close to the mother-heart of nature. The contrast we have mentioned indicates the difference between those who have never had a broader outlook on life than was permitted by their local environment within these narrow valleys, and whose whole lives have been thus "cribbed, cabined and confined," and those who have come hither for temporary residence from a larger world with its larger opportunities and its diversified interests. To the one class these mountains, rocks, and trees, these winding valleys and clear, sparkling streams are dull, prosaic, common places—the means by which they earn their precarious living; "only that and nothing more." To the other, there is a rare beauty in the color and tone of tree and hill and sky, a melody as of Aeolian harps in the zephyrs and winds that breathe and sigh through these forests and mountain fastnesses, and every rock and flower affords a theme for study and for enjoyment.

A fortnight's breathing-spell, snatched out of the high tension of the year, amid these hills where one may drink and bathe in these waters which Mother Nature has medicated and heated, gives the busy worker a new hold on life and a new zest for his work. The enjoyment of the Easy Chair during this brief stay was enhanced by numerous courtesies and kindnesses extended by Brothers Kincaid and Dr. Connell, who favored us with many of these pleasant drives. We refused to preach for Brother Kincaid, in return for these courtesies, but we met with the little church and made two little talks to the brethren to encourage them in their great undertaking. They are staggering under a burden of what is really a national responsibility—the building of a suitable church at this strategic place. They deserve and must receive the help of the brotherhood at large to complete this worthy enterprise. In the moral revolution which is now going on in Hot Springs, a great revival, held by one of our great evangelists in a large skating-rink which has recently been built, would be a most desirable help in many directions. Another delightful feature of our stay there was the presence with us, at the same hotel, of Bro. J. M. Philputt, pastor of the Union Avenue Christian Church, who ran down between Sundays and spent four days with us, drinking these waters and climbing these hills. One could wish for no more congenial spirit than he with whom to tread these mountain highways or wander at ease through these forests. A lover of God and man, he is also a lover of nature, and sees in all these outward symbols the goodness and the handiwork of our heavenly Father. It is good to get close to one who keeps company with God, and who, in his every-day life, breathes the atmosphere of heaven. To see God both in nature and revelation and to recognize his presence in all the events of life—that is a crowning triumph of faith.



But our time is up, and we must leave the Valley of Vapors for the busy city and the editorial sanctum. One great task and opportunity now confronts our churches, and that is the March offering for foreign missions. The carrying out of our Centennial aims, the urgent demands of our work in foreign fields, our position and influence as one of the great religious factors of this country, and our own spiritual development make a fourfold demand upon us for a great offering this year for foreign missions. Let all our ministers and churches put their heart into this world-wide enterprise, so that the showing they make will send a thrill of joy throughout the brotherhood and throughout the whole religious world when the report is read at Norfolk at our next annual convention. Three hundred thousand dollars for foreign missions this year will furnish a better manifesto of our orthodoxy, evangelicalism, and spiritual development than all the theological treatises which could be written between now and our Centennial. There can be no more invincible proof of the likemindedness of any man or of any religious body with Jesus Christ than zeal for the conversion of the world. It was this love for humanity that caused Christ to divest himself of the glory which he had with the Father to become a missionary to the earth. All who share in his life must share, also, in his earnest desire for the salvation of others. These are the deep motives that underlie this holy cause of missions, and if they are earnestly and wisely presented, the hearts of the brethren will respond to them with a generous offering. If they are not so presented a fearful responsibility will rest upon somebody's shoulders.



The Easy Chair home and household have been greatly blessed in entertaining two of the Lord's messengers who have been for several weeks conducting missionary rallies among the churches in the interest of foreign missions. It is a blessing to a home to have as its guests men like Stephen J. Corey, one of the foreign secretaries, and Dr. E. I. Osgood, missionary to China, for such men bring with them the aroma of the kingdom. Their conversation is seasoned with grace, not less religious because it has in it the vein of humor and good cheer. They bring with them the latest news from our far-flung battle line. They tell of victories won in far away fields of pagan darkness, and of a growing interest and liberality among the churches at home. They are not discouraged, fault-finding pessimists, but bright-faced, believing optimists who rejoice over the brightening outlook of the kingdom both at home and abroad. They are God's shuttles passing to and fro through the brotherhood and weaving the fabric of missionary zeal, and of unity of service in extending the kingdom. In talking with such men one feels that he is hearing a fresh chapter from the Acts of Apostles. How small a thing is the courtesy extended to such men of God, compared with the pleasure and profit received from them while guests in one's home! Is it really true that the grace of hospitality is declining in the churches, particularly in the cities, as it is often charged? If this be so, it must be through the lack of appreciation of the real benefit resulting from the exercise of this Christian grace. In any event, it would do no harm to have a few sermons from the text, "Forget not to show love unto strangers; for thereby some have entertained angels unawares." "*Forget* not" is good. It is to be feared that the memory of some people is very poor, as respects hospitality!



From peach blossoms to snow-storm is rather a sudden transition, but it is one which we experienced on returning from Hot Springs to St. Louis. It is winter's bluff, however, against the advance of spring, and no one takes it very seriously. It is generally understood that the reign of the bluff old monarch is nearing its end, and that he must give place to the gentle queen who brings with her the scent of flowers and the song of birds. Everybody knows that as the sun approaches its vernal equinox, the winter approaches its end. This is the physical or material order of the universe. It seems difficult for some to understand that there is a *moral* order as fixed and unchangeable as that which governs the planets. When science learns to see with both eyes, it will discover this moral order as clearly as it has discerned the laws of the material universe. As sure as light dissipates darkness, and the heat of the sun overcomes the cold, so sure will truth dissipate error, right overcome wrong, and love conquer hatred. Truth and life and love are the triumphant forces in God's universe, and whatever antagonizes these forces must inevitably go down in defeat in the conflict of the ages. Falsehood and wrong-doing seem to be strongly entrenched and men of little faith say they are invulnerable; but whoever believes in the moral order of the world knows that their strength is weakness, and that the forces which make for their destruction are steadily advancing.

"For right is right, since God is God
And right the day will win;
To doubt would be disloyalty;
To falter would be sin."

The Blind Masseur of Japan By Laura De Lany Garst

A chill November night in Tokyo. The rain drives against the window pane and the wind moans down the chimney. A tremor of earthquake has added its weirdness to the evening. My books lie open on the study table. I am weary of the *i-ro-ha-ni-ho* of the Japanese alphabet. I fall to dreaming of the home land. Suddenly a faint, far-off sound rouses me. It comes nearer, sounds clearer, and at last I distinguish the whistle of the blind masseuer. My neighbor comes to her door and claps her hands sharply together thrice, and the *ammah* turns in to give her a treatment.

How typical of the nation, spiritually, this blind masseur. Japan has worn out the old faith and is groping, groping. The surging masses are reaching out, but oft-times the empty hands but grasp the air. It is incongruous to ride on electric cars, ring up your friend by telephone, read by electric light, fire Krupp guns, receive your bundles of merchandise by automobile delivery, while bowing before the altar to the fox or monkey god! The old garment of Buddhism does not accord with the patch of western civilization. The throngs of students, male and female, that crowd the road along the moat in front of the imperial palace do not go with the many who hurry to bow before Inari's shrine.

How are these who are giving up the old faiths to be led? There is one center for idolatrous worship for every 150 population; one priest for every 240 people. There is but one missionary for 60,000 people. If we reckon in native workers, one for 25,000 people. One center for Christian worship for 108,000 people! Two hundred and thirty priests for every missionary! What a work is Bertha Clawson's and Dr. Guy's!—the work of training evangelists, men and women, to lead these groping ones.

Latest reports give 17,000 as the number of Chinese students in Tokyo. So the Sunrise Kingdom, only barely in the first glimmer of the dawning herself, is asked to lead China's millions.

Only the church of the Living God can help Japan into the full dawn of a resurrected life. What will the Disciples do the first Lord's day in March to help lead the blind of the orient?

He Is a Liar By Earle Marion Todd

A circular letter now being sent out by the F. C. M. S. sets forth the appalling fact that 4,000 churches of the Disciples of Christ—churches pleading for a return to New Testament Christianity, and implicitly claiming a greater loyalty than others to Christ—have no part whatever in world-wide missions! This fact is set forth in the form of a diagram containing 32 white squares (representing the thirty-two hundred contributing churches) and forty black squares (representing the forty hundred non-contributing churches), and the secretaries urge us to "wash at least eight of these black squares white this year."

It may be pertinently asked, "Will 'washing' do the work? or is there here a deep-rooted disloyalty to Christ and practical denial of the faith, that puts them outside the Christian pale, as those that have never been converted to the faith of the gospel?" In other words, are these non-missionary churches churches of Christ? The question is asked in all seriousness, and not in any exuberance of missionary zeal. A church that would pass a resolution, denying the unique Sonship of Jesus Christ would generally be regarded as having forfeited its claim to be regarded as Christian; have these non-missionary churches any securer claim? In the light of New Testament precedent it must be said that they have not; they are not built on the right foundation; they have denied the Christian creed. Let us see.

The fact about Christ which formed the creedal basis of the New Testament Church was the Lordship of Jesus. It was as "Lord" that the people were asked to submit to his claims. On the day of Pentecost he was preached as "Lord and Christ," two terms which are almost synonymous, the former having a somewhat more general application than the latter, and, owing to the then current political usage,* adding very much to the weight of the preacher's statement. In the Seven Unities set forth in Ephesians 6, it is Jesus in his supreme Lordship, not his unique Sonship, that is held forth as the object of faith and loyalty, and hence as a bond of union. But the clearest statement of this fact is that made by Paul (Rom. 10: 9 R. V.) in his explicit declaration of "the Word of Faith which we preach"—viz.: "If thou shalt confess with thy mouth Jesus as Lord, and shalt believe in thy heart that God raised him from the dead, thou shalt be saved." Here Jesus is to be confessed, not as "Christ," nor as "the Son of God," nor as "Saviour," but as Lord.

The faith of the gospel, the faith that binds the soul to Christ, the faith that unifies the followers of Christ, the faith that finds its natural expression in right living rather than in theological logomachies, and consequently which, when confessed, leads to salvation, has nothing to do with metaphysics: it is a supremely practical thing. Even the phrase "Son of God" in Peter's famous confession at Caesarea Philippi, and elsewhere in the first three gospels, does not involve any metaphysical considerations. It was simply a synonym for "Messiah," and that, in its turn, was a synonym for "Lord;" he was "anointed" to be Lord. But these non-missionary churches are not founded on the Lordship of Jesus, but on certain speculative ideas about his person, and which are now little more than a "form of sound words." These metaphysical ideas have their place in the New Testament, notably in those parts that stand in the name of the apostle John, but they were an after-development in the church, and were never intended to be any part of its foundation. These non-missionary churches are on a foundation of sand.

But John, whose province it is to present Jesus to the church in the glory of his divine Sonship, is still more explicit and emphatic on this point: "Hereby know we that we know him, if we keep his commandments." Not if we believe the right thing about his person, but if we acknowledge his Lordship in the practical affairs of life. I recently heard an evangelist preach a sermon from this text on baptism. Baptism, like a silver dollar, is a good thing, but also like the silver dollar, it may be held so close to the eye as to hide all the rest of the world. Let it now be definitely said that there is no baptism in this text. The preceding verse gives us the clue: "2. He is the Propitiation for our sins; and not for ours only, but also for the whole world. 3. And hereby know we that we know him, if we keep his commandments." Here is a most remarkable and significant juxtaposition of clauses: the last clause in verse 2, in connection with the last clause in verse 3, carries our thought inevitably to the mount of ascension, and the last command: "Go ye into all the world, and preach the gospel to the whole creation."

Then, in verse 4, comes the apostle's terrific and crushing judgment: "He that saith, I know him, and keepeth not his commandments, is a liar and the truth is not in him!" Forever prating about "the truth," "the precious truth," "the whole truth," and condemning the whole world for their disloyalty to the "truth,"—but "the truth is not in them!" Calling themselves "Disciples of Christ," "Christians," "Churches of Christ"—but they are liars! Over the doorway of every church in this great brotherhood that does not earnestly bestir itself in the interest of world-wide missions during the month of March, there should be written in letters of fire:

"He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him."

Tonawanda, N. Y.

For nearly a hundred years we have been calling the world back to Christ. We have been urging all religious people to square their teaching and practice with the Word of God. In doing this we did right. It is time for us now to square our own teaching and practice on missions with the Book. The apostolic church was a missionary church. The New Testament is a missionary volume. Jesus the Christ was the originator of missions and the original missionary. If we are his disciples and Christians then we must be missionary.

*See "Expository Times," February, 1907, p. 205 (Deissmann.)

Ecclesiastical Whirlpools By William Durban

All Europe is at this juncture flung into commotion, but, curious to say, everywhere the disturbance of the popular equilibrium is more or less associated with religion. People who casually read the newspapers of course note the general upset of nation after nation, but probably few pause to consider the causative agencies, recognizing only the violent effects. I do not recollect ever in my long life of studious observation noticing so widely spread a "solution of continuity" in the politics of the peoples. England, Wales, Ireland, France, Spain, Germany, Austria, Servia, Bulgaria, Macedonia, Greece, Turkey, Poland, Russia, Arabia, Morocco, Persia, Egypt, India, and China are all seething with the elements of implacable unrest, and it really seems as if humanity in all the lands I have named had enrolled itself in a vast "Syndicate of Discontent."

The Provocation of the "Zeitgeist."

I believe that junctures occur in the history of mankind when this spirit of almost universal restlessness affects the hearts of the nations. It comes upon them in a kind of consensus. It was so in the era of the Crusades. It was so again in the time of the Renaissance. It recurred in the period of the Reformation. We are again witnessing cosmic excitement. And be it noted that these eruptive manifestations, sometimes issuing in revolutions, in the destruction of systems of rule and monarchy, and in the transformation of boundaries on the maps, are the resultants of movements in the "solar plexus" of each nationality affected. At this very time profound spiritual activity is stirring and palpitating in the many national nerve centers. There is a tremendous reaction from that kind of materialism that has developed from the modern commercialism generated by steam traffic on land and sea. Man is a religious being; mankind is from time to time distracted by temporal absorption, by the opportunities of gaining wealth, by the glamour of scientific progress, by the attractions of social advance, and by the excitement of international competition. Sooner or later, the reaction sets in. We are in a time of reaction from the material to the spiritual, and the proof that this is so is easily supplied by observing the nature of the present-day crisis. The "Zeitgeist" of the period is not difficult of identification. The "time spirit" is in sympathy with those who are on the side of the angels.

Some Evidences of the Age-Tendency.

The trend of the time is full of encouragement for all lovers of truth and righteousness. As for this country of mine, I can safely assert that all the most demonstrative forces of the moment are exerted in the interests of high and noble issues. Our politics must be admitted to be moving on the loftiest plane to which British statesmen have ever elevated their strategy. For nearly a whole year the Parliamentary struggle has been concerned with religion in connection with popular education. The great debates next to occur will be on the temperance problem. The demands being formulated, for presentation in the near future by powerful sections of thinkers, will concern questions very different from those belonging to military and naval armaments, or any of the sordid factors belonging to mammon, to mere economics, to class privilege, and to an arrogant imperialism. Women are demanding votes. They may not in their recent riots at the gate of the House of Commons have behaved very decorously, but these Amazons are moved by an intense passion for great ends. When women come into power they will vote straight. They will disestablish the state church. The men are not likely to do that. The women will deal drastically with the drink traffic. The male voters feel no shame in view of the appalling and disgusting system which promotes special intemperance on Sundays by open saloons all over the land; which degrades womanhood by employing thousands of our most beautiful girls as barmaids; and which calls up hell to deluge with curses the homes of rich and poor alike. When our women have political votes they will vote for Christ and righteousness and will make Britain the head center of the world's moral progress.

The Continental Cauldron.

The whole continent of Europe is seething with the irrepressible discontent of the peoples. We are so near France that we Englishmen naturally feel deep interest in the extraordinary current events across the English Channel. We are watching with much anxiety, from the Christian point of view, the development of affairs in the land where the latest destruction of an Erastian Establishment has taken place. The state churches—for France had several different state churches—are now disestablished and disendowed, in spite of the passionate and vehement efforts of the Pope. In France there are about a million Protestants. Some of the Protestant demonstrations took subsidies from the state. These as well as the Gallican Catholic Communion are now cut loose by the decree that took effect on December 11. The ministers of all sects alike are now to depend on the free-will offerings of the people. Great hardships will be endured in many cases. But France will be blessed as she has never yet been.

Germany is in the throes of a crisis, which, curiously, is mainly caused by religious dislocations of pre-existing conditions. The Catholic Clericals have been pampered by the government for political ends, but they have, as Clericals invariably do, played the government false for the sake of gaining further ends. The Kaiser is faced by angry Socialists and treacherous Clericals, and he and his clever Chancellor are contemplating a very stormy outlook.

In Russia it turns out that the church has been largely responsible for the appalling failure of the revolution and the death of the first Duma. The priests, for the most part, have encouraged those Black Hundreds who lead the reactionaries into service for a cruel government against the aspirants for liberty, right, and justice. In the Balkans, Macedonia has of late become a cockpit where the population, divided into Exarchists and Patriarchists, are fighting each other, as if it were not enough that the Turks are always ready enough to blot out any village and to massacre its inhabitants. The troubles of the Balkan races are not only racial but are still more religious.

Spain has astonished the world. This nation was the "most faithful daughter of Rome." She is lifting up her heel against the Pope. Anti-Clericalism is rapidly gaining strength in the Iberian Peninsula, and that, strange to say, just when we British Protestants have been ashamed to see an English princess "converted" to the Apostasy.

Persia is the newest scene of progressive movements, but the world at large seems unaware that an extraordinary religious movement is at the bottom of the political uprising which not long before the death of the Shah issued in the formation of a Parliament in old Iran. Babism is the mainspring of this wonderful revolution, and all who are acquainted with the marvellously romantic story of the Bab, that strange religious reformer, understand that a potent spiritual impulse was the real origin of the whole reform. It is so everywhere. Egypt is fermenting, but the Moslem element is the central factor in the position.

Paragraphs for Preachers—and Others.

The speaker who ponders most will be least ponderous.

◈

The lips are pure only when the life is pure. The substance of a sermon must be better than the subject.

◈

The parts of a sermon must be joined together in the holy bonds of unity and vitality.

◈

A pennyweight of practice is worth more than a pound of preachment.

◈

If Christ is the root of your life, you are the fruit of his life.

◈

Deadbeats are a death blow to any calling.

◈

The gospel of an "age of doubt" is the very gospel for an "age of egotism."

◈

When you are careless in keeping engagements with others, they will be careful in making engagements with you.

Open Doors in the Far East

The Following Report of the Committee on Open Doors in the Far East was adopted by the Foreign Christian Missionary Society in Convention Assembled at Buffalo.

Conditions have seldom changed so rapidly in history as they have changed in recent years and months in the far east. These changes have opened many doors in every field. From decided prejudice and violent opposition to things Christian, conditions have so changed until this is certainly Christianity's hour in the far east. The people have ceased to revile and are now seeking instruction from the emissaries of the Christ. The causes and indications of these new conditions are many. The causes may be said to be primarily because of the failure of the old systems and their vital relationship to heathen religions that have made the people realize the need of new conditions. The indications are to be found in the seeking of things foreign by all classes, from the coolie to the throne and by individuals and by nations. These doors have not been opened by chance, but under the providence of God, and God's people should give him earnest heed. The call that comes from the far east to-day is not for little things, for this is the day for great enterprises in the lands beyond. Every firm that is working commercially in the east knows that things can only be accomplished on a large scale, so the church must realize that to enter into the doors before them there must be a great vision and a great philanthropy. The day was when certain things could be accomplished on a small scale. But this day is no more. If the church is to have any part in the new order of things, it must be on a tremendous scale.

Oriental peoples have come to realize that their old systems of education are entirely inadequate to the new problems of civilization and international relationship. In seeking to readjust these conditions, they have sought to adopt certain principles of western education. Large plants for western education are being erected in the east by the government, but they are trying to run these on heathen principles. The education which they propose is pernicious in that its basis is false. The only education that can bring to the far east that which it needs, must be Christian. The church must do great things educationally. The schools must be of high order. The education should be complete from the lowest grade to the university. There should be the best equipment and men of the largest caliber and of the broadest education should be in charge. Mediocre men will not suffice in this day in the far east. Conditions demand the strongest men. There is a great movement toward the union of schools and colleges operating in the same territory. This is most praiseworthy and should be encouraged in every possible way.

The demand for things foreign has given unparalleled openings along literary lines. There is an extraordinary demand for translations and for publications of modern and Christian books. These great openings before the church in the line of publication of books and magazines should be encouraged in every possible way. Opportunity should be given to the missionary linguists in this field. And whenever there is an open door for newspaper, magazine, book or tract along lines scientific, educational, medical or evangelistic, every encouragement should be given for its publication.

Along medical lines in the east, the open door is practically in China and in the islands of the sea. The Japanese do not now demand medical aid from the missionary, but in China the influence of the medical missionary is increased. He is called upon to teach medicine as well as to practice it. The church should see to it that as the east turns to the west for education along medical lines they are not left to procure unchristian education, but that ample provision is made that the Oriental doctor is a man trained in the Christian religion. The breaking down of prejudices has been brought about by many agencies and the medical missionary has been very powerful. Under the new conditions, men will turn more and more to the missionary doctors and as enlarged opportunities are offered, enlarged facilities should be given them. This door will continue to be one of the most important.

In the opening of many doors, the ultimate goal is many times lost. The many opportunities of education, publication and medicine are but for one great end, and that is for the evangelization of the far east. The greatest door before the church is in the evangelistic field. Every work legitimately leads to the preaching and teaching of the Christ message. Churches, street chapels, tea houses, guest rooms, and outstations and every place where the people assemble, are places where the missionary and native evangelist can with utmost freedom discuss the things pertaining to the Kingdom of God. This is the seed-sowing time. The leaven is working as never before in the history of the church. The influence of Christianity at this time is not to be measured by numbers, but the fact that the issues raised by the teachers of Christianity are being discussed by all classes from the coolie to the emperor, and every enterprise of the church is prospering, makes us know that the door is open for the preaching of the Christ's doctrines as never before. The need, as in every field, is for the strongest men. We feel that in the history of the world God has never given such an opportunity for the investment of a man's life as at the present time in the far east. Men filled with a great passion for the world's conquest for Christ are needed. Opportunities undreamed of a few years ago are now ours. Work can be accomplished now in days that formerly took years. Thousands will soon be won in months where formerly one was won in years. The doors now opened will be entered by false religions and false teachers as they have in the past if the church does not arise to its duty and opportunity. The slogan, "The Orient for Christ" should be in every heart and in every prayer.

The Church of Christ seems to be about to realize that for which it has prayed, that is, the union of God's people in the far east. Churches divided at home, are uniting. Missionary societies working in provinces or nations are working under one name—the name of Christ. Efforts are being made to unify the interests of the church in education, medicine and in every practical work. The forces that fight against the united foe of Christianity can not be divided but must be united. The Church of Christ should realize that if we are to have a large part in the one church that is sure to come to the far east, we must have a force of strong men operating in the nations of the east. As a people that pleads for Christian union, we should realize that there never was such an open door as is before us now in the Orient.

The demands in the Orient are for men and money, but at home the situation demands prayer. The worker in the far east is more anxious at this time to know that the church at home really cares for the worker on the "far flung battle line." Wisdom, spirituality, and courage of the highest kind are needed. May this convention pledge to the workers in the east not only support and re-enforcement, but may they pledge to them the deepest sympathy and the most earnest prayers. The Orient needs the prayers of God's people. The Orient needs Christ. God has set before us many doors for the preaching of his gospel. It is our duty to enter in. If we do not enter in, we are forced to this question: Shall we Christianize the Orient, or shall they heathenize the Occident? We can believe that God has opened these many doors but to one end and that is to bring salvation to the individual in the east, and to make nations that have not known him, to know him, and to be Christian indeed.

A. E. CORY, A. I. MYHR,
L. G. BATMAN, O. P. SPIEGEL.
P. A. CAVE, W. E. ELLIS.
Committee.

A FRIEND'S TIP

70-Year-Old Man Not too Old to Accept a Food Pointer.

"For the last 20 years," writes a Maine man, "I've been troubled with dyspepsia and liver complaint, and have tried about every known remedy without much in the way of results until I took up the food question.

"A friend recommended Grape-Nuts food after I had taken all sorts of medicines, with only occasional, temporary relief.

"This was about nine months ago, and I began the Grape-Nuts for breakfast with cream and a little sugar. Since then I have had the food for at least one meal a day, usually for breakfast.

"Words fail to express the benefit I received from the use of Grape-Nuts. My stomach is almost entirely free from pain and my liver complaint is about cured, I have gained flesh, sleep well, can eat nearly any kind of food except greasy, starchy things and am strong and healthy at the age of 70 years.

"If I can be the means of helping any poor mortal who has been troubled with dyspepsia as I have been, I am willing to answer any letter enclosing stamp." Name given by Postum Co., Battle Creek, Mich. Read the little book, "The Road to Wellville," in pkgs. "There's a Reason."

As Seen From the Dome By F. D. Power

I have not sent any word from our churches for a little time, but they have been making history all the same. I am interested just now for the work in the capital of the Keystone State, toward which all eyes turn for the Centennial of our movement. Harrisburg, Pa., has 80,000 people, and Greater Harrisburg 100,000. Harrisburg is the capital of the second state in the Union, the place where most of the state conventions are held, and, moreover, is the capital of the state where our work began. It is one of the greatest of railroad centers, and within a radius of 200 miles there is one-eighth of the population of the Union. It is the center of 3,000,000 of people who live in southeastern Pennsylvania, only a few thousand of whom ever heard of the Disciples and their plea. A strong aggressive church here would be a long step toward reaching this needy section. Some one has termed this region "a meeting place of all religions and a mishmash of all sects and beliefs." Eighteen denominations have either their national headquarters or their leading national center in this part of the land. It is a great challenge to the Disciples, and the field is ripe for their gospel plea. The people are industrious, economical, and though conservative, have great respect for the Bible, and are ready to yield sectarian beliefs when made to see they are contrary to the Word. This is shown by the churches established in recent times by us in Reading, Lemoyne, Harrisburg, Adamstown, Fairfield and Waynesboro.

The work at Harrisburg was started by that faithful man of God, Henry F. Lutz, a native of Lancaster county. He came in contact with many of the peculiar faiths of this region, and through the absurd and contradictory teaching on every hand, was driven into doubt and confusion. He learned of the Disciples and was baptized in 1893. Only after ten years' investigation and heart-rending struggles, and five hundred miles of travel, he learned of the Restoration movement. Graduating at Hiram he began preaching in Ohio, but longed to bear the story of the simple gospel to his Pennsylvania people. The opportunity came in 1898, and resigning at Canton, he accepted a call to the small mission church at Lemoyne across the river from Harrisburg. With Ryan and Huston he held a tent meeting at Harrisburg for five weeks, and after the tent meeting preached once a week in the city armory, and later rented a small chapel. The work went slowly, but in September, 1899, he moved to the city to give all his time to it. Sunday-school and church grew rapidly, and from January to September, 1900, he had seventy-two additions. Largely this was done through Mrs. Lutz, who is also an indefatigable evangelist, and some women helpers. Lutz resigned in 1900 to become city evangelist at Pittsburg, and David Miller took the work, and then after two years, C. W. Harvey. In 1904 Pastor Lutz returned to his beloved field and since then seventy new members have been added to the faithful, and the work has been strengthened in every way. In the spring of 1900 they bought a lot and small chapel. Mr. T. H. Hamilton, a member of another communion and superintendent of a Sunday-school of over 600, after careful study of our position, cast in his lot with the little church. His wife, a prominent W. C. T. U. and Sunday-school worker, came with him. This gave the work a great impetus. Mr. Hamilton is the leading architect of the city. So they began planning for a new church home. The building is now under roof, a brick structure 48 by 54 feet, with galleries and well lighted basement equipped with modern conveniences for Bible school work. The cost will be $11,000, and the church will provide for an audience of about 700 and school of 800.

The financial problem, as everywhere with us in the east, is giving them concern. They are heroic. They have entered one of the large conservative aristocratic, eastern cities where we had not a single member to start with, and by sheer force of faith and enthusiastic and strenuous endeavor, established a strong foothold. They have done it on their knees, beginning with the lower classes and working up to recognition and influence. A church helped by the brotherhood, like ours at the nation's capital, to get on its feet with a good house of worship; and the seven churches that have grown out of the little investment follow as a necessary consequence. So in Harrisburg. But the initial work must be done. A suitable building and a self-supporting congregation in the capital of the state where "the Reformation" began and "Pittsburg 1909" will be a more glorious occasion. A debt of $2,000 on the old property and a building to cost $11,000 means $13,000 to care for. They have raised $3,000. The Church Extension fund will loan $5,000 if they will provide the other $5,000. They want a generous and abundantly able brotherhood to help them. Shall we do it? Will you mail your check to H. F. Lutz, 215 Muench street, Harrisburg, Caesar spends $13,000,000 for his house there and thieves get much of it. Shall the house of Christ which costs so little, and where every penny will go honestly, have no claim on us?

Now in the greater capital how is it? George A. Miller has in two months established himself well in the affections of his people, and the Ninth street church is a hive of busy servants of the Master under his able leadership. W. G. Oram has met fully the want of the H street congregation and feels greatly encouraged by the outlook. The people have rallied and the cause which was sorely wounded is advancing. The White House has not a more alive man than our little man J. E. Stuart, and Fifteenth street is growing rapidly. He has a continuous "protracted meeting." B. E. Utz is now preaching nightly for him. Claude C. Jones has had a recent meeting with C. E. Smith as his colaborer, and a score of souls have been added to the ranks of the faithful. A new house of worship must be erected to accommodate the people. "Chairs in the aisles" have been necessary a good while in his sanctuary. Walter F. Smith has a steadily growing force at Whitney Avenue. J. P. Lewis serves the Rockville congregation and has had recently several baptisms. The little church at Tuxedo, our infant, gave me a royal reception the other day, and I found them cheerfully going "uphillward," as old John Milton called it. Vermont Avenue

(Continued on page 275.)

NO MISTAKE HERE

Discovery of a Proof-Reader.

Even a proof-reader may make mistakes unless careful reading is maintained all the time.

It makes a lot of difference sometimes, just how a thing is read.

This is the tale:

"'No tea and not one drop of coffee,' 'ordered the doctor—and I rebelled. But alas, with nerves that saw, felt and heard things that were not, rebellion was useless.

"With the greatest reluctance I gave up these lifelong companions, and drank milk, milk—until the very step of the milkman grew hateful.

"My nerves were some better, but breakfast without some warm beverage grew wearisome, and bid fair to be entirely slighted. And with a brain that for nine hours daily must work hard, ever demanding nourishment, the failing appetite was a serious proposition.

"Then in despair, Postum was tried. I had tasted it once and heartily disliked the pale watery compound, but now, literally starving for a hot drink, I read and re-read the directions on the package with the critical eye of the proof-reader, following them out to the letter and lo! the rich brown liquid of the advertisements.

"Not one but three cups disappeared and since then Postum has been my sole warm beverage, unfailingly refreshing and helpful; both body and nerves testifying to its helpfulness by new strength and vigor.' Name given by Postum Co., Battle Creek, Mich. Read the little book, "The Road to Wellville," in pkgs. "There's a reason."

A FINAL WORD.

This is our final word before the offering in all the churches the first Lord's Day in March. We have done all in our power to assist the churches in preparation for the great event. By rallies among the churches, by announcements and articles in our papers, by literature, as many think, of an exceptionally high order, by circulars and tracts and by bulletins, etc., the office of the Foreign Society has aimed to leave no stone unturned in its efforts to arouse our people to an extraordinary effort.

We now submit the case to the friends of the work with the earnest prayer to the God of all nations that he may move upon the hearts of his children to open their eyes and warm their hearts to a larger interest in the salvation of the lost in all lands. Awake, O Church of God! Hundreds of thousands pass away every year who have never heard of your Saviour. Will not the cry of the lost in all lands pierce your dull ears and arouse you from your long indifference?

Our people are challenged to dare and to do as never before. Their present and past success in the regions beyond summons them to renewed effort. The appeal from China just now is urgent and pathetic. Gaunt famine stalks through Central China right where our great mission stations have been planted. Many millions are starving for the common necessities of life. The cry of the starving rings in the ears of our missionaries day and night.

Old India still exists. Centuries have rolled by in an unbroken monotony. Her superstitions are still regnant. But, hark! We hear a new song, we see a new light above the brightness of an Indian sun at noonday. It is the song of hope; it is the star of a new India. Marvelous things are being wrought in the land of the Trident.

The Light of the world is rising to zenith heights in the Sunrise Kingdom. Cheering reports come from all quarters. The whole Empire of Japan is being leavened. Already Christianity is the most influential religion in the midst of her people. Think of it! Many men now living can remember well when the land was opened to the gospel, when the first translation of the Bible was made, and when the first church was organized. What has been done sounds too good to be true. But it is even so.

Our mission in Africa is the wonder and pride of our people. The expanding church at Bolengi under difficulties without a parallel in our evangelistic history puts to shame our tame excuses and hackneyed criticism. The church there more than justifies all the money we expended last year, all the missionaries suffered, all the care and anxiety and sacrifices made at home. Bolengi is a bright star in the black night of darkest Africa.

The Philippines are emerging into new life. The missionaries there are working wonders. The great number of baptisms and the growing number of native workers cheer every Christian heart. The news from the whole world-field ought to nerve us for an offering on March 3 without example in our splendid history.

On to victory! God is in his world and the gospel is his power unto salvation.

Cincinnati, O. F. M. RAINS, Sec.

The Value of Attempting Great Things for God.

It is easier to do something great than something small. More people are ready to assist and they are ready to do more when something worthy is proposed. The Euclid Avenue Church, of Cleveland, has been talking of a new building for twenty-five years, but was afraid to undertake it. Before they did undertake it they thought that they could not possibly raise more than $60,000. When they began operations they planned for a building that will cost $100,000. As the work has progressed every payment has been made in full. A little while ago they were afraid they could not support their missionary on the foreign field. Since they began to build they have found it an easy matter to support three missionaries; one on the foreign field, one in the home field, and one in the state. At the same time they have opened a mission in Cleveland. It used to be that the year always closed with the church in debt. Last year closed with a handsome sum in the treasury. The building enterprise has aroused the church; it has consolidated the membership; it has been of untold value to all who are taking any part in it.

No one is burdened; all are richly blessed of the Lord. What is true of this church is true of every church. What is needed is a larger vision followed by a larger service and by larger sacrifices. We must sow bountifully if we would reap bountifully. If we sow sparingly we will reap also sparingly. It would be well to ponder this thought between now and the time for the March Offering for Foreign Missions.

A. MCLEAN.

MARCH OFFERING NOTES.

The medical missionaries of the Foreign Society treated 90,000 patients last year. Every one heard the gospel. The medical work opens hearts and homes to the gospel. It disposes the people to hear and to obey.

Faith comes by hearing, and hearing of the word of Christ. If the word is not spoken, the nations cannot hear. If they do not hear they cannot believe that they may be saved.

The churches that are doing most for Foreign Missions are the prosperous churches. They have the mind of the Master; they have the promise of his presence; they have the unselfish spirit.

The one specific thing our Lord charged his disciples to pray for was, that the Lord of the harvest would send forth laborers into his harvest. If men are lacking for the work at home and abroad it is because the church has overlooked or forgotten this charge. If the church does not desire laborers there will be no laborers provided.

Jesus Christ tasted death for every man. He gave himself a ransom for all, the testimony to be borne in its own time. His disciples are to be his witnesses in all parts of the habitable world. If his disciples fail in this Christ tasted death for millions to no purpose.

We are exhorted to abound in the grace of giving. As long as we give less than twenty-five cents each on an average for Foreign Missions, can we say that we abound in this grace? As long as we give out a pittance is it not true that we all are playing at missions? Are we not trifling with a great truth?

Indifference to missions is the great apostacy of our time. A church that spends all its resources upon itself, and thinks and prays only for itself, has not the spirit of Christ, and is none of his. It may have knowledge of many things; it may be able to show that its positions are doctrinally sound; but if it is unmissionary it is apostate.

Phillips Brooks said that the difference between a clod and a diamond was this: the clod takes the sunshine and buries it in its own bosom. The diamond takes it and throws it all back. That is the difference between a missionary and a non-missionary church. One takes all and keeps all; the other gives out in blessing what it received. One is like the clod; the other is like the diamond.

With many Christians missions are a side issue. They are of small consequence. It matters little whether they are supported or not. It is not thus that the Scriptures speak of missions. The one task our Lord assigned his followers was that of giving the gospel for all mankind. This is the first work, the chief business, the supreme concern of the church which Christ has purchased with his own blood.

Palestine and Syria and North Africa and Arabia and Asia Minor have passed under Mohammedan control. The blight of a false faith has been on those lands for a thousand years. These nations gave up spreading abroad a knowledge of the gospel. They gave their time and thought and energy to dogma and metaphysics, and lost sight of their proper work. Because of this they ceased to possess the faith of the gospel.

In our Lord's parable there are four kinds of soil. Only one kind brings forth fruit to perfection. Some would do all their sowing at home, thinking that all the good soil is in their own nation or community. But the history of Christianity shows that in no land has the gospel been preached in vain. It has scored its triumphs on every field. So the Scriptures say, "Blessed are they that sow beside all waters." The good seed finds the good soil. In no other way can it be found.

An old legend tells us that our Lord appeared before a monk in his devotions. As the monk adored, the convent bell called him to feed the beggars at the gate. He was in a strait betwixt two. Should he continue his worship of his Lord or go to feed the hungry? The bell rang and he obeyed. Having fed and blessed the hungry he returned to find the Master waiting. The Lord blessed him for his fidelity and said, "Hadst thou stayed, I must have fled." If the church would worship and adore and fail to feed a perishing world, Christ would forsake her. It is as the missionary church alone that it has the promise of his presence.

Our Budget

—March, first Lord's day!

—Is your banner raised?

—Will you keep step?

—Three hundred thousand dollars is the brotherhood's mark.

—Never has the opportunity been so great for advancing the cause of King Jesus.

—You are cordially invited to Cincinnati. See Brother Hill's invitation to the congress. Let this be a great and inspiring gathering.

—In requesting post office changed, please give former post office as well as new post office.

—Read the message from the State Superintendent of Bible Schools about the great spring rally in Missouri.

—Many of our friends send us newspapers containing articles or news items that they wish us to see, but many of them do not mark these items. It would involve a considerable waste of our time were we to hunt through many columns of reading matter to find some small paragraph. The better way is to make the clipping and put it into an envelope. This will come with the regular mail and will receive immediate attention. But, in any case, if the whole paper be sent, the item to which our attention is directed should be distinctly marked in ink or blue pencil.

—We must again call the attention of our customers in the outlying towns and cities to the fact that many of them involve the Christian Publishing Company in a considerable loss every week by sending us their local checks for the *exact amount* they owe the company. If a preacher, for instance, sends us his check for $1 we lose 15 cents, when we are already supplying him the paper at a loss to us. The St. Louis banks will not handle local checks except at a cost of 15 cents each. We have no objection whatever to receiving local checks if you will always increase the amount of that check by 15 cents, to cover the cost of its collection to us. The better way is to send a money order, or a draft on St. Louis, New York, Cincinnati or Chicago. Will our subscribers kindly take note of this and save us from a very large unnecessary loss? We are trying to put out the best possible paper at the cheapest cost, and we need every penny that is owing to us to come into our own hands, and not be compelled to pay such a large percentage to the St. Louis banks for collection.

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—W. J. Dodge is to close his work at Jackson, Ky., March 1.

—J. E. Wolfe, of Keytesville, Mo., has received a call to White Hall, Ill.

—The Butler College endowment fund, at last reports, had reached $180,897.

—The congregation at Billings, Okla., has recently paid its debt to the Church Extension Board.

—E. Lynwood Crystal has his time engaged until late in the summer for evangelistic work.

—H. E. Van Horn has just held an excellent meeting for his own church at Des Moines, Ia.

—C. M. Schoonover has accepted a call to the Douglas Park church, Chicago, to take effect March 1.

—The congregation at Cuba, Ill., is rejoicing over the safe return of their beloved pastor, A. Immanuel Zeller, from a Peoria hospital, where he underwent an operation for appendicitis.

—Evangelist William B. Slater and the pastor, Charles Clifford Maple, have been holding a meeting at Millwood, Ohio.

—The church at Waterville, Wash., has taken on new life, according to a report recently received from Josephus Ogle.

—I. H. Fuller reports that the church at Dresden, Mo., is doing good work with John Jones, of Green Ridge, in charge.

—Charles S. Medbury, of Des Moines, will be the chief lecturer at the Kansas State Institute at Lyons, Kan., April 9-11.

—A fine meeting has been under way at Mendota, Mo., where 170 had been added when these lines were written.

—A. A. Doak has been holding an excellent meeting at Harper, O., where Charles Cecil Wilson, a student, preaches half time.

—S. M. Bernard, assisted by some of the good women of his church at Boulder, gave a banquet to the men of the congregation.

—A reception was recently given at Lovington, Ill., to J. H. Wright, the new pastor, and his family and the new converts.

—H. G. Bennett is to hold a meeting in March for the church at Ft. Madison, Ia., where the building was to be dedicated last Sunday.

—J. W. McGarvey, Jr., since entering upon the evangelistic field regularly, is receiving many commendations for his work in this field.

—J. H. Coil speaks highly of George H. Combs and Frank C. Huston, who recently held a successful meeting for him at Higginsville, Mo.

—Lamonte, Mo., has the largest and best home department of any Bible school in the county. Every department of the church there is growing.

—A committee was recently appointed by the church at Alameda, Cal., to report a constitution and by-laws for the organization of a men's club.

—W. H. Van Deusen has been holding a meeting at Taborville, Mo., where there is a strong Mormon element. He can hold a meeting for some church.

—L. E. Murray writes that the church at Daleville, Ind., will have F .D. Muse as their pastor for full time this year, and he expects to see great progress.

—Cecil J. Armstrong, in connection with the revival now in progress at his church in Troy, N. Y., is holding factory meetings a quarter after noon each day.

—The work at Clyde, Kan., is once more firmly established, the church set in order, and money raised for a preacher. Orwin L. Adams has just held them a meeting.

—Thomas J. Thompson, who took charge of the work at Pekin, Ill., with the new year, reports the outlook as encouraging. A reception was given to the new minister.

—W. A. Chapman began a year's work, for half time, at Barnard, Mo., a town of some 400 people, with a protracted meeting. The membership was doubled.

—The church at Vinita, I. T., has entered upon the consideration of a modern building, to be completed by April. The Sunday-school has begun a rally for 500 pupils.

—Since publishing the note last week of the removal of Thomas D. Butler, to Albion, Ill., we understand that on account of sickness he has gone back to Batavia.

—The Jefferson Street church, Buffalo, N. Y., will participate in the Torrey union meetings at Convention hall during March, and follow with a short meeting led by the pastor, B. S. Ferrall.

—As witness to the changing population in some of our great cities, the Central church, of Denver, after enrolling more than 2,500 members, has to-day a little over 700 names on its books.

—Negotiations are pending for the purchase of a valuable lot in the north end of Knoxville, Tenn., for the building of a new church. Dean L. Bond reports that the brethren are greatly encouraged.

—Principal T. M. Burgess, of the Southern Christian Institute, writes enthusiastically of two addresses recently delivered to the students by Brother Jones, of Shreveport, La.

—H. H. Shields is another of those who strongly commend the work of Singing Evangelist E. E. Bilby. Brother Bilby is, we believe, a cousin of Frank C. Huston, well known to the brotherhood as a soloist and leader.

—We regret to learn that C. A. Hill, who has been sick since Christmas, is recovering very slowly. He had to give up his work with the Island church, Wheeling, W. Va., and will not be able to take hold again for some time.

—An indebtedness of $720.25 was easily raised by L. L. Carpenter when he dedicated the beautiful new house of worship at Fairfield, Neb., where H. C. Williams is pastor. Nearly $8,000 was raised on this occasion.

—We hear good things said of I. J. Cahill's meeting for the church at Uhrichsville, O. Charles Darsie says that "his solid, dignified work precludes any serious reaction after the meeting. The church is permanently benefited."

—W. A. McKown, pastor of the church at Hamilton, Ind., says the Sunday-school there has gained 60 per cent in the last two months. Brother McKown looks forward to great progress in this field, which he has recently taken in charge.

—N. Ferd Engle was to begin last Lord's day a meeting at Humboldt, Kan. He will be assisted part of the time by Wallace Stuckey, of Galesburg. Brother Stuckey also preaches at Shaw which, he feels, promises great development.

—Leonard Daugherty, who is singing with marked success in the meetings of Evangelist R. R. Hamlin, writes that his time is filled up until late in the fall. From the coast they will go to North Carolina and afterwards to Mississippi and Texas.

—Dr. W. T. Moore's new book on "Preacher Problems," is expected to be ready about the first of April. It will be published by the Fleming H. Revell Company, New York, but can be ordered through the Christian Publishing Company.

—R. J. Winn, an elder of the church at Bolivar, Mo., writes us that J. H. Jones has been unanimously called to preach there. Robert Simons, the living-link evangelist of

A Tour of Central and Western Europe.

A party is being formed to visit France, Switzerland, Germany, Belgium, Holland, England, Scotland and Ireland, during the months of July and August, 1907. The tour will be under the direction of an experienced conductor and offers an attractive summer with a select company of travelers. No person or small party can secure as low rates as we are offered in this tour. A list of the places to be visited, with full particulars and rates will be given on application. Promptness absolutely necessary.

METTA A. DOWLING.
2712 Pine street, St. Louis, Mo.

FANNY CROSBY'S LIFE WORK NOW READY

The most widely sung and most beloved of all living sacred song writers has now, at 86, completed her remarkable book—"MEMORIES OF EIGHTY YEARS,"—the full story of her life; history of many of her 6,000 songs; her friendships with Presidents and other famous people; it has the charm and cheer of the sun-lit heights of her radiant life.

Elegant 12mo; full page illustrations; cloth $1.25 postpaid. Agents wanted in every church.

JAS. H. EARLE & CO., Publishers, Boston

the Monett church, has been spending a week at Bolivar and has done the church much service.

—A meeting is beginning at the Central church, Des Moines, Ia., where Finis Idleman has recently taken charge. P. M. Kendall is leading the singing.

—Two of our foreign missionaries, Brother Meigs and Brother Ware, of China, have engaged rooms at Christian College, Columbia, Mo., for their daughters, who are coming there next autumn to better prepare themselves for their foreign work.

—A. J. Bush wishes to "lay a small flower on the grave of H. A. Northcutt." Brother Bush and Brother Northcutt were roommates together for a time at Christian University, Canton, Mo. "I have never," he writes, "known a truer or more genuine Christian gentleman than he."

—A note from J. H. Barron, of Hilo, Hawaiian Islands, Honolulu, says that in that town there is very little denominationalism. Nearly all the whites have joined the "First foreign church, which is Congregational, but there are all shades of belief, from Episcopalian to Unitarian."

—Thomas L. Cooksey, who has been holding a meeting at Bloomfield, Ind., will be in the south for some time, going from West Point to Mineral Wells and Hillsboro, Texas. During this trip he is to have with him H. R. Davis as song leader. He has no open time before May 15.

—President C. C. Rowlison spoke to the Pittsburg ministers, at their recent meeting, on the Wharton Memorial, which met with the hearty approval of their association. He also announced his plan to have W. J. Dawson at the session of the ministers who are to visit Hiram next August.

—The church at Bethany, W. Va., with Wellsburg, West Liberty, Follansbee, Chester, Holliday's Cove and Collier, have grouped themselves into a living link group and will support a missionary through the Foreign Society in the future. This step was led by Prof. W. B. Taylor, of Bethany College.

—At the February meeting of the Foreign Christian Missionary Society Board, O. F. Jordan and wife received an appointment to succeed the McPhersons at Havana, Cuba. Brother Jordan has, therefore, resigned at Rockford, Ill., and will leave some time between June 1 and September 1.

—E. H. Williamson, of Brunswick, Mo., is to hold a meeting at Lamar, Colo., beginning March 8. This is a growing town and our people must grow with it. It is expected that a movement will be put on foot to build a parsonage for which a lot has already been secured. The work at Brunswick prospers.

—The choirs, numbering about forty voices, of the Central church, of Warren, O., and the First church of Youngstown, exchanged musical services on a recent Sunday evening. Both of these churches are famed for their good music. By an occasional exchange the interest in the church music is deepened.

—B. H. Cleaver says: "I am preparing to make the twenty-eighth consecutive offering for foreign missions from Denver, Ill., the best in the history of the church." What other churches in our brotherhood have taken an offering every year for foreign missions the first Sunday in March for twenty-eight years without interruption?

—There is a great famine in China. Thousands of men, women and children are dying. Our own missionaries sent out an appeal for help, and the American National Red Cross, to which contributions may be sent in care of the War Department, Washington, are making special efforts to send flour and other provisions for the sufferers.

—Upwards of twenty churches are now served by young men who are taking work in the Bible College at Columbia. Three of them have just taken the A. B. degree: C. E. Robinson, who plans to go out in the near future under the Foreign Society; H. W. Anderson, who will engage for the present in Y. M. C. A. work, and C. W. Comstock, who is located with the church at Huntsville, Mo.

—The church at Horton, Kan., burned their old mortgage February 13. During the past year $1,500 have been paid to the Board of Church Extension. Since 1890, when the building was erected, the church has been heavily in debt, but this is now a thing of the past. Only seven of the charter members are still living. The value of the church property is about $6,000. J. D. Zimmerman so informs us.

—It will be a joy to many to learn that after more than two years of severe and almost constant pain, the tides of health are no longer ebbing for George Lobingier, but inflowing toward the normal goal. A report from him at Lincoln, Neb., says that next to God's blessing a large factor in this result was found in educated physicians and the skillful use of the knife by experienced surgeons.

—J. H. Mohorter, while not seeking the lime-light, is quietly going about his work in behalf of the Benevolent Association. He has just returned from a successful trip as far as the first range of the Rocky Mountains, having been present at the annual meeting of the church in Pueblo, from which he resigned to take up the secretarial work. Brother Mohorter was also in Denver during the simultaneous campaign, and reports that much good was accomplished by it.

—St. Louis has just enjoyed a delightful visit from Secretary Corey and Dr. Osgood, each of whom occupied different pulpits on Lord's day and conducted a rally in the interests of foreign missions on Monday. Brother Corey is proving himself a strong man for his difficult position, while Dr. Osgood, who brings information and the inspiration of the great work abroad, is as valuable to the home propaganda as he is on the mission field.

—Brethren continue to send us telegrams that reach us too late for publication. Here, for instance, is one that came from Canton, O., from Frank C. Huston: "Saturday night I was at New Berlin, O., to hear Clarence Mitchell, who is holding a meeting there between dates for F. M. Myrick. They are having a wonderful meeting. Sixty additions in fifteen nights—50 baptisms. They are reaching a class of people who have been worked for for many years. The town has only 1,000, with four churches bitterly contesting the ground." Room for Christian charity there!

—The church at Hutchinson, Kan., is much encouraged over the annual report, which showed a net gain of 159 in the membership, $221.17 received for the general fund, with a total of $360.95 collected by the church. There were recommendations for the establishment of a building fund and doing some repairs on the present building. The Sunday-school had an average attendance of 227, with $181 raised. The reports of the other organizations show them to be in a live condition. Elmer Ward Cole is the pastor. A. M. Nettleton is the Secretary of the Board.

—The new church at Alameda, Cal., the corner stone of which was laid a few weeks ago, is to be earthquake proof, while a unique feature will be a social hall which is to include a gymnasium, handball court, a drill hall, a men's club room, boys' game rooms, lodge rooms, etc. It is the first permanent church building of any description that is being erected around San Francisco Bay since the earthquake. The roof is already on the main building. This church was organized in 1887 by a few women.

—The earthquake shocks are still being felt in Jamaica. A personal letter from J. D. Purdy, in which he tells us how everything in his house was smashed, but its inmates spared, says: "We will not fear though the earth be removed and the mountains carried into the midst of the sea, for God is our refuge and strength. Last night we had a heavy shock. It woke us up, and lasted about thirty seconds. We know you are all praying for us, and it is a great comfort to us."

$250,000
For Foundation Work

The Centennial Program of THE AMERICAN CHRISTIAN MISSIONARY SOCIETY

contemplates the annual establishment of more churches in America.

This means the broadening of foundations for all otherwork. Once we make strong and wide and deep the American supports, our cause will speed around the world like light.

"The shortest route to China is by way of America." Let us preach the Gospel throughout America.

WM. J. WRIGHT, Cor. Sec'y,
Y. M. C. A. Building,
CINCINNATI, OHIO.

THE SECRET OF BEAUTY

Of the Skin, Scalp, Hair and Hands is Cuticura Ointment.

Millions of the world's best people use Cuticura Soap, and Cuticura Ointment, the purest and sweetest of emollients for preserving, purifying and beautifying the skin, for cleansing the scalp of crusts, scales, and dandruff, and the stopping of falling hair, for softening, whitening, and soothing red, rough, and sore hands, for baby rashes, itchings, and chafings, and many sanative, antiseptic purposes which readily suggest themselves to women, especially mothers,

—H. W. Elliot, whom we are glad to report improving after a severe accident, wants Kentucky to continue at the head of the states as the largest contributor to foreign missions, a position it held last year, but he points out the fact that Kentucky missions need the $2,000 which is already probably in the hands of church treasurers for the state work.

A Men's Missionary Banquet.

The High Street Church, Akron, O., under the leadership of George Darsie, was recently the scene of a unique and inspiring gathering. The ladies of the Dorcas Society were hostesses and served a delicious and satisfying banquet at 6:30. The tables were ingeniously and beautifully decorated to represent the different countries in which the Foreign Christian Missionary Society is preaching the gospel. The flags of those countries and various articles suggestive to each strange land were used in the decoration. The center piece of the table at which sat the elders and speakers was a ship under full sail bearing the legend, "Go ye into all the world," and flying the colors of the United States and a red cross on a white ground. At this table sat George Darsie, Miner J. Allen, Dr. H. L. Eggleston, Charles Plum, Kelby H. Hays, Alexander Adamson and Henry Taylor, of Akron; Lee F. Graybill, Massillon; M. J. Grable, Steubenville; F. M. Rains, Cincinnati; David Rioch, India, and W. R. Warren, of Pittsburg. Two hundred men were present. Fifteen minute addresses were made by David Rioch, W. R. Warren and F. M. Rains. Every word was heard with close attention and each of the speakers roundly cheered. The meeting was in a sense a special meeting of the brotherhood of the High Street Church, and at its close Mr. Teeple, its president, moved that all unite in making the coming March offering as much more than $1,000 as possible. The enthusiasm and unanimity with which the motion was carried left room for no doubt that it will be done.

A Great Spring Rally in Missouri.

Beginning April 1 our Bible schools will rally all their forces for the greatest advance ever made in the state.

1. One hundred new schools. Each school to plant one or more in its vicinity. 2. Double the attendance. "All the church and as many more in the Bible school." 3. Reorganize on present day principles. 4. Training work for the teachers in every school.

Call a council of workers next Sunday. Begin preparation at once. Everybody get very busy.

J. H. HARDIN, State Superintendent.
311 Century Bldg., Kansas City, Mo.

AS SEEN FROM THE DOME

(Continued from page 271.)

has never had such a Sunday-school or such congregations as this winter. A few weeks ago among others, Dr. William E. Shinn, a minister of another communion, a man of marked ability, took membership with us. He will for a time take up reform work with Dr. W. F. Crafts. Our city has been profoundly stirred by the temperance fight over the bill introduced by one of my Sunday-school teachers, our brother Webber, of Ohio. Great meetings have been held and the war has been a merry one in which Vermont Avenue has had a conspicuous share. J. W. Zachary has been a helper in the prohibition cause here and made a fine impression on the temperance forces by his lectures. We have the devil on the run. His imps made a pitiable showing before the congressional committee. Even St. Louis sent her Phoebe Cousins over to the aid of his satanic majesty, and all Jewry took his side, but he has seemed worsted so far in the encounter. The cloven foot and horns and forked tail were easily in evidence. It was interesting to see the subtilty of the serpent. Think of the use of Bishop Potter's name as an authority on prohibition, and the bold assertion that Neal Dow had recanted on his death bed! Judge Webber is as true as steel and a warrior who, on the firing line, is utterly fearless; and too much praise could not be spoken of Judge Sims, of Tennessee, who is a member of the committee. What the fate of the bill may be we can not tell.

SUBSCRIBERS' WANTS.

Advertisements will be inserted under this head at the rate of two cents a word, each insertion, all words, large or small, to be counted and two initials being counted as a word. Advertisements must be accompanied by remittance, to save bookkeeping.

MEMBERS of the Christian Church coming west should write J. W. Martin, Amity, Oregon.

OLIVER TYPEWRITER. No. 2, new, for sale, $50. A. L. Ward, minister, 13 Rockland St., Boston, Mass.

BEAUTIFUL FARMS—In southwest Missouri, level prairie land; no stone; $35 an acre. M. Wight, Iantha, Barton county, Missouri.

SEND for catalog of Christian University, Canton, Mo. Departments—Preparatory, Classical, Scientific, Biblical, Commercial and Music. For ladies and gentlemen. Address Pres. Carl Johann, Canton, Mo.

WANTED—Position as stenographer by young lady, member of Christian Church; graduated as teacher and now completing stenographic course. Address L. A. Chapman, pastor Christian Church, Mt. Pleasant, Iowa.

LOCATION WANTED—By bandmaster, cornetist, thoroughly experienced in conducting church orchestras and solo work. Can instruct on all instruments. Salary must be good or side work furnished. S. Edw. Chestnut, 1339 Wash ave., Des Moines, Ia.

As We Go to Press.

Special to THE CHRISTIAN-EVANGELIST.

Columbus, Ind., Feb. 24.—The Tabernacle Church became a living link in foreign field to-day. This makes two. F. M. Rains with us. We ask fifty churches to join us next Lord's day.—W. H. Book.

Special to THE CHRISTIAN-EVANGELIST.

Kansas City, Kan., Feb. 24.—Our great meeting here at Central Christian Church continues; twenty-seven added to-day and one hundred and sixty-one in thirteen days. Greatest crowds ever known here to-night; we continue indefinitely.—Wilhite and Tuckerman, evangelists; S. W. Nay, pastor.

Special to THE CHRISTIAN-EVANGELIST.

Canton, Ohio., Feb. 24.—235 to date, 34 added to-day; 1,242 in Sunday-school despite severe storm. Welshimer pastor-evangelist, Miss Staub his able assistant.—Frank C. Huston.

Special to THE CHRISTIAN-EVANGELIST.

Pryor Creek, I. T., Feb. 24.—Raised two hundred dollars this morning at Muskogee for Indian Territory Missions.—Geo. H. Farley, minister, S. R. Hawkins, corresponding secretary.

Special to THE CHRISTIAN-EVANGELIST.

Hagerstown, Md., Feb. 25.—Ninety-eight in three weeks. We continue with crowds and deep interest.—Small and St. John.

Special to THE CHRISTIAN-EVANGELIST.

Riverton, Ia., Feb. 25.—Great rejoicing; ten last night—eight confessions; forty to date—all grown people.—J. E. Linnt, singing evangelist, W. L. Harris, evangelist.

Special to THE CHRISTIAN-EVANGELIST.

Wolcott, Ind., Feb. 25.—Splendid short meeting, with 37 additions, near my home among old friends. Theo J. Freed splendid pastor of missionary church.—J. H. O. Smith.

Special to THE CHRISTIAN-EVANGELIST.

Boulder, Colo., Feb. 24.—S. M. Bernard will reach St. Louis Tuesday morning from Denver, bearing remains of wife. Please meet train.—Official Board, Boulder, Colo. [We presume Brother Bernard is taking the remains to Kentucky.—ED.]

Special to THE CHRISTIAN-EVANGELIST.

Clarinda, Ia., Feb. 25.—In twenty-two days 109 added; fine interest. W. T. Fisher, pastor. Close this week.—Crim and Bilby, evangelists.

Special to THE CHRISTIAN-EVANGELIST.

Champaign, Ill., Feb. 25.—Great day yesterday. Five hundred sixty-five in Bible school. Total additions 323. Service for members only overflowed the building yesterday afternoon. The new members pledged $1,200 to the annual current expense fund. Plans for an enlarged building to be considered at once. Fisher will be given an assistant.—W. T. and A. K. Brooks.

Special to THE CHRISTIAN-EVANGELIST.

Chicago, Ill., Feb. 25.—Double services twice Sunday, and 108 conversions. Brothers Ullom and Smith spoke to women only at 3 o'clock and I spoke to men only same hour, Vancamp singing at night. I spoke to two audiences which packed the two largest auditoriums in Austin. 766 conversions in these union meetings in three weeks. Will close Thursday.—Chas. Reign Scoville.

MORE BOXES OF GOLD.

And Many Greenbacks.

325 boxes of Gold and Greenbacks will be sent to persons who write the most interesting and truthful letters of experience on the following topics:

1. How have you been affected by coffee drinking and by changing from coffee to Postum?

2. Give name and account of one or more coffee drinkers who have been hurt by it and have been induced to quit and use Postum.

3. Do you know any one who has been driven away from Postum because it came to the table weak and characterless at the first trial?

4. Did you set such a person right regarding the easy way to make it clear, black, and with a snappy, rich taste?

5. Have you ever found a better way to make it than to use four heaping teaspoonfuls to the pint of water, let stand on stove until real boiling begins, and beginning at that time when actual boiling starts, boil full 15 minutes more to extract the flavor and food value? (A piece of butter the size of a pea will prevent boiling over.) This contest is confined to those who have used Postum prior to the date of this advertisement.

Be honest and truthful, don't write poetry or fanciful letters, just plain, truthful statements.

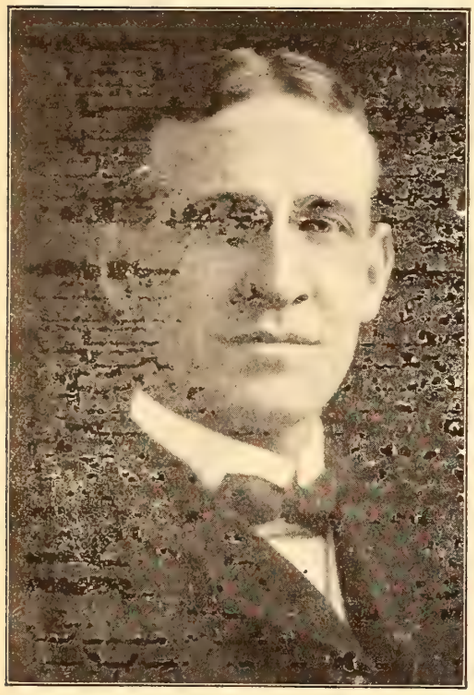
Contest will close June 1, 1907, and no letters received after that date will be admitted. Examinations of letters will be made by three judges, not members of the Postum Cereal Co., Ltd. Their decisions will be fair and final, and a neat little box containing a $10 gold piece sent to each of the five writers of the most interesting letters, a box containing a $5 gold piece to each of the 20 next best, a $2 greenback to each of the 100 next best, and a $1 greenback to each of the 200 next best, making cash prizes distributed to 325 persons.

Every friend of Postum is urged to write and each letter will be held in high esteem by the company, as an evidence of such friendship, while the little boxes of gold and envelopes of money will reach many modest writers whose plain and sensible letters contain the facts desired, although the sender may have but small faith in winning at the time of writing.

Talk this subject over with your friends and see how many among you can win prizes. It is a good, honest competition and in the best kind of a cause, and costs the competitors absolutely nothing.

Address your letter to the Postum Cereal Co., Ltd., Battle Creek, Mich., writing your own name and address clearly.

A GO-AHEAD CLEVELAND CHURCH



T. Alfred Fleming.

The Miles Avenue Christian Church, of Cleveland, O., has just closed one of the best meetings in its history. In three previous meetings held by the pastor within the three and one half years, each yielding one hundred additions, and with a constantly increasing membership all through this last year, we deemed the field well reaped. Yet for months past we have been preparing and laying our plans to be ready for the coming of Earl Wilfley, of Crawfordsville, Ind., as our evangelist. He had a wonderful grasp on the people from the first, and our audiences were excellent, even though the great Torrey union meeting had started in the midst of our services. In three weeks we had 101 additions. This makes a total of 284 additions in the two meetings, one held by myself at Crawfordsville, in November, and the other held by the pastor of that church here. Brother Wilfley gave his lecture on "Ben Hur" at the close of the meeting and many had to be turned away. Four responded to the invitation on this occasion. Brother Wilfley will long be remembered with thankfulness for the great spiritual blessing he brought to our church. This is in good condition. Our Bible school runs from four to five hundred. The Christian Endeavor is large, and the Junior Society the largest in the state. Our women's organizations are flourishing, and last year a new pipe organ was installed while the auditorium was covered with the best Brussels carpet.

T. ALFRED FLEMING.

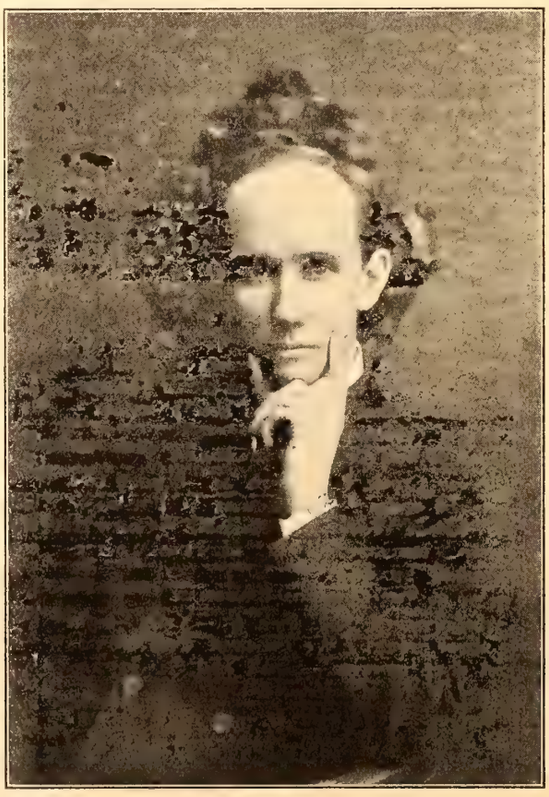


Miles Avenue Christian Church.

The Next Congress.

The Congress of Disciples will meet in the Central Christian Church, Cincinnati, April 2, 3, 4. All visitors who expect entertainment should report at once to Miss Lena Todd, Central Christian Church, Cincinnati. The Christian Churches of Greater Cincinnati will unite in giving a cordial welcome, and entertainment to all attending the congress. The entertainment will be in the homes of our people, and will consist of lodging and breakfast. Those who prefer to stay at hotels and pay their own fare can get good accommodations, European plan at one dollar per day and up; American plan at two dollars and up. Please report at once.

J. L. HILL,
Chairman Entertainment Committee.



Earl Wilfley, Minister at Crawfordsville, Indiana.

The Right Kind at Marshall, Mo.

The meeting at Marshall closed with thirteen additions. If I were asked why, or how, I would answer, because of the quiet righteousness and the hidden prayerfulness and the modest purity and the level ability of the pastor that never soars nor never fails. Pastor Wharton is always strong and earnest. He works, prays and waits. I never heard one member speak as complimentary of another member. I never heard any man in the town speak unkindly of the pastor or one of his members. No one said "we wish you were our pastor." In the church are aristocrats of blood, some of money, some of culture, many of goodness, but all proud to be Christian knights. No one accepted an invitation to lodge, to society function or to visit, but they with one accord supported the meeting with one heart and one soul from the beginning to the close. The church is superb in its sympathy and unity, in its power and love. If goodness is greatness then its pastor is superbly great. THE CHRISTIAN-EVANGELIST was indispensable.

ARTHUR N. LINDSEY.
Clinton, Mo.

How to Send the Offering.

Send the offering for foreign missions promptly Monday morning, March 4, to F. M. Rains, Sec., Box 884, Cincinnati, O. Please send by bank draft, postoffice order, express order or registered letter. Be careful to give the local name of the church when different from the postoffice.

E. L. Powell's Bereavement.

Under date of February 18, the "Louisville Herald" has the following leading editorial:

"There is no blow like that of death to weld the hearts of a community in the fire of sympathy. When the tidings were made known yesterday morning that the wife of the Rev. E. L. Powell had been suddenly summoned beyond the confines of this sphere, in ten thousand Louisville homes and throughout the state there passed a thrill of grief in unison with that of the man to whom bereavement had come so unexpectedly.

"Mrs. Powell was not so well known as her gifted husband. She was of a naturally retiring disposition, and her real worth was revealed only to those who through the life of the congregation came into intimate touch with her. For nearly twenty years she had been the invaluable co-worker of Dr. Powell, and no little of his success in meeting the demands of a pastorate so exigent is undoubtedly due to her loyal and tender solicitation for his interests.

"Dr. Powell has been, during his long service in the First Christian Church, a preacher whose influence extended far beyond the membership of his own charge. He has, perhaps, belonged to the people of Louisville in a larger sense than the minister of any other congregation, and his sorrow is thus peculiarly the sorrow of all who have been helped or encouraged by the splendid optimism that has ever characterized his preaching. We are but voicing the feeling of the whole community when we express our deep concern at the loss which has come to him in the midst of a career as a force for righteousness such as is permitted few men to enjoy.

"Those who know Dr. Powell know that he has in him those qualties of hope, fortitude, and, above all, faith in the dealings of the God whom he has served, that will bring him through this hour of crisis into an even richer and stronger manhood.

[We voice the sympathy of the brotherhood with Brother Powell in his loss.—EDITOR.]

OUR CHURCH AT MANSFIELD, OHIO.

The First Christian Church of Mansfield, Ohio, has had a long and honorable history of sixty years. Thirty years were spent in small and obscure buildings. Twenty years were spent in a substantial brick edifice on East Third Street, which gave the struggling church an opportunity to discover its own strength and opportunities. Along in the '80s President Zollars of Hiram recommended a young student who had just finished his course at college as just the proper one to become the leader in the day of larger things. J. E. Lynn was thus chosen as pastor and right well did he fill the requirements. He had seen a vision of a new and commodious building and was able to picture this to others. A heroic move was planned. A splendid location was secured and a fine stone building erected. It is greatly to his credit that he was able to lead the people into the execution of a plan worthy of the city and state. The present building, a magnificently equipped workshop in every way, has made possible the new era upon which the church entered. L. G. Batman followed with six years of very successful work. Splendid evangelistic meetings were held and the church increased in numbers rapidly. Brother Batman was called to the First Church, Philadelphia, and Howard Cramblet had only begun a promising ministry when he was invited to the Richmond Street Church, Cincinnati.



The First Christian Church at Mansfield, Ohio.

It then proved to be a very difficult matter to secure the right man for pastor, but at length all parties in the church promised support to Bruce Brown if he would consent to take the work. A new era seemed to begin under his ministry. He held a meeting with 110 additions. The audiences and receipts of the church were doubled. It now has about 400 weekly contributors. Last year was especially devoted to the Sunday-school, the last quarter of the year showing an average attendance of nearly 500.

The church is now on the eve of the greatest campaign it has ever undertaken. The Brooks Brothers, prominent among the leaders of evangelism in America, will begin a meeting February 24, for which preparations have been in progress for a year. The church now has 800 members and one of the most successful meetings ever held in the state is confidently expected. The outlook was never so bright as at present nor the people more hopeful of victory. Two great objects and ideals have been set before the church for advanced work. One is to pay the balance of indebtedness resting on the building, and the other to develop a mighty missionary spirit.

E. T. S. Cliffe,
Secretary of the Board of Elders.

Mansfield has been blessed with a long line of good pastors. Bruce Brown, who is now in the third year of his work with this church, is a young man, being now 37 years of age, but he has had sixteen years of active work in the ministry. He graduated in 1891 and served the following churches in Iowa: Southerland, Webster City, Osceola, and Fort Madison, at each of which splendid work was done. When he took charge of the Jackson Boulevard Church in Chicago, meetings were being held in the basement, but under his leadership and inspiration the superstructure



Bruce Brown, Minister at Mansfield, Ohio.

was planned, money pledged in part to complete it, and 300 members were added to the church membership in two years. He was called to take up the work for the Central Church, at Denver, Colo., where he was the moving spirit in the effort that disposed of the old church and erected the present building, which is one of the best in the brotherhood. From Denver he went to help the North Side church, of Chicago, find a place to meet when it had lost its building, and prepare the way for a permanent pastor. During this time he did, also, a large amount of evangelistic work, and about 1,200 people were added to the church through his evangelistic meetings. Brother Brown is especially gifted with a faculty of inspiring church members to undertake big things. One of his pet theories is that is it is always easier to do a big thing than a little thing. If the tree is to be judged by its fruit, he must be counted successful in his pastorate at this place, for our church is doing good work in all of its departments. It is financially prosperous, all the members are working for the common good, and there is the best of feeling amongst them. With such conditions existing, the church is enjoying a steady, healthy and continuous growth, and is a power for good in the community and a potent factor in upbuilding the kingdom of God on earth.

J. H. Donaldson,
Superintendent Sunday-school.



Wilson-Linnt at Vincennes.

Evangelist Allen Wilson and Prof. W. F. Linnt closed the greatest meeting ever held by the Vincennes church. There were 234 accessions, most of them by baptism. The meeting lasted for five weeks. The weather was the worst the writer has ever known a meeting to encounter. But there never was a time that the interest lagged in the least. Brother Wilson is a strong evangelist. He is an able organizer, and he can preach the gospel with power. Prof. W. F. Linnt has few equals as a chorus leader and a solo singer. Both Brother Wilson and Brother Linnt will long be remembered here. They went from Vincennes to Newcastle. It is a great work that they are doing. Wherever they go the Kingdom will experience marked growth.

Wm. Oeschger, Pastor.

Another Success at Greenville, Ill.

Our meeting of five and one-half weeks duration with Evangelist E. E. Violett resulted in 120 additions, the greater number of which were men and women of mature age. We were expecting a good meeting, but hardly hoped for so many additions. We have received strength in every department of the church's work; our quarters are becoming cramped even at regular services, and we look forward to a greater work in a modern and commodious building. To Evangelist E. E. Violett we give unmeasured praise for arousing us, enabling us to see a vision such as has passed before us. There were three additions at regular services last Lord's day.

Talmage Defrees, pastor.



An Urgent Appeal.

We have received a lengthy appeal from John A. Stevens. It appears that the brethren at Baton Rouge, the capital city of Louisiana, will lose their beautiful church home unless they receive substantial help from the brotherhood. About $7,000 has already been spent. The property is worth $15,000 and $4,000 must come from somewhere, otherwise the Disciples will for a second time lose a church building in this old city. Only about twenty of the membership are in a position to contribute, but their giving is great in proportion to their ability. Brother Stevens, who is employed by the Home Society, is beginning a four months' evangelistic campaign and appeals for church collections and other help to be sent at once to Prof. D. R. Dodson, Baton Rouge, La.

Ritchey Bros. in Oregon.

Evangelist George C. Ritchey and his brother are in a meeting at Falls City, where the house has proved too small. Seven extra pews were put in and the largest audiences ever assembled are in attendance. The meeting has just begun and there have been three additions.

NEWS FROM MANY FIELDS

Following Up the Sowing.

At Higginsville, Mo., we had the glorious revival that one would expect with three such men as J. H. Coil, George H. Combs, and Frank C. Huston. Almost every church in town will reap results from it. Seven have already gone to the Presbyterians. The Baptists commenced the second day after our meeting closed. They are having a fine harvest. We had ten additions the last night, and regretted that we had to close so soon. MRS. JAMES L. WARREN.

Working for Growth at Parker, Ind.

A successful meeting held by D. O. Maple gave us 36 additions—27 by confession and baptism. J. G. Elston efficiently helped the evangelist by his musical ability. As our church has been established less than a year and the people knew but little of our plea before that time, we count the meeting a very good one and are working and praying that our little band of earnest Christians may grow to a flourishing useful church. J. M. WEDDLE, Minister.

Doubling the Membership at Indianola, Neb.

The result of the meeting of James Beem, of Bethany, Neb., is more than the doubling of the membership. He knocked the mote out of many eyes. His arguments for the Church of Christ were the best we have listened to. He proved a cheerful and untiring worker. Brother Light of Stratton, Neb., filled his part well in the conduct of the music. A. D. Finch, our good pastor, will lead us to victory.

M. S. CALVIN.

Good Work at Warren, O.

Our three weeks' meeting was one of our best, resulting in 102 accessions, 19 the last Sunday. A. W. Taylor, of Eureka, Ill., gave us strong convincing sermons on a high plane of thought. It was Miss Ida May Hanna's second meeting with us as soloist and her work can not be too highly spoken of. We begin at once to prepare for the dedication of the new church on the West Side. The date is set for April 7, with a meeting following. Our committee is on the lookout for a good man for the place. There are fine prospects for the work there. The plant we have put up there will cost $11,000.

J. E. LYNN, Pastor.

"Will Do Untold Good."

Clarence D. Mitchell, Lima, O., closed a meeting with the church at Monongahela, Pa., the last of January. The meeting ran twenty-six nights with one hundred and three additions. Eighty-two were by confession of faith. Brother Mitchell preached a plain and simple message, but with much force and power. The audiences were good all the way through the meeting, in spite of the fact that it rained or snowed nearly every night, and that for two days part of the city was shut off by a flood. The meeting will do this congregation untold good. The majority of the converts were adults. There have been five confessions and one from the Baptists since the meeting closed. GARRY L. COOK.

Meeting at Van Wert, O.

The church here is made up of a faithful little band of workers, who have come up through tribulations; there are only about 80 active members, but they are paying their preacher a fair salary, and they have recently frescoed their church. George Watson has suceeded in a remarkable way at this place. We were greeted with a small audience, but the church went to work and in three nights we had the house crowded. The Presbyterian minister hearing this invited us to worship with him, in a much larger house, which was packed. Brother Watson opened the basement and held an overflow meeting. We have already had thirty-one additions, all of which are adults save three, many of them men. We hope to leave a strong church in Van Wert.

SHELBURNE AND KNIGHT.

Strengthening Stakes at Guthrie Center, Ia.

The Church of Christ here closed a meeting of four weeks' duration with eight additions. Elder W. A. Haynes, of Mound City, Mo., assisted in the latter part of the meeting by Brother Keeling, of Minnesota, conducted. Brother Haynes labored against great difficulties here, having many things to contend with. His sermons were so deep, earnest and loving, that they won the esteem of all his auditors irrespective of their religious proclivities. While the ingathering was not as great as we would desire, the cause has been so strengthened in consequence of the teaching of our two brothers, that the church is in a better shape than it ever was before. J. C. Wright, our pastor, assisted greatly in every way possible, especially in the song service, which was under his direction.

E. L. NESSELROAD.

Southern Illinois Missionary District.

Several congregations are feeling the need of modern buildings. Some institutional features will be aded to the work at Salem when its beautiful new building is completed.——Among churches without preachers are Ashton, Xenia, Donohue Prairie.——Secretary C. M. Smithson has been doing things at Flora.——A. L. West and wife are greatly interested in their new field at Mount Vernon, an important center where we should have a strong church.——A few of our churches will have nothing to do with organized work, but, personally, in my visits they have been very kind.——Professor Story, of St. Elmo, is not only shaping the schools after his own fashion, but he took hold of the church there to build it up and at the last report there were 111 additions. D. R. BEBOUT.

Effingham, Ill.

An Organization at Harrisburg, Ill.

We found sectarian prejudice, yet there was a good attendance and the church has had a spiritual uplift. There were seven additions and an organization has been completed. The church has no building but has been worshiping in the old Cumberland Presbyterian church. They hope to soon have a house of their own. The churches near Harrisburg needing a minister for half time should write F. M. Sewell and arrange to co-operate with the brethren there in employing a strong man. One man made the confession in this meeting who had found the light from reading his mother's Bible which she had given him on her death bed. Churches needing a meeting may write me at 813 West Twenty-first street, Kansas City, Mo. JAMES SHARRATT.

In the Lead Belt.

I recently held Bible institutes in Jefferson, St. Francis and Madison counties. De Soto has been without a minister for a long time, but was in process of calling one. Farmington adopted several features presented at the institute, among them the combined Bible school and church worship. Word comes since that the other churches of the town will probably adopt the same plan.

The county meeting at Flat River was well attended and the interest good. At Elvins our church will start teacher-training work and several other new departments. Our minister, Brother Grissom, and the Methodist and Baptist ministers, will all adopt the combined service. About 10,000 people are at and about the lead mines at Flat River and Elvins.

At Fredericktown a teacher training class was formed with enthusiasm. The minister, Brother Rogers, is doing a fine work, and will lead the church into a new building. Edward Owers, minister at Farmington, accompanied me in most of these engagements and placed me under many obligations by his kindness.

J. H. HARDIN, State Superintendent.

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The readers of this paper will be pleased to learn that there is at least one dreaded disease that science has been able to cure in all its stages, and that is Catarrh. Hall's Catarrh cure is the only positive cure now known to the medical fraternity. Catarrh being a constitutional disease, requires a constitutional treatment. Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system, thereby destroying the foundation of the disease, and giving the patient strength by building up the constitution and assisting nature in doing its work. The proprietors have so much faith in its curative powers that they offer One Hundred Dollars for any case that it fails to cure. Send for list of testimonials.

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Joplin (Mo.) Notes.

On January 1 I began my ninth year at the First Church. During 1906 we had 113 additions and raised for all purposes $6,300. In the past eight years more than 1,700 members have been received into this congregation. Though we have twice swarmed, now having the South Joplin and Villa Heights churches, our resident membership roll stands close to 1,100. J. W. Famuliner is now our assistant pastor. He will also aim to make the work at Villa Heights entirely self-supporting. We support two living link missionaries, Justin E. Brown, Lu Cheo Fu, China, and Marcellus R. Ely, Charleston, S. C. Our property is now undergoing extensive repairs and before long we expect to have a good pipe organ. Then a forward movement in evangelism. As a help to Centennial evangelism our congregation has voted to allow me while I remain minister here, to hold one meeting a year away from home. This year it will be at Independence, Kan., in March.

George L. Peters, at South Joplin, enters on his second year with several hundreds of dollars of current debt paid, and every prospect of a fine year. He grows in the hearts of the people constantly. No better man could be found for such a work as that which J. W. Baker has taken up. Watch out for a wave of evangelism at Neosho and all through Newton county.——Simpson Ely goes back to evangelistic work. M. L. Harris has taken the work at Galena, Kan. J. R. Miller at Diamond, is moving things and will ordain officers this week. Carthage and Webb City are still rejoicing over great meetings. Carl Junction is prospering under the effective ministry of W. C. Willey. W. G. Hearne comes to Jasper. Joseph Gaylor is in a great meeting at Ozark with nearly a hundred added and altogether the work in southwest Missouri seems prosperous. I might state that Seneca, Sarcoxie and Pierce City are all without preaching yet.

Joplin, Mo. W. F. TURNER.

Kentucky.

The month of January has been a very hard one on the men who are in the field.——W. J. Cocke and C. A. Van Winkle had 15 additions in a meeting at Berea. The college students were kept as far as possible from hearing the word.——At Morehead W. F. Smith has on foot a building enterprise and expects in a short time to have a meeting.——H. L. Atkinson and Hazel Green are doing well together.——H. L. Morgan has been sick for most of the month. He works in Clay and Laurel counties and had three additions.——South Louisville has been interfered with very much by the rain.——J. W. Ligon preached once at Chatham. He is pleased with his new field in Augusta, which takes care of herself and helps us to help Chatham.——Four were added at Latonia and ten officers ordained. The secretary was there one night and raised some money for Kentucky missions.——S. J. Short reports one added in Big Sandy valley.——There was one addition at Erlanger and work moving well.——C. M. Summers reports 26 additions from other religious bodies. Local disturbances over land titles interfere somewhat with the work.——H. H. Thompson s to be helped during this year in Pike county. His work in November and December resulted in adding forty-six to our numbers.——R. B. Neal was offered a continuance of the appropriation to help in the work. With the press of other work upon him and the not very prime condition of his health he thinks better not to engage in any evangelistic work regularly.——We have not yet received reports from a considerable number of the men and regret that this is the case.——The work of H. W. Elliott was done for the most part at home—as he was recently injured while on the cars, at the terminus of the spine. He has been able with the help of his family to keep up the clerical work and can now walk without special pain. He hopes in a little while to be able to get away from home. Our collections were larger than in any previous January for many years, amounting to $1,292.83. This is a gain over January, 1906, of $351.55, and a gain since the first of October, as compared with the same period of last year, of $493.73.

We are traveling in the right direction. A goodly number of our strong congregations have not yet remitted. Remember that we are approaching the hard days of our year. Other interests are looming up and we must make haste to do all that we can do for Kentucky missions.

Sulphur, Ky. H. W. ELLIOTT, Sec.

Southern California and Arizona.

Harold Bell Wright has come all the way from Missouri to take charge of the work at Redlands. We give him a hearty welcome.——C. C. Bentley has assumed charge of the work at Ocean Park.——J. E. Donovan is now serving the church at Huntington Beach.——J. Cronenberger has entered upon his new pastorate at Santa Barbara, and reports splendid progress.——Mr. James Evans leaves to enter Cotner University, Nebraska, where he will study for the ministry. He was persuaded to take this step by Oscar Sweeney, of the church at Rialto. C. A. Young has entered upon his pastorate duties at Santa Ana.——The death of R. A. Hopper occurred at Santa Ana last week. Brother Hopper has been for years a most active and successful preacher. He had a wide acquaintance where he formerly labored in Kentucky and through the states of the central west.——The secretary was pleased to preside at a meeting February 4, at which was formally organized a new church in southwest Los Angeles. This church takes the name of the Budlong Avenue Christian Church. It is the field where Magnolia Church has for the last year been conducting a mission Sunday-school.——Acting under orders of our board, a two weeks' meeting has just been concluded, and the church organized with fifty charter members. George Ringo is the pastor. Last Sunday they had 190 in the Sunday-school. It is a neighborhood church which receives the support of all religious people.——Our pastors' meeting last Monday was one of the largest and best on record. More than 125 sat down to the noon day lunch. It is a regular state convention. We invite all interested to come and spend a pleasant day with us the first Monday in each month. Our program begins at 10 o'clock and concludes at 4. We lunch together at noon, and a good dinner is served by the ladies of the First Church. George Ringo is president of this association and J. R. Jolly secretary.——Every one is interested in the work of our colored brother, E. F. Henderson. C. O. Goodwin has advanced the money for the purchasing of a lot. Our pledges for building amount to about $700. We expect soon to start building. Mr. Henderson lives in the community. We expect soon to report the work organized.——Mrs. Reba B. Smith, president of the C. W. B. M., of the state, called together at the last preachers' meeting a score of interested men and women for a conference on the Oriental work. W. P. Bentley is superintendent of the Oriental work of the Pacific coast, and is expected to spend next month in southern California visiting the churches.——Next month the district C. W. B. M. conventions for southern California will take place. The dates are as follows: Los Angeles district, Tuesday, March 12; Santa Ana district, Thursday, March 14, at Fullerton; Pomona district, Friday, March 15, at Covina; Riverside district, Tuesday, March 19, at Riverside; San Diego district, Friday, March 21, San Diego.

We have begun the execution of plans long contemplated for "A Simultaneous Coaster." This great missionary movement is to begin with southern California, and the army of conquest will march northward "from victory unto victory" until the entire coast from San Diego to Seattle bends the knee to Jesus Christ. Scoville, Brooks brothers, Breeden, Dorris, Brandt, Small, Spiegel, Brown and others have engaged their services. The campaign will begin in Southern California immediately after the national convention, about October 27; the month of January will probably see the simultaneous effort in northern California, and by February this revival fire will have swept up the coast to Oregon, and in March probably reach Washington. It is hoped that a great ingathering will come to all our churches.

GRANT K. LEWIS, Secretary.

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Nebraska.

Ministerial Changes.—W. T. King will close his work at Diller this spring. Dr. G. H. Schleh, a Christian Union preacher, will supply for the Craig church till about May 1. Professor William M. Reeves has been asked to preach regularly at Washington mission every two weeks, and we hope this may develop into a permanent work. Tilley and Virginia desire a preacher to live with them and serve the two churches half time each. They can pay $600 to begin with.

Church Buildings.—The Norfolk church has collected the balance due on the lots and expect to build as soon as the weather will permit. John L. Stine preaches half time. He has opened a school house mission west of town, for afternoon work.

Miscellaneous.—Three of T. A. Lindenmeyer's children have been dangerously sick with scarlet fever.——About $300 were pledged in support of John the Baptist, but all of this money, save $9, has been returned to the donors, we not being able to trace those who gave this amount, which was sent to John for his personal use. The brethren in California do not see their way to co-operate in the special mission.

A word showing our progress in Nebraska will be in season. Seven of our eight pastors in the field have reported. Their additions to the churches number: By primary obedience, 43; letters, 32; otherwise, 5. These reports only run to January 1. We have three regular evangelists at work and two others at special work. They have added by primary obedience, 127; by letter, 17; otherwise, 114, making a total of 258, and with pastor's work a total of 338. Two new churches have been organized, and one set to work that had not been at work for several years. One Bible school and one Christian Endeavor Society have been organized, while two houses of worship are soon to be erected and in another field a lot has been secured and the church will build.—W. A. Baldwin.

Georgia.

Brother and Sister Benjamin Taylor, formerly of Kentucky, have taken membership with us at Acworth.——F. L. Adams, of Atlanta, is preaching for the churches at College Park and Central, Fulton county, and for the churches at Concord and County Line.——The "Year Book" is ready and is the best and most convenient one ever gotten out by the Georgia C. M. S. Bro. B. P. Smith, our secretary, deserves much credit for it.——The state board met in the study of the First Church, Atlanta, February 19. Members present: Pendleton, Le Craw, Stockard, Smith and Shelnutt. The reports of the secretary and treasurer showed that preparatory work in a financial way is going on. The Franklin and Monroe fields will be aided by the state board and T. B. Knox will work the Franklin field with headquarters at Cornelia and G. J. Parish will work the Monroe field with headquarters at Monroe. Americus wants a meeting and the board will give this important new field due consideration. The Christian College proposition was discussed and in the absence of any proposition from the Alabama state board the original plan for raising funds to locate the college in Atlanta will be pushed. Twenty-five thousand dollars will be asked for to build college and dormitory, and for this purpose T. G. Linkous, of Sandersville, is already in the field.——H. King Pendleton has returned from his trip to Florida.——E. E. Hollingsworth, of Atlanta, will locate at Conyors and give half time to that church. He will also preach at Antioch, Butts county.

Sister Mary G. Moore died at the Wesley Memorial Hospital, Atlanta, Ga., Wednesday afternoon, February 13, and the funeral services were conducted at the Church of Christ in Acworth February 15, by E. L. Shelnutt and the Baptist minister, A. J. Morgan, of this place, who has been for many years a warm friend of the family, and the remains of Sister Moore were quietly laid to rest in the Liberty Hill cemetery of Acworth. Sister Moore was 64 years of age. Her maiden name was Clark and she was a grandniece of Thomas Jefferson. She united with the church in Tennessee, but moved to Acworth and was one of the thirteen charter members of the church here when it was reorganized in 1875. At the time of her death she held membership with the First Church, Atlanta. She was a pure, intelligent Christian and one of the sweet singers of Israel. She left three sons, two in Texas and one in Atlanta, and a multitude of friends.

Acworth, Ga. E. L. SHELNUTT.

DEDICATIONS.

Riverton, Ia.

The church here is a monument to the faith and zeal of a few members. H. W. Cies held the first meeting, which was followed by two meetings led by Evangelist J. A. McKinzie. The meetings were held in a hall, while in the summer time the members worshiped in the park. Being poor it was not thought they could build, but W. E. Whistler and Frank Hess shouldered the burden and led the brethren to victory. On February 3 L. L. Carpenter was present and before the service of dedication every cent, to the amount of $2,800, that was lacking, was provided for amid great rejoicing. The cost of the building was $4,100. I have never seen such faith, zeal and determination. We have been holding a glorious revival, and the church will employ a pastor.

W. L. HARRIS,
Evangelist.

Liberty, Mo.

The picturesque new stone and brick "cottage" church, erected by the Disciples of Liberty, Mo., was dedicated February 17. The dedicatory sermon was preached by George L. Snively, at the conclusion of which nearly twice as much money as was necessary to pay all indebtedness was quickly secured. At the evening service the veteran, A. B. Jones, who has been identified with the church's history for nearly 50 years—much of that time as its pastor—indulged in reminiscences that bathed all faces in tears and lifted the audience into close communion with the loved ones gone before, who contributed to that historic church's most praiseworthy past. J. H. Hardin and George W. Muckley also spoke very helpfully. Brother Muckley preached an inspiring sermon at night on "Christian Character." The Lord's day services were followed by a week's dedication festival, during which time a public recital was given on the splendid new organ, while J. H. Hardin conducted a Sunday-school institute of afternoons. Evening sermons were preached by L. O. Bricker, George H. Combs, L. J. Marshall and J. H. Hardin. This new church home is the best sacred edifice in Clay county, and will greatly add to the prestige and usefulness of the Liberty church. The pastor, Robert Graham Frank, has emerged from this church building ordeal more strongly entrenched in the affections of his people than ever before. They have confidence also that he will lead them on into missionary enterprises and spiritual victories and enlarged usefulness generally, only faintly predicted by this splendid architectural triumph.

Versailles, Ill.

J. Fred Jones dedicated our neat, modern structure the last Lord's day in January. The auditorium and lecture room will seat 500 people. The platform is easily seen from any angle, the floor having been inclined. The Ladies' Aid deserve special mention for their assistance. Among other things they provided carpets for a large part of the building. Nearly all the classes of the Sunday-school pledged to the building fund, which, led by Superintendent T. J. Glaze, not only contributed $200, but installed an organ and subscribed $50 toward the deficit on dedication day. Led by President Reid, the Endeavorers purchased the beautiful cathedral windows for the west end of the auditorium. Our total membership of nearly 300 worked hard and faithfully. Brother Jones called for $1,400 to wipe out the indebtedness and the congregation responded with $2,000. It was a most helpful and inspiring day to all of us.

SHEELER CAMPBELL, Minister.

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SOME BRIEF FIGURES — The Work of the Year — FROM ANNUAL REPORTS

PUEBLO, COLO.

The annual meeting and banquet of the Central Church was presided over by D. W. Moore, the pastor, while the presence of J. H. Mohorter, secretary of the Benevolent Association, and our former pastor, added to the pleasure of the occasion. More than 275 people were served at table. The reports were all encouraging and the feeling of those present seemed to be that the work of 1907 should exceed in the measure of success that of any previous year. The faithful systematic work of the pastor is being felt throughout the city.—Daniel Ward.

PORTLAND, ORE.

E. S. Muckley has been pastor of the First Christian Church three years and the last was the best. In 1904 the additions numbered 74; in 1905 the number was 129, while in 1906 we increased by 167. The financial growth haas been good, too. From $4,000 raised in 1904 there was reported last year $10,500, but the most encouraging of growths was that in missionary spirit. As against $200 given in 1903 for missions we gave a little over $1,400 in 1906, increasing the gift of $10.42 for foreign missions in the first year to $603 last year. The church is now a living link, employing three preachers—two for our own church and one in China. When the minister's salary was increased this year from $1,600 to $2,000 it was also voted to send the preacher to our national conventions. During the year $5,125 were paid on the church debt while $2,705 were pledged for a pipe organ now on the way from Chicago. All departments have shown good growth.

SIOUX CITY, IA.

Net gain in membership during the year, 20 per cent; net gain during previous year, 25 per cent; money paid by the congregation, not including borrowed money, for building, $4,908.99; average amount contributed for each member, $26.11; money raised by the congregation the previous year, $3,632.70. All departments of the church are in good condition. The missionary offerings were small this year, because the membership were obligated to the extent of their abilities with building debts. "The Berean Brotherhood," a men's Bible study class, has been organized. A Junior C. E. society has recently been formed, and a mission study class will soon be organized. Indebtedness for current expenses, $200 for building, about $5,000, of which $2,000 is due April 1. We expect to liquidate the balance in four years. During the past year the finances have occupied the attention, necessarily, but a vigorous campaign for numerical increase will be carried on this year.—John Kendrick Ballou, minister.

HEPPNER, ORE.

The year's work has been the most prosperous in the history of the church. Following a meeting of 68 additions, there were five other accessions, with good interest in every department. All apportionments were exceeded, nearly $51 being raised for mission work and $1,267 for current expenses. The pastor, Charles A. Musselman, closed his work Feb. 15.

TERRE HAUTE, IND.

During 1906 the Central Christian Church raised in all departments $5,645. The present resident membership is 1,079, with 91 on the non-resident roll. The Sunday-school had an average attendance of 242, with receipts of $733. Alexander Paul is continued as the church's missionary in China, and J. E. Stuart has been selected as home missionary to open a new work in Washington, D. C. The building enterprise made substantial gains both in cash and pledges. The location was secured and favorable attention of the city drawn to the movement for a new building. The plans for this year are the raising of not less than $10,000 in cash and $10,000 in pledges for this purpose. The same amount must be raised for missions, and the year is to be crowned by a revival meeting in November.

WARREN, O.

J. E. Lynn's church has had one of the most prosperous years in its history. There were 175 accessions, with a net gain of 112. Over $12,000 were raised, $2,171 being for missions. The church is a living link in the Foreign, Home, and State work.

KEOKUK, IA.

The annual report of the church to which M. J. Nicoson ministers shows 36 additions to the membership, with a total of $2,142 raised. The Bible school has an average attendance of 162, and the money raised amounted to $193. All the auxiliaries are in good condition. The church has issued a neat directory containing a statement as to the history and belief of our brotherhood.

BROOKLYN, N. Y.

The Humboldt Street Church of Christ had 49 additions last year, all but seven by baptism. The present membership is 254. There was raised for missions $325, and for other expenses $2,160. Up till January a year ago this church was a mission supported by the Home Society and the New York Christian Missionary Society. They show an excellent report for their first year's work alone. The experience, writes Brother Keevil, has been a very profitable one. The church is stronger and better able to discharge its responsibilities. Their Centennial aim includes the payment of the $3,000 mortgage on the parsonage.

LOS ANGELES, CAL.

There were 212 additions to the Magnolia Avenue Christian Church at the regular services, giving a total membership of 507 at the end of the year. The total amount of money raised for all purposes was $11,732.22, or almost $1,000 per month. Of this amount $3,151.84 were given for missions and benevolences. The Sunday-school raised for all purposes $1,468.86; the C. W. B. M. $427.53; the Endeavor societies $257; the ladies' aid $540.45; the men's club $180, and $6,125.60 went into the current expenses and building fund. In addition to this work a mission school was organized, lot bought and chapel erected for the same, worth $3,500, and the work carried to the point where another church might be organized, which is now being done under the direction of the Southern California Missionary Society. When it is remembered that this church is less than three years old, the above report is quite remarkable.—Jesse P. McKnight is the pastor.

WHOM THE FATHERS COMMENDED

Robert Richardson, one of the gifted men, following in the wake of our Pioneers, was very fully commended by them, his works being very popular with them.

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THE BIBLE DOCTRINE OF THE FUTURE

By J. W. LOWBER.

This is the third edition of the first part of the work, which was entitled "The Bible vs. Adventism." It was highly commended by the press, and the chapters on "The Intermediate State" and "The Resurrection of the Dead" were read before the Society of Science, Letters and Art, of London. Part Second is on the "Invisible Universe," and the book is nearly doubled in size. It now contains 114 pages; it is beautifully bound in book paper, and sells for only 40 cents per copy.

THE WHO AND WHAT of the DISCIPLES OF CHRIST

By J. W. LOWBER.

This is the fifth edition of the first two parts of this work. The third part is entirely new, and greatly adds to the value of the book. It supplements some things discussed in the first part, especially on the Holy Spirit. While the author believes that in apostolic times the baptism of the Holy Spirit was accompanied with supernatural gifts, at the same time he thinks that the figurative expression, "born of the Spirit," means Spirit baptism, the same as "born of water" means water baptism. This work has also been highly commended by the press. It contains 116 pages, and sells for only 30 cents per copy.

CHRISTIAN PUBLISHING COMPANY,
St. Louis, Mo.

Evangelistic

We invite ministers and others to send reports of meetings, additions and other news of the churches. It is especially requested that additions be reported as "by confession and baptism," or "by letter."

Arkansas.

Hope, Feb. 18.—Two additions by letter yesterday. Full house at both services. We are growing. We have had 152 additions in the last sixteen months. The Lord is blessing us.—Percy G. Cross.

California.

Ukiah, Feb. 18.—One confession on February 10 and two more last night.—Otha Wilkinson.

Canada.

St. Thomas, Feb. 21.—Seventeen confessions in short meeting at our mission at Yarmouth Heights, conducted by students of St. Clair College, Principal Lumley and myself. Twenty-one additions since January 1.—M. M. Amunson.

Colorado.

Trinidad, Feb. 22.—Three additions February 17—two by confession and baptism and one by letter. Eight in 1907.—David C. Peters, minister.

District of Columbia.

Washington, Feb. 21.—Our meeting with the Thirty-fourth Street church closed with 29 added—15 by baptism and a goodly part of the rest had been immersed in denominationalism.—Charles E. Smith.

Illinois.

Lovington, Feb. 17.—One confession last night.—J. H. Wright.

Colfax, Feb. 18.—Our meeting is beginning very nicely. We are just through with the first week and have ten additions. Fine interest and good crowds.—Norman H. Robertson.

Flora, Feb. 21.—Our recent revival closed with 80 additions, and the work is now in a prosperous conditon.—C. M. Smithson.

De Land, Feb. 17.—In fine meeting. Nineteen additions in eight days, almost all by confession. Great chorus of 60 voices. Frank M. Charlton is giving great satisfaction as leader and soloist. Members working earnestly. Prospects good.—W. T. McConnell, minister.

Iowa.

Lake City, Feb. 18.—Our meeting began yesterday with large audiences. One baptism. G. E. Roberts is the pastor and is doing the preaching.—Charles E. McVay, song evangelist.

Fairfield, Feb. 18.—Four responses to the invitation yesterday at morning services—three by statement and one by confession.—W. H. Betts, minister.

Panora, Feb. 19.—Robert W. Moore, pastor at Adel, Ia., held a twelve days' meeting for us. There was one addition. He helped us in many ways.—Murvill C. Hutchinson, pastor.

Cincinnati, Feb. 23.—The meeting continues with increasing interest. Large audiences. Nine have been buried with Christ in baptism. Two others to be baptized. Two additions by statement and two reclaimed.—J. P. Haner, evangelist.

Des Moines, Feb. 15.—Our meeting with home forces at the East Side Church of Christ, this city, continued for four and a half weeks with 123 accessions to the church. Of these 76 were by confession, 14 from the denominations and 33 by letter and statement. There had been 34 accessions to the church before the meetings, since October 1, thus the church has had 157 accessions during the past four months.—H. E. Van Horn, minister.

Japan.

Tokyo, Jan. 27.—Baptized three men in the Yotsuya mission to-day—an army officer, a teacher and a college student. Organized a third Sunday-school in an unevangelized portion of the city. I have three native evangelists employed and need another. Work prospers.—W. D. Cunningham.

Kansas.

Anthony, Feb. 21.—Twenty-five additions in 11 days. A fine prospect.—David Lyon.

Horton.—Two confessions Feb. 17. Seven additions in seven weeks at regular services.—John D. Zimmerman, minister.

Yates Center, Feb. 18.—A splendid day yesterday. Fine audiences and five additions—three confessions, one by letter and one reclaimed.—C. E. Wagner, minister.

Abilene, Feb. 18.—Seven additions yesterday at regular services—two by letter, two by statement, and three by confession. Our house is too small for the crowds.—C. A. Cole, pastor.

Salina, Feb. 18.—Great union meeting. Seven churches federated. Meeting 14 days old with 500 confessions. Biederwolf and Rodeheaver, evangelists.—J. C. McArthur.

Medicine Lodge, Feb. 18.—In a two weeks' meeting with home forces, six were added to the church—three by letter and statement, two confessions, and one from another body.—Lee H. Barnum.

Kentucky.

Jackson, Feb. 10.—We had three additions this week, two of which were by baptism.—W. J. Dodge.

Owensboro, Feb. 22.—Nine additions last Sunday at regular services.—R. H. Crossfield.

Massachusetts.

Everett, Feb. 18.—Three confessions last week, all young men.—A. T. June.

Missouri.

Russellville, Feb. 22.—Ten added in a meeting here—nine by confession and baptism and one from another body.—R. B. Havener.

Mendota.—Our meeting continues with 170 added. Baptized 27 to-day.—M. C. Morrow.

Cowgill, Feb. 18.—Three added yesterday—one confession and two from other churches.—S. W. Crutcher.

Cassville, Feb. 8.—Brothers Yorbraugh and Cochran are holding a successful meeting here. Nine baptized last Lord's day.—Lizzie W. Wallace.

Valley City, Feb. 19.—One reclaimed last Sunday.—R. A. Blalock.

Barnard, Feb. 13.—Began my work here with a meeting which continued four weeks and two days, adding 62 to the membership—33 by confession and baptism, 20 by relation, three reclaimed, and six from other religious bodies.—W. A. Chapman.

New Mexico.

Texico, Feb. 18.—Meeting here five days old. Increasing audiences each night. Seven added to date—five by confession. We continue.—S. W. Jackson and wife.

New York.

Buffalo, Feb. 19.—One added at Jefferson Street church Feb. 17.—B. S. Ferrall.

Scio, Feb. 20.—D. C. Tremarine, state corresponding secretary, began a meeting here January 13, which lasted three weeks, and resulted in six baptisms and one reclaimed. The meeting made a good impression on the people. The church was much edified.—J. H. Gordinier.

Ohio.

McConnelsville, Feb. 18.—Two by confession and two by statement.—John Muller, minister.

Bellaire, Feb. 11.—In a fine meeting here with I. J. Spencer. One hundred and sixteen additions in a little less than three weeks. Had a great mass meeting in opera house yesterday afternoon.—Una Dell Berry.

East Liverpool, Feb. 20.—Just closed the most successful meeting in the history of the Second church. The pastor, W. H. Oldham, did the preaching, assisted by George E. Hopkins, of Bellaire, as singer. There was the largest crowd ever in the church on Sunday evening to hear the sermon on "The Requirements of Christian Baptism." Twenty-five took their stand with the church—nine of these men.—W. H. Oldham.

Collinwood, Feb. 22.—One baptism last Sunday evening. Have had additions regularly on Sundays since October.—M. L. Buckley, pastor.

Oklahoma.

Ponca City, Feb. 23.—Ten added February 15 at our annual rally.—R. H. Love, pastor.

Gotebo, Feb. 18.—Meeting ten days old. Ten additions. Three confessions last night.—Popplewell and Conrad.

Ceres.—One confession here yesterday.—George F. Dennis, minister.

Ontario.

Grand Valley, Feb. 18.—Three baptisms here last night.—John Munro.

Pennsylvania.

Monongahela, Feb. 19.—One confession Sunday morning and five baptisms at close of evening service.—G. L. Cook.

Pittsburg.—There were 18 ministers present at our Ministerial Association this morning and the total number of additions reported for yesterday was 25.—J. D. Dabney, secretary.

Philadelphia.—Our local work is prospering. There were six confessions last Sunday.—G. P. Rutledge.

Scranton, Feb. 20.—The Dunmore Christian church has just closed a two weeks' meeting which resulted in 25 additions, all by baptism. The whole church has been quickened. E. E. Cowperthwaite did the preaching for us.—Richard Bagby, pastor.

South Carolina.

Sumter, Feb. 21.—Two added at Merritt's Bridge, Feb. 17.—Charles E. Smith, state evangelist.

Texas.

Merkel, Feb. 19.—Our home forces have just closed a meeting with five additions—one baptism. Forty additions in 14 months.—M. A. Smith.

Washington.

Tacoma.—Six additions recently.—W. A. Moore.

West Virginia.

Bethany, Feb. 19.—Four added at Endicott Feb. 10, and one at Enterprise Feb. 17. The work is prospering.—J. Bliss Pickle.

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Midweek Prayer-Meeting

By Charles Blanchard.

"I Shall Not Want."

Topic March 6, Psalm 23.

Like a daisy in the first days of spring; like a little rill of rippling water flowing from the barren mountain side; like a desert stream; like a gurgling fountain by the weary way; like a sweet wild rose by the turning row; like the fragrance of apple blossoms in early May; like the lilt of bird-song from the hedge-row, hemming the old farm home—the music of the solitary thrush in the dear long ago; like the memory of prayers softly spoken in the hush of the heart in childhood days; like the "still small voice" of the Christ of the centuries is this twenty-third Psalm to the listening soul. Surprise and beauty, refreshing and delight, the very perfume of praise, are mingled in it. It is the perfect poem of trust, the flower of fragrance sprung from the heart of faith, the hymn of hope which sings its sweetness through the sorrows of all the seasons, the Shepherd Psalm of all the ages, the pilgrim's comfort through all the centuries.

Whence came this "Shepherd Psalm"? It is called a psalm of David. It sprang from the soul of the harper under the refining and inspiring touch of the Spirit that sweeps the heart-strings in the holy hush that haunts the hearts of men amid the silences, alone with God and self! The religion that can give birth to such a psalm has an ever-enduring and ever-present claim upon the faith and affections of mankind. The world will never forget the singer of this sweetest strain of Hebrew melody, marvelous in its diversity, in the sweep of its aspiration, the depth of its inspiration, its human sympathy, its divine revelations. It is of the Source of all holiest song. It is for all men in all ages and for all time—the Soul's Psalm of Trust.

What shall I say of it by way of explanation? Words are desecrations. I never yet heard a sermon on the Twenty-third Psalm that did not detract from its simple beauty, and spoil the witchery of its music. Little children learn it by heart while yet the lisp is on their baby lips. It lingers in the memory of age when the present is a passing dream, the past a shadow that fleeth away with the coming of each morning. Youth, with its dreams and delights, its voices calling from summit heights, its visions of the beacon lights along the shores of unsailed seas, with breath of bird-song on the blithesome breeze, still finds in this Shepherd Psalm the fine expression of exulting faith, as yet untried. Manhood and womanhood, weary with worries and the wisdom of the world, turn to this psalm of Israel's "Sweet Singer" and find rest and renewal of tired brains and fagged-out faith. Mothers croon it while the baby fusses in the fever of childish fretfulness. The breath of the twilight calm, soft and soothing, is in it. The "peace that passeth all understanding," which, like the slant of the September sunshine, subdues the soul and sweetens existence, flows through its every measure. The green pastures of grace greet us along the way. The still waters of the river of life lull us to our slumbers. Restoration of soul to the sin-sick cheers the fainting spirit of the prodigal sons of men, away from the Father's house, where there is plenty and to spare; where he spreadeth a table before me in the presence of mine enemies. Anointing and healing, health of body and mind, supremacy of soul are the portion of his people. The promise of the future sings in its softest strains.

"Though I walk through the valley
Of the shadow of death,
I will fear no evil:
For Thou art with me:
Thy rod and Thy staff they comfort me.
Surely goodness and mercy
Shall follow me
All the days of my life:
And I will dwell in the house of the Lord forever!"

Sunday-School

March 10, 1907.

Isaac a Lover of Peace.—Gen. 26:12-25.

Memory verses, 16, 17.

Golden Text.—Blessed are the peacemakers, for they shall be called the children of God.—Matt. 5:9.

The Chapters between the last lesson and the present one contain much matter that is richly illustrative of the religious and social conditions of patriarchal life. The Cities of the Plain were destroyed. Lot and his two daughters escaping became the progenitors of the tribes of Moab and Ammon.

1. Abraham's journey into the south and his device of calling his wife his sister (20:2) is strangely similar to the event in Egypt (12:11-13), and the same incident is repeated once more with Isaac in place of Abraham in 26:7. After Abraham's return from the land of Gerar, Isaac was born and circumcised according to the covenant. Hagar and Ishmael were driven out and the promise was given that out of Ishmael should grow a great nation. So did the Hebrews account for the origin of those neighboring and related tribes which they knew to be akin to themselves but felt to be outside of the covenant of the chosen people.

The story of the offering of Isaac is recorded as showing the faith of Abraham. Isaac was the son of his old age and apparently the only means by which the covenant could be carried to fulfillment. To sacrifice him was to sacrifice all his hope of the future. The incident shows also two other things: First, the primitive social condition in which there was no government above the family and in which the father had the power of life and death over his children; second, a primitive religious status in which it was conceivable that God could be pleased with human sacrifice. There was very much yet to be learned about the character of God.

The purchase of the cave of Machpelah (chapter 23) is a typical illustration of the oriental method of barter, in effect now as then. The offer of the property as a gift (23:11) was merely etiquette and not to be taken seriously.

The betrothal of Isaac and Rebekah is one of the most beautiful idylls of oriental life. It should be read in full (chapter 24).

Abraham's death introduced a new epoch of patriarchal history. Isaac is now the head of the family. To him are born his two sons, Jacob and Esau. To the elder of the twins, according to the Semitic rule of primogeniture, belonged the "birthright," a vague but much-prized advantage which was conveyed by the father's blessing. This Esau sold to Jacob, and the fraudulent method did not affect the validity of the transfer.

Still the family leads at least a semi-nomadic life. A crop failure is sufficient to send it on a migration. So Isaac goes to Gerar as his father had done and deceives the same king by the same trick. The dispute about the wells can be appreciated by one who has lived in a dry country and knows the value of water. In such a place the possession or loss of a water-hole may mean the life or death of all one's herds and flocks. Isaac's patience and moderation in this situation shines out conspicuously among the turbulent spirits of his age.

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Five cents each, or, per dozen, prepaid, 25 cents.

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Ministerial Exchange.

Allen T. Shaw, pastor, Fairfield, Ill., can hold one meeting any time between now and September, on most liberal terms, and can take charge of music if desired.

Any church desiring the services of J. P. Haner for meetings may address him at Cincinnati, Ia. Terms, free will offerings and expenses.

H. M. Barnett, 1832 Norton Ave., Kansas City, Mo., can be secured for meeting in March and April.

Charles E. McVay, song evangelist, Benkelman, Neb., has an open date for April.

Miss Mayme Eisenbarger, gospel singer, Bethany, Mo., will be open for engagements for April and May.

"I want to hold a meeting for a church in some good field, from March 12 to April 12. My terms are O. K. Write at once."—D. Millar, Bellflower, Mo.

E. G. Merrill, of Troy, Mo., would be glad to hear from a church, near Troy, desiring his services the first Sunday in the month.

"Mrs. Maud Linton, Wilmington, O., can be had for evangelistic meetings for the next three months. I have known Mrs. Linton and have seen her work, and have no hesitancy in recommending her in the very highest terms. She is a singer of wonderful power and a great leader."—LeRoy St. John.

D. Millar, Bellflower, Mo., can locate a good preacher with four country churches; $800. Must live in nearby town.

Ritchey brothers will do good evangelistic work. They can serve a few churches outside the northwest district if they know at once. Address Monmouth, Ore., box 166.

Changes.

Bezani, John—Chamais, Mo., to Eagle Lake, Minn.
Blalock, R. A.—Walker, to Knobknoster, Mo.
Blunt, Reuben W.—Newton, to Monett, Mo.
Breeden, H. O.—Des Moines, Ia., to Walla Walla, Wash.
Comstock, C. W.—Columbia, to Huntsville, Mo.
Donaldson, D. Y.—Iola, Kan., to 2607 Olive street, Kansas City, Mo.
Elmore, F. B. Sweet Springs, Mo., to Russellville, Ark.
Famuliner, J. W. Sulphur Springs, Texas, to 1326 Grand avenue, Joplin, Mo.
Garrison, J. D.—Lawrenceburg, Ind., to Somerset, Pa.
Garrigues, Casper C.—Albion, Ill., to 4649 North Market street, St. Louis, Mo.
Green, J. Frank—Mt. Pleasant, Mich., to 164 Columbia avenue, Rochester, N. Y.
Hadaway, L.—Irving, to Redmon, Ill.
Harter, W. B.—Lead, S. D., to Rocky Ford, Colo.
Hodkinson, T. R.—Palmyra, to Augusta, Ill.
Jones, J. Boyd—Wilson, N. C., to 612 South Branson street, Marion, Ind.
King, J. F.—Albion, to West Salem, Ill.
Kohl, W. F.—Linnville, to Franklin Grove, Ill.
Lemon, W. S.—Spokane, to 1524 North Steele street, Tacoma, Wash.

Christian Endeavor

By Geo. L. Snively.

March 10, 1907.

Lessons from the Patriarchs.—II. Abraham; Heb. 11:8-19.

DAILY READINGS.

M. Abraham Believed God.	Gen. 12:1-5.
T. He Yielded to Temptation.	Gen. 12:10-20.
W. He Overcame the Next Time.	Gen. 13:1-13.
T. He Obeyed a Hard Command.	Gen. 22:1-19.
F. He Was Justified by Works.	Jas. 2:21-26.
S. A Son of Abraham.	Luke 19:1-9.
S. Topic.	

Out from some Ur—selfishness, social dissipation, practical usefulness, simple harmlessness, or low idealism, God is calling us to a noble Canaan. Shall we leave these Chaldeans and go?

And yet it is God's faithfulness rather than Abraham's faith that lends such beauty to the sacred romance of the earlier chapters of the Bible.

Abraham stands out as the great Old Testament illustration of a faith that may have questioned and trembled, but nevertheless obeyed. An obedience of faith rendered even midst fears and tears will long be acceptable to God if there is developing in it a sentiment that will eventually cast out fear and give to God undisputed sovereignty over us.

God said to Abraham, "I will bless thee . . . and thou shalt be a blessing." The rightful inference is that the chief reason for blessing Abraham was that he might bless others; that he was chosen because his character made him the best medium through which God might most bless the most. Here is an historic recipe for filling our lives with blessing that will never fail.

The old astrologers knew of but 5,000 stars. Abraham must have wondered at the nature of a promise of posterity as numberless as the sands of the sea or the stars above the seas. Science has now made known to us that the number of stars is as far beyond human comprehension as the number of the sands. Abraham trusted on, content for subsequent ages to vindicate the tenets of his faith. In fuller measure let us also cultivate this waiting spirit.

Abraham endured the just recompense of reward for every violation of the ethics of perfect faith. God commanded him to separate himself from his kindred but he took with him into Canaan his nephew Lot who involved him in great sorrow. His equivocations before Pharaoh and Abimelech concerning Sarai were not of faith and brought upon him a humiliation that must have filled him with remorse. The fact that most of one's life is good gives him no immunity from pains and penalties in the hours of transgression.

There is nothing in history to indicate for Abraham other than peasant origin, and yet he became so powerful in that strange land as to contend successfully against allied kings. This truly symbolizes the widely observed fact that with spiritual endowments of which the world has no appreciation God frequently sends the blessings of health, wealth and social and political consequence of which the world has an appreciation, that all may take note of the blessedness of being a child of faith.

The Bible School at Work

Conducted by J. H. HARDIN,
State Bible School Superintendent of Missouri,
311 Century Bldg., Kansas City, Mo.

"Farmington, Mo., Feb. 7, 1907.—Dear Brother Hardin: As a result of your visit to our church on the 2nd and 3rd inst., the official board met on Tuesday to consider your suggestion of the combined Bible school and church service, and decided to adopt the same at once. Other plans you suggested will be taken up in due course. It may be interesting to know that all but one of the eleven officers of this church are in the Bible school. A very interesting feature of your visit to Elvins, is that the three pastors of that place—Baptist, M. E. South and our own—have decided to adopt the combined service, feeling as we do, that this is the solution of the great problem that has confronted us so long—the Bible school in the church."—Yours in his service, Edward Owers.

Later word from Brother Owers is that the first Sunday's experience with the combined service was highly satisfactory, and that it is the purpose of the other ministers of Farmington to adopt the same order. So may it be. While it is practicable for others it is particularly so for our own congregations. Our people take readily to scriptural ways of doing things, and this combination of the Bible studying feature with the Lord's supper and gospel preaching is just as the scriptures read. "They continued steadfastly in the apostles' teaching, and in breaking of bread, and in prayers." I am convinced that something of this kind is absolutely necessary for the life of that large number of our congregations which can have preaching only one-half or one-fourth of the time, and especially of those which do not have any regular pastoral care at all. It is possible for a congregation to edify itself; and this scriptural way of conducting the public exercises is the way to do it. A congregation thus proceeding will grow in intelligence, in faith, and in all spiritual power, and in numbers too, whether a preacher visits it or not. Let us hear from others on the subject.

"Rochester, N. Y., Feb. 9, 1907.—Dear Brother Hardin: Kindly help me, through THE CHRISTIAN-EVANGELIST, to find the best course of Normal Training Lessons."—Robert Stewart.

In our Teacher-Training course in Missouri we are using Hurlbut's Revised Normal Lessons, because we find it comprehensive, concise and cheap. Semelroth's, Dowling's and Hamill's are good. Hurlbut's and Hamill's lack the feature of a presentation of the history and principles of our own movement, of course, but this can be supplied by the leader of a class from his own reading. Chas. Roads has just published a book for Teacher-Training which is both analytic and synthetic in its treatment of the Bible. I have had time, so far, to give it only a very hurried examination, but I am highly pleased with the dip I have taken into it. It is hard to give the "best course" as requested above. Any one of half a dozen is so far ahead of none, that I am disposed to rejoice to know that any one of them is used. Let it be remembered that the careful and continuous reading of the Bible itself is really the best, for the reason that it is the true basis of all teacher-training.

The following letter reached me soon after the close of the series of institutes held in St. Joseph in January. J. D. Strong was many years an officer and leading worker in the St. Joseph church. I knew him well and loved him much. Before his death he left a sum of money in trust the interest of which is to be spent in giving to our teachers in St. Joseph the training they need to render them efficient in their work. He saw, years ago, the need for just the kind of work we are now undertaking. This letter gave me much cheer and courage:

"St. Joseph, Mo., Feb. 6, 1907.—Dear Brother Hardin: You will find enclosed herewith a check for one hundred dollars. This is from the J. D. Strong trust fund, of which Brother Wyatt, Brother Chilton and myself are the trustees. You did us more good than you know while you were here. You created an enthusiasm and gave us an impulse that we all needed. I am sure that appreciation of the Bible school work has gone up a number of degrees because of your work. We shall soon begin our teacher-training class, and we are calculating that great good will be accomplished."—M. M. Goode.

Other matters of much interest next time. Send your question or request to address above.

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People's Forum

The Monroe Street Practice and Christian Union.

(By an Outsider.)

To the Editor of THE CHRISTIAN-EVANGELIST.

1. I am not a member of your denomination, but as a reader of THE CHRISTIAN-EVANGELIST, I am deeply interested in the discussion on "The Practice of Christian Union," occasioned by the course of the Monroe Street Church, Chicago.

2. Laying other points aside: Pastor Morrison contends that the denomination in which he labors professes to have no creed (test of fellowship) except personal faith in Christ, and a willingness to do God's will, so far as it is understood by the individual believer.

3. With this understanding he holds, and rightly, that he could not consistently and honestly refuse to accept members of other churches who have complied with these conditions, upon application. Those not members of other churches, who, while acknowledging the obligation of baptism, have not been baptized, and who do not believe immersion commanded, but do believe that such a mode of using the water obscures the meaning of the rite, and (when performed "for," in the sense of "as a condition to," the remission of sins) entirely perverts the ordinance, such persons—and there are many of them—Pastor Morrison could not receive; because he could not (while holding the Disciple view of baptism) use the water for baptism in any other way than by immersion. But, as these persons are willing to comply with all the requirements which Brother Morrison understands the creed of his church to demand, he is face to face with this condition: He can receive those coming from other churches who conscientiously believe that they have obeyed God in the matter of baptism, even though they have not been immersed, for they have complied with all the requirements which he believes his church demands. But, he can not receive the other class who have confessedly not been baptized, but are willing to be baptized, as they understand it, but not as he understands it. Now, it is clear that if his view of the church's creed, or test of fellowship, is correct, his is the only consistent course.

4. But Editor Garrison takes issue with Brother Morrison, and charges him with inaccuracy in his statement of the church's creed; affirming that the church's only creed is "The Messiahship and divinity of Christ," and "No rule of faith and practice but the N. T.," adding that "Faith in Christ involves obedience to him in the ordinance of baptism," and says further on: "If Brother Morrison has ceased to believe this then he is justified in modifying his practice."

5. But, Brother Morrison unquestionably grants the whole of this. He does not deny that faith in Christ involves obedience to him, in the ordinance of baptism and in everything else. The only question is: Who is to decide what constitutes obedience? This most important question Editor Garrison's putting of the case evades or straddles, because his church's creed evades it. Is the individual believer to decide for himself what constitutes obedience? Or is the church to decide that matter for him? If the individual for himself, then, he is not required to submit to any creed except the Bible as he understands it. But if he must take somebody else's opinion, or the interpretation of the church, as to what constitutes obedience, then that church has an opinion or interpretation of what God requires, and that opinion or interpretation is its creed. To say that that opinion is the Bible is to claim infallibility for the opinions or interpretations of the church, and put the church upon the platform of the Roman Catholic church in its claim of infallibility.

6. If the Disciple church has no creed but the Bible, that must mean one or the other of two things, either, (1). That it has no creed but the Bible, as understood and interpreted by the individual believer; or, (2). As understood and interpreted by the church. But who is to decide which it means? Has not Elder Morrison as much right to decide which it means as Elder Garrison has to decide it for him? To answer that there can be no honest difference in interpreting the law of baptism, or in deciding what constitutes obedience (while that doubtless appears quite as true to one party as to the other), it nevertheless, contradicts the plainest facts of history, begs the whole question and charges a large part of the Christian world with absolute dishonesty.

7. If it is admitted that others may be equally honest and equally Christian with ourselves, while their interpretation of the mind of Christ differs from ours, then, we must either say that our interpretation is infallibly correct, and can not possibly be mistaken, or we must receive into fellowship those who have fully obeyed God in the matter of baptism as they understand it, or, thirdly, we must admit that we have a creed, just as human and just as binding on all who seek admission among us as has any other church.

8. A creed need not be written. Two persons may, with equal honesty, each declare that he has no creed but the Bible; both may express their creed in the same Bible words, and yet their understanding, or belief, concerning the meaning of those words, may be altogether different. Which proves, beyond the shadow of a doubt, that a man's creed is something other than the mere words in which he clothes it. A creed may be in the mind; and a creed in the mind is as bad as one in a book, or as good. If it is the church's business to decide what constitutes obedience, then why not frankly state so to the world, and thus admit that it has a human creed? Or take the other alternative and frankly assert the church's infallibility in her interpretation of what constitutes obedience? If the church is honest in its profession that the Bible only is its creed, then let it be consistent, and not exclude others who are willing to stand upon the same platform even though their interpretation of what constitutes baptism may not agree with its own. On such a platform it appears clear to us that the only consistent thing to do is to adopt the Monroe street plan of practicing what is preached.

J. T. BLACK.

[It is clear enough that the writer of the foregoing is an "outsider" in his thought and feeling at least, from his use of certain terms and phrases, indicating a point of view very different from that of the Disciples of Christ. It is not a question of what "his church requires," but of what the *New Testament* requires as understood by the consensus of the world's scholarship. Suppose the persons referred to in the third paragraph should be willing to be baptized as the Disciples of Christ understand it, just to comply with the "requirements of the church"—would Brother Morrison be justified in baptizing them? Certainly not. That is no sufficient reason for baptism. We have refused to baptize persons who asked baptism on that ground. Our correspondent does not give any reason why a church that receives persons who were sprinkled in infancy or in adult years, and who believe that to be obedience to Christ's command, should refuse to sprinkle a candidate who believes that to be obedience to Christ.

Again in the fifth paragraph our correspondent says. "The only question is: 'Who is to decide what constitutes obedience?' This most important question Editor Garrison's putting of the case evades or straddles, because his church creed evades it." Not at all. There is not the slightest evasion. Each individual must decide for himself what constitutes obedience to Christ's command; and each church must decide for itself whether that obedience is in harmony with its understanding of what Christ requires of the church. Otherwise you can not have a church. Every man must decide for himself what he thinks of Christ—whose Son is he? But if he should decide that he is only a good man, divine in no sense that any man is not divine, then it is for the church to decide whether its fellowship is for that class. This involves no claim of "infallibility;" it simply involves the right of an organization of believers to be true to its convictions of what Jesus Christ requires of a church in administering the affairs of his kingdom.

In sixth paragraph: If our correspondent knows enough about the position of the Disciples to justify his entering into this discussion, he should know that, strictly speaking, we do not say the Bible is our creed, but that the Messiahship and deity of Christ, is our creed, and the Bible, especially the New Testament is our rule of faith and practice—the book which teaches us what that faith requires us to be and do. That creed is universally accepted among Christians, as are also the repentance and baptism which that faith involves. No one questions the validity of that baptism which involves a symbolic burial with Christ and a resurrection therefrom to walk in newness of life. We have never said, of course, that there can be "no honest difference in interpreting the law of baptism," but these differences relate mainly to substitutes for the original baptism. Nor do we deny that there may be "honest differences" about the nature and person of Christ. But we deny that these "honest differences" as respects Christ and his ordinances nullify the duty of the church to teach and practice those things which the New Testament enjoins upon it, according as God has given it to see the truth.

The paragraphs we have numbered six and seven, may be answered by saying, as already indicated above, we have a definite written *creed*, one of which Jesus said, "Flesh and blood hath not revealed it unto thee, but my Father who is in heaven." We also have a definite *practice* (Mr. Black confuses the two terms) prescribed in the New Testament. There is a *common* understanding of this *faith* and this *practice* upon which the Disciples of Christ are seeking to bring about the union for which Jesus prayed.—EDITOR.]

A Last Word.

To the Editor of THE CHRISTIAN-EVANGELIST.

I am not dealing in personalities, nor yet with an individual, but discussing a grave question.

My first article on "Who is a Christian"? was written at the request of the Assistant Editor. A good brother wishing to reply to it had the good taste to address, "The Editor of THE CHRISTIAN-EVANGELIST." Both he and I in subsequent articles, addressed the Editor, but for reasons known to himself the Editor added to one of my articles and made me appear to address the brother by name, a thing which I did not.* The brother then indulges in some personalities. Having no weapons of that kind I can not answer him. Here is my last word:

Jesus said (John 3:5): "Except a man be born of water and the Spirit he can not enter into the kingdom of God." I do not preach that a man is in the kingdom of God when he is born of the Spirit, and before he is born of the water. My brother does. So also do the denominations. This error we have been trying to correct almost one hundred years. Peter said (Acts 2:38): "Repent and be baptized in the name of Jesus Christ for the remission of sins." I am not preaching that a man has remission of sins before he is baptized.

Paul says (Rom. 6:3): "Or are you ignorant that all we who were baptized into Christ Jesus were baptized into his death?" I am not asserting that a man is in Christ or has been brought into his death before he is baptized.

Paul says (Gal. 3:27): "For as many of you as were baptized into Christ did put on Christ." I am not declaring that one is in Christ or has put on Christ, who has not been baptized.

Paul says (2 Cor. 5:17): "Wherefore if any man is in Christ he is a new creature," and I believe it. He is a Christian.

Paul says (1 Cor. 14:37): "If any man thinketh himself to be a prophet or spiritual, let him take knowledge of the things which I write unto you that they are the commandment of the Lord." I am trying to be a prophet (teacher) and spiritual.

I know nothing of "legalism," "formalism," "materialism," "ceremonial cleansing," etc. I know only the gospel which Paul and other apostles preached and fear the curse that falls upon those who preach another gospel. Gal. 1:8, 9.

With this simple gospel we have won one and a half millions in less than one hundred years and revolutionized the religious thought of the world. By it we will prepare the way for the union of those who believe on the Christ, if only we are true to it. To depart from it is to invite failure. Already we have congregations inviting unbaptized people into "associate membership," and recently one congregation has resolved, and so announced, to receive unbaptized people into full membership.

Up to this those who have been teaching that people are "really" and "spiritually" in Christ before "baptized into Christ" have been leading, and this is but carrying out the thing such have been advocating.

Brethren, as you love the Christ and his cause I beseech you preach Paul's gospel. Jesus said (John 14:15): "If you love me you will keep my commandments." I think this shows the highest condition of the heart. Paul said the man who is spiritual will acknowledge the commandment of the Lord. I think this is the highest condition of spirituality, and the best sign of a spiritual man.

I believe that a baptized penitent believer is a Christian and in the kingdom of God, and being a Christian is entitled to church membership and all the privileges of a Christian. Here I stand. I love all who are Christian in character.

Morristown, Ind. E. L. FRAZIER.

*The only change made was to show that Brother Frazier was replying to Brother Jones, and not to the Editor of THE CHRISTIAN-EVANGELIST. To reply to a definite person is not necessarily to indulge in personalities.—EDITOR.

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The Home Department

Too Sweeping.

There once was a woman so woefully neat
That she swept her whole family into the street.
She lectured on tidiness day after day,
Till the children ran off to the neighbors' to play,
And sometimes the "lord of the manor" would roam
From his beautiful house, which was never a home.
'Twas a splendid expression of beauty and art,
But it did not possess home's one requisite heart.

But this woman worked on with her brush and her broom,
With her servants she battled through room after room;
She waxed and she polished her beautiful floors
Till her friends hardly ventured inside of her doors.
Her carpets so velvety one would refuse
To walk on until he had dusted his shoes;
Her chairs all so tidied, without and within,
That to sit on them seemed little less than a sin.

Her children had toys which they never could spread
O'er immaculate floors; nor could cookies or bread
Be eaten where crumbs might be scattered about,
For her house was like "waxwork" within and without.
Of dust just the least little innocent bit
Would bring on a something akin to a fit,
And a tidy or picture a trifle awry
Could never escape her most diligent eye.

Her children grew up and they hurried away
As soon as they could, scarcely caring to stay
Where brooms were a-whisking; they sighed for a nest,
Still neat, but inviting a spirit of rest.
And the day when the last of her little ones left
And the home of their smiles was forever bereft
She said, while for dust she still searched up and down,
"They know I'm the finest housekeeper in town."

AGNES OF THE BAD LANDS

By J. BRECKENRIDGE ELLIS.

A Day With Miss Maud.

That was a wonderful day that Agnes passed in the splendid stone front. She grew used to her new clothes, and to her stiff shoes. "These things are so different from what I ever wore!" she explained to the mistress. "My old clothes always went just the way I did, but in these, I have to go the way they go."

The tall, refined lady of thirty was constantly wondering why she had taken an interest in the little beggar. It was the face of the child had wrought upon her imagination, and had captured her heart. But it was not that Agnes was beautiful; her face was thin and her body angular and her members seemingly nothing but long slender bones wrapped up tightly in a covering of scanty skin. When she stood up, her straws of legs suggested that at any moment they might bend at the joints and let the slight figure tumble to the floor. It was the girl's eyes that held Miss Maud prisoner. They fascinated her with their transparent purity. The grave and stately lady had not been so carried outside of herself for years. It had grown her life to dwell within herself as a sure refuge from disappointments and false hopes. Bitter wrongs had befallen her, and she had learned to avoid men and women lest they inflict new ones. But, children—she had little knowledge of children—they had formed no important part of her history.

She found herself slyly slipping her arm about Agnes as the child wandered about the rooms admiring one strange wonder after another; and sometimes she rested her shapely hand upon the close-cropped head; and sometimes when the little one looked up inquiring, the lady stooped and kissed her upon the brow. And sometimes Miss Maud felt tears rising to her eyes, and would turn hastily away. Once she said, "Maybe, little girl, you are no lonesomer in your smoky shadow than I am in my palace."

"Then," said Agnes promptly, "both of us want God to be our friend, *don't* we?"

It made Miss Maud feel queer to hear any one talk about God, especially as Agnes talked. God had always seemed far, far away, and she had never felt any personal interest in him, or at least if she ever had, it was when she, too, was a child. Even now, though she found that Agnes would rather hear about God than about any other subject, Miss Maud tried to entertain her in other ways.

She found herself taking interest in the child's life in the Bad Lands, though Miss Maud had cared nothing for the Bad Lands until the arrival of this ambassadress. She had Agnes tell her, as the two sat upon a couch in a dainty corner of an inner room.

"Mamma died before I ever saw her," said Agnes, "and papa is always drinking, and before the fiddle was broke he made me dance in the wineglasses at the saloon."

The other repeated in amazement, "Dance in the wineglasses?"

Then Agnes told her about that, and about Alley Jim and his cellar; and about beautiful May with the red cheeks and red dresses and box of buttons; and about the disappearance of the stepmother with Jack and the grown twins; and about the cheerless room; and about her father's new command that she must beg for their living.

"It is awful!" Miss Maud exclaimed, drawing Agnes close to her side. "O, little girl, I wonder why I love you so! I thought I could never love anybody again."

"Did your mamma die, too?" Agnes asked.

"Yes, dear. I was left alone in the world with my brother. We didn't understand each other, so he is in another country. He has forgotten me."

"Did you ever marry, Miss Maud?"

"No, Agnes."

"Why?" inquired the child.

Miss Maud answered with the utmost simplicity, "He went where I could not follow him."

"Oh, I am so sorry!" cried Agnes, nestling to her side.

There was a pause, then Miss Maud said "But he wanted me to follow him."

"And you couldn't?"

"I couldn't." There was another silence, then she added, "At least, I didn't want to."

"Was it such a hard, hard, *hard* way to follow?"

"It was just that, Agnes; it was terribly hard."

"What made him go such a hard way and then ask you to follow?"

"That is what I asked him," Miss Maud cried out fiercely.

After that Agnes caught sight of a collection of shells and Miss Maud seeing her eyes puzzled, walked with her over to the case. "They came out of the great sea. They were lying along the coast. Do you know what the sea is, child? You look everywhere, and there is nothing but water."

Agnes reflected, then ventured, "Wash day?"

Miss Maud explained.

Agnes placed one of the curled up shells against her ear. "Where does the sound come from?" she exclaimed, startled.

The lady shook her head. "So we wondered, as we gathered them. He said they were to speak to me of him; and that whenever I put one to my ear and heard its voice it would remind me that he—"

"Your brother?"

"No, dear, the other one."

"I like to hear it," said Agnes quaintly, "but you *didn't* love him, did you, Miss Maud?"

"Why do you say that, strange little spirit?"

Agnes smiled. "Would I care what kind of a hard way you went, if you told me to follow? If you said I *could*, wouldn't I follow you, if I just knew that you wanted me? Well, but *wouldn't* I! Because I love you, that's the reason. You tell me to follow you and see!" And Agnes laughed aloud at the fine lady.

"This is my piano," said Miss Maud hastily; "I will play for you."

She did so while Agnes listened with clasped hands. Finally the player looked up. "Do you like it, child?"

"It is not lively," said Agnes, "like the piano at the saloon; but I think I would like it if some words went with it. My music what *I* have heard, it has words that goes with it."

"I haven't sung my songs for years," said the other, a little sadly. "I am afraid the songs you hear at the saloon are not very good words?"

"We all laugh," said Agnes doubtfully. "Ain't that what songs are for? We always laugh. The men and women just *holler*, and I laugh because they do.

ALL SPEAK WELL OF IT

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But if you will play one of your kind, maybe it will do, too."

"Thank you," said the other with a smile at the youthful critic. "I fear I shall fail in the test." Then she became serious and sang in a low voice,

"Nearer my God to thee,
Nearer to thee—"

"O, Miss Maud!" cried Agnes, starting from her chair and coming to the other's side. Miss Maud saw the excited little face and stopped short. She had begun the hymn almost unconsciously, she who had never cared for hymns. She had chosen it, instinctively feeling that Agnes could not appreciate her old love-songs. "That's what I want!" Agnes cried, nervously clasping her hands, "nearer, nearer! Go'n, please do."

"E'en though it be a cross
That raiseth me,"

sang the fine lady.

"What is that?" the girl asked, puzzled.

"Don't you remember I told you how Jesus was raised up and left hanging upon the cross? So we can be made to suffer, not on crosses like his, but any way we feel pain."

"Hungry?" Agnes asked; "and cold? and not enough covers?"

"Yes, dear. The song says that even if we have to suffer in order to get nearer to God, well, we are willing to suffer."

"Because," said Agnes, "the main thing is to get nearer to him, isn't it! so we can be loved *close*. Is that all?"

"Still all my song shall be
Nearer my God to thee,
Nearer my God to thee,
Nearer to thee."

"Oh, don't stop," cried Agnes. "I would like to hear you sing that a thousand times just over and over, nothing but that. All my song will be, nearer—nearer—nearer—so near!" The lady put her arm about the beggar. "Yes," whispered Agnes, *"this* near. How near can I get?"

"Strange little creature!" said Miss Maud abruptly, "how much of what you say, do you understand? Why do you want to get close to God?"

"Because I love him."

"But child, why? Why do you love him?"

"Because he made me," said Agnes in surprise at such an inquiry from one so wise, "and I like to be made. And because he sent his little boy to grow up and die for me. That's what you told me your own self. Why! don't *you* love him, Miss Maud?"

"It is getting late, now," said the lady starting up. "You must run home, Agnes, before your father misses you. But if you will come to-morrow early, I have thought out a great surprise for you."

When Agnes left the house, it was with excited curiosity as to what the great surprise might be. In her basket were things to eat, and a silver dollar for her father. As the child glanced at the vacant lot where her hair had been sacrificed, she could hardly bring back the morning's scene. She did not feel the same little girl. Her mind was filled with bright pictures, and her ears hummed with the gentle voice of refinement. As she approached the well-known streets of the "Tenderloin district," her brain began to readjust itself to the old life. She was glad it had grown dusk, for her unwonted cleanliness, to say nothing of simple but respectable garments, would in the broad light have excited amazement and jealousy in the Bad Lands. Gradually the cozy comfort of Miss Maud's rooms and the elegance of her manner, faded in the murky crookedness of filthy byways; and when Agnes came into the court of Smoky Shadow, and smelled the greasy smell of the soap factory, she seemed to shrink and bend over her basket like a little old woman.

Somehow, she had vaguely expected things to be different, after feeling Miss Maud's kiss upon her brow; she had imagined life could not be the same after the magic touch of the Queen of Sheba. But, alas! it was the same. The saloons on the ground floor of the middle tenement house sent forth the sound of noisy mirth. The whang-tink, whang-tink of the piano jarred the air with the sound of beaten tin. Agnes climbed the three damp flights of stairs, and went into her father's room. Ugh! how cold and desolate. She lighted the lamp and set the basket up on her father's pallet, and placed the dollar where his eyes would fall upon it when he entered. Then she crawled into her own bed, and drew the covers over her, shivering from the clammy cold, and from fear of her father, when he should see her new clothes.

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Far West—Far East.

By Adelaide Gail Frost.

The huge log house at the foot of Red Mountain blended perfectly with the rough beauty of the Roaring Fork Valley. What wonderful backgrounds greeted Frank Bourg each day as he worked on the *mesa!* "Roses and ashes of roses!" the young "school ma'am" often exclaimed as she looked at Red Mountain range with the gray granite heights beyond. Sometimes at sunset she said they were like a great ring of opals and rubies that clasped the horizon ring, but to Bourg they were not color and jeweled beauty but the great wall of the world—a grand wall, to be sure, with turrets of snowy marble, with strong rock bastions, but beyond lay the world. Since he was a lad of 12 he had lived at the foot of Red Mountain, and now he was 18. The blood of the south and north of Europe mingled in his veins, but the life of the west in the young hemisphere had been his life and that of his brothers and sisters. That summer, with the opening of the first district school at Ten Mile, a gate had opened in the limitations of the vision of the eldest son. He felt he must get over the wall of mountains and out into the great world. When the first snow blanket was settling down over the valley and the ruby and garnet mountain wall was changed into ramparts of marble veined on the nearer hills with tracery of bare trees, Frank Bourg left for the capital city and the university of his state. The long nights of his study at home were rewarded and he passed his entrance examinations. Years of alternate study and manual labor passed, and the winter before taking his degree at the university came. In this winter session a young man with a wonderful awakening power over other young men came from an eastern college with a message from a heart on fire. Something the little school teacher had said far back in the years had made young Bourg alive to the spiritual kingdom, but his years of strenuous endeavor in the mental had made the cultivation of the mind seem to stand first. This man with a message was the son of a missionary in the far east, but his education had been in the schools of his parents' native land. However, he had not forgotten India, the land of his childhood, and he was proud to be among the number of missionary children who called themselves "India's Own." As he sat in the chapel that day and looked over some of these, most of them strong sons of the west, there arose in his soul an unutterable yearning to claim a few of these stalwarts for the dying east—for their weaker Aryan brothers in India. God gave him a stirring message that day and he led those young men from the foot of the Rockies to the foot of the Himalayas. He uncovered before them the signs of man's longing after wisdom, after God; he showed them the signs of hope unfulfilled, of longing unsatisfied; of endeavor that never attained and then the wreckage of so many millions of our race, the poverty, the degradation, the dwarfing of all highest in man that had followed the worship of a lie. He made some of the students see the growing power of the far west and good and staunch people that were being attracted there as well as spirits more purely adventurous, and then he showed them in contrast the dying old land whom a Savior might

as truly call to life as he called back Lazarus from the decay of the tomb. "We need heroes," he said, "heroes of persistent patience, sons of men who were not afraid to carve out their fortunes in the new, untried west. 'Tis pioneers we want, not only men who can work in cities and reason with *pandits* and *maulvis,* but men who will go to India's thousands on thousands of villages and break up the plains where the plow has never tilled and dig into the mountains whose treasures have never been brought to the King of Bethlehem; we want pioneers. Something awoke in Frank Bourg, a feeling long slumbering in his soul—he had wanted to serve, but whom? He had wanted to be a forerunner, but of what? Yes, he wanted to be where he was needed most. First the young man considered his own position and the meetings which followed in the Y. M. C. A. rooms finished the work begun at that meeting, or more truly speaking far back in those years on the Valley ranch.

Two years later found Frank Bourg at the foot of the Palace of Snows, the Himalayas. The lesson he had learned in the isolation of the Rockies, all the program of the pioneer was to be repeated in vastly different circumstances in this far east. Only a generation removed from pioneers to the far west from Europe, he had sailed back by the home of his ancestors to this very cradle of the race to make paths in a very different wilderness. A few poor boys first attached themselves to this young Sahib, who did not dwell in one place very long, but who went with a tenting outfit from village to village. Gradually there grew up a small "school of the prophets" whose evangelistic efforts told in many a dark, neglected corner, sometimes in the mountains. sometimes on the plains. But wherever this young westerner went he went as the pioneer, not seeking a "continuing city." Perhaps as an older missionary he may settle in some large town or city, but now he is but a pathfinder, a herald of Christ's coming kingdom in the east. It is ever wonderful to him that this story which fits into the lives and experiences of lonely miners and ranchers of the west and the rushing, intense city life of the Occident fits also into these lives in tiny villages under the palm trees, slow, narrow, restricted, slavish lives; he finds the same persistent effort is needed to clear away the tangle of superstition and ignorance in the Orient as to carve out the western way and he is thankful for his training. Sometimes, only sometimes, the weight of the centuries of idolatry behind the land of the east seems to weigh the spirit of faith and hope down to the earth, and he has "need of patience." But the Master he chose before he set his face eastward is with him, all the time and the pioneer does not faint. Back from the west to the east the light of the Star of Bethlehem is beginning to glow and such young men as Frank Bourg can do much to hasten its full shining—is it worth while?



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The Centennial of the Birth of the People's Poet.

By James H. Ross.

The most popular poet that America has produced, Henry Wadsworth Longfellow, was born in Portland, Me., February 27, 1807. The centennial of his birth is at hand, and is being widely celebrated not only in the New England cities where he lived and where chiefly his books were published, but throughout the country and in foreign lands. The public schools in particular will share in the celebration. It was the celebration of his birthday in 1880 that led to the custom in the public schools of celebrating the birthdays of the greatest American poets. Longfellow traveled widely again and again throughout his career, and his fame was international soon after he began the publication of his poems. It increased throughout his life, and the celebration will be more or less international. We have called him the people's poet. He was that more than William Cullen Bryant, who was his poetic teacher and model; his only rival in popular favor was John Greenleaf Whittier, whose centennial will come in December of the present year.

Longfellow wrote more poems, short and long, that were universally read than Whittier. Stedman's "American Anthology" incorporates more of Longfellow's poems than those of any other American poet. This is one of many evidences that he was the people's favorite. Oliver Wendell Holmes said that his poems obtained universal acceptance among all classes.

His first volume of poems, entitled "Voices of the Night," was published in 1839. It contained his famous "Psalm of Life." If published to-day the author might be disposed to entitle it "The Psalm of the Strenuous Life." It was published nearly two decades before President Roosevelt was born, but it expressed what he has said in his famous oration on the strenuous life, and what he has so valiantly illustrated in his own career. The thought has penetrated many of his utterances. Longfellow's "Psalm of Life" was written in haste one beautiful summer morning upon the blank portions of a note of invitation, July 26, 1838. There were select reminiscences of Goethe and Schiller in two of its lines, thereby showing German influence. It was published in the "Knickerbocker Magazine," New York, October, 1838. It soon naturalized itself in the minds and hearts of millions of people. It was copied widely. It has been discounted because it was sermonic in purpose. A classmate of Charles Sumner was saved from suicide by reading it.

In the midst of the siege of Paris, during the Franco-German War in the early seventies, a venerable man presented himself to General Meredith Read, who was then United States minister to France. The caller was grief-stricken because his son had been arrested by the German authorities at Versailles, twelve miles from Paris, on a baseless charge, and was to be sent to a German fortress and probably condemned to death. He resorted to translation from English into French as a mental relief, and translated Longfellow's "Psalm of Life." To General Read he reported a little later: "I am a new man; I feel that my mind is saved, and that faith and hope have taken the place of despair. I owe it all to Longfellow."

Two years later Longfellow published another poem, "Excelsior," that projected his fame around the world. One day Longfellow's eye had fallen upon a scrap of newspaper—a part of the heading of one of the New York newspapers—bearing the seal of the State of New York—a shield, with a rising sun, and the motto in heraldic Latin, "Excelsior." There leaped into his imagination the picture of a youth scaling the Alpine paths, bearing in his hand a slender pennant attached to his alpen-stock, sufficient to bear the motto, "Excelsior." Longfellow made this the symbol of the aspiration and self-sacrifice of an ideal youth, ever pressing on to a higher goal that culminates only in immortality. "Excelsior" fascinated the collegians, the young people of the country, as the "Psalm of Life" had done.

Many of Longfellow's poems are especially interesting because of their origin and history, and should be read in the light of the facts in order to be fully appreciated. "The Fire of Driftwood" originated because of a drive in 1846 through Malden and Lynn to Marblehead to visit at the Devereaux farm by the seaside. "Evangeline," a tale of love in Acadie, owed its origin to a visit to his home, in Cambridge, of Nathaniel Hawthorne and the Rev. H. L. Connolly. Connolly had been trying in vain to interest Hawthorne to write a story about a young Acadian maiden whose people had been dispersed by the English troops, and who had been separated from her betrothed lover; they searched for each other for years in their exile; and finally met in the hospital where the lover lay dying. Longfellow, touched by the constancy of the heroine, said to Mr. Hawthorne: "If you really do not want this incident for a tale, let me have it for a poem." Hawthorne yielded, and out of this grew the great poem, "Evangeline," published in 1847. Numerous pilgrims go to the Evangeline land annually, which Longfellow learned of only from books.

"Hiawatha" was published in 1855. It was a tale of Indian life which touched the hearts of the people, especially the young people. Its sale was immense. It was criticised severely by reviewers. But Bayard Taylor read "Hiawatha" within the month in which it was published, and wrote: "It will be parodied, perhaps ridiculed, in many quarters, but it will live after the Indian race has vanished from our continent, and there will be no parodies then." James T. Fields, after reading a sharp attack on it in a newspaper, went to Cambridge from Boston to consult Longfellow as to a reply. Longfellow in a casual way inquired of his publisher, "How is the book selling?" "Enormously," was the reply. "We are running presses night and day to fill the orders." "Very well," said Longfellow: "then don't you think we had better let those critics go on advertising it?"

"The Tales of a Wayside Inn" were published in 1863. They are based on a very few facts. The "Wayside Inn" was Sud-



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bury Inn, in the town of Sudbury, about twenty miles from Cambridge. Nearly two hundred and fifty years ago, an English family, named Howe, built there a country house which remained in the family down to the time of the publication of Longfellow's tales. Losing their fortune, they became inn-keepers, and for a hundred years the Red Horse Inn flourished, descending from father to son, but finally ceasing to be used as an inn. The poet of "The Tales," T. W. Parsons, best known as the translator of Dante; the Sicilian, Luigi Monti; the theologian, Professor Treadwell, of Harvard, were in the habit of spending the summer months at the Sudbury Inn. All the characters were real, but not all were really at the Sudbury Inn. The musician was Ole Bull; the Spanish Jew, Israel Edrehi; the student, Henry Ware Wales. Longfellow wove the tales, drawing his materials from various sources. It is said that only one of them, entitled "The Birds of Killingworth," was of his own invention. Sudbury has become a Longfellow mecca.

The list of Longfellow's popular poems is a long one—too long even for enumeration. He wrote ballads that were memorized and recited by schoolboys and collegians and by professional elocutionists. The prize declaimers and contestants are reciting the poems still. Longfellow did not express a distinct philosophy. He was not a theological poet, a professional philosopher. But he did express the conceptions of multitudes concerning the true, the beautiful, and the good, and the people loved him as their friend and helper. Austin Dobson apostrophized him after his death in lines that prophesied the immortality of his fame:

"Thy voice shall speak to old and young
While song yet speaks an English tongue
By Charles' or Thamis' wave!"

—*Leslie's Weekly.*

Teacher: "Johnny, what is a hypocrite?" Johnny: "A boy wot comes t' school wid a smile on his face."

He called for a city beautiful;
He shouted it day by day;
He wanted a city where noise was not,
Where the spirit of art should sway;
He wanted a city that should be fair,
Where filth might never be seen,
And forgot, in spite of the zeal he had,
To keep his back yard clean.

—*The Congregationalist.*

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A Recipe for Sanity.

Are you worsted in a fight?
Laugh it off.
Are you cheated of your right?
Laugh it off.
Don't make tragedy of trifles,
Don't shoot butterflies with rifles—
Laugh it off.

Does your work get into kinks?
Laugh it off.
Are you near all sorts of brinks?
Laugh it off.
If it's sanity you're after,
There's no recipe like laughter—
Laugh it off.

—*Henry Rutherford Elliot in the Century.*

Dieting for Temper.

"Why is it the children behave like angels out here compared with the life they lead me at home?" demanded the provoked young mother as she saw the difference between her flock in city and country. "You don't scold, they say, and you don't punish, so how do you transform them?"

"By simply giving them plain food," said the country aunt, humorously. "When my children come home from a visit to your house it takes me a week or ten days to get them out of their tantrums, and I used to think they never would behave again, but I found out the reason for their naughtiness. At your home they ate all sort of things at all sorts of hours and had the tempers of imps, but here at home where I am too busy to make rich puddings and desserts, and we are too far from a store to allow them to spend every penny for doubtful candy, they soon were reduced to order."

"You don't suppose that has anything to do with it, do you?" said the astonished city mother.

"I most certainly do," said the other calmly. "How do you feel yourself after a late, heavy supper or an overdose of sweets? Too much meat will make children restless and peevish and so will unwholesome candies. At first your children find it hard to come down to our plain bread and butter, milk, fruit and vegetables, but after a while they lose their dainty appetites and are as sweet and serene as any mother could wish. Whenever I see quarrelsome, peevish, cranky children I feel sure that the naughtiness could be fed out of them if only their parents would make the attempt. I am not foolish enough to believe they would be angels on a plain diet, but it certainly would improve their dispositions and save their tempers, stomachs and nervous systems a lot of trouble now and later on."

"It does sound reasonable since I think it over," said the city lady, "and it certainly is easier to provide the plain food than rich things. I have a great notion to try it."

"You will never go back to the old way if you once begin," said her sister. "It teaches the children thrift and economy to have them save their pennies instead of spending them as fast as they get them, and it also saves their poor little stomachs from much impurity. Children always select the largest piece of candy to be purchased for a penny and can know nothing of pure and impure foods, so it is wise for the parents to buy for them all the sweets they are allowed to have. My boys and girls shall grow up with sound digestions and good clear brains if I can manage in the future as I have done in the past. I want them to be clean inside and out, so I am careful of their diet. Bad tempers are often the result of poor food, so it pays to be careful.—*Presbyterian Banner.*

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Charcoal is a remedy that the more you take of it the better; it is not a drug at all, but simply absorbs the gases and impurities always present in the stomach and intestines and carries them out of the system.

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Charcoal effectually clears and improves the complexion, it whitens the teeth and further acts as a natural and eminently safe cathartic.

It absorbs the injurious gases which collect in the stomach and bowels; it disinfects the mouth and throat from the poison of catarrh.

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The daily use of these lozenges will soon tell in a much improved condition of the general health, better complexion, sweeter breath and purer blood, and the beauty of it is that no possible harm can result from their continued use, but, on the contrary, great benefit.

A Buffalo physician, in speaking of the benefits of charcoal, says: "I advise Stuart's Charcoal Lozenges to all patients suffering from gas in the stomach and bowels, and to clear the complexion and purify the breath, mouth and throat; I also believe the liver is greatly benefited by the daily use of them; they cost but twenty-five cents a box at drug stores, and although in some sense a patent preparation, yet I believe I get more and better charcoal in Stuart's Charcoal Lozenges than in any of the ordinary charcoal tablets."

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Old Man Giddles Observes.

I can not spell the old words now:
I know not what to dough;
Perplext enuf by all the stough
That I am wading thru.
Perplext, indeed, to knough altho
The roe of shad is not spelt rough.
Woe should be wo and whoa be whcaugh?
I do or dough nt knough or no.
O Wo!
(Or wough!)

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A Little Lad of Long Ago.

Little Abe hurried home just as fast as his feet would carry him. Perhaps if he had worn soft wool stockings and finely fitting boots, like yours, he could have run faster. But instead of stockings he wore deerskin leggings, and, pulled over these, were clumsy moccasins of bearskin, which his mother had made for him.

Such a funny little figure as he was, trudging along across the rough fields. His suit was of warm gray homespun. His odd-shaped cap had once been on the back of a coon.

In one hand little Abe held something very precious. It wasn't a purse of gold, nor a bag of jewels. It was only a book, but little Abe thought more of the book in his hand than he would of gold or precious stones.

To know just what that book meant to this little lad you would need to be very fond of reading. You would need, too, to know how it would seem to live far away from all schools, to have no books of your own, and to see no books anywhere, except two or three very old ones of your mother's, which she had read to you, over and over, until you knew many of their pages by heart.

So when a neighbor had told little Abe that he could take this book home and keep it until he had read every page, do you wonder that his eyes shone like stars?

Little Abe's home was built on a hillside. It was not much like yours. It was not built of stone or brick—not even of nice, smooth lumber, but of rough logs. When little Abe lay in his small bed, close to the roof, he could look through the chinks between the logs, and see the great white stars twinkling down at him.

To-night, after little Abe had crept up the steps to the loft, he put his precious book in a small crevice between the logs. When the first gray light came in in the morning, he woke and read until his father called him to get up. This he did, night after night, until the book was nearly finished.

One night he slipped the book away as usual and fell asleep to dream of his wonderful story. He woke very early, but there was no golden sunbeam to peep through the chinks and play across his pillow this morning. The loft was dark and cold. Little Abe could hear the wind whistling out-of-doors. He reached out his hand for the book, and—what do you think? He put it into a pile of something lying, white and cold, on the bed. His little bed was covered with an outside blanket, of soft snow!

Poor little Abe! He sat up in his cold little bed, and brushed off the snow as best he could. He tried hard to keep back the tears. But there was a big lump in his throat and a big ache in his heart.

As soon as he could, little Abe set off across the snowy fields to the house of the neighbor. It was more than a mile away, but he trudged along, not thinking of the wind, nor the cold, but only of the borrowed book. When he found the neighbor, he held out the poor, spoiled book, and looking straight up into the man's face with clear, honest eyes, he told his sad little story.

"Well, my boy," said the man, smiling down into the sober little face, "so my book is spoiled. Will you work for me to pay for it?"

"I will do anything for you, sir," said the little fellow.

"Well, then, I will ask you to pull fodder corn for me for three days," said the man.

Little Abe looked up into the kind face. "Then, sir," he said, wistfully, "will the book be all mine?"

"Why, yes, of course, you can have the book—you will earn it," said the man, good-naturedly.

So little Abe went to work. For three days he pulled corn for the cattle. He was cold, his back ached, he was tired all over. But he was too happy to mind, for that precious book was soon to be his own, his very own.

What was the book for which little Abe worked so long and faithfully? Was it a book of wonderful adventures? Or a story of the sea? Or a book of beautiful fairy tales? The book was the Life of George Washington. And, long years afterward, when our little friend of the honest blue eyes had become Abraham Lincoln, the great and good president of our nation, he used to tell the story of his first book, and say, "That book—the Life of Washington—helped to make me the president of the United States!"—*Alice E. Allen in Good Housekeeping.*

EASTER SOUVENIRS



Souvenir Cross.

A neat souvenir of Easter in the shape of a cross, printed in two colors, green and purple, with the words, "I am the Resurrection and the Life "in bold letters. A silk ribbon is attached to use when desired to hang to the coat or dress. Size of cross 3½ inches high, 2 inches wide. Price, 2c each, or $1.50 per hundred, postpaid.



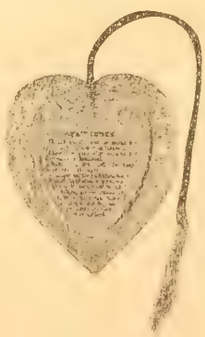
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A beautiful souvenir of Easter, The Crown of Thorns. "Easter Dawn" and cross in relief. Printed in three colors with the words in the circle, "The head that once was crowned with thorns is crowned with glory now." Size as shown in cut. Each one has a silk ribbon attached to hang to the coat or dress. Price, 2c each or $1.50 per hundred, postpaid.



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Souvenir Bell.

A beautiful souvenir of Easter, in the shape of a bell covered with lilies of the valley. Printed in three colors, green, purple and yellow. Each one has a silk ribbon attached to hang to the coat or dress. Size of bell, exact size of cut. Price, 2c each or 1.50 per hundred, postpaid.

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For more than a quarter of a century W. W. Dowling has stood at the head of Disciple Bible commentators and editors of Sunday-school literature. With all deference to our college professors, he has been the great teacher of our youth. Most of the present generation of Disciples have gone to school to this genial master. Through all the moods of popular appreciation of Bible school work, and improvements in sacred pedagogy, and the larger dependence placed on Bible schools as means towards grace Brother Dowling has wrought with mind and heart open to every influence tending to make more useful his peculiar ministry among us—every capacity increasing with every demand made by workers for methods approved by the final test of actual utility. The graded system of lessons for both pupil and teacher provided by Brother Dowling has reached a high degree of perfection, but equipment for highest efficiency requires such a multitude of supplemental helps as to make necessary additional editorial force, and for some time a burning question about this House has been: Where is the one capable of sustaining the relationship of co-editor to Brother Dowling?

By reason of scholarship, the teacher's intuition, pedagogical temperament, wide experience and remarkable success, Marion Stevenson, of Illinois, seems the man specially ordained of Providence to assume this great responsibility. Accordingly, he has been called to this special ministry and has dedicated his splendid abilities to all that pertains to the up-building of Bible school interests among the Disciples of Christ. He was valedictorian of his class in the College of the Bible at Lexington, has taken a great deal of special work, is now serving as state superintendent of Bible schools in his native Illinois, and has otherwise prepared himself for the work committed to his hands.

He has been commissioned to prepare the best graded system of teachers' quarterlies attainable: he will edit the Christian Publishing Company's system of supplemental helps; his genius for teaching will also be manifest in our "Home Department" study, in the way of helpful hints and suggestions that will lure the student to further study of the mind of the Master; in "Our Young Folks" he will conduct a department of approved methods of studying and teaching the Bible that will make this famous paper more invaluable to teachers, superintendents, Endeavorers and Y. M. C. A. workers. His contributions to our literature will be found in the last two quarters of the 1907 series. One of the most conspicuous features of his work will be holding Bible school institutes throughout the larger churches in the land. Our arrangements with Brother Stevenson are such that he will be enabled to devote several months of the year to this work in which he has proven a pre-eminent success. Churches desiring such great awakenings to the possibilities of our Bible schools as recruiting stations and training grounds for the church as he will inspire may write him care of this office for dates and terms. We aspire to render the brotherhood the greatest possible service, not only to those who desire a mere general knowledge of the Bible, but also to those who wish to become specialists in knowledge and power to teach the sacred oracles. We shall not only enlist Brother Stevenson's assistance in bringing our periodicals to the highest standard of excellence, but are determined to utilize every other means for making the Christian Publishing Company's imprint a guarantee that our patrons have the best literary assistance in growing in grace and knowledge of the Lord Jesus, whose blessing we invoke on this new union seemingly fraught with such possibilities for good.

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—The lists of new $1.50 clubs we publish every week do not nearly represent the weekly net growth in the circulation of THE CHRISTIAN-EVANGELIST. It is true many of our readers are promoted from the church militant to the church triumphant; some we regret to say fail in their appreciation of the high class Christian journalism exemplified in this paper and walk no more with us, but new subscriptions coming to us singly and by twos more than compensate for all such losses. The first church paper in America to have 100,000 subscribers will be THE CHRISTIAN-EVANGELIST. Below we list this week's new clubs:

Blythedale, Mo.	3
Frankton, Ind., C. Quick, pastor	3
Colorado Springs, Crayton Brooks, pastor	3
Troy, Mo., E. G. Merrill, pastor	5
Summitville, Ind., S. D. Watts, pastor	5
Grent Bend, Kan.	5
Monongahela, Pa., Garry L. Cook, pastor	7
North Yakima, Wash., M. L. Rose, pastor	9
Huntington, Ind., Cephas Shelburne	10
Eldorado, Kan., S. W. Brown	20
Bloomington, Ill., J. H. Gilliland, pastor	25
Elwood, Ind., Robert Sellers, pastor	40

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MRS. J. O. PURBAUGH.

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Volume XLIV. Number 10.

THE CHRISTIAN-EVANGELIST

A WEEKLY RELIGIOUS NEWSPAPER.

ST. LOUIS, MARCH 7, 1907.

A SONG OF THE FUTURE.

The daring are as the divine!
I dare the future—claim it mine,
And take the cup of the world's new wine,
Crushed from the Twentieth Century vine.

The old is best—men ever cry—
I lift my face to the same old sky
And dare the future, or dare to die!
I venture forth nor question why.

I dare to sing what I can not see
Of the braver brotherhood to be,
Under the banner of the free,
Whose better name is equality!

I dare to hope against the wrong
Of ages, which have waited long
For the courage of the song,
And for the conquest of the strong.

I hold the still small voice is yet
The voice which men can not forget;
Amid the feverish dread and fret,
Throb great hearts still on conquest set!

I hold that faith is ever bold
And that the future still must hold
The greater treasure of the gold
Of commerce—and of grace untold.

My song is of the passion pent
Up in the hearts of heroes sent
Forth by the Holy Spirit, bent
On that far off, divine intent

Toward which the centuries sweep!—
For which the prophets, yearning deep,
Have sought, with those who keep
Their souls serene, while others weep!

—Charles Blanchard.

The Christian-Evangelist

J. H. GARRISON, Editor

PAUL MOORE, Assistant Editor

F. D. POWER, B. B. TYLER, W. DURBAN, } Staff Correspondents.

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WHAT WE STAND FOR.

For the Christ of Galilee,
For the truth which makes men free,
For the bond of unity
Which makes God's children one.

For the love which shines in deeds
For the life which this world needs,
For the church whose triumph speeds
The prayer: "Thy will be done."

For the right against the wrong,
For the weak against the strong,
For the poor who've waited long
For the brighter age to be.

For the faith against tradition,
For the truth 'gainst superstition,
For the hope whose glad fruition
Our waiting eyes shall see.

For the city God is rearing,
For the New Earth now appearing,
For the heaven above us clearing,
And the song of victory.

J. H. Garrison.

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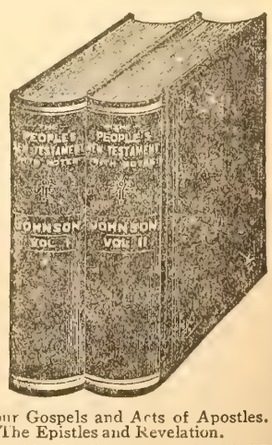
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THE
CHRISTIAN-EVANGELIST
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Volume XLIV. ST. LOUIS, MARCH 7, 1907. Number 10.

1809 CENTENNIAL PROPAGANDA 1909
CHURCHES OF CHRIST
: : : GEO. L. SNIVELY : : :

ONLY TWO MORE YEARS!

How wide is the range of Centennial themes—all the way from "Each Member a Giver" past "The Union of all Believers" and on to "The Perfection of the Saints"! As Brother Rutledge says, his theme has to do with roots, but on these and on the sunshine and shower coming down from above depend all foliage and fruitage. Could that for which he pleads be realized, our people would be far happier through the answer of a good conscience around the sacrificial altar and our powers for usefulness be increased by geometrical ratios. Sermons on this theme so intimately related to worship are needed and will be rewarded with rich Centennial harvests.

Next to the preaching of the word religious journalism is the best medium through which the Spirit may act upon the world. The track of its power is a subscription by which it finds access to the homes and hearts of the people. Millions of papers may be printed but are worthless, stored in warehouses. We have assumed the responsibility of trying to produce the best religious paper in Christendom. It is the churches' duty to circulate this paper and thus in this as in other ways to preach the gospel to the whole creation. We will co-operate with pastors and church boards in every approved way to give the publications of our brotherhood the widest possible circulation. A Centennial aim we should all strive to attain is the placing of the best national and local church paper in every Disciple home and in the hands of millions of denominationalists. We propose as a symposium soon to appear: How We Placed THE CHRISTIAN-EVANGELIST In All Our Homes. The purpose of this will be to instruct other congregations in the grace of sacred colportage. A helpful article, too, will be our telling how to induce denominationalists to read this herald of the New Testament church.

Every Disciple Giving by Centennial Time.

BY G. P. RUTLEDGE.

I have received many letters relating to my former article on the financial methods of the church for which I preach from pastors and business men—nearly all of them representing our largest and best churches. Each one heartily indorsed the method outlined therein, and, almost without an exception, the correspondent complained that "financial regularity" was the main thing lacking in his congregation.

Several stated that not more than fifty per cent of the members could be counted as regular contributors. If these churches are at all representative—and the fact that the communications were received from various states, east, west, north and south, leads me to believe they are—wherefore our proud boast of nearly a million and a half members!

I am guessing—however, it is a conservative guess—when I say that, should the divine ruling "Give as the Lord has prospered you," be universally applied, the numerical strength of our great brotherhood would drop far below the million mark.

I never preach the gospel of "free salvation," for the reason that I don't believe in it. Furthermore, notwithstanding the grandiloquent phrases that preachers and writers sometimes wind off, I don't believe anybody believes it. True, we can not pay the purchase price of our redemption—Christ has done that. Nevertheless, God requires both the disposition to aid his cause and an honest, constant effort to advance it, at the hands of his people. I have heard it said that giving is not a duty, but a privilege. It is an exalted privilege, and it is likewise a specific, sacred duty. It is the penitent believer's privilege to be baptized, but who will say that it is not his duty as well?

Whatever the Lord commands is a duty, and, so far as we know, one duty is as important in his sight as another.

That the Lord has commanded his people to support his kingdom by contributing regularly and liberally of their means, no one will deny.

To the over-sentimental, the oft-repeated statement, that it is not money, so much, but prayer that is needed, evidently sounds well or it would not be dished out to them so lavishly.

But I belong to that other matter-of-fact, hard-headed class of people, who believe that, in promoting the Lord's cause in the world, money is the paramount thing.

I likewise believe that, at the present stage of our church life and progress, where one sermon on praver is needed a thousand sermons on Christian liberality are needed, because I am convinced that, as a whole, we pray a great deal more than we pay.

Preachers' salaries are too small—and many are not paid what is due them by actual contract—and our educational, benevolent, and missionary enterprises are handicapped—all because our contributions have not kept abreast of our prayers. The local church is the "tap-root" of our world-wide work.

I have frequently heard our missionary orators say: "If you want to get people interested in your local work, get them interested in missions." It sounds "catchy" and is well received by the popular audience, but I do not believe it is the New Testament plan—it is turning the tree upside down! The "high-pressure" movements, here and there, are interesting to watch, and they inspire many current conclusions, such as the above, but I do not consider them the sign boards that point the brotherhood to success at the top of the long hill we are climbing.

It is the long, steady, harmonious, universal pull that will count in the end.

While there are exceptions—on both sides—it has been my experience and observation that all of our co-operative enterprises are dependant upon the steady, contributing members of our churches. And I have the conviction that it has been the experience and observation of many another.

This being true, the only logical Scriptural method of making our brotherhood the gigantic, evergreen, fruitful tree. God has designed it to be, is that of digging about the "tap-root" and feeding the trunk and branches through it.

I believe that in the average church there is sufficient available money to pay all the current expenses, and likewise to generously support all of our co-operative institutions. How to get it, is the vital question.

Suppers and entertainments will not suffice—they have been "weighed in the balance and found wanting."

The old time Scriptural methods must supplant all others.

While the "large contributor" should be encouraged to give more—nine times in ten, he does not give enough—the "widow's mite" should not be despised. Churches, as a rule, either do not know or forget that the nickels and dimes and quarters "count up"—and, herein, they fail.

The member who has reached the point of giving anywhere from a dollar to five dollars per week, usually sticks, and does not need attention—save the periodical suggestion that he raise his contribution "a little bit."

But to the smaller possibilities, constant attention is necessary—especially as the new members are received and when the older ones evince a lack of interest.

By looking after the "rank and file," who live comfortably but are unable to "pay big," the church treasury will maintain its independence and future "financial giants" will be developed in the congregation—for from among the poor, the rich come forth. No one who is able to pay and will not should be kept in the church; and the new member should be induced to open an account with the church before he assembles with his brethren on the next Lord's day.

No preacher or officer should be timid about pressing upon people the gospel of liberality—it is the hope of the church.

Let every church adopt a strict financial plan and "hew to the line." Let every preacher co-operate with his finance committee by meeting with it and volunteering useful information and suggestions, and boldly presenting the Lord's claims from the pulpit.

I have been deeply interested in all our Centennial aims, and wish them Godspeed. But, without egotism, I close by saying that none is more worthy of the brotherhood's serious consideration than the one, which bears the title of my own "little piece"!

Philadelphia.

Current Events

The Japanese Compromise.

The difficulties growing out of the exclusion of Japanese children from the public schools of San Francisco, Japan's protest on the ground of treaty rights, and the President's championing the cause of the Japanese, have been amicably adjusted. Mayor Schmitz, of San Francisco, and some members of the San Francisco school board visited Washington and had conferences with the President and also with the conference committee of both houses, which is now working on a new immigration bill. The result was an agreement which is accepted by the four interested parties, namely, the President, the school board, Congress and Japan. The terms of the agreement are, first, that Japanese children under sixteen years of age are to be admitted to the primary schools and older ones into the secondary schools; second, that restrictions are to be placed upon Japanese immigration by excluding Japanese coolies who come, either direct or by way of Hawaii, without passports. This settlement indicates quite decisively that the exclusion of Japanese children from the schools was not prompted by a sincere desire to guard the American children against the contaminating touch of Oriental morals. It has been said that the real objection was to the attendance of adult Japanese in the primary schools and that, owing to the physical peculiarities of the Japanese it was impossible to distinguish adults from children with any accuracy. But that is just what the school board now agrees to do. The Schmitz administration, whose chief distinguishing characteristic is its alliance with union labor, having gained a much desired concession relative to Japanese exclusion, yields its point about the schools and prepares to do what it had previously declared could not be done—namely, admit Japanese children while excluding Japanese adults. One gets the impression that the school question has been very adroitly used as a means of forcing the federal government to take another step in the direction of Japanese exclusion in the supposed interest of American labor. If this is true, it must be admitted that the San Francisco people have handled their case extremely well, and that Mayor Schmitz ought to have a larger field than that of municipal politics in which to exercise his diplomatic genius. One of the fine arts of diplomacy is to kick up a large and convincing hullaballoo about something that you really care nothing about, in order that, by subsequent compromise, you may get some valuable concession in return for an apparently reluctant surrender upon this wholly immaterial contention.



Cheaper or Better?

Mr. Shonts, a practical railroad man who has just resigned the chairmanship of the Isthmian Canal Commission to re-enter the field of railroad work, says that what the country demands of the railroads is "not cheaper transportation so much as safe, reliable and adequate transportation." As a general proposition, this is unquestionably true. The service furnished by American railroads is poor, from half a dozen points of view. In some respects it is no worse, even much better, than the service furnished by foreign roads. But whatever may be the comparative condition and wherever may be the blame, the fact is that the service is undeniably bad. The number of fatal accidents is appalling. It has become as dangerous to ride on a railroad as to scorch in an automobile, or to loop the gap, and it is more dangerous to work on a railroad than to go to war. On some American trunk lines a train on time is as rare as a conjunction of three planets. Freight shipments are subject to endless and unpredictable delays. And the car shortage is even now at such an acute stage as to need no comment. These things constitute poor service. It is no counter-argument to point to two or three magnificently equipped trains (for which special fare is charged) on which the chances of death, delay or discomfort are somewhat less than on the ordinary trains. The price of these exceptional trains is an even greater inadequacy of the ordinary service. We are not just now trying to place the blame. Perhaps some of it is due to greed for dividends and perhaps it is all due to the tremendous demands which are made upon the roads by reason of our unprecedented prosperity, which gives us so much goods to ship and so much money to spend in travel. The first thing is to admit the fact—that safe transportation, prompt transportation and adequate transportation, none of which we now have, are more important than cheap transportation.



Interest on What?

Of course that does not mean that we are particularly anxious to be bled. It does not mean that we should cease to insist on just and equitable rates. But exactly what constitute just and equitable rates it is not easy to determine. The cracker barrel philosopher and the corner-grocery statesman know all about it, of course, but it is giving the Interstate Commerce Commission a good deal of hard work to find out. A just rate is one which will pay all expenses and a reasonable interest on the capital invested. An excessive rate is one which is raised to enable it to pay interest on bonds which represent only wind and stock which represents only water. The Interstate Commerce Commission has been interrogating Mr. Harriman for some days about the Chicago and Alton. Mr. Harriman and his friends got control of this road in 1899. He refuses to tell what they paid for it and the courts will have to rule on the question of the right of the commission to compel answer. Meanwhile it is understood that the value of the road at that time was not above $30,000,000, and the capitalization was $62,000,000. At the present time, according to the government's attorney, the total stock and liabilities upon which dividends or interest must be paid, amount to $122,000,000. Of this increase $22,000,000 represents actual betterments to the road. The rest represents inflation. It is very convenient to Mr. Harriman and his friends to issue large blocks of bonds the proceeds of which are used to buy another railroad, on which bonds are issued to buy another—and so on. But just why should the shipper have to pay rates adjusted to meet the interest on these bonds which represent no value or investment in the road which he is patronizing? It will be impossible to determine what are equitable rates until it can be determined just what proportion of capitalization and bonded indebtedness in each case represents an actual investment in the property and what proportion represents funds raised and spent for purely personal ends in the strategy of high finance. Perhaps if the whole capitalization and liabilities represented actual investment in the roads, the service would not be open to the criticisms which are now made upon it and the rates would be about right.



Canal Changes.

Isthmian affairs are again in some confusion. Mr. Shonts has resigned the chairmanship of the Canal Commission. The administration insists that Mr. Shonts' departure from the work in no way embarrasses the situation. Now without warning Mr. John F. Stevens, chief engineer, has resigned. This is unfortunate. Mr. Stevens is a good man. He has been actually moving the dirt at the rate of about 600,000 cubic yards a month and expected soon to have it going at the rate of a million a month. The reason for Mr. Stevens' resignation has not yet been made public. It was said that he was opposed to the plan of having the work done by contract, but that plan has been given up, Mr. Oliver's bid rejected, and the work is to be undertaken by the engineers of the war department. The building of the canal is a vast enterprise, but there is no reason to doubt but that there is enough engineering skill in the country to do it several times over. What is needed is an engineer who will stick to the job.

Congress.

The present session of Congress will have adjourned before this is in print. The work of the session will be summarized later. At the first glance, the most conspicuous result of its legislation has been a vast body of appropriations. As an appropriating Congress it has been a huge success. Looking at the matter generally, it is not easy to see the justification for the great increase of public expenditures in the past fifteen or twenty years. The country is growing, to be sure, but the growth of expenditures is out of proportion to the growth of the country. It has become a world-power, to be sure, but the general increase is quite as evident in the departments which have nothing to do with foreign relations as in those that have. The civil list, for example, has grown from $81,000,000 to $120,000,000 in the last sixteen years. War and navy naturally cost more, but an increase from $44,000,000 to $93,000,000 for the former and from $22,000,000 to $110,000,000 for the latter within the same period seems rather more than enough. Meanwhile the pension budget has climbed from $106,000,000 to $141,000,000. Easy generalities about its being a billion-dollar country do not entirely meet the situation. Patriotism would not demur if told that it is a ten-billion or a hundred-billion dollar country. These statements are just as true as Speaker Reed's famous remark, but they are no safe criterion by which to fix governmental expenditures.

Editorial

A New Study of Some Old Doctrines.

VIII. How May We Realize this Reconciliation?

If the reader should discover any overlapping of ideas in this series, let him remember that we are not seeking to avoid that, but only to be plain and to be understood. We are now supposing that some one, feeling that his present attitude toward God is not that of perfect peace and confidence, as we have described, greatly desires to know how he may proceed in order to realize in its fullness the blessings of this reconciliation. To that person we address this article.

On the divine side, as we have already seen, it was necessary that God, after a long preparation in Hebrew history, should reveal himself more fully in sending his own Son into the world—"God manifest in the flesh"—to show his real character, especially to reveal his fatherhood, and to manifest his love for sinful men both in the teaching and life of Christ, and in his death and resurrection from the dead. These events, followed after Christ's ascension by the descent of the Holy Spirit, giving to chosen men the gospel of reconciliation, opened the way on God's part, for the sinner to be brought from a state of enmity with God to a state of reconciliation and peace.

What are the steps on the human side by which this reconciliation may be realized? There must, of course, in the very nature of things be an acceptance of that revelation which God has made of himself in the Scriptures, and particularly in Christ. Indeed, there must be more than an intellectual acceptance of the content of that revelation; there must be, also, the going out of the affections toward Christ, who was the embodiment and the "express image" of the Father, and whose sacrifice of himself for the sins of men appeals directly to the heart and conscience of every man. This act of the soul in receiving Christ as the Son of God and the Revealer of the Father, is called *faith,* and its exercise is often prevented by certain grosser sins which need to be put away as a condition of believing. To one who walks in the light, as he sees the light, the way opens into a clear, undoubting faith.

But we have in previous articles explained the nature of faith, and also of repentance, which is the bringing of the life into harmony with the new vision of God and of duty which faith brings to the soul. Just as the light of faith reveals the wrongs in our life, these wrongs must be put away and the life brought up to a higher moral and spiritual level. That is what the Scriptures mean by *repentance.* From these definitions it will be seen that both faith and repentance are necessary conditions of deliverance from sin and reconciliation with God. They are not arbitrary requirements.

Is there any further act necessary to complete the soul's return to God, and to a perfect reconciliation with him? Does it not seem reasonable that some formal or concrete act would be necessary, by which these inward conditions of the soul might manifest themselves before men, and through which the believer might formally enter into covenant relations with God and receive from God the assurance of his forgiveness and acceptance? This is the place which baptism holds in the New Testament. "Go teach all nations, baptizing them into the name of the Father, and of the Son, and of the Holy Spirit." (Matt. 28:19.) "Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Spirit." (Acts 2:38.) "Arise and be baptized, and wash away thy sins, calling on his name." (Acts 22:16.) "Which also after a true likeness doth now save you, even baptism, not the putting away of the filth of the flesh, but the interrogation of a good conscience toward God, through the resurrection of Jesus Christ." (1 Peter 3:21.)

Other passages might be cited, but these will suffice to show any unprejudiced mind that God has placed baptism just here to aid the believing penitent to a formal commitment of himself to God, and to a fuller realization of his acceptance with God. In its New Testament form this baptism sets forth symbolically the great fundamental facts of the gospel, on which our faith rests, namely: Christ's burial and resurrection. When the significance of this symbolism is once seen, together with the fact that it is the believer's own voluntary act of submission to the authority of Christ, it is strange that any perversion of the ordinance as to form or subject could obtain and hold any wide prevalence among men.

It should be added that from the moment the soul comes to believe in God as Father, prayer to him for strength and guidance in the way of salvation inevitably blends its sanctifying influence with all one's religious thoughts, purposes and acts. When it was said of Saul, the persecutor, "Behold he prayeth," there was furnished the very highest evidence that he was a convicted man, and on the road to reconciliation with God through Christ. When the believing, praying, penitent soul solemnly commits itself to the Lord Jesus in a symbolic burial and resurrection in his name, he is promised the Holy Spirit as a Guide and Comforter, who will, through all the coming days be taking of the things of Christ and showing them unto him, (John 16:14) and leading him into a new appreciation of the unsearchable riches of Christ and of the great inheritance which he has in him.

Could anything be plainer and clearer than this way of access to God, through Jesus Christ our Lord? Every step of the way commends itself to reason and to conscience, and is lighted by his presence. One only needs to be true to the best there is in him, and true to the light that God causes to shine upon his way, to come into the possession of the priceless inheritance of peace and oneness with God through the mediation of Jesus Christ, to whose blessed name be praises and dominion and glory forever more.



A Divisive Effort at Christian Union.

Brother Morrison gives a liberal interpretation to our consent to print a "rejoinder," and enters upon a new discussion of the whole subject. Our desire to be perfectly fair leads us to give the incident more space than its importance would otherwise demand. Brother Morrison does not seem to us to have strengthened his position in this second article, which we are again compelled to divide in twain by the limitations of our space. We have numbered some of the paragraphs on which we propose to comment and our comments will be numbered accordingly.

(1) Brother Morrison devotes considerable space to the alleged inconsistency of our practice in declining to receive into our membership (which is not the same as "refusing fellowship") believers whom we believe to be unbaptized, and tells us at length what the "Monroe Street Church believes" about other churches being Christian churches and about "the First Congregational Church" being "as truly a church of Christ as the Jackson Boulevard Church of Christ," etc. Now it may be interesting enough for our readers to learn that the Monroe Street Church has reached a point where it does not recognize any distinction between the churches devoted to the principles of this Reformation, and other churches, but we suggest that there is nothing whatever in this fact that sheds any light upon the question we are considering, namely: What are the New Testament conditions of church membership? It is very manifest that our brother is no longer set for the defense of the basis of union for which we have been contending for nearly a century, but he has furnished us no adequate reason for his departure from that program of union which we have claimed to find in the New Testament.

(2) We are told here that "the whole issue is clouded by two unconscious tricks," namely: "the assumption that there are Christians who are not members of the Church of Christ, the second, that some people will be saved by God's goodness who are not Christians." We should say that was a very cloudy and misleading statement of the issue. The "assumption," if our brother wishes to term it so, which we have made is that Jesus Christ has established his church in the world, and has given definite terms of membership into it. We assume that we are bound to be loyal to these conditions of membership as we understand them. If this is not the case, there is no reason why we should have an existence in the world. We assume or *admit* that God, who knows the

heart, will accept many into his everlasting kingdom whom we are not authorized to receive into the membership of our local churches. What Paul says of the body is true of the church: "There is a terrestrial body and there is a spiritual body." When we have done the very best we can, there will, no doubt, be members in our churches who do not belong to the spiritual reign of Christ, and there will always be those outside of our churches, who have heard God's voice and are seeking to be loyal to it. Our brother says: "I am impelled to ask earnestly, what is this 'church' of 'ours' if a member of the Church of Christ can not have fellowship in it? The only answer I can make is that we are in our practice a sect." That is, to erect a barrier to fellowship not authorized by the New Testament, makes the church doing it a "sect." That is strictly true. Let us see what it involves. There are thousands, yea hundreds of thousands, of devout Christians in all our churches throughout the brotherhood who "can not have fellowship" in the Monroe Street Church because of its recent introduction of a divisive practice, which, as they believe, contravenes their plea for Christian union. Has our brother thought of that in admitting the unimmersed to accommodate a few pious pedo-baptists who are "intelligently satisfied with their sprinkling for baptism"? If to introduce a practice into a church which renders it impossible for hundreds of thousands of Christians devoted to the promotion of Christian union from having fellowship in such church, or on such basis, makes it a sect, then is it not clear that the Monroe Street Church is occupying sectarian ground? This is absolutely the *fact,* however different may have been the intention of those recognizing this "divisive ceremony."

(3) In this strange paragraph our brother completely abandons, apparently, the idea of determining whom Christ authorizes us to receive into his church by reference to the New Testament and makes it a purely subjective question by deciding on other grounds, that certain persons are already in the Church of Christ, without reference to whether or not they have complied with the conditions of membership. If we adopt this method, then we are at sea without chart or compass, except our own poor, fallible judgments. That sort of practice would demoralize every church in the world, and lead to religious anarchy. And yet our brother rejoices that he has "found a path along which we can push our plea for union upon the basis of primitive Christianity without disfellowshipping any member of the Church of Christ, even though he has not been immersed"! We know of but one "path along which we can push our plea for union," and that is the path of unflinching loyalty to Christ as his will is reflected in the New Testament.

(4) Now here is something curious and unique. We had supposed that those persons received into the Monroe Street Church on their infant baptism or adult sprinkling, and who are "intelligently satisfied" with it, hold a very different idea of what is the true basis of union, from those members who accept only believers' baptism in its primitive form. But we are told this is not the case. It would seem, then, that these members are "intelligently satisfied" with sprinkling and infant baptism for *themselves only,* while they are equally "intelligently satisfied" that all those coming into the church by primary obedience should accept the only catholic baptism! Now if our brother really has captured some members of that kind they should be carefully preserved as natural curiosities, say for exhibition at our Centennial! That kind of a conscience, turning on double hinges, presents a psychological problem that challenges the investigation of modern science. No, we would not call that Christian union, even admitting the possibility of the metaphysical miracle indicated above. We should call it a divisive, even though well-meant effort, at Christian union. To suppose that "the baptism question is settled" in a church, when part of its membership are "intelligently satisfied" with sprinkling and another part are "intelligently satisfied" that it is a divisive substitute for New Testament baptism, and when some members are received without immersion, because they have been sprinkled, and others are required to be immersed, although they believe sprinkling equally valid, is to reckon without a very wide knowledge of human nature, or of the history of religious thought in the past.

(5) Our brother still insists that immersion "is the only baptism upon which the church can unite." And in so insisting, our brother's practice is irreconcilable with his belief. Just as well might he receive Unitarians into his congregation because they conscientiously hold that view, and then claim that faith in Jesus Christ as the Messiah, the Son of the living God, is the only faith upon which the church can unite. There is but one acceptable motive, we believe, for being baptized, and that is to obey the command of our Lord Jesus Christ.

(6) "Where are the limits of the liberty accorded the individual?" Aye, that *is* the question. When once we transcend the instructions of the New Testament in relation to the terms of church membership, where shall we end? There is no logical terminus except to let every man join on his own terms—Quakers, Unitarians, Agnostics, etc. In reply to our question as to why he would refuse to sprinkle those who may prefer sprinkling, while receiving those who had already been sprinkled, he says, that it is "our plea for union that withholds us from practicing substitute baptism." One would think the same reason would prevail against receiving those who have accepted "substitute baptism." We had hoped, and intimated, that the *fundamental* reason why our brother would refuse to sprinkle or pour water upon persons and call it baptism, was his conscientious conviction. This, we are sure, would be the controlling reason in our own case. No plea for union that sacrifices conscience, or subordinates it for the sake of agreement, can ever succeed.

(Further comments next week.)

Notes and Comments.

A brother writes to us that it is true there is no scriptural authority for receiving the pious unimmersed into the church, nor is there any authority, he adds, for receiving immersed believers. He quotes that "the Lord added to them such as were saved" and that "believers were added to the Lord." It is very true that unless the Lord does the adding, and unless believers are added to the Lord, all else is vain. But the Lord adds to the church; such is the force of the word *them,* meaning the first disciples who constituted the nucleus of the church. How the Lord adds to the church is told in the Great Commission and was repeated by Peter in his sermon on Pentecost. To that instruction all builders of churches are held, and by it they will be judged.

It is quite possible for us to be very insistent on strict compliance with the conditions of membership, on their human side, without giving sufficient emphasis to the divine side of the work. After all, it is the unmerited grace of God, as manifested toward us in Jesus Christ, that makes it possible for men to believe on Christ to the saving of their souls. It is God who grants repentance unto salvation, and it is his amazing love that captivates the soul and leads it to loving obedience to Christ in baptism. These human conditions—faith, repentance, confession and baptism—are but the means by which we appropriate the salvation which is the free gift of God to those who will accept it. This view of salvation must not be eclipsed by any accentuation, however proper, of the things which God requires at our hands.

One of the striking things in the testimony of Mr. W. T. Ellis, the newspaper correspondent, from whose experiences we quoted recently, is the necessity for union among the Christian forces in achieving victory on the foreign field. "Living to themselves," he says, "the Japanese Christians will undoubtedly form one church, since denominational and doctrinal distinctions of ecclesiastical government mean little to them." He quotes Count Okuma, who says, "Christianity would have been greater in Japan were it not for the denominational divisions and strife which have hindered Christian growth here."

The recent death of Dr. G. H. Ball, of Keuka, N. Y., will occasion deep regret not only among Free Baptists of whom he has long been a conspicuous leader, but among the Disciples of Christ who recognized in him the ablest and most influential advocate of Christian union in his denomination. Dr. Ball was an octogenarian, when he attended our national convention in St. Louis, and made a most remarkable address on the subject of the union of Free Baptists and Disciples. He expressed a strong desire to live to see the time when the Baptists, Free Baptists and Disciples of Christ, might see their way clear to work together as brethren in a common cause. But this was not to be. There was something pathetic in his eagerness to see this realization of a long-cherished desire before going hence. But though he has gone from us, the influence of his strong personality and of his convincing logic, will abide and be a factor in accomplishing what he was not permitted to see. "God indeed buries his workmen," as Wesley said, "but he carries on his work."

Editor's Easy Chair.

In every calling and profession of life there is an honorable ambition to be as near the head of the profession as one's ability and circumstances permit. The lawyer aspires to keep up with the decisions of the courts and to be well grounded in the principles of law; the physician tries to keep abreast of the latest discoveries and improvements in medicine and surgery; the teacher is ambitious to know the latest and best in the science of pedagogy; the preacher studies his Bible, watches the theological currents of his day, acquaints himself with the best books in his line, and gathers material and illustrations from every source to make his message effective. The same thing is true in the fields of art, literature, music, and in all the varied branches of industry. No good farmer is content to allow his neighbor to produce better crops from the same kind of soil and to keep his farm in better condition than his own. How far this feeling prevails in the one vocation that is common to us all and that is the highest of all—the Christian vocation—is not for us to say. It is to be feared, however, that in this, the *real* vocation of life, there is far less ambition to excel than in others. Why this should be so is not easy to see. Surely no other vocation yields such priceless rewards, both in the life that now is and in that which is to come. In other callings the success of one is often gained at the expense of another, but in the Christian calling every man is enriched by the success which may be gained by every other man. Every noble example of Christian character is an inspiration to all others to emulate such an example. There is a silent, unconscious, outraying influence proceeding from the life which is truly Christlike that is more potential than sermon or logic in drawing others into the Christian calling and in stimulating those who are already in it to higher achievements.



Suppose there should break out, in any local church, a religious epidemic, a holy contagion of this desire to be truly Christian and to excel in Christian character. In this sanctified competition member would vie with member in cultivating the graces of brotherly love, patience, forbearance, meekness and humility, Bible study, devotion to the church and to the wider interests of the brotherhood, each one esteeming others better than himself, and seeking to help each other on, while all dwell together in the bonds of a blessed unity and a joyous fellowship of service. It would be worth traveling across the continent to breathe the atmosphere of such a church just for a few hours and to witness the sublime possibilities of Christian living. Churches in remote regions would send delegations to such a congregation to study the secret of its power. Of course, the only secret would be that the members of this church put the same zeal and enterprise into their Christian calling that men ordinarily put into other callings. Their only peculiarity would be that they truly believed what we all profess to believe, that Christianity is the real vocation of life, and that to get the most out of it we must put our best into it. To state it still in other words, the thing which would differentiate this church from others would be its taking Christ at his word, and letting him have his way with them. When Moody was a young man he heard a preacher say that no one can begin to calculate what the Lord Jesus could do with and through a man that would give himself wholly up to him, as no one had tried it. Moody said in his heart, "I will be that man!" In that resolve we have the secret of his marvelous life. Men of the broadest culture, who had not a tithe of his influence, speculated on "the secret of his power." It was simply the secret of a man giving himself up wholly to the Lord and being "filled with the Spirit."



If we are to have competition and rivalry between the different religious bodies, suppose we have it on this basis: Let each one try to excel the others in the kind of Christians it turns out: in missionary zeal and liberality; in unselfish service for the good of humanity; in its zeal for righteousness and its passion for the salvation of the lost; in its exaltation of Christ and supreme devotion to the doing of his will; in breadth of Christian sympathy and Christian fraternity, and in its willingness to sacrifice everything that is purely denominational for the sake of realizing Christ's prayer for the unity of his followers. Would not that be glorious? Would not the angels of heaven rejoice over a scene like that? Would not the face of our glorified Lord, whose heart must be grieved over our carnality and our divisions, become radiant with joy as he looked down upon his church engaged in this holy competition? It does our very souls good to even think of the church having gained a moral elevation like that. From such a height, though we attain it only in imagination, how unworthy and contemptible seem all our little sectarian rivalries, animosities, misrepresentations and unbrotherly strifes! Every reader of the Easy Chair—and this includes many in various religious bodies—will say that it is just what ought to be. Then why does not that sort of competition exist? The reason is too self-evident for us to hide it from ourselves. We have not yet risen to it. Our eyes are yet holden. We are too much under the dominion of the flesh. Our range of vision is too limited. Our faith and hope and love—the abiding Christian elements—have not yet gained complete supremacy over our doubts, our fears, and our jealousies. But thither we are tending. Each revolving year brings us a clearer vision of God's will and of the meaning of his movements in current history.



But while we are waiting for the whole church to come under the sway of these diviner motives, there is something that each of us can do to hasten that time, and that is to look after his own individual spiritual development. And here we return to the thought with which we began this Easy Chair meditation. Why should we be content to abide in the lowlands of our Christian calling when we might as well scale the mountain heights, where the air is purer and the vision grander? Of course this involves sacrifice, but it is only the giving up of the lower for the higher. It involves, too, a distinct contemplation of Christ, with the earnest desire and purpose to become like him. As John Tauler, the mystic, says: "Wilt thou with St. John rest on the loving heart of our Lord Jesus Christ, thou must be transformed into the beauteous image of our Lord by a constant, earnest contemplation thereof, considering his holy meekness and humility, the deep, fiery love that he bore to his friends and his foes, and his mighty, obedient resignation which he manifested in all paths wherein his Father called him to tread. And now we must gaze much more closely and deeply into the glorious image of our Lord Jesus Christ than I can show you with my outward teaching, and maintain a continual, earnest effort and aspiration after it. Then look attentively at thyself, how unlike thou art to this image, and behold thy own littleness. Here will thy Lord let thee rest on him. In the glorious likeness of Christ thou wilt be made rich, and find all the solace and sweetness in the world."

This point of view of the mystic, while essential to the deepest spiritual life, needs to be supplemented, as in the case of Paul, with practical righteousness and activity in promoting the welfare of humanity and the glory of God. When the spiritual mood which we call *mysticism* feeds the deepest wants of our nature and furnishes strength and inspiration for the actual duties of life, it is a fountain of blessing; but if it be allowed to wean the soul from the practical work of the world, and to substitute morbid introspection for Christian activity, it perverts a blessing into a curse, and makes impossible a healthy, normal, robust Christian life. We have, in every church, men, and especially women, who are characterized as devout and spiritual, and others that are referred to as "practical" Christians, or "good workers." Both classes are needed, but blessed are they who combine in their characters both the devout and the practical elements. Such a character was that of Paul. From the most rapt devotion and highest spiritual exaltation, he descends easily, naturally, and even logically, to the practical, everyday duties of life. Such a character, in a pre-eminent degree, was that of Jesus Christ, who, breathing the atmosphere of heaven while on earth, and feeding his soul with visions of things eternal, found joy in ministering to the urgent needs of those about him, and in going about doing good. With such an ideal before us, let us seek the higher things of our Christian calling, and not be content with the ordinary standards of living which we see in the lives of many about us. The most difficult things to obtain in Christian life are the very things most worth securing.

The Practice of the Monroe Street Church

By Charles Clayton Morrison

I know that ordinary discussion in the columns of our religious papers is almost as distasteful to The Christian-Evangelist as to me, and I hesitate to offer a reply to the criticisms the Editor has passed upon our practice at the Monroe Street Church. But the widespread interest in the question indicated by the many requests I have received for copies of the pamphlet referred to by the Editor, and the many voices of approval that the mails have brought, encourages me to think that perhaps another statement may be interesting to some of your readers. Besides, the Editor in the fairness of his heart, assures me that he will be glad to print a "rejoinder," and hopes that we can give the brotherhood an example of Christian courtesy in discussion. So I will undertake to make more clear just how the problem presents itself to us and what we mean by the solution we have chosen.

(1) A good place to begin is where the Editor denies that our customary practice of refusing fellowship to unimmersed Christians is contradictory to our belief that they are Christians. The Monroe Street Church believes that other churches are Christian churches and that members of other churches are Christian people, and this being our belief, we are not able to conceive a reason why we should not accept letters from those churches in the same free way that we do from a church of Disciples and give to the person presenting such a letter the heartiest and widest fellowship, not only in a private and informal way but in a public and formal way. We see a good reason why we should not practice sprinkling for baptism, and we do not intend to do so, but our reason for practicing immersion only, is not that no unimmersed persons are Christians nor that churches practicing sprinkling are not Christian churches. The First Congregational Church of Chicago, we hold, is as truly a church of Christ, as the Jackson Boulevard Church of Christ, and the members of one are Christians as truly as the members of the other. Nor is there a reservation in our minds as to one church and its members being Christian in "character," while the other church and its members are Christian both in character and form. To be yet more plain, we believe that the First Congregational Church is a church of Christ, not only in its character but in its constitution, and its members not only possess the Christian "character," but they occupy the Christian status.

(2) Absolute frankness and honesty are demanded here. The whole issue is clouded by two unconscious tricks called into play according to the requirement of the argument. The first of these is the assumption that there are Christians (in this case the "pious unimmersed") who are not members of the Church of Christ, the second is that some people will be saved by God's goodness who are not Christians. I wish it to be frankly understood that the reason why I have advocated giving fellowship to certain persons who have not been immersed is not that God will save them anyhow, by his goodness (though that would be a sufficient reason in itself) nor that they possess the Christian "character" (though that ought certainly to melt down all barriers to fellowship), but because they are members of the Church of Christ. It is a question of Christian status that we are discussing, not one of Christian character. We have not raised the question of giving fellowship to the "moral man," the "good neighbor," the "pious unimmersed," the "saved" person, "members of other religious bodies," nor even the "Christian." The use of these terms clouds the issue. We are discussing our attitude toward other churches of Christ and members of other churches of Christ who, conscientiously and intelligently satisfied with their sprinkling for baptism, wish to join us in promoting Christian union and Christian living. So when I am compelled by our custom to refuse fellowship in our church to one who, though not immersed, belongs not only to the invisible spiritual church (Ben Franklin and all the rest of the "fathers" must have turned over in their graves when Brother Garrison espoused that conception), but to the "objective, tangible, visible organization of believers"—I am impelled to ask earnestly what is this "church" of "ours" if a member of the Church of Christ can not have fellowship in it? The only answer I can make is that we are in our practice a sect, and I am not surprised, therefore, to find Brother Garrison going to the sects (in this instance, the Baptists) to find in their practice a justification for our own.

(3) Dr. Garrison seems to agree with me that the church is a divine institution, that the terms of admittance to the church are not of human origin nor can they be changed by human caprice. He seems further to agree that those should be received into our fellowship whom Christ, the head of the church, would admit, and yet he finds this position "strangely incongruous" with the practice the Monroe Street Church is advocating. But to us this concention is of the essence of the matter. Were it otherwise we probably would not have adopted the practice of Christian union. "If Christ has indeed authorized the reception of unbaptized [unimmersed, C. C. M.] persons into the church," says Dr. Garrison, "that is exactly the point at which our brother should have begun, and with it he might well have ended his defense." That sentence helps us a good deal. For as a matter of fact these unimmersed persons whom we propose to receive into our fellowship are in the Church of Christ. That they could have become members of the Church of Christ without his authorization is inconceivable to us. How did they get in if Christ did not receive them? Is there "any other" way by which one can "climb" into the Church of Christ except his way? Brother Garrison is correct when he says our starting point should be the mind of Christ. All that I have said in writing or speech upon this subject is based upon the assumption that Christ has received into his church many people who have not been immersed. The solemn question I have put to myself and my people is: Who are we that we should stand at our church door and debar from our fellowship those whom Christ has received into his church? We do not believe, at the Monroe Street Church of Christ, that we and the twelve Disciple churches of the city are the only churches of Christ of the city. Nor have we exhausted the list of the churches of Christ when we count in the Baptist churches. And our hearts are especially happy just now that we have found a path along which we can push our plea for union upon the basis of primitive Christianity without disfellowshipping any member of the Church of Christ, even though he has not been immersed.

(4) Dr. Garrison is concerned about our future. "To the extent," he says, "that the new departure succeeds in bringing in members who do not accept the basis of union on which the church stands, the church will be 'a house divided against itself.'" Let us think on this a moment. Are we bringing in members who do not accept this "basis of union"? Because a person is received into our fellowship who feels satisfied with his sprinkling for baptism, it does not follow that he does not accept the basis of union upon which the church stands. On the contrary, the implication that he does accept it is just as strong as it is in the prevailing practice among the churches. So far as doctrinal matters play any part, what would naturally be his motive in uniting with our church? Simply this, to promote Christian union upon the only practicable basis that has yet been proposed, viz., the practice of primitive Christianity. Forsaking denominational names, he would be a Christian only. Forsaking denominational creeds, he would accept the creed common to all Christians. Forsaking denominational baptism, he would sanction hereafter only the catholic baptism.

Dr. Garrison seems to think this isn't union and that sooner or later the baptism question must be "raised." I insist that the baptism question is settled under these terms. The members of such a church agree upon immersion as the only practice of the church in respect to baptism. They agree upon a program, not a dogma.

(5) I still insist that immersion as a program for future practice is the only baptism upon which the church can unite. Some will have one motive for practicing it, some another. Some will say it is a command of Christ, some a request of Christ. Some will say it is symbolically suggestive. Some will say it is the one baptism common to all conciences, and therefore we will sanction no other in our future practice. But whatever the motive there would be unity, not dogmatic but practical unity and that, under the kingship of Christ, is all we hope for or desire.

(6) Of course the question is bound to arise, Where are the limits of the liberty accorded the individual in the matter of baptism? And so Dr. Garrison asks, Why not give to those coming by primary obedience "the same liberty given to others bringing letters, and sprinkle or pour water upon them?" "Brother Morrison's answer to this," the Editor replies in answer to his own question, "would be that he does not believe in that form of baptism, and could not conscientiously practice it." If Dr. Garrison had read my pamphlet carefully, as he says he did, he should know that my answer would not be that at all. To be sure, I do not believe in sprinkling, but that answer would not be pertinent here. I would not practice it because I believe in Christian union. The Monroe Street Church would not practice it because it pleads for Christian union, and to practice sprinkling is to practice a divisive ceremony. It is in our plea for union that determines us to receive into our fellowship any person whom Christ has received into his church. It is likewise our plea for union that, if there

(Continued on page 304.)

Our Plea for Christian Union and the Initial Terms of Fellowship

By W. F. Richardson

It is well to call attention, at the beginning, to the limitations of our subject. It has to do, not with the question of the salvation or condemnation of any class of men, whether the pious unimmersed, the impious immersed, or those neither pious nor immersed. Neither is it concerned with the question of the acceptance with God of those Christians who sincerely love and serve our Lord Jesus Christ, but who are not associated with us in our specific advocacy of New Testament Christianity. It is not a question of salvation in heaven, but of fellowship on earth. Neither does it involve the matter of permanent fellowship in the church, as based upon one's faith in the verities of our religion, or the moral conduct and character of the disciple of Christ. It has to do with one question only; namely, the relation between our plea for Christian union and the *initial* terms of fellowship. In other words, in the light of our plea, what conditions are we justified in imposing upon those who seek membership in our churches?

In order to satisfactorily answer this question, we must have clearly in our minds the nature of our plea for Christian union. It will perhaps be an acceptable statement of that plea to say that we are pleading for the union of the scattered children of God, upon the basis of simple, essential New Testament Christianity. We are asking that all who love our Lord Jesus Christ in sincerity shall evidence that love by abandoning such names, doctrines and usages as separate between the followers of the Master, except such as are plainly taught upon the pages of the gospel. We are pleading that the divided church shall be drawn together by the acceptance of those common truths, the wearing of those common names, and the practice of those common usages which characterized the church under apostolic guidance. To reproduce the church of the first century, in its teaching, its ordinances and its life, is our aim and endeavor. To make this appeal effective, we must ourselves occupy such apostolic ground. We can not ask others to do what we are not honestly attempting. It is manifest, therefore, that we must, in building up churches which shall be known as, and truly be, churches of Jesus Christ, follow in all important particulars the example of the primitive church. This demands that we adopt the apostolic basis of fellowship.

It is plain to every reader of the New Testament that the same conditions of admission into the Kingdom of God were required by all the apostolic preachers. They preached "Christ and him crucified." They told the story of redeeming grace, and urged upon men the great question of their attitude toward God and his only begotten Son. To those who heard the message and inquired the way of salvation, the same answer was always given. "Believe on the Lord Jesus Christ, and thou shalt be saved," was the first direction to the inquiring soul. "Repent and be baptized, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Spirit," was the finished answer to the question, "What must I do to be saved?" He who believed in the Christ, abandoned his sins, and obeyed his Lord in Christian baptism, was at once recognized as a disciple of Christ, a Christian, a child of God. "Ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Jesus Christ have put on Christ." To become thus a member of the church in Corinth was to be recognized as such in Rome, or Ephesus, or Antioch, or Jerusalem. So far as the manner of entrance was concerned, all the congregations of Christian believers were homogeneous. All were baptized believers. All had confessed their faith in Christ, and been buried with him in baptism. They might have all sorts of opinions on all sorts of questions connected with Christian teaching and living. But these were not to affect the basis of fellowship in Christ. "Him that is weak in faith receive ye, but not to doubtful disputations." Faith in Jesus, and obedience to his specific commands, were the simple terms of fellowship presented by the church to the world. And these same conditions, amplified by the larger revelations of the Holy Spirit, and the fuller spiritual experiences that belong to the Christian life, determine the continuance of that communion between the members of the body of Christ.

If we are to follow "the pattern shown us in the mount," in our endeavors to restore New Testament Christianity, then we must conform to this scriptural model, in the admission of members into our churches. This principle was very early seen, by our fathers, to be essential to their great enterprise. Thomas Campbell wrote the Declaration and Address, one of the greatest religious documents ever penned by uninspired man, in 1809, while he and his son Alexander were still members of the Seceder Presbyterian Church. Pained by the scenes of religious strife about him, this man of God sought prayerfully a way of peace and unity for the distracted body of Christ, and found it in a return to simple apostolic models, in the New Testament. But he returned to this way, not in a single step, nor in a day. He grew into a knowledge of the sublime discovery which was, under the labors of himself and his distinguished son, aided by a host of worthy comrades, to become the greatest religious movement of the century, and to modify the teaching and life of every body of Christian believers in America. But, if he saw but "in a glass darkly," whither the movement he was inaugurating would lead him, Thomas Campbell saw one thing clearly, and that was that no human conditions of fellowship were permissible in the divine church of God. In the above Declaration and Address, put forth by the Christian Association, an organization whose sole purpose was to foster unity among Christians of all communions, the following language occurs:

"That nothing ought to be inculcated upon Christians as articles of faith, nor required of them as terms of communion, but what is expressly taught and enjoined upon them in the Word of God. * * * * Nothing ought to be received into the faith or worship of the church, or be made a term of communion among Christians, that is not as old as the New Testament."

In the application of this principle, the Campbells and their coworkers soon came to see that conditions of fellowship, so far as new converts were concerned, must be absolutely identical with those required by the first preachers of the gospel to the world. The time soon came when the Christian Association was forced to assume the character and functions of a church. Its members were made to see that they were unwelcome in the ranks of the various denominations, some of which even made membership in the Association a sufficient cause for discipline or exclusion. It was manifest that, if they desired to abide in the liberty of thought which was their delight, and to enjoy the sacred ordinances of their religion upon the simple terms of Christ and his apostles, they must organize themselves as a church. This they did, feeling that they were fully justified in this step by the obligation they were under to testify for the truth of apostolic Christianity, and the impossibility of bearing such testimony in their present ecclesiastical relations. They who deprecated the number of churches already existing were forced to add to the number one that should be a living witness for a purer gospel and a more scriptural fellowship. In the spring of 1811 the church of Brush Run, Va., was organized, with between twenty and thirty members, being the first church on American soil which was pledged to follow the Lord without regard to any human tradition or custom. To all who entered the new organization a "test" question was propounded: "What is the meritorious cause of a sinner's acceptance with God?" The inconsistency of this question with the principle already adopted did not seem to strike any of them at that time. But when, at a succeeding meeting, the question arose, whether the same query would be put to James Foster, who had been absent from the former meeting, Alexander Campbell declared it to be unnecessary, since Mr. Foster had been associated with them from the beginning, and his views were well known. But its impropriety had evidently been recognized, for the question was not again asked of any one applying for membership. When, in the following year, Alexander Campbell was immersed, with all the rest of the little church, as a result of their search for the pure teaching of the New Testament, he stood beside the flowing stream, beneath whose clear waters he was about to be buried with his Lord, and

confessed that Jesus was the Christ, the Son of the Living God. Henceforth, this became the one and only confession required of those who asked Christian baptism, and thus this primitive creed took its honored place at the threshold of the Christian life.

Unless we are ready to abandon our plea for the unity of Christian believers, or have discovered some better method of securing such unity, we cannot hope to improve upon the terms of initial fellowship which we have preached and required from the beginning. These terms are identical with those laid down by the apostles and enforced by the church under their ministry. They include nothing that Christ himself has not commanded in specific language. They embrace no element of human origin, or resting upon man's authority. To compromise by setting aside any divine requirement, and admit to membership others than baptized believers, would be nothing less than a practical abandonment of our plea. If any man honestly believe that he need not confess Christ as Lord, or be immersed in his name, we may safely leave the question of his final salvation where it belongs, with the Lord. He will find no difficulty in securing a church home with those of like convictions with himself among whom he is much more likely to feel unembarrassed, than with a people who constantly advocate what he does not accept. We are responsible for the faithful preaching and practicing of the plea committed to us by the great Head of the Church. To faithfully and lovingly declare the whole counsel of God, and loyally maintain the ordinances of the Church of Jesus Christ until they shall win the acceptance of the Christian world, must be our task, and it will be our everlasting glory.

John G. Paton as I Knew Him

By Cecil J. Armstrong

During August and September, 1892, it was my privilege, on a voyage from Melbourne, Australia, to San Francisco, Cal., to spend twenty-four days with the veteran missionary, John G. Paton. During the voyage he preached and lectured several times. I heard him relate several of the incidents related in his famous "Autobiography," and a good many that, so far as I know, have never been printed. The purpose of this article is not to tell the many well-known facts connected with his heroic missionary labors, but to speak of the man as I knew him during that voyage.

John G. Paton was a man of insignificant stature. His hair and beard were perfectly white. His Scotch accent was so pronounced that, to one unaccustomed to that accent, it was difficult to understand him. His face glowed with a spiritual beauty. His appearance was that of a calm saint, rather than that of a heroic warrior. He looked like one who had lived a life of quiet contemplation, not like a soldier whose body and soul were scarred with the wounds of mighty conflicts. His voice was not strong, nor was he passionate in his public utterances. John G. Paton in physique and utterance did not at all correspond with the picture that one, who had read of his marvelous life, but had never seen him, would be likely to have in mind.

Yet, the moment he opened his mouth in private or in public you realized that you were in the presence of a remarkable man. I was present when he held spellbound, with the narration of his experiences in the New Hebrides, or the testimony of his faith in Christ, or the proclamation of the Everlasting Gospel, audiences composed of all classes, from the cultured professor of a great university to the rude sailor of the forecastle. The narration was so simple, the obliteration of self so complete, his faith so childlike, his optimism, in the face of tremendous odds, so strong, his whole spirit so Christlike, the fact of his own heroism, in spite of efforts to obscure it, so thrilling, that his audience could do nothing less than sit entranced during the lecture or sermon. There have been multitudes of men more learned than John G. Paton. There have been many much greater orators, judged from the point of view of the world. But there have been few men who could so sway an audience and compel attention as this veteran hero of the Cross.

From the life of Dr. Paton several lessons may be learned. (1) We cannot but be impressed with the value of the missionary passion in the hearts of parents. From his birth his poor, humble parents dedicated him to the foreign missionary field. Of this fact he knew nothing until, in the providence of God, he decided to go to the New Hebrides. Then was explained to him the tears and groanings and many private prayers of his pious father and mother. Is not this the real starting point for the conquest of the world for Christ? To win the world, must not Christian parents dedicate their children to this grand work? And must not preachers set the example? I am convinced that it is not enough for pastors to pray fervently, preach the Great Commission faithfully, and give of their incomes liberally to missions. They must dedicate their own children, even if it cost tears and groanings, to this sublime work. A long stride toward the conquest of heathendom will have been taken when there are, in the ministry and the pew, more parents like the parents of John G. Paton. (2) Another lesson is this, viz.: What God can do with a willing man. As stated above, Dr. Paton was not a profound scholar, a great orator, or a man of commanding physique. Yet look what he accomplished! As a result of his forty-nine years of service 18,000 cannibals have become Christians, whole islands have accepted the gospel, and churches have sprung up on every hand, and he and his work have engendered a great missionary passion throughout the whole world. What God did through Dr. Paton he can do through any man who will make the complete surrender that Dr. Paton did. "It is not by might, nor by power, but by My Spirit, saith the Lord." (3) Another lesson is, the sustaining power of a strong faith in God. John G. Paton deliberately selected the New Hebrides as his field of labor, though he knew of the dangers that awaited him. Nothing but strong faith could have kept him there. His life was constantly in danger. His fellow missionaries were killed. More than once he looked down the barrel of a gun on the trigger of which was the finger of a cannibal. Yet he never wavered. His autobiography reads like 2 Cor. 11:23-28. The savages might kill his companions, the traders might bring his life into peril, his heart might be broken as he buried his wife, but in the midst of it all he would remain true to God. God was his refuge and strength. His name is worthy of a place in "The Roll Call of the Heroes of Faith." (Heb. 11). It is through men and women of faith that God can work his mighty works. We read of cities where Jesus could do no mighty works "because of their unbelief." May not the impotence and barrenness of the modern church (compared with what she might be) be attributed to the weakness of our faith? To be effective servants of God we must have that faith that will not waver at any difficulty, nor surrender to any foe. Let us all pray, "Lord, increase our (*my*) faith."

The earthly life of John G. Paton has closed. At the ripe age of 82 he fell asleep. To-day the world lays its tribute of admiration at the feet of the humble but godly man. On the islands that he loved, and in churches throughout the whole world, his departure will be mourned, yet the note of joy will mingle with the note of sorrow, for God has taken home one who was ripe and ready for heaven. The souls of many who, through his labors and prayers, were brought from cannibalism to Christ, have welcomed him to the courts of glory. Some other hand must now grasp the standard that he so faithfully carried. In my humble judgment the verdict of the future will be: Since the days of the Apostle Paul there hath not arisen a greater than John G. Paton.

Troy, N. Y.

A DIFFERENCE

It Paid This Man to Change Food.

"What is called 'goood living' eventually brought me to a condition quite the reverse of good health," writes a N. Y. merchant.

"Improper eating told on me till my stomach became so weak that food nauseated me, even the lightest and simplest lunch and I was much depressed after a night of uneasy slumber, unfitting me for business.

"This condition was discouraging, as I could find no way to improve it. Then I saw the advertisement of Grape-Nuts food, and decided to try it, and became delighted with the result.

"For the past three years I have used Grape-Nuts and nothing else for my breakfast and for lunch before retiring. It speedily set my stomach right and I congratulate myself that I have regained my health. There is no greater comfort for a tired man than a lunch of Grape-Nuts. It insures restful sleep, and an awakening in the morning with a feeling of buoyant courage and hopefulness.

"Grape-Nuts has been a boon to my whole family. It has made of our 2-year-old boy, who used to be unable to digest much of anything, a robust, healthy, little rascal weighing 32 pounds. Mankind certainly owes a debt of gratitude to the expert who invented this perfect food." Name given by Postum Co., Battle Creek, Mich. "There's a reason."

Missouri Ministerial Education Society By J. B. Jones

The organization of this benevolence was hailed with delight by many persons, for it was believed that it was the harbinger of better things for the aspiring young men of Missouri. For years the fund representing our interest in the education of young men for the ministry had been dwindling until it had fallen to a shamefully small sum. Then came the rally at Columbia and hope revived. Since that happy day there has been no large gift. The interest has been permitted to wane because all connected with the management of the fund were already loaded down with important work of their own. A special effort came at Hannibal last year when Ralph Lozier delivered his magnificent address after the majority of the delegates had gone to their homes. That address, however, has been reverberating through the consciences of all that heard it. We had planned to distribute it broadcast throughout the state in the hope that the churches and preachers might be provoked to a deeper interest and a more enlarged benevolence.

The resolution passed by the convention that we raise during the year at least five thousand dollars stands out in bold relief in the records of that largest of all state meetings. What are we going to do about it? If we let the time pass, nothing will be done. We must be up and doing. It matters not how many other interests are pressing upon us, this dare not be neglected. It is the very heart of the evangelistic effort. How can they hear without a preacher? How can they preach except they be educated? How can they be educated without money? True, God in his providence does raise up men to do great work. They come from unexpected quarters and in unexpected ways. Up from the bottom they rise and mount the waves of prosperity, and are borne forward to become greater workers in the Master's vineyard. But we need systematic effort to get the best results. Money must be provided to furnish young men the means to defray expenses while attending college. Let professorships be endowed; let suitable buildings be erected to meet the demands of the classes; let large sums be provided for evangelistic work; but colleges can not be run without students and evangelization shrivels without preachers. The whole issue turns upon the consecrated young issue who aspire to a full-rounded education. Almost without exception these come from the poor. With the conviction "Woe unto me if I preach not the gospel," in some way the ardent wishes and convictions of the soul will be realized. But what a burden will be lifted if the young student can be emancipated from all fear and enter a good school with no anxiety before him, fully consecrated to the service of the Master. When the hour comes to leave home for some institution that opens its doors wide for the education of the consecrated soul, where shall the young man go? Here are several schools offering opportunities, each equally well manned, equally well equipped with desirable curriculum. They differ in this; one pays the student's board and lodging and gives him a limited amount of money for books. The other gives nothing, only tuition free. Where will he go? Life is too short to divide attention between college work and something else. Whatever is done must be done quickly. The student, other things being equal, will go where he is helped most. Hence so many have gone to Union Theological Seminary. But there is a difference in the principles for which the colleges stand. Yes, but these are diminishing continuously, whether justly or unjustly, scripturally or unscripturally. When the student is confronted by almost insurmountable barriers, if he goes to the school that represents his convictions, he will be tempted to leave his own school and go where he can get the best advantages at the least cost. Certainly he should not sacrifice his own convictions. He should be loyal to the plea which he has espoused; but may it not be questionable whether we are not disloyal to our plea when we fail to provide for him equal advantages in our own schools? There is no question whatever about the fitness of the endowment proposed. It is an imperative necessity. There are men and women in the state blessed with ample means who could espouse this cause without detriment to any other cause. By their gifts they could at once put it beyond the reach of penury and want. Let husbands and wives to whom is denied the care of rearing sons to preach the gospel become, by their munificent offerings, the parents of poor boys who will swell the hosts of the redeemed and make glad the city of God. Let us not deny the faith by failing to make ample provision for the education of every boy who longs to become a preacher.

Impressions by the Way.

BY HARRY TRUMBULL SUTTON.

I have just returned from a trip among the Christian Churches of Kansas, Oklahoma, Texas, Arkansas and Missouri. Secretary Stephen J. Corey, the saint, and Dr. E. I. Osgood, hustler for the Lord and missionary from China, were with me; or, rather I was with them—beg your pardon. My! but these two men are splendid fellows. Won't do any harm to spread a little praise right here, will it? "Heavenly places" are all right; how about heavenly trips? Such companions as these men make even distance heavenly. Brethren, we have most saintly leadership. Brother Corey wins his way like a sunbeam. Everybody loves him. Judicious, earnest, industrious (as a beaver), general-like, kindly. Osgood is nobility set on fire and force without a period. And praise the Lord for 10,000 others like these whom I've never seen. You dear, good fellows, all, how I thank God for you; for by such is the world conquered.

Well, as to impressions:

1. We are a bulky lot. Big churches, big preachers, big pipe organs, big fields, big numbers, big wealth. This trip fairly made my eyes pop. My dear brethren, we can turn the world upside down if we only let loose.

2. The missionary zeal is coming. The zeal that eats up is coming. Grandly. Hardly a church—no, as I think now—not a church we visited but is either a living link or has the enterprise on calendar.

3. Our dear people are beginning to see that it takes more precious gifts than dollars to conquer the world. Children are being consecrated to God. O, the sweetest, mightiest testimony of the churches was rendered by parents throughout the whole trip who brought forward their children and said: "We desire these to be missionaries." Then I heard heathendom tremble.

4. The rally idea is genuine; it works. We did not have a single failure. Hearts are ready to be fired. Our people are praying for more missions. They desire to be led to deeper consecration. They respond. They invite your secretaries and missionaries to come again. And this with that unmistakable earnestness.

COFFEE THRESHED HER
15 Long Years.

"For over fifteen years," writes a patient, hopeful little Ills. woman, "while a coffee drinker, I suffered from Spinal Irritation and Nervous trouble. I was treated by good physicians, but did not get much relief.

"I never suspected that coffee might be aggravating my condition. I was downhearted and discouraged, but prayed daily that I might find something to help me.

"Several years ago, while at a friend's house, I drank a cup of Postum and thought I had never tasted anything more delicious.

"From that time on I used Postum instead of Coffee and soon began to improve in health, so that now I can walk half a dozen blocks or more with ease, and do many other things that I never thought I would be able to do again in this world.

"My appetite is good, I sleep well and find life is worth living, indeed. A lady of my acquaintance said she did not like Postum, it was so weak and tasteless.

"I explained to her the difference when it is made right—boiled according to directions. She was glad to know this because coffee did not agree with her. Now her folks say they expect to use Postum the rest of their lives." Name given by Postum Co., Battle Creek, Mich. Read the little book, "The Road to Wellville," in pkgs. "There's a reason."

Current Literature

Any book reviewed in these columns (except "net" books) will be sent postpaid by The Christian Publishing Company, St. Louis, on receipt of the published price. For "net" books, add ten per cent for postage.

Christianity in the Modern World. By the Rev. D. S. Cairns, M. A., New York. A. C. Armstrong & Son, 3 and 5 West Eighteenth Street, London; Hodder & Stoughton.

In the flood of books issuing from the modern press there is ever and anon one that arrests the attention of thoughtful men, because it grapples fairly and fearlessly with the intellectual, social, and religious problems of the times. Such a book is the present volume. Its author has thought his way through some of the most difficult problems of an age in which, as he believes, it is more difficult to believe that God was in Christ reconciling the world to himself than any period since that in which its Founder lived. There are apologists whose writings impress you with the feeling that they are seeking to hide Christianity from its real antagonists, but here is a thinker whose faith in Christianity is so robust that he dares to bring it into the white light of modern science and critical investigation, and ask them to show the reason why they should not pay devout reverence and worship at the shrine of the Galilean Prophet. It is always refreshing to read after one who knows what is the intellectual medium of the times in which he lives, who recognizes the real difficulties which have arisen in the minds of men concerning Christianity, and who, with a familiar knowledge of both science and religion, is able to point out their essential harmony.

Something of the scope of the work may be inferred from its chapter headings, which are: "The Modern Praeparatio Evangelica;" "Jesus and the New Life;" "Jesus and the Kingdom of God—Apocalypse and Ethics;" "The Kingdom of God and Science;" "Christianity in the Modern World." Something of the spirit of the author may be inferred from this statement:

"The gift of prophecy is the noblest of God's gifts, and it is also the most dangerous. The man to whom is granted a new vision of divine love is privileged beyond the other sons of men, but he is safe only as he realizes in every fiber of his nature that he is nothing, and that God is all. The moment that pride because of his privilege creeps into his heart, the moment that the ego asserts itself unduly, in that moment the soul's tragedy begins."

The author is a firm evangelical believer who holds to the divinity and lordship of Jesus and will permit of no compromise of his divine personality. We have seen nothing intellectually keener than his critique of Martineau, unless it be where he crosses swords with the evolutionist, who would rule out the divinity of Christ on the plea of "uniformity."

But the book must be read to be appreciated and we heartily commend it to all who admire clear, strong thinking in the interest of the evangelical faith, and who can appreciate a wide survey of the social and religious problems of our day.

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A Believer's Thoughts. By Edith Hickman Divall, author of "The Way of Victory," etc., with a preface by G. Campbell Morgan, D. D. Fleming H. Revell Company. New York, Chicago, Toronto. pp. 208. Price, $1 net.

This volume of poems is, indeed, a believer's thoughts. The poems are religious and are saturated with the spirit of faith and of a sublime optimism. They are truly songs of hope. No Christian can read them without feeling his faith and trust in God stimulated. The following verse well expresses the spirit of the whole work:

"Seek not to choose thy path alone;
Our Father's way is best,
And he will safely lead his own
To their eternal rest."

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The Heart of Christianity. By Rev. T. S. Linscott, D. D., R. F. C. I., author of "The Path of Wealth," "Discipling the Nations," etc. Philadelphia, Pa. The Bradley-Garretson Co.

The purpose of this volume seems to be to emphasize the teaching of Christ that the Holy Spirit is the guide of the Christian and not, as taught by some, the Bible; and, as taught by others, the Church. He values both of these in their proper places, and the Bible especially he regards as a guide in its general principles, which are never to be violated and can never be violated by the guidance of the Spirit. The author argues, however, that no book can possibly apply to all the circumstances of individual life and to all the peculiarities of persons and conditions, and that only the Holy Spirit can be the guide in a sense that fully meets the needs of men. There is much in the book that is valuable and thought-provoking, with here and there a position which many will be unable to accept. The work deals with such questions as "Sin," "God's Cure for Sin," "Spiritual Power," "The Voice of God," "The Law of the Spirit," "How to Keep Converted," etc. And these themes are treated in a reverent spirit and usually in harmony with the best evangelical thought.

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The Universality of Jesus. By Rev. G. A. Johnston Ross, M. A. New York. Fleming H. Revell Company. 75c net.

While there is nothing specially original in this volume, it is sweetly impressive with a quality which is very helpful to the Christian life. The universality of Jesus has long been felt as a distinguishing characteristic of his personality. In this respect he stands out the one example in all history. No one approaches him in this universality, and this very fact is due largely to his individuality. This being true, it is evident that uniqueness is necessary in order to universality. The author of this volume makes this point very clear at one place, though he does not seem to be emphasizing the point we have made at all. He asks: "Is not this generation wistfully subconscious of an increase of its *distance* from the historical Jesus?" In this query it is suggested that the modern habit of speaking of the "comradeship of Christ" is, after all, somewhat questionable, for really in his great character he is so far away from all of us that we can scarcely claim comradeship with him. Nevertheless, from our point of view, the uniqueness of his character is precisely what enables him to be the comrade of us all, and at the same time remain at the distance from us which undoubtedly characterizes him. One of the commendable features about this volume is the grace and freshness of its style. Things are said in an attractive way, and one does not tire of reading the book even where the thought is only a commonplace.

◈ ◈ ◈

A Guide to Preachers. By Alfred E. Garvie, M. A. (Oxon), D. D. (Glas.). New York. A. C. Armstrong & Son.

The reference to books may be helpful, especially to young preachers. However, the book, as a whole, is of no special value. It is rather heavy in style, while its theological discussions have little in them of any particular value. When will professors in our colleges and universities learn that they have little or nothing new to say to preachers as regards the preacher's real work? Hints to preachers can only be valuable when they come from men who have had wide experience in preaching and pastoral work. Prof. Garvie's main failure is in his commonplace treatment. This is so characteristic that the volume scarcely contains an original suggestion.

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The Meaning of the Message of the Cross. By Henry C. Mabie, D. D., Corresponding Secretary American Baptist Missionary Union. Fleming H. Revell Co. New York, Chicago, Toronto. Price $1.25 net.

In this work Dr. Mabie accentuates the doctrine of the cross as central in our Christian system. The author evidently believes that there is a distinct loss in the modern pulpit from the failure to give sufficient emphasis to the doctrine of the cross. He distinguishes sharply between the crucifixion of Christ as a crime, on the part of men, and the reconciliation which God accomplished through Christ's death. The view of the atonement presented is neither that of the past century nor yet that of some modern writers who reduce Christ's death to the nature of a martyrdom, but a more scriptural view we think than either, and more in harmony with New Testament teaching. While one may not accept every position stated in this volume, its perusal, we are sure, will emphasize the value of the cross in the mind of every thoughtful reader.

◈ ◈ ◈

The Truth of Christianity. Being an examination of the more important arguments for and against believing in that religion. Compiled from various sources by Lieut. Col. W. H. Turton, D. S. O., Royal Engineers. Fifth edition. London. Wells, Gardner, Darton & Co., Ltd., 3 Paternoster Buildings. The Young Churchman Co., Milwaukee, Wis. Price 2s 6d net.

It is not often these days that we see a work treating the questions which are treated in this volume. They are generally taken for granted, and yet no doubt there are those who would like to refresh their minds with the main arguments for these great fundamental truths of Christianity. The author is a Roman Catholic, but that fact does not affect the arguments which he makes on behalf of theism and the fundamental truths of Christianity. There is something rather archaic in the author's attempt at reconciling Genesis and theology, which one hardly expects in a book of today, when we feel that no reconciliation is needed, but there is much in the book that will be found helpful to those whose faith needs strengthening by historical evidences. The work is highly commended by all classes of religionists as an able argument in defense of Christianity and the Bible.

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The Practice of the Monroe Street Church.

(Continued from page 300.)

were no other reason, withholds us from practicing substitute baptism. We might point to the symbolic fitness of immersion, the appeal to our sense of historic continuity found in the fact of apostolic and primitive practice of immersion only, the example of our Lord himself, or even, if the dogmatic argument still holds with us, to the authority of Jesus expressed in a positive command.

(To be concluded next week.)

Our Budget

—The early reports indicate a great offering for the foreign society's work.

—When churches like the First, St. Louis, and Carthage, Mo., can become living links it becomes others to do something worthy.

—If your church did not take the offering, make arrangements for another Sunday this month.

—Send the offering at once to the Foreign Christian Missionary Society, Box 884, Cincinnati, Ohio.

—Get ready for the Bible school campaign in April.

—You are invited to Marshall, Mo., and to Cincinnati, O. Florida, too, sends an invitation. In another column we publish an outline of the congress program.

—If his health will permit, by the time these lines are read, the Editor will be in the great Southwest. We are sure the prayers of the readers of the CHRISTIAN-EVANGELIST will follow him that he and his life companion will derive benefit from a brief sojourn with their son, W. E. Garrison and family, whose forced residence in New Mexico, is one of the burdens that rests heavily on the Editor's shoulders.

—The Union Avenue Church, St. Louis, is rejoicing. On Lord's day David Rioch, their living link missionary in the foreign society, was with the congregation and interested large audiences with a simple narrative of some of the wondrous things that are being wrought at Damoh, India. Brother Rioch is a man of God, and any church might be proud to help him to do the work he is doing.

—The Union Avenue Church has just let the contract for the completion of its great plant. The Sunday-school department now being used, with the lot, has cost about $83,000. The main auditorium, for which the ground was broken on Monday afternoon, will cost about $110,000.

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—F. M. O'Neal has taken charge of the work at Billings, Mo.

—John Wesley has accepted the work at Oregon and New Point, Mo.

—David Lyon reports that diptheria has suspended the meetings at Anthony, Kan.

—W. S. Lemmon is now ministering to the Central Christian Church at Tacoma, Wash.

—The Broad Street and Wabash Avenue Bible-schools in Akron, O., are in a contest.

—W. B. Harter has left Lead, S. D., to take charge of the church at Rocky Ford, Colo.

—T. T. Roberts has resigned at Morganfield and is now working for South Kentucky College.

—King Stark has closed his work at Rich Hill, Mo., having had four additions on his last Sunday.

—Loren F. Sanford, formerly of Manton, R. I., has taken charge of the work at Brockton, Mass.

—F. B. Elmore has become minister at Russellville, Ark., having removed from Sweet Springs, Mo.

—J. Boyd Jones, formerly a prominent worker in North Carolina, has taken charge of the work at Marion, Ind.

—All is at peace and there is progress at Merkel, Texas. This is a good cotton town. M. A. Smith is our minister.

—James N. Crutcher and Clarence Wagner will enter at once upon their third meeting within two years for the church at Chillicothe, Mo.

—Another notification received from the paper manufacturers of an advance in the price of paper used in the CHRISTIAN-EVANGELIST brings a very serious problem before us and all newspaper publishers. It is the problem of maintaining existing rates while the prices of all the material entering into our paper, as well as that of labor, are continually on the increase. There is a relation existing between cost of products and selling price of the same which even publishers can not ignore. Occasionally some one, wholly unmindful of the facts we have mentioned or of their significance, writes us to supply the CHRISTIAN-EVANGELIST to his community at a lower rate than our present published price. And this, when other religious papers, in self-protection, are raising their prices, although most of them are already in excess of ours. It is impossible for us to lower our price in the face of this advancing cost. We do not attribute this request for reduced rates to hostility, or even to selfishness, but rather to a non-acquaintance with the facts and conditions which we have mentioned. For the present we are making no advance rate on any of our publications but we forewarn our readers that if paper and other materials continue to soar in price there will be a limit reached beyond which we can not continue our existing rates. Even under present conditions we feel that we have a right to ask of our friends their most hearty co-operation with us in extending our circulation that we may be the better able to compete with higher-priced journals, and to maintain the character of the CHRISTIAN-EVANGELIST and our other publications without loss. Had it not been for the large increase in circulation of the CHRISTIAN-EVANGELIST during the past year, we should now be face to face with the necessity of advancing our rate.

—The local paper of Rockford, Ill., speaks in high terms of O. F. Jordan, who has been called by the Foreign Society to go to Havana, Cuba. His resignation has been received with deep regret at Rockford. Under his ministry the membership has been trebled. Brother Jordan united with the Christian church in 1891 and graduated from Eureka College. He held only one pastorate, namely: Fisher, Ill., before taking his present charge. Mrs. Jordan worked for nearly six years at Bina, India. Their work in Cuba will be chiefly educational. Brother Jordan plans to take some special work in Spanish, etc., in the University of Chicago before going to Havana.



O. F. Jordan.

—From a newspaper clipping we gather that the churches at Missoula, Mont., have been engaged in a union meeting. A report by a prominent lay member of the Methodist Episcopal church speaks very highly of sermons preached by W. H. Bagby, minister of the Christian Church there.

—There has been a transformation at Blytheville, Ark. Sixteen months ago James H. Brooks was invited to accept the pastorate there, where our brethren were worshiping in a courthouse with only about one dozen dependable members. Now there is a new concrete building and the church is happy.

—J. O. Smith, minister of the Main Street Church, at Mason City, Ia., has been recalled to the North Side Church, Kansas City, Kan., which has just been vacated by Edward L. Ely. Brother Smith was for four years with the North Side Church and is just closing the first year of his present pastorate. We have not heard his decision.

—J. A. Newton, of Newton, Mo., writes us about W. E. Shinn, of Perryville, Va., who was received into the fellowship of Brother Power's church at Washington recently. Brother Shinn has been a Methodist evangelist, but was led to our position by Brother Newton, who asks the brotherhood to make it possible for this newcomer among us to evangelize among the churches of Christ.

—Do we make sufficient use of our little town papers? Very often a short well-constructed, interesting article would be printed by a local paper, and we commend this to the attention of our ministers. Some of these do get into print. For instance, we have before us a paper from Louisiana, Mo., containing an excellent little article by E. J. Lampton, upon "Religious Slackness."

—Improvements amounting to $5,000 have lately been put upon the Dunsmore Christian Church, Scranton, Pa. An up-to-date Bible school room which will accommodate over 300, a room for the primary department, which also serves as a dining room, and a well-equipped kitchen have been added. Richard Bagby reports all departments in good condition.

—Charles Darsie has just completed his second year with the church at Uhrichsville, O. During his ministry there the additions have numbered 230 and $10,000 have been raised for church purposes and about $11,000 has been given for missions. The church debt has been reduced from $4,800 to $1,600. The Bible school attendance averaged 234 in 1904 and 291 in 1906. The present church membership is 660.

—G. P. Rutledge has had letters of inquiry from all over the Union concerning the plan of church finance as outlined in his article in our columns of February 7. The pastors and officers of some of our largest churches have written him they consider this the best plan ever submitted. Emphasis ought certainly to be laid upon having every member of every church a regular contributor as a Centennial aim.

—William B. Shaw, one of the representatives of the benevolent association work in Georgia, has just returned from a visit to Scotland, where at Dunning in Perthshire, he married Miss Christiana Lawson, youngest daughter of the late Dr. John Lawson of that town. It is a long way from Perthshire to Georgia, but the

$250,000
For Foundation Work

The Centennial Program of

THE AMERICAN CHRISTIAN MISSIONARY SOCIETY

contemplates the annual establishment of more churches in America.

This means the broadening of foundations for all other work. Once we make strong and wide and deep the American supports, our cause will speed around the world like light.

"The shortest route to China is by way of America." Let us preach the Gospel throughout America.

WM. J. WRIGHT, Cor. Sec'y,
Y. M. C. A. Building,
CINCINNATI, OHIO.

climate here is very genial, and we are sure the bride will be warmly welcomed by the real southern hospitality.

—In A. N. Lindsay's excellent meeting at Marshall, Mo., there were 113 additions, not 13 as our types reported.

—O. P. Spiegel and W. E. M. Hackleman, who have just held a good meeting at North Tonawanda, N. Y., will work together at Danbury, Conn.

—A new house is assured at Jacksonville, Ind., J. S. Ashley writes us after the closing of a very successful meeting by Melnotte Miller, of Terre Haute.

—A number of telegrams reached us after we had gone to press last week. Will the brethren please take notice that we must receive messages by Monday noon?

—James Sharratt, general evangelist, who has just concluded a good meeting at Harrisburg, Ill., reports that R. Leland Brown was called to the pastorate and has accepted.

—J. Frank Green, formerly of Mount Pleasant, Mich., writes that the prospects are bright for our Columbia Avenue Church, Rochester, N. Y., the pastorate of which he recently accepted.



For the Nursery—For the Table.

Whether as an ideal food for infants or for general household use, Borden's Eagle Brand Condensed Milk has no equal; of no other food product can this be truthfully said.

—The family of R. M. Messick will remain in Salem, Ore., for the present, though he has taken charge of the work at Starbuck and Washtucna, Wash. He can be addressed either at Salem or Starbuck.

—John D. Zimmerman, minister at Horton, Kan., had a surprise at a box dinner recently given at the church. On opening what appeared to be a beautiful candy box, he found it lined with silver instead of bonbons.

—Lawrence Wright will dedicate, some time this month, a Christian church at Presho, S. D. The building, which was started last November, is almost finished and for two Sundays services have been held in it.

—The first rally and love feast, under Pastor R. H. Love, at Ponca City, Okla., was a great success, the entire membership answering to the roll call. This will be an annual feature. The church is united and hopeful.

—M. G. Long, minister at Harrison, O., sends a card announcing the closing of a meeting with H. S. Saxton and wife, but does not report the results. All departments of the church, we learn, are in a good condition.

—Singing Evangelist H. H. Shields, after a few weeks' illness, is now at Beaumont, Tex., assisting J. B. Holmes in his meeting. Brother Shields will join A. L. Crim at Abilene, Kan., in April to help Brother Cole. Brother Crim will be at Connersville, Ind., during March.

—We are glad to note the growth of our work in Canada. Another beautiful church building has just been dedicated and the brethren at Hillsburg, Ontario, are happy. George Black, the pastor, reports five confessions at the beginning of the meeting which followed the dedication.

—The Chinese Mission of the First Christian Church, St. Louis, is still being carried on with success. Dr. Dot has gone from this mission to take charge of the Chinese work at greater San Francisco. At the recent banquet given by the "boys," W. T. Moore was the out-of-town speaker.

—The church at Fulton, Mo., has recently had the pleasure of listening to a series of lectures on "Church Organization and Finance," by L. J. Marshall, of Independence, Mo., who has made a special study of this theme. W. A. Fite writes us that no church can hear him without getting new conceptions of this phase of New Testament teaching, and without being impelled to more efficient administration of the church of God. Brother Marshall's series ought to be in request by churches generally.

—The Church of Christ, at Grand Rapids, Mich., from which F. P. Arthur resigned to take the state work, has called, as their minister, F. C. Aldinger, an Iowa man. He is a young man 32 years of age, a graduate of Drake University, and having supplied the church for several Sundays to its entire satisfaction, has received a unanimous call. This church has had a succession of noble men as its pastors and we have no doubt, from what we hear, that Brother Aldinger will keep up the succession.

—A note from W. A. Moore informs us that the corner stone of the new building at Tacoma, Wash., was to be laid February 22. The governor was to deliver the address. Brother Moore has just been at Chehalis where an evangelist has spent three months directing the forces. A $4,000 property has just been dedicated and more than $1,000 was raised which enables them to pay off the $800 Church Extension debt and leave a happy prosperous congregation ready to help in every good work. There were six additions on the occasion of Brother Moore's visit. He writes that N. E. Harmon, the elder, is perhaps the happiest of all, for he toiled most in the work of building.

—We still have demands for the "Alexander Campbell Number," and the "Pioneer Number." We have just received from L. C. Overlies, who is the corresponding secretary of the Nebraska Christian Citizens' Council, the following: "My Sunday-school class of young men, mostly University men, are making a ten weeks' study of the Restoration Movement, and we can use these excellent numbers of The Christian-Evangelist to good advantage in our research." We are sorry that we can not supply any more copies of the "Alexander Campbell Number," and the "Pioneer Number" is running very short. We commend the plan which this class of Brother Oberlies has adopted.

—Randolph Cook has just closed his work at Tulsa, I. T. During the four and one-half years' ministry in the territory he has had 412 additions. He resigns in order to become financial secretary of Oklahoma Christian University.

—Sherman B. Moore has closed two and one-half years' pastorate with the church at Oklahoma City, Okla. There have been few Sundays when there have not been additions, and during his pastorate the total number received into the membership was 479. The present membership is 835. Brother Moore writes that every department is in good condition and the outlook bright. On his last Lord's day there were 443 in the Sunday-school. J. H. O. Smith was to spend March 3 with the church, Brother Moore having entered upon his work at Mayfield, Ky.



FOR WOMEN

Especially Mothers, Cuticura Soap, Ointment, and Pills Are Priceless.

Too much stress can not be placed on the great value of Cuticura Soap, Ointment and Pills, in antiseptic cleansing, thus affording pure, sweet and economical local and constitutional treatment for inflammations, itchings, irritations, relaxations, displacements and pains, as well as such sympathetic affections as anemia, chlorosis, hysteria, nervousness and debility. Millions of women daily use Cuticura Soap, assisted by Cuticura Ointment, the great Skin Cure, for preserving, purifying and beautifying the skin.

SUBSCRIBERS' WANTS.

Advertisements will be inserted under this head at the rate of two cents a word, each insertion, all words, large or small, to be counted and two initials being counted as a word. Advertisements must be accompanied by remittance, to save bookkeeping.

MEMBERS of the Christian Church coming west should write J. W. Martin, Amity, Oregon.

OLIVER TYPEWRITER. No. 2, new, for sale, $50. A. L. Ward, minister, 13 Rockland St., Boston, Mass.

BEAUTIFUL FARMS—In southwest Missouri, level prairie land; no stone; $35 an acre. M. Wight, Iantha, Barton county, Missouri.

WANTED—To employ an experienced man or woman, who has ability for raising funds for mission work. Write Mrs. S. M. Howard, Hot Springs, Ark., 311 Onachita ave.

SEND for catalog of Christian University, Canton, Mo. Departments—Preparatory, Classical, Scientific, Biblical, Commercial and Music. For ladies and gentlemen. Address Pres. Carl Johann, Canton, Mo.

GOOD CARPENTERS and joiners can find employment in Eustis, Fla. Members of Christian Church preferred. None but good workmen and temperate men wanted. Also first-class opening for a good all round mason. Further information cheerfully given by P. A. Ross, Eustis, Fla.

As We Go to Press.

Special to THE CHRISTIAN-EVANGELIST.

Canton, Ohio, Mch. 3.—Three hundred in twenty-five days; twenty to-day; continue.—Welshimer and Huston.

Special to THE CHRISTIAN-EVANGELIST.

Kansas City, Kan., Mch. 3.—This has been the greatest day of our great meeting; crowds congested, standing room taken everywhere. Two hundred and three added to date, twenty-three to-day; meeting nineteen days old; we continue.—Wilhite and Tuckerman, evangelists; S. W. May, pastor.

Special to THE CHRISTIAN-EVANGELIST.

Springfield, O., Mch. 3.—Great crowds, eighty-six added. Continuing.—W. A. Hart, pastor; Wm. J. Lockhart and Wilkinson.

Special to THE CHRISTIAN-EVANGELIST.

Van Wert, O., Mch. 3.—Closed to-night; 90 additions. Only 63 members when I commenced. Great many heads of families. This city's greatest meeting. I go to Carnegie next Sunday.—Shelburne and Knight.

Special to THE CHRISTIAN-EVANGELIST.

Des Moines, Ia., Mch. 3.—Central meeting closed with eleven additions at last service—84 in all. Sunday-school grew from 311 to 601 during meeting. P. M. Kendall, who has been assisting in the meeting, called to associate pastorship as Sunday-school superintendent and music director.—Finis Idleman.

Special to THE CHRISTIAN-EVANGELIST.

Lomax, Ill., Mch. 3.—Great meeting; fine interest. Thirty-five confessions at our Sunday morning service. Chorus of fifty voices with orchestra.—S. J. Vance, evangelist.

Special to THE CHRISTIAN-EVANGELIST.

Pana, Ill., Mch. 3.—Dedicated church here to-day. Money all provided. J. O. Henry, minister.—J. Fred Jones, cor. sec.

Special to THE CHRISTIAN-EVANGELIST.

Hagerstown, Md., Mch. 2.—Small and St. John closed the most successful meeting in the history of the church with 115 additions, 84 by baptism and 31 by letter and statement. A number of persons from denominational churches saw their duty clearly and were baptized and identified themselves with the Christian Church. We expect others to follow in the near future.—G. B. Townsend, minister.

Special to THE CHRISTIAN-EVANGELIST.

Litchfield, Ill., Mch. 4.—Immense crowds, 70 added in first fifteen days; meeting continues; 528 at Sunday-school.—E. E. Violett, evangelist; M. S. Johnson, pastor.

Special to THE CHRISTIAN-EVANGELIST.

Knoxville, Ia., Mch. 4.—Seventy-two additions to date; meeting continues. Both churches yesterday passed resolutions to unite.—Joel Brown.

Special to THE CHRISTIAN-EVANGELIST.

Richmond, Va., Mch. 4.—Began here yesterday; great audience; Brother Haley preached in morning, the diamond anniversary of the church.—Small and St. John.

Special to THE CHRISTIAN-EVANGELIST.

Mineral Wells, Texas, Mch. 3.—Entire indebtedness of over $2,000 raised in cash.—W. O. Stephens.

Special to THE CHRISTIAN-EVANGELIST.

Tulsa, I. T., Mch. 3.—Raised $321 here this morning, asked for only $200. Church becomes a living link in home missions.—S. R. Hawkins, corresponding secretary.

Special to THE CHRISTIAN-EVANGELIST.

Champaign, Ill., Mch. 4.—Brooks Brothers closed fine work last Wednesday. Revival reached 150 new homes, left work in splendid shape. We continue with additions at every service. Singing-Evangelists Tapp, of Ladoga, Ind., and Miss Pollock, of Bloomington, are helping with music. Three hundred and fifty-five to date. Much talk of doubling size of building.—Stephen R. Fisher, minister.

THE CHURCH OF CHRIST BY A LAYMAN

FUNK & WAGNALLS COMPANY, PUBLISHERS, NEW YORK AND LONDON, CLOTH BINDING, PRICE $1.00 POSTPAID. WRITE J. A. JOYCE, SELLING AGENT, 209 BISSELL BLOCK, PITTSBURG, PA., FOR SPECIAL RATES TO PREACHERS AND CHURCHES.

"The author advances the most vigorous and practical plea yet made for the creedless church, free from title, ritualism, or robes."—Publishers. "This is a work of great merit, and I trust it may be circulated by the millions."—McLean. "Any Christian living a thousand miles from any church could take this book and with its description of the church and its references to the Bible organize the Church of Christ and invite men of any faith to meet in Him."—Scoville. "From a literary standpoint the book is a gem."—Christian Union. "There is thought-compelling power in the book"—Universalist Leader.

The following telegrams reached us too late for publication last week:

Special to THE CHRISTIAN-EVANGELIST.

Garrett, Ind., Feb. 25.—Closed at Kendallville with 52 additions. Garrett is a railroad town; 12 first week; house too small to accommodate crowds; continue.—Hull Bros.

Special to THE CHRISTIAN-EVANGELIST.

Walla Walla, Wash., Feb. 25.—Over 300 added in twelve days in union meeting of seven churches. Continue individual meeting for two weeks.—Breeden, Gregory and Shafer.

Special to THE CHRISTIAN-EVANGELIST.

Elwood, Ind., Feb. 26.—Herbert Yeuell returned from Cincinnati, for reception to new members to-night; 42 more added, hundreds turned away; 654 in all; meeting not half done. Yeuell promises to return next year.—Robt. Sellers, pastor.

The March Offering.

Special to THE CHRISTIAN-EVANGELIST.

Joplin, Mo., Mch. 3.—First Church continues living link with joy.—W. F. Turner.

Special to THE CHRISTIAN-EVANGELIST.

Diamond, Mo., Mch. 3.—Sixty dollars for foreign missions as against $16 last year; great rejoicing.—James M. Miller.

Special to THE CHRISTIAN-EVANGELIST.

Bloomington, Ill., Mch. 3.—Good day at First Church; $600 for foreign missions and $1,000 debt paid.—Edgar D. Jones.

Special to THE CHRISTIAN-EVANGELIST.

Carthage, Mo., Mch. 3.—Church becomes living link. Offering will be $700.—Newell L. Sims, minister.

Special to THE CHRISTIAN-EVANGELIST.

Gurnee, Ill., Mch. 3.—More than doubled our apportionment after having raised nearly $1,800 for parsonage during the last three weeks.—John S. Zeran.

Special to THE CHRISTIAN-EVANGELIST.

Huntsville, Mo., Mch. 3.—Our offering this morning for foreign missions was over $115. Last year it was $32.73, and our apportionment was $75. This is the largest offering from this church. More than doubles any previous offering. We want to be a living link in 1909.—C. W. Comstock.

Special to THE CHRISTIAN-EVANGELIST.

Laporte, Ind., Mch. 3.—Ninety-six dollars and eighty cents at morning offering. Will exceed apportionment of $100.—F. R. Liddell, chairman of board.

Special to THE CHRISTIAN-EVANGELIST.

Grant City, Mo., Mch. 4.—Great day yesterday; doubled missionary apportionment; splendid spirit manifest.—W. A. Shullenberger.

Special to THE CHRISTIAN-EVANGELIST.

St. Louis, Mo., Mch. 4.—First Church pledged $855, and will become living link.—John L. Brandt.

Special to THE CHRISTIAN-EVANGELIST.

St. Louis, Mo., Mch. 4.—Union Avenue will continue a living link. J. M. Philputt is pastor.

Special to THE CHRISTIAN-EVANGELIST.

St. Louis, Mo., Mch. 4.—Hamilton Avenue raised over $230 and we have $150 more pledged if we can see our way to become a living link.—L. W. McCreary, pastor.

Special to THE CHRISTIAN-EVANGELIST.

Flora, Ill., Mch. 3.—Raised nearly double our apportionment yesterday. Largest offering in history of church.—C. M. Smithson, minister.

Special to THE CHRISTIAN-EVANGELIST.

Fulton, Mo., Mch. 3.—We became a living link in the Foreign Christian Missionary Society this morning. Everybody is happy. This is the largest missionary offering ever made by this church. The amount given last year was $100, but this was due no doubt to a "lumping" of the offerings. Of the $689 given this morning William Woods College gave $210. The church is prosperous in every way. This is a great church and I am very much enjoying my pastorate here.—W. A. Fite.

Special to THE CHRISTIAN-EVANGELIST.

Moline, Ill., Mch. 3.—We took our first offering for foreign missions yesterday and the amount averaged more than a dollar per member. The work here is moving along very nicely and we expect to build a brick church building this coming summer.—Robt. E. Henry.

Special to THE CHRISTIAN-EVANGELIST.

Springfield, Mo., Mch. 4.—South Street Church broke her record; $400 for missions; will reach $550.—J. Will Hall.

Special to THE CHRISTIAN-EVANGELIST.

Long Beach, Cal., Mch. 3.—Nine hundred and eighteen dollars for foreign missions; will make it $1,200.—E. W. Thornton.

The following telegrams were sent to the Foreign Christian Missionary Society:

Wooster, Ohio.—Apportionment, $50; offering, $85; will probably reach $100.—J. C. Shellenberger.

Owensboro, Ky.—Owensboro remains a living link.—R. H. Crossfield.

Harrodsburg, Ky.—Greatest day yet; $600 sure. Children's day goes to Centennial fund.—M. G. Buckner.

Jacksonville, Ill.—Largest March offering ever received. Remain a living link.—R. F. Thrapp.

Scranton, Pa.—Milledgeville church trebled apportionment. Great storm blowing. March offering great help to our revival.—H. F. McLane.

Erie, Pa.—Apportionment, $45; collection, over $66, and more yet.—F. A. Wight.

Salem, Ore.—Great day here. Offering over $100.—Davis Errett.

Zillah, Wash.—Yesterday great day at Zillah. We passed $125 mark for foreign missions.—E. E. Francis.

Cynthiana, Ky.—Our church remains living link.—W. E. Ellis.

Hopkinsville, Ky.—Hopkinsville gave more than $500 this morning for foreign missions.—H. D. Smith.

Keokuk, Iowa.—Raised our apportionment of $50 to-day. It is a fine offering for this church. We are all happy. It was done so easily.—M. J. Nicoson.

Muncie (First) Ind.—Our apportionment, $150; will probably reach $250.—W. H. Allen.

Dallas, Texas.—East Dallas becomes a living link.—H. R. Ford.

Send for our Catalogue
CHRISTIAN PUBLISHING CO.,
St. Louis, Mo.

Herbert Yeuell's Great Meeting at Elwood

We have received four separate accounts of the great meeting held by Evangelist Herbert Yeuell, at Elwood, Ind. Some of these touch upon the same things, and three are strong in their praise of the evangelist and his song leader, Arthur Wake. We regret that it is necessary to cut something from each report, but we try to bring out the special points in the different accounts.

The Evangelists.

Our meeting of eight weeks' duration closed February 17. It should have continued longer but Brother Yeuell's engagement in Cincinnati was so pressing that we thought it best to release him. As I have asked others to write of our great awakening, I will be brief.

The meeting which resulted in a glorious victory began in preparation two years ago. Evangelists Yeuell and Wake found a united membership ready to follow them in a great work. We were fortunate to secure Herbert Yeuell to lead the forces. I think we could not have had better than he. Coming to Elwood a total stranger, but highly recommended, he left us with nearly everybody—a few exceptions—singing his praises. Earnest, eloquent, logical, convincing, he has wonderful powers of endurance. He is fresh and bright on Monday night after a half dozen services on Sunday. He has no off nights. He does not make people wish they had remained at home. He knows the Book and is not afraid to preach it. He knows men and can seemingly read the thoughts and interests of their hearts. Our great handicap was lack of room. Had we had enough room for all who wanted to hear, and could we have continued the meeting, I confidently believe we could have had from 1,000 to 1,500 additions. As it was we had more than 600. Outside of the pulpit Mr. Yeuell is most agreeable. He has a deep passion for souls and is always anxious to lead men and women into the light.

Brother Yeuell is blessed with a splendid singer and chorus director in the person of Arthur Wake. This was practically their first meeting together, but they worked as if they had been together for years. I heartily commend these brethren as Christian gentlemen in every respect.

Robert Sellers, Minister.



Robert Sellers.

The Place and the Men.

Only a few years since the city of Elwood was an insignificant country village of a few hundred inhabitants and known as Quincy, located in the northern part of Madison county, Indiana. Upon the discovery of natural gas, as if by magic, a city of 15,000 inhabitants sprang into existence, having fourteen miles of brick-paved streets and hundreds of miles of elegant sidewalks, in which are located buildings and business blocks that would grace any city in the state. Handsome church edifices were erected, of which the East Main Street Christian Church is not inferior to the best. A few years since the condition of this congregation was a precarious one. They were in arrears with their pastor and in addition a heavy debt rested upon the building. Two years ago Brother Robert Sellers and his most worthy wife took charge of this congregation. Soon proper confidence was restored, debts were paid and the foundation for the great meeting just closed, most judiciously and prayerfully laid. Only the consecrated and thorough preparation on the part of Brother Sellers and the congregation ever could have made such a meeting possible. It seems to have been providential that the wisdom of Brother Sellers was divinely directed in the selection of Herbert Yeuell and Arthur Wake as evangelists, capable of doing so great a work as the one just completed. No more consecrated man ever gave his life to the service of song than Arthur Wake. We do not believe this meeting could have been possible without this holy, consecrated young man throwing his energy and great life into the service of song.

We feel ourselves entirely at a loss to convey to the reader wherein lies the power of Herbert Yeuell as a preacher. If I were asked to give reasons for his great success as an evangelist I would answer, first of all, his intense earnestness; second, his implicit trust and confidence in the word of God to save a sinful and perishing world. Then again I would not fail to mention his persistency, invitation following invitation, hymn after hymn, solo and then hymn, and after almost every stanza an earnest plea was made for men to step out on the side of Christ. Never upon a single occasion did we hear him refer to any great meeting that he had held elsewhere, but his illustrations and pleadings were all of a local character; and among the many things we would not fail to mention that we sincerely believe his greatest power lay in his own holy living.

W. M. Gard.

The Meeting.

With the interest at high tide and everything indicating that the next week would be the greatest of the meeting the Elwood Christian Church reluctantly closed its great evangelistic campaign.

The meeting resulted in 654 persons taking their stand for Christ and leaves a congregation



Arthur Wake.



Herbert Yeuell.

of something over 1,100 members free from debt with a great future before it. These surface results are gratifying, but there are even more important effects of the meeting that are not so apparent. Among them is the broadened conception of the Restoration movement which the members of the church themselves have received and the deepened spirituality which Mr. Yeuell's preaching and life have engendered among them. But most important of all, perhaps, is the fact that the plea for Christian unity based upon the restoration of primitive Christianity as taught in the New Testament has been presented to this community with such force and sweetness that it has been stirred to its utmost circumference. The good seed has been sown broadcast and the greater harvest will come in due time.

The results of the meeting indicate that people are ready and eager to hear the gospel when it comes to them in understandable terms. Mr. Yeuell brought it to them in that way as no one had done heretofore. He is as unlike the professional story-telling evangelist as he is different from the conventional clergyman. He is first of all a man among men, and the gospel he preaches is strong and virile. In the first weeks of the meeting his preaching was addressed to the intellect. With rhetorical skill and unanswerable logic he convinced men of the reasonableness of conversion and the beauty and joy of the Christian life. Upon that foundation he made his later appeal to men to forsake their sins and accept the Saviour. The wisdom of his course was demonstrated by the scores of young men and persons of mature years who took the stand for Christ and Christian unity.

Mr. Yeuell is not only strong in the pulpit, but is an indefatigable worker, always accessible, responsive and helpful to the earnest seeker after truth. He has no sensational methods and announces no sensational subjects. He wins men to Christ by sheer reason, earnestness and love.

Arthur Wake, who conducted the music, is ready, resourceful, a charming soloist and an efficient helper in various phases of the evangelistic work. He is also a composer.

This, the greatest revival meeting ever held in this city, marks a new epoch in our history. By reason of our numbers and the prestige the meeting has given us we must take our place as the leading religious body in the city. It means work, but the infusion of new life into the old membership together with the energy that the new members will give, prepares us to do it. We look toward the future with confidence and courage.

MRS. H. A. MOFFETT.

Herbert Yeuell's View of the Elwood Meeting.

The meeting was short for such an ingathering, running only six weeks. In many respects it was a crime to leave for any other meeting, no matter how great the preparation. I never was in a meeting before where it was so much the sole desire to save people. From the beginning to end nothing was talked but saving souls. We discouraged those Christian sectarians who rejoice more over the proselytes they make than over penitent confessing sinners. I have labored with many genuine, enthusiastic, scholarly preachers, but none stood more nobly by his evangelist than Robert Sellers. Considering the short time for actual preparation, no church could have been better prepared for a meeting. I took the Elwood meeting at a venture only three months before starting it, on account of another meeting dropping out. Brother Sellers followed my instructions literally and did nothing on his own account without consulting me. All through the meeting he followed my instructions implicitly and kept his committees well in hand for immediate consultation. The meetings were characterized by simplicity. Machinery was at the minimum and spontaneous, wholesome personal work at the maximum. In all of this Robert Sellers and his wife led.

Contributing largely to the phenomenal ingathering of men were the theater meetings on Sunday afternoons—the only theater meetings we held. Men confessed Christ at these meetings. I know of no meeting among us where so many men became Christians. Of the 654 converts over 350 were men and young men, including many aged men and leading business and official characters. For the first time in my meetings men whistled the songs. Holy critics may call it in derision "holy whistling," but it enabled men to enter heartily into services which at first they were inclined to regard suspiciously. After the second service the whistling ceased and men were singing lustily.

We had a friendly tilt with the school teachers by reason of some of them being tinctured with the doctrines of evolution formerly taught by a species of evolutionist now extinct, but it resulted in nine of the teachers accepting Christ according to the New Testament. Among converts of note are Brother and Sister C. L. Knight, both of whom are well known as practicing spiritual mediums. They were sincere, being endowed with superb psychic qualities. They left spiritualism on their own detection of the gross fraud among their associates, but they stood out for primitive Christianity and will enter Bethany College for the general ministry. They are held in such high repute that spiritualism received its death blow in Elwood.

The church building seats comfortably less than 500. Often there were 700 packed tight. I frequently had to stand in one spot throughout the service. Instead of quitting because we could not get a larger building we solved the problem before us. Every one of the 654 converts had to squeeze his way to the front. Sometimes they climbed over the benches, the aisles being jammed. At a new converts' meeting the church was packed with these alone.

Brother Sellers had a Herculean task baptizing so many, besides his large program of pastoral duties, but he performed it well. During the meetings he lowered into the watery grave nearly 600 persons. We counted none that did not come right out and make a definite stand for Christ.

We had no set afternoon meetings but an announcement at night packed the church at 3 o'clock next day. So many were anxious to be baptized right away that we finally kept open church. At every day service I gave a simple chapter exposition and extended an invitation and always had response. Frequently at the night service during the doctrinal interest I would comment at length on a case of conversion in response to a question, instead of the regular sermon. On one of these occasions forty-one men and women responded.

We made no attempt to boom the meetings by extravagant newspaper advertisng. Fifty dollars would cover the advertising expenses. Several of the surrounding towns volunteered to run excursions, but we discouraged it for want of room. I am confident that if we had had a sufficiently large building there could have been 2,000 conversions. After having been in Cincinnati for a week I returned to speak at the reception for new members, and on giving the invitation there were forty-two others to respond. There is a clamor even now for another service, when we are told fifty more are ready to confess the Lord. While conditions at Walnut Hills are in no way conducive to a great meeting, yet there is a knotty problem here to solve and we reluctantly give way to meet this demand.

Among the helpful agencies of the Elwood meeting were the faithful chorus choir, the sympathetic presence of visiting ministers, the co-operation of members of all churches, the distribution of 4,000 CHRISTIAN-EVANGELISTS and 4,000 "Christian Standards," and the impartial reports by the Elwood "Record" and the "Daily Call-Leader."

My associate, Brother Arthur Wake, is all and more than I desired. His consecration and common sense give his very unusual powers as soloist and chorus director an irresistible influence. Always sweet, responsive and sane, he is a companion I am proud of. He will continue my associate in this most glorious work of saving earth's sons and daughters forever, I pray.

HERBERT YEUELL.

A Union Effort in Boston by Yeuell.

A union meeting is to be held by Evangelists Herbert Yeuell and Arthur Wake, at Boston, Mass. This is one of the most difficult fields in the United States. The Disciples of Christ have but one church in Boston and it has been with some difficulty that we have made any headway by the regular pastoral efforts. A preacher who goes to Boston has to be prepared for many discouragements. A. L. Ward, who has faithfully been shepherding our flock there for some years, decided to secure Herbert Yeuell for a meeting.

The brethren were unable to obtain a theater or suitable hall and had planned to hold a ten days' meeting in their own church. Just then there was a new development. It was decided to hold a union meeting between the Dudley Street Baptist Church and the Church of Christ. The meeting is to be held in the Baptist Church, which is the largest one and has the largest congregation in this part of Boston. This is the first great opening our brethren have had in Boston. It is the first time, at any rate, when one of our evangelists has been accepted by any church in that city. Brother Yeuell is in favor of union meetings. He will preach the gospel to the delight of all Christians. When this meeting is concluded he will start for his evangelistic campaign for our English churches, which will probably begin at Cheltenham. The meeting in Boston begins March 12.



A. L. Ward, pastor of St. James Street Church of Christ, Boston.



Dudley Street Baptist Church, where the meeting will be held.



W. W. Bustard, Pastor of the Dudley Street Baptist Church.

Florida Christian Missionary Convention.

Our annual meeting will be held in St. Petersburg, Fla., March 26-28, and the congregation here extends a most cordial and urgent invitation to every church in Florida to send at least one representative and more if possible. All visitors from outside of the state will also be heartily welcomed and the best entertainment provided we can give them. Will all who intend coming write me at once stating just when they expect to reach our little city by the sea? This will help us make suitable provision. The program committee, consisting of President J. T. Boone, Corresponding Secretary T. A. Cox and myself, believe we have a good program, one that will repay every one to hear. If the churches and scattered brethren desire programs let them write to Brother Cox at Ocola, Fla. Let us have an enthusiastic convention, one that shall be helpful to every person and to our work in the state.

J. F. Montgomery, Minister.

St. Petersburg, Fla.

Easter Offering.

The National Convention at Buffalo last October decided upon a joint observance of Easter, 1907, by all our Sunday-schools, Mission Bands, and Intermediate and Junior Societies of Christian Endeavor in behalf of orphanage work in all lands; the offering that is given to be equally divided between the National Benevolent Association which has six orphanages in the United States, and the Christian Woman's Board of Missions which has six orphanages in foreign fields. Mrs. Jessie Brown Pounds has written a cantata entitled "The Gift of the Graces" for the united Easter service. A large stock of Easter offering envelopes has also been prepared, and it is hoped each young person in our Sunday-schools or children's Endeavor societies will be furnished with one. Please order as many cantatas and envelopes as will be needed (both of which will be sent free of charge) of either the Christian Woman's Board of Missions, 152 E. Market St., Indianapolis, Ind., or the National Benevolent Association, 903 Aubert Ave., St. Louis, Mo.

The Congress of Disciples.

Cincinnati, O., April 2-4.

The Congress of the Disciples is held this year in Cincinnati, April 2-4. The general subject of the Congress is "The Church." Some of those who are to take an active part on the program are President Chas. W. Dabney, University of Cincinnati; B. A. Abbott, Baltimore, Md.; T. W., Phillips, Newcastle, Pa.; John R. Ewers, Youngstown, O.; S. S. Lappin, Stanford, Ill.; I. J. Spencer, Lexington, Ky.; President C. C. Rowlison, Hiram, O.; Harry F. Burns, Peoria, Ill.; Herbert Moninger, Cincinnati, O.; W. R. Warren, Pittsburg, Pa.; I. J. Cahill, Dayton, O. The special topics considered are "The Educational Obligations of the Church," "Bible Departments in Our Colleges," "The Order of Service in the Church," "Attitude of the Church Towards Labor," "The Church in Its Relation to Men," "Wherein All Agree, Whereto All Should Labor."

The Congress opens Tuesday, April 2, at 2:30. There will be a Conference of the American Christian Education Society in the forenoon of that day. The directors of this society consist of the executive heads of the following institutions of learning: Bethany College, Hiram College, Butler College, Eureka College, Kentucky University, Drake University, Virginia Christian College, Texas Christian University, Cotner University, and the Deans or heads of the following Divinity Schools and Bible Chairs: The Universities of Virginia, Michigan, Chicago, Missouri, Kansas, Texas, Oregon and California.

The chairman of the local committee is John L. Hill, pastor of the Central Christian Church, Cincinnati, Ohio.

Pres. A. B. Philputt, Indianapolis, Ind.
Sec. R. E. Hieronymus, Eureka, Ill.
John L. Hill, Cincinnati, Ohio.
T. E. Cramblet, Bethany, W. Va.
G. A. Miller, Washington, D. C.

Ministerial Exchange.

Churches in Central Indiana needing pulpit supply for second and fourth Sundays can secure W. R. Jinnett, Manilla, Ind.

R. C. Davis, 2636 Myrtle avenue, Kansas City, Mo., has the second and fourth Sundays of each month vacant and can preach for churches in reach of Kansas City. He is employed at Barry for half time, where he has been called for the fifth year.

"I can hold a meeting beginning first week in April. I sing and preach and furnish song books. Chart and blackboard work."—Bowman Hostettler, Dundee, O.

William H. Van Deusen, Taborville, Mo., would like to hear from churches in Oklahoma, Missouri, or Indian Territory, needing a minister or evangelist. Can furnish good recommendations.

Owing to the failure to secure a building at Carrier Mills, James Sharratt, 813 West Twenty-first street, Kansas City, Mo., is open for a meeting at once elsewhere.

C. H. Altheide, singing evangelist, Bloomfield, Ia., has April and May open for engagements.

E. W. Brickert, Sullivan, Ind., can hold one more meeting.

J. E. Stebbins and wife, Hartford, Kan., have some open dates—one for the latter part of March and April. Also have some open dates for fall and winter of 1907.

TO KEEP POSTED

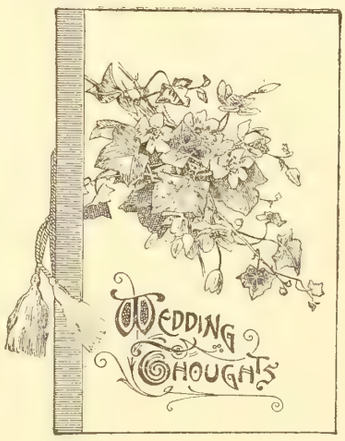
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WEDDING BOOKLETS

The Bride—Her Book

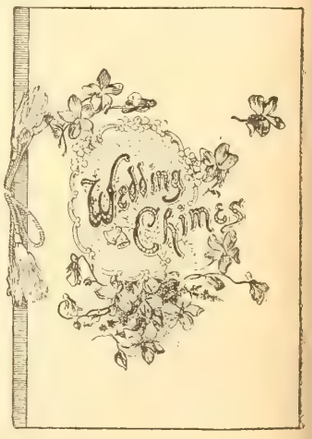
This book is rich in new ideas. None but original drawings have been used. There are over 30 pages of illustrations, about half full page, among which are many clever and unique conceptions. Printed on highest grade of wedding paper, with edges full gilt, and the cover is extremely dainty with title embossed in gold. Size 12x9½ inches, in double box, $3.00. Edition de luxe, on genuine Japanese Vellum, $5.00. Extra quality moire silk, padded cover, each $7.00. Edition de luxe, extra quality moire silk, padded cover, $9.00.



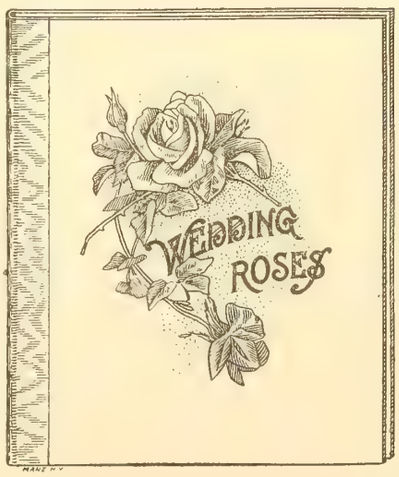
Orange Blossoms

Book, 24 pages. Space for certificate, guests' names, good wishes, etc. Cover in gold and colors. Size, 5½x7. Postpaid, 50 cents.

Wedding Chimes



A dainty book bound in leatherette and satin, cover ornamented with embossed violets. Contains 20 pages with floral designs and landscapes. Full of selected poetry, containing marriage certificate and pages arranged for autographs of the bridal party, the guests, etc. Size, 5 x 7. Postpaid, 50 cents.



Wedding Roses

The designs are printed in dainty colors, all very artistically arranged. The cover is unusually attractive, with title stamped in gold and silk binding. Edges are gilt and lettering of the entire book is engraved. Size, 7x8½ inches, postpaid, $1.00.

Wedding Memories

This book is substantially bound in cloth and replete with appropriate illustrations in dainty water color effects with alternating pages of exquisite monotints. The binding is pure white cloth with bride roses in delicate colors enclosing the title stamped in gold. Size, 8x10. Postpaid, $1.25 each. In moire silk, with hand painted cover, each $5.00. In flexible leather, title stamped in gold, each $5.00.

In Wedlock

A good book at a moderate price. Bound in white, showing embossed spray of orange blossoms with title stamped in gold. There are 32 pages, with several historical and biblical illustrations. Size, 5½x7 inches. Each in box, 35 cents.

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NEWS FROM MANY FIELDS

North Carolina.

Miss Elizabeth Tesh, corresponding and field secretary for the C. W. B. M. in this state, is in the work of organizing and building up the auxiliaries. —Atlantic Christian College, Dr. J. J. Harper, president, is being assisted by our state board, and they have called a meeting of the preachers of the state for counsel on March 6, at Wilson, where the college is situated.—— J. W. Tyndall has opened another school near Kinston. He has a three-story building and will give work to those not able to pay money. He is taking orphans free. He has purchased, we understand, a farm near by.——We could locate one or two good men in this part of the state. Stoneville recently wrote about a man for once a month. Other places could co-operate, and the right man can get a comfortable support. Preston Bell Hall's work has developed in all departments at Kinston until they have begun to consider the enlargement of their plant.——In Winston we are preparing for the March offering. We expect to go beyond our apportionment of $30. Some of us are holding cottage prayer-meetings at the homes of neglected and neglectful ones. We hope to have a meeting in April. Brethren who read this, pray for our work. Our officers decided to give a contract for a new furnace for the church and the Ladies' Aid Society have money raised for a carpet. We plan to make comfortable and beautify the Lord's house.

Winston-Salem, N. C. J. A. Hopkins.

Our Work in Jubbulpore, India.

Mrs. Brown and I alighted from the train to begin work in Jubbulpore the morning of July 22, 1904, in the midst of a pouring monsoon rain. In a week six students came from our Bible school. Soon two Sunday-schools were organized. Brother Wharton joined us in November and shortly afterwards took charge f our native church of less than a dozen members, who met at first, as did our Bible college classes, in a room in the bungalow. By December 1 we had rented another bungalow for these purposes and also to begin our press work, which we did in December. We hired a small slow hand press and began the issue of the only weekly Christian Hindi newspaper. In January, 12 more students came for the Bible college, in which Brother Wharton now began to teach. November, 1905, Miss Olive Griffith joined our force and began the study of the vernacular. Bazar preaching had been begun, reaching not only many people out of the 100,000 inhabitants of the city, but also many who came to do their trading here. October, 1905, we had bought a splendid site for our new Bible college building, the foundation of which was begun February, 1906. The press received a new outfit from America, and our paper was enlarged. Now we also print for the Christian Endeavor Society, the Sunday-school Union, the Young Women's Christian Association, and several missions working in and about Jubbulpore. July 7, 1906, Brother Wharton went to Simla for his health. He never returned to Jubbulpore. His body was laid to rest in Calcutta, November 4. We greatly miss him. Our force had to be increased and Mr. and Mrs. Grainger came here on December 5, taking charge of the press and evangelistic work, and joining in all the rest. Miss Griffith has begun teaching a class of eleven Christian women to fit them to teach and do zenana work. Mrs. Brown has made arrangements to send out two to four of them daily with an experienced worker that they may have practical training in the same line. They teach the gospel to the women of the city. We now have twenty men and eleven women in preparation in the Bible college. The gospel is being preached three times a week to hundreds of hearers, women are being taught in twenty-five or more homes, three Sunday-schools are being carried on, our press is sending out its literature weekly, our Bible college building and bungalow will soon be ready for occupancy. Our work is growing. Pray for us. Geo W. Brown.

Indian Territory.

Within the past few weeks a number of new men have been added to our preaching forces in the Indian Territory, among them P. E. Hawkins, Holdenville; E. E. Bachman, Wagoner; Otto L. Weste, Duncan; Brother Burges, Poteau, and D. N. Manley, Okmulgee. Mrs. Manley and daughters, Misses Ruby and Vera, arrived from New York after a brief visit in Kentucky, on February 5. A reception was tendered them by the church. About three hundred of the members and friends were in attendance.——B. F. Vaughn is moving to Ninnekah and will evangelize in the Chickasaw nation, giving a portion of his time to Ninnekah and a part to Marlow. Brother Vaughn is to be one of our living link men, supported as such by George R. Beeler, of Ninnekah. Brother Vaughn is a man of culture, education and experience. We are delighted to be able to add him to our evangelistic forces. Any of our churches or missions in the Chickasaw needing a meeting need not hesitate to call on Brother Vaughn.——I received a letter to-day from J. Jackson, of Texas, accepting the living link work of the McAlester Church. J. C. Mason, the corresponding secretary of Texas, commends Brother Jackson in strong terms. Others who know Brother Jackson and who have witnessed his work both as minister and evangelist, speak in forcible terms in his behalf. He will live at McAlester and give his time largely to the Choctaw Nation. Recently the Christian Woman's Board of Missions consented to give us a living link. We have extended a call to A. M. Harral. He will begin work in a few days. He will make Sapulpa headquarters and confine his work to the Creek and Cherokee nations. If, however, any brethren in the Osage should read this and decide they would like to have Brother Harral hold them a meeting or help them to organize a church, they are at liberty to call on him. The church at Ardmore became a living link in January, and is represented by J. W. Ferrell at Purcell.——We are in correspondence with a good man, relative to taking the living link work of the Chickasha church to succeed R. E. Rosenstein, who has served us in this capacity the past seven months, and in that short time has organized three churches and added all told 140 to the fellowship, besides other details too numerous to mention. Besides these we have arranged with W. F. Bickford, W. H. Robertson and J. R. Biard to enter the evangelistic field at least for a few months to come. With such an array of splendid men in the field for the next five or eight months we should be able to accomplish some inspiring results. But we need and must have the fullest co-operation of all the brethren, their prayers, their appreciation, words of encouragement, counsel, and a liberal support in a financial way. Brethren, these men cannot live on air or even on promises. They have made expensive moves, believing in God and their brethren. Let us not prove false to them. We are contributing monthly to a number of local points, thus enabling them to sustain preaching, until they can provide for themselves. In this way we have in the past three years succeeded in planting the cause in a number of important centers.——H. J. Corwine, of Bartlesville, recently organized a church at Pawhuska. He is now planning a great revival to be held by the Brooks Brothers in April. This meeting will no doubt mark a new era in our evangelistic history in the Indian Territory. Our Missionary Co-operation has consented to help finance this most commendable enterprise. We are expecting it to be one of the greatest victories of the year.——Six months ago we engaged R. T. Matlock to work under the auspices of our co-operation with a view to planting and watering the New Testament plan of salvation among the colored people of this territory. He is meeting with remarkable success. He has organized several churches already, and secured several evangelists to assist in the work. Matlock is a consecrated and capable leader, and needs and deserves more support than he is getting. It is impossible for our board to do much for him. Will not some good brother or sister who may chance to read this letter, send me a draft, if for only a few dollars, to be applied on the support of this consecrated and able and self-sacrificing brother? Send it to S. R. Hawkins, box 581, South McAlester, I. T. Due credit will be given in our annual report.——Randolph Cook closes his ministry at Tulsa with the month of February, and will at once begin work in the interest of Oklahoma Christian University. Brother Cook has made an enviable record in the Indian Territory, and we bespeak for him a hearty reception throughout the new state in respect to the interests of the school.——Geo. H. Farley will in a few weeks close his work with the church at Muskogee. He has done a faithful work in that important center, and laid a foundation for some good man to build on. We need and must have a great church ot Muskogee. The Lord is greatly blessing his cause throughout this territory. Let us rejoice, let us pray, let us pray, and let us give the glory to God. S. R. Hawkins.
Cor. Sec.

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Frank J. Cheney makes oath that he is senior partner of the firm of F. J. Cheney & Co., doing business in the City of Toledo, County and State aforesaid, and that said firm will pay the sum of ONE HUNDRED DOLLARS for each and every case of Catarrh that cannot be cured by the use of Hall's Catarrh Cure. FRANK J. CHENEY.

Sworn to before me and subscribed in my presence, this 6th day of December, A. D. 1886.
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A Noted Preacher at Williamsburg, Ky.

Elder Mark Collis, of Lexington, recently closed a very successful meeting at the Christian Church here with 37 additions. The church has taken on much new life within the last few months since C. E. Miller has taken charge of the work. Besides raising enough to pay the pastor's salary, the congregation has put in a large furnace and a concrete baptistry with dressing rooms and Judge H. F. Finley contributed an organ. The improvements have amounted to about $1,500. WALKER MASON.

Where I. J. Spencer Began His Work.

In four weeks 150 people have taken their stand for Christ and the church at Bellaire, O. I. J. Spencer, who began his career thirty-five years ago, as pastor of this church, did the preaching. He is greatly beloved here for he is a man possessed of a high type of Christian culture. His kindly spirit, his constant appeal to the authority of the word of God, his charity for the honest convictions of those who differ from him, have assured him a host of willing hearers. Miss Una Dell Berry was our soloist and chorus leader and won for herself a large place in our hearts. We had a chorus of from 100 to 180 voices. Her experience as pastoral helper also makes her invaluable in a meeting. The old Bellaire church is to-day a perfect unit. Our membership is nearly 900 and we now turn to the raising of our $600 for the support of our own missionary, Miss Mary Kelly, of Nanking, China.

W. D. VAN VOORHIS, Pastor.

The Meeting in Marshall, Mo.

The church in Marshall, where the lectureship is to meet, has just passed through a great meeting, and I think a few facts concerning it will perhaps be of general interest. It continued about five weeks. Our evangelist was Elder A. N. Lindsey, of Clinton, Mo., assisted by Prof. E. E. Bilby, of Frankton, Ind., as singer. There were 113 additions to the church. To those who know the circumstances this is a remarkable meeting. Marshall is one of our old, substantial churches, situated in a community the most conservative, the most self-satisfied, and hardest to wake up in the United States. But it was shaken to the foundation. No other church has held a revival here with anything near 100 additions for many years. And while we have always had good successful meetings (at least I know them to have been so during the last ten years), this is pronounced the best in many respects we have ever had. Not only was the number of additions large, but the number of those who were grown (73) was uncommon. And what was more remarkable still, about half of the 73 were men. This is especially gratifying, not because they are worth more, but because they are usually so much harder to reach with the gospel.

As is always the case in such meetings the church deserves great credit for its part. Never did a congregation give a more loyal and hearty support from the very first to the last. But the main credit under him who "gives the increase" is due to Brother Lindsey. His preaching is of the highest order. He appeals continually to the "Old Book," and enthrones Christ in the hearts of men and his word as "spirit and life." He deals in no "questions to no profit," but "preaches the word." And equal to his preaching is his strong personality out of, as well as in the pulpit. He reaches men. This is mainly due to the fact that he is a true, manly man, with a remarkable endowment of genial, loving, good nature. I never worked with a more congenial yokefellow in my life. Brother Bilby was a great help to us while he stayed and we regretted to have to give him up. Much of our success is due to his work. We give him unqualified endorsement. The church is in splendid condition and never faced a future more bright with promise of success. B. T. WHARTON, Pastor.

Adding to the Saved at Perkins, Okla.

A three weeks' meeting has just been concluded with the help of G. W. Leonard, of Conway Springs, Kan., who gave us some strong sermons. There were 21 additions. J. W. Garner and myself continued the meeting over Lord's day with two others added—in all 13 by primary obedience, nine by letter and statement, one from another religious body. Six had been added before the meeting. H. S. Gilliam and wife will hold us a Sunday-school institute March 7, 8, by which we expect to improve a school which is already in good condition. J. M. MORRIS.

Mortgage Burning at Corydon.

The church at Corydon, Ind., has just had a mortgage burning. This church was established in 1832 by a few faithful women, and women have faithfully continued in the work till to-day. Some few men have done good service. At our annual meeting just held, 103 members responded to the roll call. Out of 150 on the books we find 80 who have helped financially while 70 have paid nothing to the work of the Lord. We have paid during the past few years about $5,400 on our building, which is well adapted to the work. Stanley R. Grubb was the minister who inaugurated and carried our building to completion. Last year we determined to pay off some $300 of debt, and last month the mortgage was burned by two of the oldest in our congregation. We are looking forward to a successful meeting at once, in which I am to be assisted by Robert N. Simpson, of Lexington, Ky.

JOHN SIMPSON, Minister.

A Result of Faith and Work.

The church at Lamont, Okla., closed a meeting with thirty-two additions, the greater number being adults and by primary obedience. C. M. Myers, the pastor, did the preaching, and Miss Snowey Ditch, of Fort Scott, Kan., had charge of the music. The church has been strengthened and its power for good much enlarged by this meeting. Brother Myers is a strong and faithful minister of the Word. The little band worshiping at this place organized six years ago with twelve charter members. They were without a house of worship, and being poor in purse, yet rich in faith towards God, set resolutely about the work of building, and by securing a loan of $500 from the Board of Church Extension, we are now at home in a neat and commodious building, entirely free from debt, having paid our last note Jan. 1. The past year and a half the church has maintained a pastor for full time, and has always responded to all missionary calls. We raised for all purposes last year about $1,500, and have entered on the work of the new year with renewed zeal for the Master's cause. A. C. SNODDY.

Philadelphia Notes.

In few parts of our country or in few of our great cities does the cause we plead find so little encouragement and so many hindrances as in Philadelphia. Some churches started, probably, without proper consideration of the difficulties to be met, have failed. We now have four churches in active work, but only two of these are self-supporting. The feeling of hopefulness seems to be growing, but the city is old and very conservative, so that no rapid development can be expected.——At our foreign missionary rally at the Third Church, all the churches were well represented and the rally was a blessing to all. Brothers McLean and Rioch led us and Brother Warren, of Pittsburg, was also here to awaken interest and enthusiasm in our Centennial at Pittsburg.——Our Sixth Church has held a series of meetings to deepen the consecration of its members and inspire more faith and hope for the future. Our ministers in and about the city did the preaching. Brother Lawrence Feninger, a promising Princeton student, preaches for this church on Sundays.——Our First Church is in a revival meeting. Brother Batman, the regular minister, is doing the preaching and J. Walter Wilson, of Indianapolis, is directing the music. There is good interest and the audiences are large for Philadelphia.——Our Kensington Church, toward the northern part of the city, of which I am minister, is preparing for a revival to begin the first Sunday in March, led by home forces. We have had recently four added here, two by baptism and two by statement.——Brother

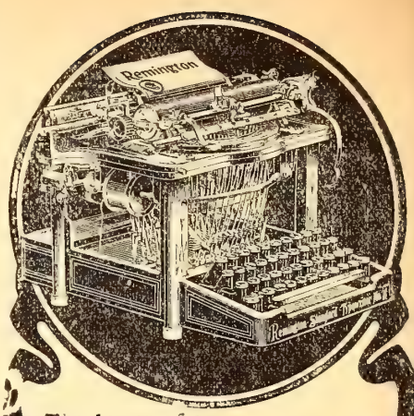
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An Old and Well-tried Remedy

Rutledge, minister of our Third Church, has been ill for some three weeks past, but is able to occupy his pulpit again.——The Sunday-schools of the Sixth Church and Kensington Church have been in a contest since the first of the year. Thus far the race is about even, and both schools are receiving a great benefit from the contest. D. T. STANLEY.

Philadelphia, Pa.

DEDICATIONS.

Sabina, O.

Our beautiful house of worship was dedicated February 24 by L. L. Carpenter. Good congregations assembled in spite of the stormy weather. Money was raised to pay all the indebtedness on the house and a surplus to pay other old debts.

H. S. SNYDER.

Hillsburg, Ontario.

Another beautiful church building has just been dedicated at Hillsburg, Ont., a small village in the midst of a most beautiful and fruitful country. The farmers are nearly all thrifty and the young people growing up with habits of temperance and industry.

The new house of worship is complete in all its appointments, and is beautifully finished and elegantly furnished. It cost nearly $8,000. A debt of $2,600 remained unprovided for on the day of dedication. But the pastor, George Black, very much beloved by many people, and the writer together, by personal and public appeals, raised the entire amount and pledges for $600 more, to be paid in June and August next, for sheds for the horses, which will be built at once. It was a day of great triumph for the church, and the whole community rejoiced in the victory. R. W. Stevenson, provincial evangelist, was with us, and in the evening held the first of a series of evangelistic services. We hope to hear of many additions to the church through his labors.

Toronto. J. M. VAN HORN.

Logansport, Ind.

The beautiful new edifice erected by the congregation of the Ninth Street Christian Church, Logansport, is now finished and was dedicated February 17, F. M. Rains in charge, at which time $20,000 was raised by the congregation. This building is to replace the one which stood for so many years on the same property. It is generally conceded that the new edifice is one of the neatest and most attractive in Logansport. It is built of



J. H. Craig, Pastor.

Bedford stone, after the Gothic style of architecture, and cost about $33,000. There are two front entrances, and another which gives easy access to the Sunday-school room. The main auditorium is commodious and lofty, the ceiling rising into an octagonal dome. The floor is bowled, and the seats are arranged on the circular plan. In the Sunday-school room, which adjoins, the pews are arranged in the same way. When these rooms are thrown together, it gives a seating capacity of twelve to fifteen hundred. The interior decoration is most pleasing and artistic, the browns, ambers and rich red of the windows lending their brilliancy in contrast to the quiet, restful brown of the walls. The finish is dark oak, as are also the furnishings.

A stately organ lends its dignity to the structure. The keynote of the whole structure is simplicity and dignity. In keeping with the auditorium and Sunday-school rooms are all the smaller rooms.

In the basement, the full length of the building, are the kitchen, dining room, and also large lecture room or gymnasium, as well as the boiler and engine room.

The Missouri Lectureship.

The annual meeting of our Missouri preachers is located this year at Marshall, April 8-10. The Marshall Christian Church, as host, sends greeting to our brethren throughout the state, saying, "Come, for all things are now ready." The program which has been printed is one of rare promise and all circumstances point to the finest institute for many years. Let us make the attendance the largest.

Send your name at once, if you are coming, to C. A. Knight, chairman of the entertainment committee. Entertainment is free and it will be our delight to receive you.

B. T. WHARTON, minister.

Leaving a Good Work.

At Mishawaka, Ind., there was last year a numerical increase of 113. We raised nearly $4,500, including nearly $400 for missions and $936 for church debt. The church is now out of debt and has made many improvements. During my 16 months' pastorate 150, principally by primary obedience, were added. I have tendered my resignation to take effect April 1, my reason being a desire to return to my former field with the Shortridge Memorial Church, Butte, Mont. Montana needs men and I feel she calls for me. My successor will find a good people and an excellent field. All communications should be addressed to F. G. Lewis, 319 West Third street, Mishawaka, Ind. EDWARD O. TILBURN.

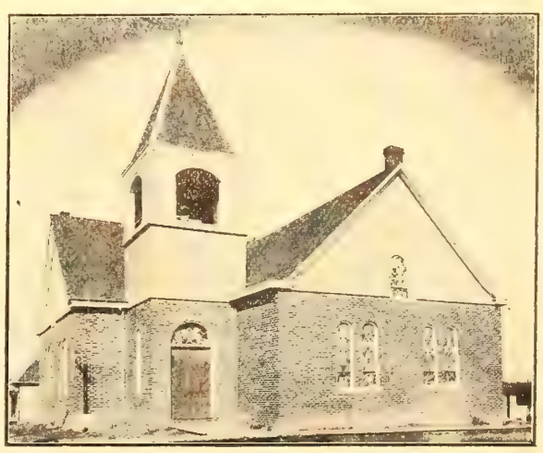


Christian Church, Logansport, Ind.

Christian Church, Bonner Springs, Kan.

The young people of this church, about two years ago, organized themselves into a band known as "The Choral Society," and took upon themselves to buy a pipe organ. A note bearing interest was given, four years' time allowed and in less than two the debt is paid in full. On February 24, preceding the evening sermon, a special musical service was rendered, and the redeemed note went up in flames while an organ voluntary was played and a congregation, which packed the house, rejoiced in the achievement. This congregation has in the past few years erected a neat house of worship, is out of debt and is planning for still greater enlargement in spirituality and equipment. Every department of the work is growing. There are frequent additions. Generous gifts for missions are anticipated.

OTHO C. MOOMAW, pastor.



Evangelistic

We invite ministers and others to send reports of meetings, additions and other news of the churches. It is especially requested that additions be reported as "by confession and baptism," or "by letter."

Colorado.

Delta, Feb. 25.—Closed a short meeting here yesterday on account of evangelist having la grippe. Fourteen accessions—13 by confession. —M. M. Nelson, state evangelist.

District of Columbia.

Washington, Feb. 26.—Present at ministers' meeting: Walter F. Smith, B. E. Utz, F. D. Power, J. E. Stuart, George A. Miller, H. H. Jenner, William E. Shinn and the writer. Additions reported: Ninth Street (George A. Miller), one by letter; Thirty-fourth Street (Claude C. Jones), three by confession and baptism and one by letter.—Claude C. Jones, secretary.

Illinois.

Galesburg, March 2.—Closed a meeting of three weeks with the church here, February 24, with 52 added—38 baptisms. Miss Lucile Park led our singing and did so to the satisfaction of all. She is a splendid personal worker.—Nelson G. Brown, pastor.

Tampico, March 2.—This congregation recently closed a successful revival under the leadership of Evangelist Rufus A. Finnell, of Eureka. Twenty-three turned from sin, and this is quite a victory when we recall that the field had been gleaned by two strong evangelists last fall. Mrs. G. E. Williams led our music.—Guy L. Zerby.

Indiana.

Newcastle, Feb. 26.—Wilson and Linnt in a great meeting here. Eighty-five to date. Many factory meetings held. Church overcrowded.—T. C. Howe.

Winamac, March 2.—Just closed an eleven days' meeting here with 33 added.—E. W. Brickert.

Fortville.—Fifteen added. Continue with great crowds in attendance.—Richard Martin, evangelist.

Jasonville, Feb. 25.—Closed three weeks' meeting, Melnotte Miller, of Terre Haute, preaching, Friday night, with 55 accessions. Two last night.—J. F. Ashley, minister.

Indian Territory.

Tulsa, Feb. 24.—Closed my work here to-day with seven additions, making 15 for the month, and 152 during the last nineteen months. My last month's work was the best.—Randolph Cook.

Iowa.

Cincinnati, March 1.—Meeting here continues with increasing interest. Five additions last night, 41 up to date. The town is stirred and awakened as never before. Church enthused, encouraged and strengthened.—J. P. Haner, evangelist.

Lake City, Feb. 28.—Our meeting here with G. E. Roberts ten days old, with 12 additions.—Charles E. McVay, song evangelist.

Knoxville, Feb. 24.—Meeting increasing in interest and attendance. Thirty-six additions to date.—Joel Brown.

Rinard, Feb. 27.—Closed a short meeting here with 20 added. Have had 466 additions since I began with the I. C. C.—C. L. Organ, evangelist.

Kansas.

Iuka, March 2.—Our meeting started off with a full house, and nine confessions the first week. Was compelled to close for eight days on account of sickness, but began work again last night. The outlook is still bright.—J. E. Stebbins and wife.

Cherryvale.—Five added in two Sundays—two baptisms. I remain for another year.—B. D. Gillispie.

Kensington, Feb. 25.—Fourteen added here. Many more almost persuaded. Continue another week. Six weeks would result in a great meeting, but we must close at the end of two.—James S. Beem, general evangelist.

Abilene, Feb. 25.—Two confessions yesterday.—C. A. Cole.

Humboldt, Feb. 25.—One baptism.—N. Ferd Engle.

Horton.—Seven additions in seven weeks at regular services. Audiences large. Prospects bright.—John D. Zimmerman, minister.

Newton, March 1.—We had a great day February 24. Three additions—one confession and two by letter. Large audiences both morning and evening.—S. S. McGill.

Kentucky.

Jackson, Feb. 26.—Four additions at last Sunday's services—one by confession and baptism.—W. J. Dodge.

Missouri.

Braymer, March 1.—Preached one sermon at Mooresville, Mo., and had three confessions—this the aftermath of a good meeting held by O. L. Sumner.—S. W. Crutcher.

Hines.—Two additions February 24—one by statement and one by confession.—Thomas C. Hargis.

Mendota.—Our meeting closed February 12 with 170 additions—143 confessions.—A. F. Williams.

Mount Washington, Feb. 25.—One addition since last report. T. A. Abbott was the evangelist in our recent meeting.—Henry W. Hunter, minister.

Ozark.—Meeting closed with 152 additions—109 by confession.—Joseph Gaylor.

Jerico Springs, Feb. 24.—Two more additions at our last service—one by letter and one from another religious body.—E. W. Yocum.

Kansas City, Feb. 27.—Four confessions at Forest avenue, Lord's day, making a total of 201 since December 2.—J. L. Thompson.

Nebraska.

Fremont, Feb. 23.—Three confessions and baptisms February 17. Bible school reached 122.—Samuel Gregg, minister.

New York.

North Tonawanda.—Have just closed a good meeting of twenty days with the Central Church. There were 37 additions. W. C. Brewer, pastor, is loved by all. George F. Rand is a great help to the work. W. E. M. Hackleman conducted the music and it was great.—O. P. Spiegel.

Ohio.

Mount Vernon, March 1.—Our meeting is 18 days old with 114 additions. Greatest meeting in the history of the church. L. O. Newcomer is doing excellent work.—C. H. Altheide, singing evangelist.

Antioch, Feb. 28.—I close a short meeting at this place to-night with eight added—six by primary obedience and two by statement. This, with our few nights' meeting at Beallsville, makes 12 since last report.—Ferd F. Schultz.

Oklahoma.

Anadarko.—Meeting closed Feruary 24 with 40 additions—20 beptisms, four by letter and the rest by statement.—Beach and Beach, evangelists.

Oregon.

Falls City.—Four added to date here.—George C. Ritchey.

Pennsylvania.

Rogersville, March 2.—Twelve added in a brief meeting at Willow Grove.—G. F. Assiter.

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Moses.

Topic March 13.—Ex. 3:4-14; Deut. 31:1-13; Matt. 17:1-5.

Next to "Abram the Hebrew," Moses is the greatest character in Old Testament history. Some may put him first. And judged by his influence in giving to the Jewish nation the law, and through them to the world, he is one of the very greatest personalities in human history. This by the consensus of opinion of the intelligence of mankind. However, "Abraham, the Father of the Faithful," in whom all the nations of the earth are to be blessed, indeed are being blessed, is perhaps the mightiest man in the world's history. He was the pioneer of the race in a peculiar and prophetic sense—the race as the subject of redeeming grace, without which all history is a tragedy, a riddle. The history of Abraham and the promises of God in him and his seed, give his name and fame a perennial interest to all peoples.

"Moses the man of God" is the man upon the mountain-top of Jewish history. He is not so romantic a character as either Abraham or David. Indeed Joshua is a more romantic personage than Moses. His fame as the law-giver of Israel overshadows his career as a soldier, or rather as the leader of the semi-barbarous tribes during their forty years' wanderings in the wilderness. Joshua, as the successor of Moses, and the one who was privileged to lead the people "over this Jordan" and with them to conquer the cities of Canaan, appears a most romantic character. He was a sturdy warrior, as was Caleb; and we are still hero-worshippers, as Carlyle told us. We worship at the shrine of war, as our fathers before us. We glorify the great general rather than the great law-giver or the great statesman. David, the man of war, and the shepherd king of Israel, is more interesting to many than Moses the man of God.

The first record we have of Moses, apart from the story of his birth, indicates something of the character of the man. The slaying of the Egyptian, who was smiting one of his Hebrew brethren, his going out and looking on the burdens of his people, reveal the sympathetic nature of the young man, cradled amid the bulrushes, but brought up amid the luxuries of Pharaoh's palace. He was unspoiled by learning or luxury. Yet his fleeing from Egypt and his easy contentment to dwell with the man, Reuel, whose daughter he married, shows him a man that rather loved quiet and the undisturbed tranquility of home, not, however, to his discredit. He was content from henceforth to wait the call of God.

It is worth our while to remember that when the call of God came he answered, without hesitation, "Here am I." Then came the command to put off the shoes from off his feet, "for the place whereon thou standest is holy ground." There was self-deprecation in the words, "Who am I that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt?" It is proof of the modesty, the meekness of the man, the real worth of the man. His next question, "What is his name? What shall I say unto them?" indicates his own ignorance and his desire to know—the recognition of which is a condition of all great service. God said to him, "Thou shalt say unto the children of Israel, I AM hath sent me unto you!" This was his commission and Moses never forgot it, though he was sore put-to and provoked and tried as perhaps never man before nor since. He was not eloquent, but was of slow speech and of a slow tongue, yet he went at God's command, and "he endured as seeing him that is invisible." This statement in Hebrews 11:27 with the context is proof of the faith and fortitude, the majestic manhood of the one who is called "Moses my Servant" by the living God, and who talked face to face with God, as a man talketh with his friend. He is called the meekest of men, and by the Master's test was therefore the greatest that ever lived. His death, alone with God, is dramatic in its poetical fitness. His sepulchre, amid the silences of the mountains overlooking Jordan, no man knoweth unto this day—and it is well. The Christ has come!

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DAILY READINGS.

M. Success is God's Favor.	Ps. 12:1-8.
T. Success is Character.	Ps. 15:1-5.
W. Measured at the End.	Job 42:10-17.
T. The Fear of God.	Prov. 1:1-9.
F. Common Sense and Religion.	Prov. 26:1-10.
S. Keeping Commandments.	Eccl. 8:1-9.
S. Topic.	

A successful life is one that at the last evokes "Well done, good and faithful servant, enter thou into the joys of thy Lord." None other is, no matter what the world's encomium may be.

Successful architecture consists not in the scaffolding but in the construction of the palace beautiful within it. Wealth, learning, social winsomeness, renown, friendships and all these are but scaffolding. Our success or failure in life will be determined by our handiwork on the character within all this framework.

There yet appeareth no easy way to the goal of success. Paul's and Christ's lay through trials and persecutions and high barriers and pitfalls almost innumerable. Success is something that has to be *won*. A happy providence safeguards the noble endeavorer, however. Few fall and those who do heroically contending for the right, thereby win for themselves the halo of martyrdom which is the same as the crown of success.

Ambition is commendable if it fires us with determination to do what God wishes us to achieve. He has a distinctive work for each and in the doing of it well there is great reward. Learn the mind of the Master. In many ways he intimates the path leading to our true and greatest successes. When we are working in harmony with his ambition for us, the eye rejoices in seeing earth's most splendid successes in formative processes.

No one was ever more delightfully self-conscious of having achieved real success than was imprisoned Paul, who, while awaiting the doomsman, wrote to Timothy this triumphant ode: "The hour of my departure is at hand and I am already being offered up. I have fought a good fight; I have finished my course; I have kept the faith. Henceforth there is laid up for me a crown of righteousness which the Lord the righteous Judge shall give me at that day; and not to me only but to all them also that love his appearing."

John the Baptist, greatest of prophets, was less than the least in the kingdom of heaven. Likewise the humblest immigrant through gates of pearl into Zion land bearing with him only the righteousness of a life that is past and the gratitude of souls he has saved, has achieved a far greater success than those whose spirits are involved in the destruction of the palaces and fortunes their genius has created, but who have not abounded toward God. Envy not such worldly great. All their labors are now receiving their only reward.

The human face is not a very large canvas, and though all are similar, no two are alike. There are elements in common to all successes making them similar, but no two are alike. Seek not another man's success. You can no more possess it as it is to him than you can secure his features. From your Bible rather than from human biography or observation in mart or salon get your ideals of success and then with zeal and persistency work to attain it. It may not be like any other but if it is real, it will invest you with a nobility Heaven will approve.

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Sunday-School

March 17, 1907.

Jacob and Esau.—Gen. 27:15-23, 41-45.

Memory verses, 21-23.

Golden Text.—Lying lips are abomination to the Lord; but they that deal truly are his delight.—Prov. 12:22.

We have already been introduced to Jacob and Esau in chapter 25. Their characteristics are indicated symbolically even in the story of their birth. The unborn children struggled in their mother's womb. In explanation, the oracle said to Rebekah:

Two nations are in thy womb,
And two peoples shall be separated from thy bowels;
And the one people shall be stronger than the other people,
And the elder shall serve the younger.

In the very moment of birth Jacob was grasping his brother's heel and seeking to supplant him in his place as the firstborn.

In such ways, and in subsequent stories of the character and relations of these two dissimilar twins, did the Hebrews of a later time represent and embody the history of the relations between Israel and Edom, the two nations of which Jacob and Esau were said to be the progenitors. In these stories and in the two blessings recorded in chapter 27, we have not biography for its own sake but biography as symbolical of subsequent history.

Esau's sale of his birthright (25:27-34) should be compared with his loss of the blessing but not confused with it. The birthright was the right of the eldest son. It included the headship of the family and a large share in the inheritance. And in this case, since the family was to have a special mission as the chosen of Jehovah, the birthright would have, in the mind of the historian, a special value as giving the place of honor in this favored family. Since the covenant had been explicitly made with Abraham and the promise repeated to Isaac, the writer can think of it as already an established family tradition with which Esau was presumably familiar. Under these circumstances, to sell the birthright for a mess of pottage was equivalent to a deliberate sacrifice of a spiritual privilege for the gratification of a physical appetite.

There is no word of condemnation for Jacob in connection with this transaction, but to the modern moral judgment Jacob is more to be blamed for his meanness in taking advantage of his brother's necessity than Esau for yielding to the pressure of physical need. The tempter is more sinful than the sinner.

The trick planned and perpetrated by Jacob and his mother to rob Esau of his father's blessing shows a curiously mechanical notion of the nature and efficacy of a father's blessing. It was like a contract which was secured by fraud but which, in spite of the fraud could not be invalidated. It had a certain almost magical efficacy. Once uttered it was quite beyond the power of the speaker to alter or recall it. The blessing was in the form of a prophecy and the events prophesied, though still future, were considered as immutable as though they were already history.

The blessing of Jacob (27:27-29) gave him and his descendents, *i. e.* Israel, the enjoyment of a rich and fertile land and pre-eminence among the neighboring and related nations. The blessing of Esau (27:39, 40) gave him, *i. e.* Edom, an ambiguous promise of a limited prosperity in a less desirable land, and the prediction of servitude to Israel for a time with ultimate independence. All of which came duly to pass, as Israel had a rich country and, during her most flourishing period, was dominant over the neighboring peoples; while Edom, with a more rocky and less watered territory, was for a time tributary to Judah and then made successful revolt.

In one respect this transfer of the precedence from Esau to Jacob embodies a true philosophy of history. Esau is the typical hunter, Jacob the typical herdsman. In the development of civilization, the tribes who live by the chase must always yield to those who live by herds and flocks. From the hunting to the pastoral stage is a step up in the history of man's development.

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People's Forum

In the Middle of the Current.

To the Editor of THE CHRISTIAN-EVANGELIST.

I wish to express my high appreciation of the effective way you have, in recent issues of the CHRISTIAN-EVANGELIST, uncovered the fallacies and punctured the sophistical bubbles of some of our very "advanced" scholastics and theologues. In your criticism of an editorial utterance in the "Christian Century" of a few weeks since, you truly say that if immersion is a plank in the divine "platform," as recorded in the New Testament, then our insistence upon its practice in order to admission to the church of Christ, backed as it is by the ripest scholarship of the world, is no more erecting a personal standard of judgment as a test of fellowship than is our insistence on faith in the Christ as the Son of God; or, indeed, any other plank in the divinely given platform. As you well say, "We are not responsible for what is in the platform, since it is not ours." But we are responsible for the manner in which we deal with it. It is not our prerogative to compromise it or set it aside or change it in any way.

When it is remembered that our restoration movement proposes to return to *New Testament* teaching and practice in all the fundamentls of the gospel, and this in order to the union of all who acknowledge the Christ as the Divine Lord and Savior of men, to the end that the world may believe on him, it must be seen that the surrender of a single plank of that platform would defeat the attainment of the end we propose, namely, union on the God-given platform as revealed in the Holy Scriptures.

Your editorial, "Is It Practicing Christian Union?" in which you expose the weakness and inconsistencies of the "Chicago Monroe Street movement," leaves nothing to be said in order to convince the thoughtful among our brethren as to its sporadic, impracticable and ephemeral nature.

Your "New Studies of Old Doctrines" are most timely and admirable in thought and expression. I congratulate you on having conceived such a serial for these times. It can not be other than helpful to all, and especially so to such as may be influenced by somewhat centrifugal tendencies.

I have not always been able to agree with you in your views, perhaps in part, in some instances, from not having fully understood you; but now, according to my way of thinking, in the matters referred to in the foregoing you are certainly and safely in the middle of the current of New Testament doctrine and of our restoration plea and movement as connected therewith.

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OBITUARIES.

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CRITCHFIELD.

W. P. Critchfield, known familiarly as Cowan Critchfield, was born April 17, 1841; married to Miss Lovina Ross in 1862; became a follower of Christ in 1856, and died on the farm where he was born, February 10, 1907. This is the brief chronicle of a very valuable life. No one will be more missed in his neighborhood, his family and his church at Ripley, Holmes county, Ohio. He was buried February 12, his wife and seven living children, a large number of tearful friends and neighbors, his church and his lodge of Free Masons, following him to the bourne from whence there is no return till the morning of the resurrection. R. Moffett and local ministers officiated at the funeral. M.

DUNHAM.

Julius W. Dunham was born in Hinckley, O., March, 1832, and died in Berea, O., December 13, 1906. He became a charter member of the church in Hinckley in January, 1870. He was married to Miss Sarah A. Bradley January 31, 1853, and to them were born three children. He was buried from his home in Berea January 20, a very large concourse of neighbors and friends in attendance. The funeral sermon was preached by R. Moffett, the Free Masons closing with appropriate ceremonies.

HANDLEY.

Mary June Handley, daughter of George A. and Mrs. G. A. Handley, left us to be with Christ, February 16. Funeral services were held at the Compton Heights Christian Church, the house being crowded with sympathizing friends. F. N. Calvin and Eugene McFarland conducted the services. Sister June was a general favorite with all who knew her. She was associate superintendent of Juniors, teacher of a large class of girls, active member of the Senior Christian Endeavor Society, Young Ladies' Circle, C. W. B. M. and assistant organist at the prayer-meeting. A more beautiful character I never knew.

"I can not say, and will not say
That she is dead, she's just away.
With a cheery smile, and wave of the hand
She has wandered into an unknown land—
And left us dreaming how very fair
It must be—since she lingers there.

And you, oh you, who the wildest yearn
For the old-time step, and the glad return,
Think of her fairing on, as dear—
In the love of there as the love of here—
Think of her still as the same, I say—
She is not dead, she's just away."

F. N. C.

HOWELL.

Departed this life January 22, 1907, at the home of Brother and Sister Paul B. Smith, in Atoka, I. T., Sister Annie Stone Howell, aged 78. Sister Howell was born in Kentucky and educated at Shelbyville. At the age of 16 she was baptized. It was her privilege to hear and know Brother Campbell and many of our sainted preachers. Educated, refined and consecrated as she was, she rendered her life in service to the cause we plead. No gentler or sweeter spirit ever adorned our fellowship here. Rarely did she fail to be present at the 11 o'clock hour. Though her hearing had become dull and her voice weakened, yet she found spiritual delight in the house of God. She leaves to follow her godly life a daughter here, a son, Dr. John Howell, Hannibal, Mo., and James Howell, of Salida, Colo. The burial was at Hannibal, her old home. Brother and Sister Smith accompanying the remains thither. May her memory be precious to us all. A. B. CARPENTER.

PATTERSON.

The death of H. C. Patterson will bring sadness to many hearts. I never had a better friend. We were boys together on the farm in Cooper county, Missouri. We attended Bible college at Lexington, Ky., together, roomed together and were in the same classes. We married sisters, each pronouncing the marriage ceremony for the other. We held meetings together, visited in each other's home, and in many ways were thrown together in the most tender and intimate relations. I think I knew him as I knew no other man on this earth. His heart was tender, and in him the burdened and sorrowing always found a sympathetic and helpful friend. He was a man of strong convictions. He was intense. He lived a strenuous life. His faults were on the surface, but beneath the surface beat as warm and true and tender a heart as ever pulsated in the breast of man. I loved him and I believe he loved me. Life will never be just the same to me again. I visited him in his home in Indianapolis, Ind., last May, and for the last time we talked out of our hearts to each other. We sought to solve each other's problems, answer each others queries and smooth some of the rough places in each other's journey. It causes a heartache to know that I shall see him no more this side the "great divide." But whatever comes to one who was honest in his purposes and sought to live up to his ideals, will come to H. C. Patterson. He was married to Miss Catharine Veach, of Kentucky, in September, 1880. To them were born two daughters, Mrs. Ethel Roberts and Miss Keene Patterson. Mr. Patterson was the youngest of seven children and the first to be called home. For some nine or ten years he had made his home with his family in Indianapolis, Ind. Much of his time was given to evangelization, and through his efforts more than 5,000 were brought into the church. He had helped six young men through the Bible college at Lexington, Ky., and only a short time before his death he had extended help to the seventh young man. Mr. Patterson was 50 years of age at the time of his death. He was taken sick early in January, 1907, in Lexington, Ky., and on January 19 passed away. He was buried in Indianapolis, Ind., January 25. The funeral was conducted by C. B. Newnan, pastor of Third Church in Indianapolis. The widow and two daughters will continue to make their home in Indianapolis. If a sincere and upright mind, a generous and noble heart, a liberality of sentiment, unwearied industry and inflexible integrity; if a broad and generous public spirit, a lofty patriotism, a devoted and loyal friendship; if charity and beneficence to all—if these are virtues which claim the tribute of respect from man and merit the blessings of Heaven, then Henry Clay Patterson must live in the hearts of those who knew and loved him, and must have share in that peace and happiness promised to the faithful on the sunny slopes of sweet deliverance. Peace to his kind heart, rest to his busy hands, quiet to his active brain, comfort to his eager soul. O. P. SHROUT.

Palmyra, Mo.

SEYMOUR.

William H. Seymour was born in Genesee county, Mich., April 4, 1844, and passed to his reward with God from Grimes, Ia., February 4, 1907. His life has been an open book to the world, and many of those who have known him have been led toward a better life by his patient and godlike example. He served six months at the close of the war in the United States army, in the Twenty-third Regiment, Company 1, Michigan Volunteers. In 1867 he was married to Miss Charlotte Houghtaling; no children were born to them, but their loving hearts reached out with tender hands to one, an orphan boy who had not known such kindness, and he has grown to full manhood under their kind care and protection. Brother Seymour united with the Church of Christ in 1895, and was baptized by C. W. Lawrence. He was faithful in attendance and service until he became an invalid eight years ago, in November, 1898, since which he has been a patient sufferer. His loving wife and adopted son and a great host of friends mourn his departure. Funeral services were held at the Christian Church at Grimes, Ia.

J. IRA JONES, Minister.

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The Home Department

Topics Tabooed at Dinner.

It would be by no means a bad idea if hosts were to place on their menu card all topics of conversation that are not to be discussed during dinner.

When you are dallying with food
Some topics should be well tabooed,
Because, you may be very sure,
They are not wholly de rigueur,
And those who know their etiquette
Will not their fellow guests upset.

Sometimes, perhaps, 'tis hard to know
Just what these topics are, and so
'Twere well to print upon a card
The subjects that should be debarred,
Lest we disturb the prandial bliss
In phrases possibly like this:

"Of talk of peroxide beware,
For Mrs. Gander's bleached her hair."
"Please do not mention tainted cash,
Lest everything shall go to smash,
Since seated on your hostess' right
Is Mr. Moneybags to-night."

"Don't mention life insurance, please,
If you would keep us all at ease,
For Mr. Greedy, who's a guest,
Has been indicted with the rest."
"On Packingtown please be a clam,
For Mr. Brown's in potted ham."

"Please do not whisper of divorce,
For Mrs. Binks,—you know, of course,—
Who's here to-night, has had 'em twice,
And I have had some late advice
That even now she often thinks
Of going West and losing Binks."

"To Christian Science don't allude
In terms that you consider rude,
For 'mongst the guests who grace our board
Is one who lately has been scored
For giving absent treatment to
Her bills both due and overdue."

"Don't mention clever children's jokes—
Such talk as that always provokes
The doting parent of some kid
To tell what HIS small Willie did,
And we have with us here to-night
Two folks who think their children bright."

A splendid plan indeed is this
To warrant gastronomic bliss,
And all through dinner give surcease
To that which might disturb the peace,
And thus the roasts completely spoil
By turning them into a broil.

—*John Kendrick Bangs.*

AGNES OF THE BAD LANDS

By J. BRECKENRIDGE ELLIS.

May Circumvents Miss Maud.

It was quite dark when Agnes' father came home that night. He was in a rather dangerous condition, for he had been unable to find anything to do, and while Mr. Hilton was not by nature industrious, he was by long habit and systematic abuse of himself, inherently thirsty. Before his wife deserted him, he had gleaned enough of her earnings to keep himself pretty well supplied with liquor; but since her disappearance, and the breaking of his violin, he had been obliged to do odd jobs in order to pay for his whisky. Accordingly, on the night of Agnes' return from the great stone front and its fine lady, her father came upstairs in a state of most unsatisfactory sobriety. There was positively no odor of intoxicants upon his breath; there was no lurching sidewise as he walked, and no groping about for the doorknob. May looked from her door across the hallway and her eyes opened wide at the amazing spectacle. The man was evidently sober! The young woman closed her door quickly and turned the key. She knew not what to expect of such an unusual condition.

Mr. Hilton entered his room, and swore when he saw the lamp wastefully burning, and swore again when he saw his little girl lying fast asleep upon her pallet, and swore again because there was no fire in the stove. He said something about the stove—called it names, in fact—and would soon have had Agnes out of bed by the hair, or arm, or whatever part of her came handiest—he was not particular—if his eye had not fallen upon a large round object beautiful in its gleaming serenity and charming in the grace of its finished design. It was the silver dollar Miss Maud had given Agnes. Mr. Hilton pounced upon it. Then he peeped into the basket and found it well stocked with things good to eat. He concluded to enjoy a royal repast, then carry his money to the saloon and drink like a king. He caught up the empty coal bucket and disappeared. Presently he came back with coal and with more money in his pocket than he started with, as to the number of pieces. He made a fire and the room grew warm. He was not sparing with the coal because the money had come so easily. He waited until the room was delightfully warm, then opened up the basket with a chuckle of satisfaction.

It had been many and many a day since he had sat down to such a spread. He hardly knew where to begin; and all the time he held before his imagination the strong drink to follow. He knew where he could buy stale beer at a cent or two a glass, and he gloated in fancy over the quantity he would consume after this feast. It was the first day for years that he had been deprived of a drink of liquor, and his hands trembled with nervous eagerness as he passed from the fried chicken to the pie. And yet, the unaccustomed warmth of the room lured him to remain, to put off the final climax of the day.

Suddenly, as he ate, there flashed upon his mind a scene of the past—then another—and another. He growled out a curse and ground his teeth into the meat savagely. That was the punishment of being sober, he got to thinking. He *would* get to thinking! Better always be drunk than think of the old days! A voice spoke in the room, and the man started in terror—but it was only his little girl murmuring in her sleep.

"Guess I'd better go," Mr. Hilton growled to himself, "I'll get crazy unless I pour something hot down my throat."

Agnes muttered, "Nearer—nearer—nearer—*so* near!"

The man, squatting upon his heels beside the basket looked over at her. "Poor little wretch!" he muttered, "wonder what she's dreaming of?"

The child's drowsy voice murmured, "Nearer—nearer—nearer."

The father shook his head. "It's a tough life for her," he growled. "But a tough life is all there is left us. Let the worst come. That's what I'm here for. I've run away from everything else. Oh, it's the Bad Lands for me and Agnes! Huh! I'll go drink."

"My God," murmured Agnes, "nearer my God—nearer my God—that's all my song will be—just nearer—nearer my God—dear God—nearer—"

Mr. Hilton reached over and shook her. "Wake up, Agnes! Stop that talking in your sleep. Do you want me to—to—to—"

Agnes woke up, terrified. She crouched away from the half-frenzied man. "See here," said her father, grasping her by the neck of her dress and half choking her, "now you listen to me, Agnes. Do you know why I live here in the Bad Lands? It's because I've come here to *hide* from God. Do you know why I drink? It's to *forget* God. Do you know why I live as I do? It's because I'm living *away* from God. What do you *mean* by always talking about him, even in your sleep? Where did you find out about him? When are you going to quit ever mentioning him, or thinking of him again? Quick now, Agnes, you tell me! Now, listen. I left my old home, and my decent life because I was *afraid* of God—I wanted to get *away* from him. I came here where nobody knows him. I've lived here where nobody ever thinks of him, or *wants* to hear of him; and even here, *you* can't let me rest! I want to forget him and I *will* forget him. And I'll destroy anything that reminds me of him. And I'll crush you like a weed in the night, if you keep on talking about him! I *won't* hear of him!"

"Papa, papa! you are choking me, O papa!"

"Yes, I will choke you—the sooner the better—if you keep this up. Talking even in your sleep, and that, because you are always *thinking* of him. You hate me, that's the reason. When you think of him it's because you hate *me*. But I'm not going to stand it. I came off here to get away from all that—God and all that—why did I ever bring you with me! I should have left you to starve. I wish I had. If you were dead, nobody would ever mention the name to me. And I told you that if you ever did, I'd kill you. I'll do it, too!"

He flung her down and straightened upon his feet, with the face of one violently insane. It was the insanity of ungovernable passion keeping conscience underneath. Agnes, white with terror, and hardly realizing the cause of his excitement, sobbed in anticipation of some terrible punishment. It was not Mr. Hilton's purpose to torture his daughter, but, indeed, one can hardly, in his state of frenzy, be said to have any definite purpose. He thought he would terrify her into submission, and he looked about for some means of striking fear to her heart. He was in that condition when one's impulse of inflicting a wound is easily deepened into the desire to strike a fatal blow. In ungovernable natures, the word that wounds and the blow that slays, are separated not by kind, but by degree.

The fire was roaring in the stove and it flashed upon the man's brain like a visible image, that by means of the fire he could burn the thought of God from his daughter's mind. At least, he could so threaten her with its terrors that she would ever afterward be afraid to speak the forbidden name, even in her sleep. He rushed toward the stove, feeling, rather than reasoning, that the very rapidity of his movements would impress her as deeply as the movements themselves. He seized the poker, then hurled it to the bare floor, making a loud noise. Agnes cried out and the man laughed wildly.

"I'll teach you to forget that name!" he cried.

He snatched up the shovel and flung open the stove door. He thrust the blade

deep down into the glowing coals. He would rush at her with the fire—he would scare her almost to madness—then she would be submissive the rest of her life.

He needed the poker to draw a flaming lump of coal up out of a glowing bed of intense heat. Still holding the shovel in place, he groped on the floor for the poker, but he had flung it beyond his reach.

"Papa, papa!" wailed the little one, her eyes round and glazed. "Don't kill me, papa."

"Well, will you ever think of God again?"

"But he *made* me," Agnes sobbed spasmodically, "and when I think of *me,* I think of him. He loves me, and I love him."

This opposition deprived the man of his last vestige of self-restraint. He flung out his foot violently in order to draw the poker within reach of his striving, grasping fingers.

Then all at once something terrible happened. There was a crash, a blinding light a shriek of agony, a scream of terror, a jarring of the whole room, a falling through space of a long black arm.

Agnes was too stunned to know rightly what had happened. Men and women poured into the room. There were clashings of voices both excited and angry, but above everything was always to be heard the shrieks of agony that had followed the overturning of the stove.

A voice said in Agnes's ear, "You come with me." It was May. She took the child into her own room, which Agnes had once thought beautiful.

"Oh, what was it, what was it?" Agnes kept saying. "What was it?"

"Be still, young 'un," said May kindly, "don't take on that way. Your pa turned the stove over on his head."

"Is he killed, May? Is he killed?"

"You stay here and I'll find out about him." Agnes threw herself upon May's bed and sobbed till the other returned. "He's alive," said May. "They've put him in the ambulance. They'll patch him up at the station. My! but this house came near burning down! I've got to go and see if they get the fire put clear out. You stay here."

The tenement house was swarming with people. Smoky Shadow was deafening with its pounding footsteps upon the stairs, its frantic calls, its jarring and dragging of heavy objects. But the next thing Agnes knew, it was morning, and there was perfect quiet in the world. She opened her eyes, amazed to find the dawn looking at her. Her eyes sought the long splotch upon the wall that might be a horse, or a man crawling out of a gutter, but it was not to be seen. Had it at last crawled away? No, she was in a strange room; Miss Maud's? Alley Jim's? Oh, yes, May's, of course! And there stood May before the little stove, lighting the fire. She was in her night dress, and her beautiful hair rippled all about her. Then Agnes discovered that she, too, was in a gown, much too large for her, and that the clothes Miss Maud had given her were placed neatly upon a chair. How strange to have one's clothes upon a chair at night, instead of upon one's own body.

"Did you undress me, May?"

"Yes, dear," said the beautiful young woman. The blaze danced on tiptoe over the chunk of coal as if unwilling to fasten itself down to a mundane existence. "You burn!" cried May at the blaze in no uncertain tone. The fire burned. May crept back to bed to warm her bare feet. She put her arms around the fragile little form of the child, and told her about the catastrophe of last night. Her father had been dreadfully burned, but he would recover. But he would never have the use of his eyes again.

"*Blind?*" Agnes asked, awed.

"Yes, little white angel, he will be blind forever. And how did you get to be so clean and *white*? and where did those nice clothes come from?"

It was easy enough to divert the child's attention from her father's misfortune. She related her experiences of the previous day. "And now I know ever so much more about God than you told me," said Agnes. "But you don't like to hear about him, do you, May?"

"That rich woman," said May bitterly, "I reckon *she* likes to talk about him, while us miserable wretches starve."

"No, she didn't," said Agnes. "She seemed 'shamed of him, but I wanted so *bad* to know, that she just told me, anyway."

May laughed out rather harshly and said, "Well, please excuse *me*!" She left the bed, for the fire was obeying nobly, and began to dress; but her movements were languid, and her face lack-lustre. Presently she said sharply, "Then I reckon you think a heap of that rich woman?"

"I just love her!"

May threw down her shoe impatiently. "See here, Aggie, do you know there's nobody in the world that I care for but you? Funny, isn't it, you little kid! But it's so. There's nothing good in my life but you. Used to be mighty different! I don't care, though. But nobody's going to take *you* away from me, if I can help it, not even that rich woman. Look here! did she tell you anything about praying?"

"No, what is praying?"

"And she didn't tell you anything about prayers at night, or morning?"

"What is prayers, May?"

May laughed triumphantly. "Then *I'll* tell you about it. She *ought-a* told you, but I love you so, *I'm* going to. And after this, whenever you pray, you'll remember it was me that taught you."

Agnes sat up in bed. "I'm going there to-day," she said, "and maybe she can tell me *then*."

"But I'll tell you first," cried May, forgetting to dress in her determination to maintain her hold upon the little seeker after God. "If that kind of thing is all you *will* take a mind of, I'll just show you that May's as big a friend as any old rich woman! Why, I used to know everything about it. Prayer is—is—it's just talking to God, that's what it is. And he hears you, and knows what you say. But you've got to know how to do it. You can't stand up and talk to him like you do to people, for he's different. You must get on your knees to pray because God is so great and—and good that you—well, that's the way you show that you—er—that you worship him, you know."

Agnes got upon her knees. "Come on," she said; "show me."

May came across the room and hovered over the girl. "You say 'Our Father which art in heaven,'—say that, honey."

"Is that God?"

"Yes. He made the world, and so he is the father of everybody."

"Then you get down here, too," said Agnes, looking up as if she thought May was not showing fair play. So May knelt, looking strange and uncomfortable, and Agnes said, "'Our father which art in heaven'—then what? G'on, May!"

"Then anything you want to say to him, or to ask him," said May. "Like this: O God, bless this little darling, and help her to learn more of thee, and keep her close, *close* to thee. And may she never, *never* grow cold at the heart when she hears thy name. And may she never be afraid of thee in the darkness, or try to drive the thought of thee away with laughing and talking, and the excitements of the world. Amen."

"What is 'Amen'?" Agnes asked. But for a while May said nothing at all. Her white-robed form knelt at the bedside, and her face was buried in her hands. Was she thinking? Was she weeping? Presently May whispered, "*Amen* is the echo of the heart. Your lips form the words and your heart cries, *Amen.*" Then she added, looking up, "May it be so, O God!"

"Why don't *you* call him 'father'?" Agnes inquired.

The other rose. "We must hurry and dress now," she said, "for I am going to take you to the station."

(To be Continued.)

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Miss Abby's Influence.

By Kate S. Gates.

The great church was filled to overflowing, and it seemed as if one could have heard a pin drop, had one fallen to the floor, while Dr. Denison was speaking.

"Isn't he wonderful? And the best of it is, he lives up to his preaching every minute of his life," said one gentleman to another, as they came out. "A life like his makes one glad to be alive, even if one can not attain to such heights oneself. He makes you feel, though, that, no matter how insignificant you are, you can do something worth while."

And yet, if Miss Abby Foster had not been found faithful in her little hot kitchen one summer day so long ago, Dr. Denison might not have been just the man he was. At least, Miss Abby's faithfulness had much to do with his greatness though she, poor soul, grieved all her life long because it seemed to her she had lived, as she put it, "just to cook for summer boarders."

It had been an exceedingly hot summer, but this Saturday was the hottest day of all. Miss Abby was tired; oh, so tired! It had seemed to her she could not get through the day; and Maggie, her one helper, had taken this day of all days to have one of her worst sick headaches.

There were twelve boarders to be fed, and the Saturday baking to do. "I don't see how I'm ever going to get through the day," said Miss Abby to herself, as she stopped for a minute behind the pantry door to wipe the tears from her eyes. "But the good Lord will help me somehow, I know, and I've only got to live a minute at a time. I can't work for him as others can, so I must try all the harder to be patient and faithful in my wee corner, even if it is out of sight. He will see."

Then she went bravely and patiently about her work.

The mercury moved steadily up, the kitchen was almost breathless and, as Mrs. Gummidge would have said, "everything seemed to go contrary," Miss Abby's face grew wan and weary, but not once did she falter.

"I can not do anything worth speaking of, but God helping me, I will be patient and cheerful all day long," she kept saying to herself. "And it's only a minute at a time."

Out in the front yard, under the trees, where one got all the air there was to get, Mabel Denison lay in a hammock, half asleep, when her twelve-year-old brother Jack appeared.

"Oh, dear!" she exclaimed, impatiently. "What have you come for? I was half asleep. It is too hot to live!"

"I'd be ashamed to complain if I were you," said Jack. "If you think it is too hot to live out here in the shade, what do you think of poor Miss Abby working in that hot kitchen all day long? It's a shame. I think—and—say, Mabel, couldn't you help her a little? I would, if I was a girl, and knew how."

The boy hesitated a minute, then went on: "You see, I've made a mess of it, as usual. I don't see why boys always have to be in the way, even when they don't mean to be. I was going after a drink of water, and she was taking some sort of flummery stuff she'd made for dessert out of the icebox. She didn't hear me, and I didn't hear her, and between us we upset the whole thing. I could have kicked myself, and I expected she would take my head off; but, do you know, she just sort of grew white round her lips, and then patted me on the shoulder, and said, so comforting-like: 'I know you didn't mean to do it, Jack.' She is tired to death, Mabel, and she is a saint not to scold. Couldn't you go and help her a little? Maggie's sick, you know. I think it would be just as much missionary work as going round to see poor folks at home."

So it came to pass, fifteen minutes later, Miss Abby, heart-sick and almost at the end of her strength, heard a little tap on the kitchen door, and there stood Mabel and Jack.

"You poor dear!" said Mabel, impulsively, as she caught sight of Miss Abby's tired face. "You're fagged out, and this small boy has put the finishing touch on. But he is sorry, and I'm going to help him atone. So you are just to go out to the hammock and stay while I get dinner. You tell me your plans, and see if Jack and I can not execute them."

And Miss Abby went. It was while they were all three doing the dishes together that Jack heard Mabel say:

"How could you keep from being impatient when Jack upset the cream?"

"Why, dear," replied Miss Abby, "it's the only thing I can do for the Lord. My life doesn't count for much of anything worth while; so I just try hard to be patient and faithful every day."

"If ever I am a Christian," said the boy, "I'll try to be like Miss Abby. She may say she doesn't count for much, but I think she is a saint."

All the years of his life the lesson of that summer day followed him. When, a few years later, he professed before men his determination to serve Christ, his prayer was: "Help me to be the kind of a Christian Miss Abby was!" And when, at last, he was ordained a minister, it was still his prayer that he might help his people to be "true, faithful, every-day Christians."

And in the little country churchyard, Miss Abby's last resting place is marked by a simple white stone with this inscription: "To be great, there is no need to do singular things. What is needed is, to do common things singularly well."—*Zion's Herald.*

Calling the Angels.

"Deed, mamma, we didn't mean to be fussy," said one of a bright-eyed little group; "but we's so many of us together that if one of us says just a teensy-weensy mad word, all the rest must say one too; and then how can we stop?"

"I think I know a good plan for getting stopped," said mamma. "There are some little angels that just hate fusses, and if you will call one of them, he will fly right away with the ugly words."

"But how can we call him?" asked another.

"Listen now, and I'll call one," and the mother began to sing:

"There is a happy land,
Far, far away."

In a minute five little voices joined hers, and when they had sung the last "aye," every face was bright and smiling.

The next day mother heard a clatter in the nursery, and presently one little voice piped up:

"Little drops of water,
Little grains of sand."

The verses were sung all through, but some of the voices kept up the debate as well.

No sooner had "Drops of Water" died away than another voice began, "Where, oh, where, are the Hebrew children?" and as none of them could keep from singing that chorus, no more fussing was heard.

"But it took two of the angels, mamma, for that job!" said one of the mamma's boys afterward. Do you not think mamma's plan was a good one?—*Central Christian Advocate.*

Good Reason.

A little newsboy, to sell his paper, told a lie. The matter came up in Sabbath school. "Would you tell a lie for three cents?" asked a teacher of one of the boys.

"No, ma'am," answered Dick very decidedly.

"For a dollar?"

"No, ma'am."

"For a thousand dollars?"

Dick was staggered. A thousand dollars looked big. Oh, would it not buy lots of things!

While he was thinking another boy behind him roared out, "No, ma'am!"

"Why not?" asked the teacher.

"Because when the thousand dollars are all gone, and when all the things that you have got with them are gone, too, the lie is there all the same," answered the boy. —*Foster.*

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A Problem in Threes.

If three little houses stood in a row,
With never a fence to divide;
And if each little cat had three little kits,
At play in the garden wide;
And if each little maid had three little cats
(Three times three times three);
And if each little cat had three little kits,
How many kits would there be?

And if each little maid had three little friends
With whom she loved to play;
And if each little friend had three little dolls
In dresses and ribbons gay;
And if friends and dolls and cats and kits
Were all invited to tea,
And none of them should send regrets,
How many guests would there be?
—*The United Presbyterian.*

Advance Society Letters.

BY J. BRECKENRIDGE ELLIS.

I have so many things on my mind this morning besides Advance Society letters, that if you'll excuse me, I'll not try to sort them but simply dive into the pile, take every pearl as I find it, and only come up to the surface when my air-supply is exhausted. We will go on telling what's on Drusie's Christmas tree. Mrs. E. McLeod Davis, Crawfordsville, Ind.: "Ninety cents for Drusie in memory of my dear daughter." (I have reported $58.21 on this missionary tree. Of this, I have already forwarded Drusie $15 in money, besides Christmas gifts).

Madison, Mo.: $1 for educating Charlie and supporting Drusie; wish it were $100. My earnest prayers for their guidance and success. I remember you as a little boy when you attended Woodland College at Independence, Mo." (I don't know who you are, but whoever you were then, you were doubtless accustomed to seeing me sitting at the head of all my classes).

Mrs. W. A. Davis, Des Moines, Ia.: "My daughter Flossie, who has typhoid fever, urges me to write to thank you for the very beautiful book you sent (as an Av. S. prize for the past year). She was delighted and surprised." (I hope by this time Flossie is well enough to attend our Christmas tree exercises. Tell her I think Wizzen has another poem to recite).

Walter O. Gaines, Detroit, Mich.: "Dear Charlie—I send you $1 from the K. P club of the Christian Church, of which I am secretary—as a help on your education fund. Best wishes from the club and myself."

G. W. Muckley, Kansas City, (Missouri, of course): "I read that very acceptable little mention in the Av. S. page. I appreciated it. Thank your Bentonville Endeavor Society for that $10 to church extension. This is a mighty nice gift. I remember with pleasure my meeting with them." (Brother Muckley's all right if he *doesn't* know Felix. Now where is Brother Strawn? Has anybody seen Bro. Strawn? Perhaps, as Scripture saith, he is reaping where he has not strawed).

Mrs. Jeff Baker, Grayson, Mo.: "Put a $1 copy of Ben Hur on Drusie's tree for me. I hope to get to Charlie's next ice cream social. What a pleasure to attend a social where no i. c. has to be frozen, no salt water to get in the buggy (you'd better say in the i. c.), no stands to build, no table-linen to be washed" (and no dishing out about 3 cents worth of i.c. for a dime, expecting to dispense the other 7 cents in religion).

Here's a note Flossie Davis wrote me before she became sick—*ill*, I believe is more elegant and unusual: "Would it be too much trouble for you to select a quotation each week from some of the reports? I have such a desperate time finding quotations! I'm too late for the Christmas tree, but inclose 25 cents for Drusie."

Too late? It never is too late,
Till the tired heart has ceased to palpitate
For the missionary and the orphanate.

How will that do for a quotation? Some other big poet got up the first two lines but I made the third and I don't know that I ever met the word orphanate before. It looks like a stranger to me. I will try to follow your suggestion if we ever find the room. Oh, we are so crowded! People who have sent presents for the tree are wondering why I don't print their letters. Please remember not one relation's presents have I called off; and you all know relations expect more of you than anybody else. I guess if I keep *them* in reserve, *you* can afford to wait awhile. Why be in such a hurry? 1907 has hardly got its hand in yet. Here's somebody calling for Wizzen to make another speech. Maybe he doesn't know any more. Dare I ask him? Wizzen, do you—my! how fast he is galloping up to the platform! He says his piece is named

OUR NEW CHURCH.

Which when our meeting house got old,
No count, and ramble-shackling,
What with the leaks in walls and ruff,
And weather-boarding crackling,
We lowed we'd build a church new-out,
Yes, and we've done it, too!
We've got the finest Brick in town,
Even the preacher's new.

Our satisfaction's cooing loud
Gay as a young spring pigeon.
They's nothing old about the place,
Not even the religion.
The letters comes, and men comes, too,
For this an' t'other mission,
We tells 'em all, our treasurer
Was went and gone a-fishin'.

To Grace we are great debtors; but
When this fact people mention,
It simply brings before our minds
Our debt to Church Extension.
We used to do a heap of good,
A-working hard and giving,
But now we're glad enough to know
As we are just a-living.

Why! that will do, Wizzen; you've begun another stanza after you were through! You don't know when to quit. How'm I to get these letters printed if you take up all the room? No applause, please, from the audience. The program really must proceed.

Oklahoma City: "This small mite (30 cts.) is but a flake for Drusie. I pray God, others may be piled as high as a great drift of snow."

Mrs. Lois White MacLeod, Kent, O.: "Christmas is past, but a love-token for Drusie is appropriate every day, as she is walking in the steps of Him who is the same yesterday, to-day and forever. One dollar to be used as you think best for her, and 10 cents, with which have a C. W. B. M. calendar sent Drusie. I inclose a letter for you to send on to Drusie. To-day I received a letter telling of a little girl in Indianapolis who, after reading 'Agnes of the Bad Lands,' said, 'If I see any poor, ragged little girl, I am going to tell her about God, for fear she may not know about Him.'" (I give no more, as this was a personal birthday letter, treating of me, Felix, Arkansas weather and other pleasant things. Miss Rodgers, sister of Mrs. B. R. Brown, of St. Louis, has collected $1 from her school children of Watertown, Ia., for Charlie's education fund, and sends it with $1 from herself. Mrs. Williams and her children are surely the pure snowflakes of love that the friend of Oklahoma mentioned. Orphan Charlie writes, "We had half-holiday on the 22d. I see a yellow cat around here which resembles Felix very much, only he is very timid." Charlie is an authority on Felix as Felix has often been on *him*. Tracy Ryman, Liberty, Mo., sends me a post card with three horses pictured upon it, but I intend to keep my cat. Geneva Brazier, an old-time Av. S. member, sends an illustration of the "Three Pagodas" near Alton, Ill.; three enormous rocks upon the bluffs. Edith Slightam, Spokane, Wash., is tempting me with another cat picture. This represents a cat lying down with a tiny chick perched upon his head. Under it is the following: "Something on my mind." But Felix never did catch chickens, and besides he is better looking than the one on the picture card.

Oliver Johnson, Stewartsville, Mo.: "We are going to have an entertainment next Friday, dialogue, speeches—and I am going to have a speech." (Be sure to have it in your mind. I've known little boys to have speeches, but they'd have 'em in books and not be able to drag 'em across the platform when the fatal moment arrived.) "Has Felix drunk any more water?" (He is sound asleep now, and I hate to wake him up to ask.) "Papa and grandma are churning. He says he wished you had some of this good butter on hot biscuits." (Yes, and I wish I had the hot biscuits. His butter would do me no good in the present condition of our larder—is larder where bread is kept, or is it just set aside for the lard? Larder or pantry or what not, there are no b. on this place).

Drusie Malott, North China (date, January 10): "Well, well! the Av. S. is certainly full of surprises. I am never knowing what to expect next, when papers, Christmas tree, books and so much follow unexpectedly one upon another. The four lovely books have just been received. How can I ever express my thanks and deep appreciation of this delightful surprise? If you could only have enclosed several extra days in the packages so I could have had time to read all at once! I send circular letters to all whose addresses I find on the Av. S. page.

"Please let me make a few statements about my coming to this field. My overwhelming desire to go for foreign mission work was not a sudden one. Ever since at the age of three, I could answer questions in my mother's S. S. class of girls, I declared I would be a missionary. It was Tuesday, July 5, 1904, that I definitely prayed at noon for the Lord to open a

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way for me to go abroad, and to lead me to the field where I could do the most good. At that very hour, the leader of the Tai Ming-fu band, was writing for me to come on to Chicago. It was Thursday at a little Bible class that I asked for guidance, not mentioning money at all; the Lord gave me $8—just the fare for Chicago. Saturday I took the train, just 50 cents in my pocket, having had no time to see church people or any relatives except my family who went to the depot with me. As I crossed the Ohio, I opened my Bible and found a needle had been unconsciously fastened into this verse: "Get thee out of thy country and from thy kindred, and from thy father's house unto a land that I will show you." I talked quietly to several of the passengers, and additional money was given me. At a street meeting in Chicago, God sent me $13. After that he provided the means step by step, never any more or less than I needed. I was met by others from the south and west, and August 9, twenty of us left for Los Angeles. We spent two months there in the training school for Christian workers. Thirteen denominations were represented, but all united along all doctrinal lines, all even uniting in the Lord's supper weekly. One by one, those who had been sprinkled asked for immersion, not a word having been spoken on the subject. The Spirit simply spoke directly to their hearts as they found it in the Word. The last one was immersed here in China on our farm during the summer conference."

Another interesting note from Drusie in two weeks. Occasionally I change her wording. She always speaks of the Lord *leading* her to do what she does. She prays for specific things and conditions and believes that he answers, literally. But many readers who have not such faith, can not understand it in others. For instance, we often hear very good people say it is no use to pray for rain; that it rains when it rains, and otherwise dryness reigns. Drusie's mission met in prayer for rain and felt their petition would be answered. When they went from the meeting there was no cloud in the sky, but they praised God for what they knew was coming. "We would gladly have continued all night in prayer," writes one of these missionaries, "but we felt it was unnecessary; we had left the matter in God's hands."

Well, the rain came all right. Really, it is hard for a finite mind to understand how God could have disappointed such implicit faith! I'll tell you what we need; more of that feeling that we're going to get it before it comes! If your townsfolk ever meet in earnest prayer for rain (I can't imagine such an anomoly in Arkansas, but it might be up in Missouri), have your umbrella where you can find it. Show God that you mean what you're talking about. Sometimes prayers get to be such forms that you could hang clothes upon them. Perhaps I had better stop. In the words of a multitude of my youthful correspondents, "I will now close."

Bentonville, Ark.



A Star in the Soul.

She thought of her Aunt Clare, "the unlit lamp and the ungirt loin," the mental and moral slackness that had never held hard to anything. She would never—she vowed to herself—she would never lead a life like that. Hers should be pure and righteous, even if it was spent, to her last hour, with the dullest of the dull. If she died making bead cushions with Miss Briggs she would die at least with a star in her soul.—*Mary Findlater, in a "Blind Bird's Nest."* (*Methuen*).

As Cross as a Bear.

"You're as cross as a bear," said Bess to Billy.

Uncle Jim whistled. "Bears aren't cross to members of their own family," he said. "Now, I knew a bear once—"

Bess and Billy both ran to him and climbed up on his lap.

"Did you really ever know a bear?" cried Billy, with wide-open eyes.

"Well, not intimately," said Uncle Jim, "but I used to go hunting then when I was up in Canada, and one day I was out with a hunting party, and we saw right straight in front of us—what do you suppose?"

"A real bear!" gasped the children in concert.

"Yes, a real mother bear and her little son. The dogs started after them, and the mother bear began to run, but the little baby son couldn't run as fast as she did, and the dogs were gaining on him, so what do you suppose the mother bear did? Leave her little son behind? No, sir-ee-ee. She picked the baby up on her stout nose and tossed him ahead; then she ran fast and caught up to him and gave him another boost that sent him flying through the air. She kept this up for a mile and a half. Then she was too tired to go any farther, and the dogs surrounded her. Then she sat up on her haunches, took her baby in her hind paws and fought the dogs off with her fore paws. And how she did roar!"

Bess shuddered.

"You could hear her miles away. She never forgot her baby, kept guarding him all the time. When the mother was shot the baby cub jumped on her dead body and tried to fight off the dogs with his little baby paws. That's the way the bears stand by each other. Sometimes I think they love each other better than brothers and sisters. Hey, Bess, what are you crying about? I guess I won't tell you any more bear stories if that is the way you feel."

"Billy," sobbed Bess, "you're as good—as good as a bear!"

Then they all laughed together and forgot what they had been cross about.—*New York Tribune.*

"Were you frightened, Willard?" asked Mr. Grimes of his little boy, whom he had sent on an errand after dark. "Well, I should say so!" answered the little fellow. "The streaks of scaredness just ran up and down my legs!"

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Another Important Announcement.

Pursuing our policy of becoming the greatest possible help to our Bible schools throughout the land, we have so arranged with Miss Eva Lemert that after April 1, she will be open to engagements with churches, schools and home department circles for institute work and "inspirational" services.

In even the briefest list of successful evangelists of this character, no matter by whom prepared, her name is sure to appear. She is no theorist, but in the great church at Kansas City to which Geo. H. Combs ministers, and elsewhere, she has demonstrated a remarkable practical ability in assembling children and youth with Bible classes, enlisting teachers, instructing officers, inspiring all, and making of our Bible schools mighty factors in the redemptive processes of the church. Those wishing her assistance may write us and to every possible call the queenly Bible school evangelist will promptly and helpfully respond.

—"Our Young Folks" is not a juvenile paper. It is for all who are not *old*.

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—The attainment of that 100,000 by 1909 should not only be a cherished ideal by all who love the cause of Christian progress, but should be a purpose strenuously undertaken.

—In our merchandise department we will open up an account with you so that you may secure a library on the installment plan. Easy monthly payments granted reliable customers.

—No teacher is best prepared to stand before his Bible class till he has carefully studied the day's lesson with the help of Dowling's Teacher's Quarterly. They cost but a few cents and every teacher should have one.

—The great church to which Bruce Brown ministers at Mansfield, O., has purchased 1,000 copies of this paper to supplement other evangelistic endeavors now making there for the redemption of the lost.

—There will be universal rejoicing when an announcement is made that THE CHRISTIAN-EVANGELIST is each week entering 100,000 homes. Are you doing all in your power to merit a conspicuous part in the triumphal celebration?

—Many are especially interested just now in our Editor's views on "Higher Criticism." They will be found in a tract on "Higher Criticism: What It Is, and What Should Be Our Attitude Towards It." Only 5 cents, or 45 cents per dozen.

—"The Literature of the Disciples," by J. W. Monser is, as its name indicates, a history of our literature, a critique thereon, and a suggestion to our authors of profitable fields for future exploitation. It will richly repay reading. 35 cents.

—Our second shipment of the fountain pens we offer as a premium for one new subscriber to THE CHRISTIAN-EVANGELIST or two to "Our Young Folks" is nearly exhausted but each one sending these subscriptions accompanied by $1.50 secures the guaranteed pen free of charge.

—The pioneers kept the dark thunder cloud presses snowing tracts all over the land. We are neglecting this factor in the divine art of proselyting to the true faith. Write for our catalogue of tracts and bring their power to bear on the gainsaying and indifferent of your community.

—Editor Dowling has commissioned Brother Stevenson, his new editorial colleague, to prepare the best graded system of teacher's helps ever offered our schools, churches and home department circles. They are not expensive. Send for descriptive circular and price list.

—There may have been no apparent reason for changing to the Dowling series January 1, but are you sure you are justified in refraining longer? No matter from whence your supplies have been coming heretofore, you will be changing for the better if you send your orders to this House.

—We cannot even give tithes of "What Our Friends are Saying." We simply present specimens of the various genera of tributes and benedictions. This mighty constituency of warm-hearted friends is a great comfort and inspiration amidst the trials and responsibilities of the ministry of Christian journalism.

—There is becoming manifest a widespread desire for the possession of our two distinctively great libraries—"The Campbell," having to do with the enduring foundations of this Restoration, and "The Garrison," with its superstructural beauty. The first, complete, $8; the latter, complete to date, $5; both and THE CHRISTIAN-EVANGELIST $13.

—Marion Stevenson's contributions to our Bible school literature will appear in the third quarter's supplies. He and Brother Dowling constitute an ideal editorial team. If there have heretofore been any doubts as to the superiority of our publications over all others, this will soon vanish from all thoughtful and discriminating minds.

—Our offer to preachers of a copy of "Helps to Faith" or "Victory of Faith" for each new subscriber expires after this week. We have other splendid premiums for our preachers, however. The help THE CHRISTIAN-EVANGELIST accords the preacher as a pastoral helper justifies any effort he may make to secure its entrance into a new home.

—"The American Boy," a magnificent magazine for sturdy boys, and THE CHRISTIAN-EVANGELIST for one year, $2.25. THE CHRISTIAN-EVANGELIST and the "Woman's Home Companion" one year, $2.50. THE CHRISTIAN-EVANGELIST and the "Review of Reviews" one year, $3. You can not purchase the latter paper anywhere for less than $3. We secure you the magazine without discounting THE CHRISTIAN-EVANGELIST.

—Marion Stevenson, our new Bible school editor, has accepted an invitation to lecture before the Bible school institute to be held by our Lexington, Ky., churches the last week in March. Numerous applications for his services are already being filed. This modern apostle to American Bible schools will be enabled to respond to several calls this spring and summer. He is open to immediate engagements.

—THE CHRISTIAN-EVANGELIST has no sympathy with that school of speculatives that would translate Bible history into romances." Together with all its related Bible school publications it prefers serving its constituents with the sincere milk of the Word to giving them such philosophy—falsely so-called. Why incur the risk of infiltrating latent skepticism concerning the divinity of the Bible into the hearts of your youths just for the novelty of patronizing "outside publishers," when you can get the Dowling series that never has communicated a single doubt?

—Wherever a group of our preachers assemble you may depend on it that right there great admiration has been expressed for THE CHRISTIAN-EVANGELIST and reproof of the intolerant and legalistic spirit of some other papers identified with this Restoration. We wish the enthusiasm manifested for us would be hitched to machinery for bringing in new subscriptions, thereby enhancing our powers for good. If this transference of energy were effected, we would soon have that 100,000 desired by 1909. Readers, express your love for us by helping us achieve this fond hope. Here is last week's new club list:

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Kansas City, Mo.	4
Moscow Mills, H. F. Davis, pastor	4
Kokomo, Ind., J. H. McNeil, pastor	12
Sabinal, Texas, Joseph N. Murphy, pastor	15
Marshall, Mo., B. T. Wharton, pastor	18
Shelbyville, Ind., H. O. Pritchard	25
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Huntington, Ind., Cephas Shelburne	90

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THE BIBLE DOCTRINE OF THE FUTURE

By J. W. LOWBER.

This is the third edition of the first part of the work, which was entitled "The Bible vs. Adventism." It was highly commended by the press, and the chapters on "The Intermediate State" and "The Resurrection of the Dead" were read before the Society of Science, Letters and Art, of London. Part Second is on the "Invisible Universe," and the book is nearly doubled in size. It now contains 114 pages; it is beautifully bound in book paper, and sells for only 40 cents per copy.

THE WHO AND WHAT of the DISCIPLES OF CHRIST

By J. W. LOWBER.

This is the fifth edition of the first two parts of this work. The third part is entirely new, and greatly adds to the value of the book. It supplements some things discussed in the first part, especially on the Holy Spirit. While the author believes that in apostolic times the baptism of the Holy Spirit was accompanied with supernatural gifts, at the same time he thinks that the figurative expression, "born of the Spirit," means Spirit baptism, the same as "born of water" means water baptism. This work has also been highly commended by the press. It contains 116 pages, and sells for only 30 cents per copy.

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China's Pitiful Appeal for Bread

Fifteen Millions of Men, Women and Children at the Point of Starvation

A Staggering Calamity

Millions at Death's Door

Unless America, the land of unparalleled prosperity, speedily sends relief to the starving millions of China, the most frightful tragedy of the twentieth century will be enacted, and millions of helpless human beings will perish for the want of a crust of bread.

The calamity that has befallen these peaceful, industrious people is not of their own creation. Rain fell, as in the days of Noah, for forty days without a break; the waters overflowed a hundred miles to the east and a hundred miles to the west, a hundred miles to the north and a hundred miles to the south, submerging farms, destroying crops, uprooting houses, and leaving despair, destruction and starvation in their track.

Killing the Aged and the Children

Thus forty thousand square miles were compelled to stand the unusual strain, and fifteen millions of people became impoverished. So intense is the suffering now that parents kill their children by throwing them in the rivers, or administering poison, and after this desperate act take their own lives.

The aged people are being drowned to prevent their death by the agonies of starvation. Everywhere throughout the length and breadth of the afflicted district people are dying in the fields, on the roads, and in the streets, literally falling in their tracks a prey to the cruel and relentless monster.

Boys Sell at $2; Girls at $3

One of the most pitiful phases is the uncontrolable grief of parents, who, in sheer desperation, sell their children for a mere pittance, and then, when they realize what they have done, like Rachel of old, refuse to be comforted, pleading with the purchaser for the restoration of their children, offering themselves to undergo servitude that their darlings might be set at liberty. Actual cases are known in which girls have been sold for three dollars and boys for two dollars, *Mexican*, which means half that amount in American money.

Little Children Moaning for Food

Rev. Dr. T. F. McCrea, Treasurer of the Missionary Relief Committee, writes:

Leaves and coarse mill feed, ordinarily given only to hogs, now sell for as much as good food usually costs. Trade is paralyzed. People are homeless, listless, hopeless. Furniture and clothing—what little was saved from the cruel flood—are sacrificed and the poverty stricken parents hear the hungry children cry and moan in the night, while they themselves crouch helplessly on a damp mat in some remote corner.

I think of that day when Christ fed the hungry five thousand, and I wonder if Christ's people will follow in His footsteps, and have compassion on these hungry thousands in China, who must perish with cold and hunger unless we help them.

Your cablegram received last night. We are greatly rejoiced that THE CHRISTIAN HERALD is at work for us in the homeland. This inspires hope.

Pres. ROOSEVELT CONTRIBUTES

DEPARTMENT OF STATE
WASHINGTON

February 1, 1907.

Dear Doctor Klopsch:

The President has asked me to say to you that he is much interested in your work to raise funds for the sufferers by the present dreadful famine in China. He hopes that you will meet with the same success that you have had in similar appeals to the humanity and liberality of our people.

As a contribution to the fund he has handed me his check for $100, which I enclose, together with a similar check of my own. With best wishes, I am,

Very sincerely yours,
ELIHU ROOT.

Dr. Louis Klopsch,
The Christian Herald, New York City.

Shall These Little Lambs Perish?

Dr. J. Sumner Stone, the well-known pastor of a Methodist church in New York City, and now traveling in China, writes THE CHRISTIAN HERALD as follows:

Fifteen million people are already in the grasp of famine. Seven millions are now helpless. They are living on a gruel made of beans and sweet potato leaves. Even this will soon be gone. Already the people are drowning or giving opium to their aged relatives and their children, and selling their little girls into nameless slavery. I love children too much to see them exposed to hunger or shame without crying loudly to their friends to come to their help. It is not the will of our heavenly Father that one of these little ones should perish.



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A HAPPY GROUP OF CHINESE GIRLS BEFORE THE FAMINE

A girls' class listening to a native teacher. Among the number is a little American girl, the child of a much beloved missionary

The Worst Famine in 40 Years

The Viceroy of one of the afflicted provinces states that the famine is "ten times worse than any known in the last forty years." He tells of a family consisting of husband, wife and two children. The mother went foraging for food, and during her absence the father threw the children into the river and drowned them. On her return the mother asked for her children, and was told that the father could not bear too see them gradually starving to death, and as there was no chance of feeding them, he made away with them. The mother, greatly distressed, flung herself into the river, following her children. The head of the family, in utter despair at the loss of his all, took his life also. The whole family thus perished.

A woman was traveling with her baby girl a year old. Weakened by her long journey and lack of food, she fell an easy prey to the fever and died by the side of the road, clasping tightly her little child. For two days the little living child was left in its dead mother's arms. Who on that road, with hunger and fever driving them on could stop to heed even the cry of a helpless baby?

Human Flesh Actually Sold for Food

A correspondent of the *Echo* says:

In two districts, Sinchow and Paichow, starving and desperate people are eating their children, all the plants, grasses and roots having been exhausted. This correspondent adds that there have been many cases of cannibalism. Human flesh was actually being sold for food, although the ghoulish traffic was conducted secretly.

Help Them to Help Others

Missionaries now working in China have been so affected by the scenes of heartrending suffering which they have been compelled to witness that, though their hearts are breaking, their tears refuse to flow.

They themselves have given all they had and all they could borrow, and now they are daily inditing pathetic communications, and sending them broadcast, with the fervent prayer that God would move the hearts of their more fortunate brethren in distant lands to contribute largely in this hour of China's direst need, and thus help them to help those who are looking to them for salvation from impending death.

Let Us Help Them Quickly

Shall they be disappointed? Shall we lead them to believe that our religion is mere profession? Shall we deny them our compassion and tell them that American money and American grain are for Americans only—that religion is one thing and charity quite another? Or shall we open our hearts, our hands, our purses and our granaries, and in the name of our Master whom we serve, bid them share with us the bounties of our Heavenly Father's goodness?

Let One and All Join Hands

Let every community be represented. Let every Church, Sunday School, Home and Foreign Mission Society do its share. This is one of the greatest opportunities to do good in the Master's name. We are His almoners. He gave up all for us, and now through these starving ones he claims a share of what he has entrusted to our care. Are we unjust stewards? God forbid!

Help or They Perish

We urge upon every reader to join this life-saving crew and to throw out to these starving people the life-line, before it is too late. Pray that God's people every where may realize the importance and urgency of the case and may willingly and cheerfully give, even as God has prospered them.

Young People's Societies, Epworth Leagues, Christian Endeavorers, work earnestly; for the night of death threatens to enshroud a continent. You can give the clouds a silver lining and you will do it. This is the King's business. It requires haste. Every day's delay may prove fatal. Let us then be up and doing. He that sitteth in the heavens watches. His eye is upon us. What we do let us do it as unto Him, and he that seeth in secret and rewardeth openly will bless us with an everlasting blessing.

Every contribution for the relief of the great Famine in China will be promptly acknowledged in THE CHRISTIAN HERALD. Address all contributions to

The China Famine Relief Fund
(Under the Direction of "The Christian Herald")
530-540 Bible House - New York City

Volume XLIV. Number 11.

THE CHRISTIAN-EVANGELIST

A WEEKLY RELIGIOUS NEWSPAPER.

ST. LOUIS, MARCH 14, 1907.



The Christian-Evangelist

J. H. GARRISON, Editor

PAUL MOORE, Assistant Editor

F. D. POWER, B. B. TYLER, W. DURBAN, } Staff Correspondents.

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WHAT WE STAND FOR.

For the Christ of Galilee,
For the truth which makes men free,
For the bond of unity
Which makes God's children one.

For the love which shines in deeds
For the life which this world needs,
For the church whose triumph speeds
The prayer: "Thy will be done."

For the right against the wrong,
For the weak against the strong,
For the poor who've waited long
For the brighter age to be.

For the faith against tradition,
For the truth 'gainst superstition,
For the hope whose glad fruition
Our waiting eyes shall see.

For the city God is rearing,
For the New Earth now appearing,
For the heaven above us clearing,
And the song of victory.

J. H. Garrison.

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THE
CHRISTIAN-EVANGELIST
"IN FAITH, UNITY; IN OPINION AND METHODS, LIBERTY; IN ALL THINGS, CHARITY"

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1809 CENTENNIAL PROPAGANDA CHURCHES OF CHRIST 1909

: : : GEO. L. SNIVELY : : :

Looking Toward Pittsburg.

It is well while looking forward to Pittsburg to occasionally look backward to Omaha and recall the goals set before us. Among these were: doubling our membership, tremendously increasing our gifts for missions, church extension, education and benevolences, deepening the spiritual life of Disciples and placing a Christian paper in every Christian home. In the resolutions this last was placed as the cap sheaf. Would it not have been better to have made it the foundation stone? Would it not have been better to make it seed wheat from which to grow all that material and spiritual wealth hoped for? The CHRISTIAN-EVANGELIST in 100,000 homes during 1907 and on will make sure all these achievements.

Brother Hayden's "Anticipation of the Centennial," in a recent issue, called forth so many expressions of interest and approval that we again yield him this page for "The Centennial Exposition." A redolent May orchard is a thing of beauty, but it was not made so in a day, nor in all May days. Every season of the year, each segment of daily cycles, contributed to those fragrant, florescent charms of that arboreal exposition. We are expecting a wonderful centennial exposition of Christian graces and triumphs, and we will not be disappointed. But they will not be produced in 1909 alone. Each intervening hour must be freighted and sent on with its gifts to the great convocation. Right now we must each teach and practice faith, hope, love, union, missions, giving, doing, being, and all that with which we hope to appeal to the world to be one with us in 1909.

The Centennial Exposition.

BY W. L. HAYDEN.

The special mission of the Disciples of Christ is to heal the hurt of divided Christendom. The great projectors of their religious movement saw and felt the sin of sects and deplored denominationalism as "a horrid evil." They responded to the Lord's prayer for all them that believe on him with a hearty *amen*, and consecrated themselves to the stupendous task of bringing about a fulfillment of that petition, offered to his Father in the darkening shadow of the cross. They studied that prayer most devoutly and with consuming earnestness until the spirit of it became a controlling passion. They noted its comprehension, including all believers on Christ in this world and through all the coming centuries. They perceived that Jesus Christ, whom his Father loved before the foundation of the world and glorified before men as his only begotten Son, is the sole object of Christian faith. Hence, "whosoever denies the Son, the same hath not the Father." He that does not believe in the oneness of the Father and Son as described in this prayer, "as thou, Father, art in me and I in thee," has no part in this petition for union. It was also noticed that the oneness for which Jesus prayed was to be "through their word," i. e. the word of the apostles whom the Father gave him and whom he also sent into the world. They reasoned that if that prayer was or is ever answered, all who believe on Christ through the gospel which the apostles preached *are one* as in the beginning. Hence divisions among Christ's followers are caused by departures from their word. The inevitable conclusion was that a return to the apostolic teaching, as it was proclaimed in the beginning, is the only way to heal the hurt of Christendom and realize the prayer of Jesus presented to his Father with blood-earnestness and melting pathos.

It was this clear conviction that impelled the fathers of the restoration movement to go forward with resistless pleadings and wonderful strength and energy in the early decades of the last century, and call upon all the scattered hosts of Israel to go back to Jerusalem, the beginning place, and to Pentecost, the beginning time, for preaching repentance and remission of sins in the name of the suffering Christ among all nations, and standing upon original ground, take up things just as the apostles left them. This was their program for Christian union. There is immense power in position. They placed themselves on the highest vantage ground. They built upon the sure and tried foundation which Jehovah laid in Zion for the spiritual house of living stones in which a holy priesthood offers us spiritual sacrifices, acceptable to God by Jesus Christ. From this sublime height they swept the whole heavens of divine revelation with the telescope of faith. With a catholic spirit they embraced the whole family of the redeemed on earth. Their ultimate aim was, and ours must ever be, the evangelization of all nations. Christian union is the condition precedent to this glorious end. A hundred years ago sectarianism was strongly entrenched behind human formularies of opinion, hoary traditions and time-honored usages. Ecclesiastical authority was revered as embodying something of divine sanction. Sect-hatred had taken the place of brotherly love. Works of the flesh had well nigh choked the fruits of the Spirit in the hearts of professed followers of the meek and lowly Savior.

But as we are coming into the limelight of the world's observation in our centennial, and look over the world-wide field of Christian activity, we are exultant with praise to God for what he has wrought and, in large measure, through this restoration movement which is coming to be recognized everywhere as among the most potent of all religious forces of today. Our advocacy has permeated all denominations. Human creeds have lost their hold on the minds of the people. Sect walls are crumbling. Prejudices are vanishing and the increasing light of the gospel and the shedding abroad of Christian love among believers by the Holy Spirit given unto them, is driving away hatred and carnality. Beneath denominational differences there is the common evangelical faith. Churches of all names are becoming more scriptural in teaching and practice. Union is in the air, in the hearts of the people, on the tongues of the pious in all churches, and illustrated in the United Society of Christian Endeavor and other co-operative union efforts.

As we are looking toward the centennial exposition of our history and achievements, it is wise for us to carefully prepare our exhibits for the critical study of the Christian world. We must be able to point out to all observers the clear discrimination between the essential and the formal, the vital and the incidental, the obligatory and the discretionary, the command and the method of its execution, and to show that in all things of the former class we are one in faith and unswerving loyalty to the immutable elements of the religion of Christ. In all these we "stand fast in one spirit, with one mind striving together for the faith of the gospel." Here we all speak the same thing, that there be no divisions among us," but we "are perfectly joined together in the same mind and in the same judgment." In the latter class the flexible side of the gospel, which adapts it to changing conditions of society and the varying opinions of men, we say to all believers, "stand fast in the liberty wherewith Christ has made us free," and "receive ye one another as Christ also received us to the glory of God, submitting yourselves one to another in the fear of God." Thus we exhibit oneness in spirit with harmony in action. Unity in variety is the apostolic conception. Union in the faith of Christ and adaptability to all men in all varieties of environment, of mental development and of culture. This is not union by absorption, as the union of the lion and the lamb, with the lamb inside of the lion. Any sect would favor such union by its swallowing up all the other sects. Christ's prayer for the oneness of all them that believe on him presents no such monstrosity. It would not be the whale swallowing Jonah, but rather Jonah swallowing the whale. Our Lord prayed for the unity of the spirit in the one body of Christ, from whom, as the head, "the whole body fitly joined together and compacted by that which every joint supplies according to the effectual working in the measure of every part, makes increase of the body unto the edifying of itself in love."

This is organic union, which the world can see and so believe on him whom the Father has sent to be the Savior of the world. Such union can only be effected by all sections of the church of God coming together in accord with the apostles' teaching and laying aside every weight of post-apostolic usage and ecclesiastical assumption and co-operating heartily in the extension of the Kingdom of God among men. The Captain of our Salvation has given his marching orders: "Go ye into all the world and make disciples of all nations." We shall make a very unsatisfactory exhibit at our centennial exposition if we do not keep step in walking by faith in solid column as we go marching on to the conquest of the world for Christ.

Indianapolis, Ind.

Current Events

War is now in progress between Nicaragua and Honduras. It is a typical Central American contest in one respect, which is that no one seems to know or to be able to find out just what they are fighting about. There are some boundary disputes, recently adjudicated but apparently not settled by the King of Spain, and the President of Nicaragua is accused of ambitiously attempting to force the Central American republics to form a union of which he is to be the head, and also of encouraging revolutionists in Honduras. United States and Mexico made every effort to pacify these small belligerents and to enable or persuade them to settle their differences without war, but their efforts were unavailing. It is a little trivial ridiculous war, to be sure, but no war is without its tragic aspects. The men who are killed in it will be just as dead as those who were slain at the siege of Port Arthur.

War in Central America.

The immigration of Hindus to Canada is a movement of population which appears to bring the incongruous into juxtaposition. It is difficult to think Hindu and British Columbia in the same moment. But there they are going in large and increasing numbers. A writer in the Canadian Magazine says the incoming Hindus are in every respect undesirable immigrants, being physically weak, not particularly skillful or industrious, given to huddling in overcrowded tenements, and hampered by their caste system which they have brought with them. An East Indian writer denies all the above and asserts that they are stalwart and hardy, thrifty, ambitious and in large measure free from the bondage of caste. One of the writers is obviously inaccurate in his generalization on the nature of the Hindu immigrant. At any rate, the Hindu is a British subject and in voyaging from India to British Columbia he is simply going to another part of the same empire. This fact will make it awkward to apply prohibitory measures if the immigration shall prove to be undesirable.

A New Immigrant.

It is one of the standing accusations, in this muck-raking age, that our government is becoming, if it has not already become, a government of, for and by the rich. How much truth there may be in the charge is not the object of our present consideration, but merely to inquire into one argument which is used to support that gloomy view. The fact that many members of the Senate are rich men is often cited as proving that the rich run the government. Senator Beveridge, who is one of the poor but honest members of the Senate, recently wrote a magazine article telling how the rich members of Congress live in lordly fashion in expensive Washington, while those who are dependent upon their salaries are wholly unable to keep up with the social procession. That is doubtless true. And it is doubtless a valid argument, as he meant it to be, for the increase of salaries. But it remains true that there is no special reason why all senators should live on the same scale of luxury or economy. Their relation to each other and to the public is not essentially and fundamentally a social relation. So long as the present inequalities exist among men, there is nothing especially revolting in the spectacle of some senators living in a style which others can not afford. It is the common lot. It is the cry of frail and ordinary human vanity, not of senatorial dignity, when Senator A complains that fate is cruel and the republic unjust because he can not give as expensive entertainments or live in as fine a house as Senator B.

Government by the Rich.



It is a somewhat reassuring fact that the rich men in the Senate are not usually the potent members of that body. Senator Clark, of Montana, for example, rich enough to buy anything that is for sale, cut a very insignificant figure as a senator and has been defeated for re-election. Depew, rich, prominent and (until he was found out) generally popular, was never taken seriously as a senator. Guggenheim, senator-elect from Colorado, is absurdly affluent, but he will not be a senator of either the first or second magnitude. Ability counts, even in the Senate, and the men of influence in that body are the men of brains rather than the men of money. The real plutocratic peril in the Senate is not that it will become a "millionaire's club," but that it will be dominated by brainy men who, while not rich themselves, are more or less corruptly retained as the special representatives of the rich and as the guardians of their special privileges.

The Real Danger.



The necessity for a reform of the House of Lords has become obvious, even to the English. The government of Great Britain is, in spirit and substance, as truly a representative government as our own. The House of Lords is the vermiform appendix of the English system of government—a useless survival of a lost function, and not only useless but liable at any time to dangerous irritation and inflammation. It represents nothing except itself. More truly, it represents property rather than people. Nay more, it represents only one particular kind of property, and that one of decreasing importance—viz., the landed estates of the nobility. It represents neither the wealth which industry creates nor the people who produce that wealth. The King's recent address from the throne at the opening of Parliament referred in not unfriendly terms to the demand for some changes in the place of the House of Lords in the system of government. Time, and doubtless much acrimonious argument, must determine what specific changes are practicable and wise. One scheme, a somewhat radical one, has been worked out by Sir Alfred R. Wallace, in the "Fortnightly Review." He proposes the abolition of the hereditary house of peers and the substitution for it of a house conservative in character made up of men "of the best intellect and the widest political and administrative experience," and untouched by class and party prejudices. Such men would perhaps not be easy to find in sufficient quantities, but Dr. Wallace's plan is to elect them from a list of eligibles including peers of the realm, ex-members of the House of Commons, colonial legislatures and the diplomatic service, fellows of the Royal Society, presidents of learned societies, famous authors, and a few other classes of persons who must necessarily have had wide experience of one kind or another and gained a considerable measure of recognition. Members should be paid and should devote their whole time to their public duties. (In the latter respect the proposed body would be unlike our Senate, which permits its members to receive, and presumably to spend time in earning, princely salaries as presidents of insurance and express companies.) This is only one of the proposed plans of reform. It is probably too sweeping to be adopted, but it shows the trend of opinion.

The House of Lords.



The second Russian Douma opens under even less favorable auspices than the first. The first session was held on March 5. Neither the Czar nor any member of the royal family was present. The session was orderly enough, though it furnished occasion for some disorder in the streets and some consequent collisions between the people and the police. The members naturally represent all shades of political opinion. A classification of them into even fairly homogeneous groups would require at least half a dozen parties. The most numerous and most dangerous group is the extreme radicals, who have something over one-third of the 518 members. Just what they will try to do is not a subject for rational prediction, but they may safely be counted on to neither do nor permit to be done anything which will be of the nature of conciliation or compromise with the present government.

The Douma.



The subject of temperance legislation is very much to the front. The Missouri legislature has just passed a bill which is by no means satisfactory, and as a result the question of prohibition may become an issue. The most spectacular contest is that which will have been settled at Knoxville, Tenn., before these lines reach our readers. The question there is, Saloon or no saloon? and women and children have entered upon the effort to oust liquor with the greatest of enthusiasm.

Editorial

A New Study of Some Old Doctrines.

IX.—The Church—Its Faith, Its Ordinances, and Its Life.

Some current writings indicate some very vague ideas extant concerning the church. It is probably worth while to take a fresh look at this institution through the only authentic document which we have on the subject—the New Testament.

The church (*ecclesia*) is a noun of multitude. It indicates an assembly. In its Christian sense it means a group or assembly of Christians meeting together for worship, sharing in a common faith and a common life. Jesus did not personally establish his church in the world, except in gathering a nucleus of followers who became its charter members. The church, however, was in his purpose and plan of saving the world. His divine wisdom enabled him to see that if Christianity was to be carried on in the world as an effective force it must be embodied not only in individual lives, but in organizations of individual Christians who could accomplish collectively what would be impossible as individuals. He made known clearly, while yet in the world, the foundation upon which the church was to be built and the conditions of membership. He left to his apostles under the guidance of the Spirit to inaugurate the church as a divine organism in the world.

The coming together of those having a common faith, a common life, and a common work, is a most natural and inevitable result. Christianity is a uniting and a cohesive power which draws its votaries together in a common fellowship and service. It is clear, however, that if it had been left to the disciples themselves to determine the basis of their affiliation, the whole plan would have failed for lack of authority and unity. That there should be no mistake on this point, the descent of the Holy Spirit preceded and made possible the organization of the church. These various groups of Christians, because holding to a common Lord, and a common faith, and a common baptism, were regarded as parts of a larger organism—the church universal.

What was the faith of the early church? It was faith in Jesus Christ as the promised Messiah, the Son of the living God, and the Saviour of sinners. This was the creed of Christianity. All who acknowledged this faith and who gave evidence of possessing it through repentance and baptism in his name, were received into the membership of these various local churches, and being a member of any one church entitled one to membership in any other church. Of course, that was before the birth of denominationalism and when all the churches had a common creed and observed the same ordinances. Nothing is clearer in the light of the New Testament than the conditions of membership in these New Testament churches. In an article on the church, in "Hastings Bible Dictionary," under the head of "Membership," it is said "The necessary qualifications for membership were repentance of former sins, and submission to baptism in the name of Jesus Christ (Acts 2:38), which carried with it the demand of faith in Christ." Further on, the same writer says, "Baptism was the rite by which the convert was formally admitted as a member of the church. (Acts 2:41, 42). It was, therefore, (Matt. 29:19), to be administered to every Christian without exception. St. Paul always takes it for granted that his hearers have been baptized (e. g. Acts 19:3, Rom. 6:3, Col. 2:11, 12)." Concerning the action of baptism, the same writer says, in this scholarly work, "The ritual of baptism consisted of the immersion of the baptized person in water (Matt. 3:16, Mark 1:10, Acts 8:38)."

These are historic facts well understood and universally recognized by scholars without regard to denomination or creed. The other ordinance was known as the Lord's Supper, a memorial of Christ's death for the remission of our sins. This ordinance first seems to have been observed daily, but later on it was observed weekly on each first day of the week. (1 Cor. 16:2, Acts 20:7). It is a most significant fact that these, the only two ordinances in Christianity, are directly related to Christ—the Lord's Supper being a symbol of his death, and baptism of his burial and resurrection. These are the great facts of the gospel and the ordinances which set them forth before the eye are perpetual witnesses of the gospel which no man, nor any organization of men, has a right to silence.

It remains to speak of the life of the church, which, of course, was the new life in Christ Jesus. Jesus Christ called men with a holy calling. He called them to a life of service and the very fact of accepting Christ carries with it a solemn covenant not only to live a holy life, but to do whatever lies in one's power for the advancement of his kingdom. This new life which Christ imparted to his followers in the beginning found expression in the early church in (1) abstaining from evil, (2) assembling for public worship, (3) in active service for the salvation of others, (4) in love and care for each other and (5) in joyous fellowship together in the worship and activities of the kingdom. It was a life which differentiated its possessors from others. Men took notice of the early disciples that they had "been with Jesus," and remarked on how they loved one another. It was a life of advancing holiness, of intense zeal, of brotherly love, of unselfish aims and purposes, and of supreme devotion to Christ, whom they honored and worshiped as Lord.

To develop this life and direct its activities into the most useful channels, and to care for all the interests of these local organizations, there were two groups or classes of officers or servants appointed, the one to look after the spiritual and the other the material interests of these churches. The first group were called bishops, elders, pastors, or overseers, and the second were designated as deacons. These were not to "lord it over God's heritage," but were chosen by the churches because of their qualifications to guard and guide these interests of the church.

Such was the simple and yet sublime conception of the church as it stands out on the pages of the New Testament. Gradually there grew up in the thought of Paul, especially, the idea of a universal church which he conceived of as the body of Christ, of which he was the living head. How this idea of Paul has been abused, and what evils have resulted from the identification of the church and the kingdom of God, must constitute the subject of another study.



A Divisive Effort at Christian Union.

We conclude here our discussion with Brother Morrison, whose article is concluded elsewhere. The discussion, as it seems to us, may well close, as it has now elicited at least the difference in point of view which makes agreement impossible while that point of view is held.

(1) There is only one contingency upon which the great body of the Disciples of Christ would be "found practicing the substitute baptism" and that is a thorough change of conviction as to what the New Testament requires. The practice of others would have little effect in influencing their course. Our brother's plea, that it is improbable that persons uniting by primary obedience will demand sprinkling, is neither convincing nor satisfying. Surely the probability is not so remote that he can afford to be without a definite, well-grounded, consistent reason why he should not accede to the preference of individuals in one case as well as in the other. Besides, our brother does not seem to see that those who "accept immersion not because they have been convinced of its preferableness over affusion, but because it is the form practiced by the church." have not been baptized at all, in the New Testament meaning, and might just as well have been received upon their sprinkling. This is the chief ground upon which we repudiate, distinctly, this whole method of "practicing Christian union"—it takes Jesus Christ and his authority out of baptism and out of the question of church membership, and undertakes to deal with them as mere matters of expediency.

(2) There is only one way, so far as we can see, by which we can "eliminate the occasion for dispute at this point,"—the relation of baptism to church membership—and that is by arriving at a common understanding of the meaning and place of this ordinance. The plan of preaching Christ and baptizing people is the true program, but Christ must be so preached (as in the case of Philip and the Eunuch) that people will understand what baptism is. Baptism is "not an end in itself," and

that is the objection we have to our brother's whole paragraph about people submitting to immersion from motives of expediency. The authority of Christ is the only adequate motive lying behind New Testament baptism. We know of no good reason why any man who does not regard baptism as a command of Christ, and as being a symbolic institution representing Christ's burial and resurrection, and a part of the divine program of Christian union, should unite with any one of our churches. We would candidly advise any such person not to do so. It is not the "baptism argument" that is in a "deadlock," but the relation of that ordinance to the authority of Christ and to Christian union.

(3) If the reason "curtly" given why the Monroe Street Church does not refuse formal fellowship to those who have not rendered formal obedience to Christ in baptism—"we don't want to"—is a good one, we do not see why it ought not to pass with those who wish to come into the church by being sprinkled. The rest of us *do* "want to," because we believe ourselves held to that position by the authority of Christ, and the example of the primitive church. Brother Morrison states the difference between us, as he sees it, thus: "You assume that you and I or our churches have the prerogative of receiving people into the membership of the Church of Christ. . . . We at the Monroe Street Church do not assume to receive any person into membership in the Church of Christ. We receive them into our fellowship." We take it that the Monroe Street Church *does* assume to receive persons into the membership of that congregation and that is all we are talking about. If it does not claim to be a church of Christ, our argument does not apply. As a matter of fact, all members are added to the Church of Christ by the Lord himself, that is, in harmony with conditions he has determined, but not in a way to release those in charge of his flocks from the obligation to see that these conditions are complied with. To disclaim any human responsibility for maintaining the ordinances of Christ and the purity of his church as an excuse for receiving into fellowship those who have not complied with the conditions of membership, will not stand the test either of Scripture or right reason. What has impressed us in this whole discussion has been the lack of any clear recognition, on the part of the advocates of this oft-tried departure, of the essential idea of a church as a divine institution existing here in the world and doing business for Christ according to his will. No church is *possible* without agreement among its members as to the constitutional features of that church. We are not leaving to Christ "what belongs to him alone" when we are modifying his terms of membership, and that is exactly what our brother and his church have done, unconsciously, let us hope, in accepting sprinkling, acknowledged to be a "divisive ceremony," as a substitute for New Testament baptism. To assume that all pious people who have not been immersed are Christians and members of Christ's church, without any insight into the motives which have prompted them, and then to substitute that opinion for clearly defined conditions of church membership, is the way to division, not to unity. Let us, as Isaac Errett advised, extend informal fellowship in all such cases, limiting formal fellowship to those who have rendered formal obedience. The fact that we may unknowingly receive into our membership those whose formal obedience has been without a spiritual change, furnishes no justification for our departure from conditions which are clearly revealed.

In closing this discussion with Brother Morrison, we desire to say that we appreciate his ability, his character, and his motive, but we are only candid in saying that we have never known a position to be taken by any among us that is more untenable, impracticable, and subversive of our plea for Christian union. The position is not even self-consistent, and those who hold it are sure to do one of two things, either to abandon it or go further and ignore baptism entirely as a condition of fellowship or membership. We do not believe our brother and those who think with him can take the latter position, involving, as it does, the surrender of the New Testament as authority in the building of churches.

The thread of Ariadne, by which alone we can be led out of the labyrinth of denominationalism, is that of unswerving loyalty to Christ, as he has given us to know his will, with charity for all, and, as far as possible, co-operation with all who are seeking to follow Christ. To seek union in ways that compromise Christ's will, or to refuse to join in united efforts where we may do so without such compromise, is alike to reject the leadership of Christ toward the goal of Christian unity. Happy shall we be and glorious our future, if we avoid both Scylla and Charybdis.

Notes and Comments.

The eccentric side of religion has been much before us during the past week. Two of the most prominent characters claiming to be founders of new religions have had large space in the public prints. The death is announced of John Alexander Dowie, the self-termed Elijah II, which occurred at his home in Zion City. His career is one of the most remarkable in the history of religion. The most charitable thing to say of him is that the man had a streak of madness in him all through his later religious life. Those who have been his friends, and even his wife and son have given the impression that they have regarded him, for some time, as insane, and not responsible for his actions. The outbreaks of the last year or two are, in our judgment, merely the results of a mind that has for many years been diseased. By many people he was regarded, of course, as a religious charlatan, who played on fanaticism and emotionalism. Others looked upon him as a good man self-deluded but, who, nevertheless, was doing valuable work. His own followers for a long time accepted him at his own estimate and believed that he was the reincarnated Elijah.

There is no doubt whatever that Dowie had much strength of character and the religion he inculcated had much in it that was noble and true. But if we eliminate the question of incipient insanity, one can have no other thought of him than as a charlatan. He was rude of speech, uncouth of manner and a sensation monger unsurpassed. But his word was law to his own followers and he rid his city of many of the things that debase. He was a firm believer in divine healing and till the last would not have a physician. Mr. Voliva, who headed the faction fighting against him something over a year ago and won the leadership in Zion City, thinks that Dowie did a great work for humanity and that his death will not alter the conduct of the church. But there is nothing in Dowieism without Dowie. It was the pretentions of the man that won him a following.

Mrs. Eddy is again getting much free advertising. That is now happening which has been foreseen. Sensational newspaper articles have made certain statements that were promptly denied by the clique whose business it is to watch carefully everything that is printed about the Christian Science Church or cult. But there is threatened a law-suit which may bring some of these disputed statements into the light of judicial investigation. The question of Mrs. Eddy's religious teachings may be one about which people will differ, and it must be understood that this question is not involved in the suit which has been brought by her son, George Glover, of Lead City, S. D., against the group of men at Concord who manage her affairs. For a long time it has been known that large sums of money ought to have been received by Mrs. Eddy. The profits on her publications must be very great.

What has been done with this money is a question that has been naturally suggested, and it has been to obtain an answer to this question that her son, by a former husband, has filed a bill in court which alleges: First, that Mrs. Eddy is and for a long time has been incompetent to do business or to understand transactions conducted in her name in connection with her property. Second, that the defendants have possessed themselves of her person and property and have carried on her business. Third, that having done this, knowing of her infirmity, they have become trustees for her of all property which has come into her possession, and are bound to give account thereof and of their transactions in her name. Fourth, that there is reason to fear that the advocates wrongfully converted some of her property to their own use. The issue is a simple one as to Mrs. Eddy's sanity and capability of managing her own affairs. The question is not, Is the Christian Science Philosophy reasonable and true?

In this connection we may call attention to a series of articles that are appearing in "McClure's Magazine." We are not at all surprised that Christian Scientists look with very great disfavor upon these articles, for, so far as their publication has at present gone, they are decidedly against some of the contentions of Mrs. Eddy and her followers. Documentary and photographic evidences can not easily be set aside and the article in the March number of the magazine seems to make it very clear, as we have ourselves been convinced by other evidence, that Mrs. Eddy's claims to priority as the founder of the Christian Science cult are not at all good. But more has to be said on this subject.

Editor's Easy Chair.

Going west has of course lost much of the romance, and peril too, which were once associated with it. In the early days while the stage coach was still in vogue, and when the early argonauts "crossed the plains" in caravans for self-protection from wild beasts and wilder savages, the very danger and wild adventure of the trip made it attractive to the bold and hardy pioneers. But now neither the warlike movements of the wily red man, bent on white scalps, nor the thundering herd of wild buffalo which sometimes rose on the horizon like a cloud, nor many of the other privations and dangers incident to western trips in those early times exist, save in memory or as history. Still, as long as the present Kansas City railroad station remains, and "home seekers" special trains are advertised, there will be enough of the element of adventure and excitement in getting through this great railroad center at the mouth of the Kaw to prevent it from becoming intolerably tame. For miscellaneous crowding, jolting and jamming of all nationalities and of all grades of travelers, for confusion and lack of information about the arrival and departure of trains, and for lack of accommodations where a weary traveler may rest during several hours of delay, the Kansas City station has no rival so far as our observation has extended during rather extensive travel on both continents. But of course all this will be remedied as soon as the railroads and the city fathers can agree about the new depot building and it becomes a fact instead of a prophecy. All things come to those who wait, and the time will come when we shall have a Panama Canal, a new Kansas City station, an end of the Thaw trial, an equitable settlement of the railroad question and honest city governments. But, recurring to the Kansas City station, a good breakfast at the Richardson cafe, and an hour or two in pleasant social intercourse with the Richardson household, put the Easy Chair party in a pleasant frame of mind for enduring the ordeal. And so at 3 p. m. instead of 11:30 a. m. the Santa Fe train pulled out of the mass of struggling humanity and began its long journey to New Mexico, Texas, Arizona and the Pacific Coast.



In passing through Kansas we always feel that we are on historic ground. Here began, in its acute and concrete form, that conflict between slavery and freedom which a few years later shook the continent, melted the chains of chattel slavery in the heat of civil war, and mightily influenced the course of human history. While thinking of this, we dropped into the smoking car, which the Easy Chair likes to visit occasionally when the atmosphere is not too thick, just to enjoy the "free parliament" which one is almost sure to witness in that compartment. A veteran ex-Confederate soldier was describing the battle of Pea Ridge in which he was a participant, to an ex-federal soldier. When we remarked that we had had the honor of facing him on that battlefield, he extended his hand cordially, saying, "Let's shake." And we shook. How completely have time and experience obliterated all the bitterness of those dark days, leaving only the memory of heroic deeds and of devotion to duty as each was given to see his duty! God was back of both contending armies, in the shadow, "keeping watch above his own." He can bring about unity between honest men, standing bravely for what they believe to be right, by bringing them to a wider and truer knowledge of his purposes, and plans, but not between those who are disloyal to the truth he has shown them. At Topeka, the growing capital of Kansas, we chanced to meet with one of our pastors there, who is also president of the State Board of Missions—Bro. F. E. Mallory. He told us we had now six churches in that city, one of them composed of colored members. There was but one when we last visited the city. This is a fair illustration of how the reformation principles we advocate are advancing in the young commonwealth that is making such rapid development in other directions. Brother Mallory reports a simultaneous evangelistic campaign of our churches in Topeka in September next under the leadership of Charles Reign Scoville, for which they are making large preparation.

The second day out from Kansas City proved to be a perfect one in weather and in atmospheric conditions for seeing long distances. Traveling across the wide, treeless plains of Kansas and Eastern Colorado, gives one something of the same sensation as travel on the ocean or on one of our great inland lakes, "for there's a wideness in God's prairies like the wideness of the sea," to change Faber's lines. Here and there was a human habitation, and we passed through several villages of prairie dogs, and one bold covote remained near enough the train, watching it, to be in gunshot. These lonely ranches, the outposts of an advancing civilization, remind one that the days of pioneer heroism are not yet passed. The battle which these hardy settlers must fight with loneliness, monotony, poverty in most cases, and the absence of those things which make life to many of us seem worth living, must try their faith and courage. As the day wore on, there became gradually visible through the crytalline atmosphere the snow-capped peaks of the Rockies lying to the north and west of us, yet more than a hundred miles distant. At first they seemed like white clouds lying along the horizon and the question we have often heard raised, was asked, "Are those clouds or mountains?" The "tenderfoot" usually holds to the cloud theory. Soon, however, all skepticism is banished by the clear outline of the majestic mountain range lifting its snowy peaks toward the sky. We never saw the Rockies under more favorable conditions, and nature presents few sublimer spectacles. There must have been a recent fall of snow on the mountains, so gloriously white did they glisten in the sunlight. The two tall "Spanish Peaks" to our right, in the distance, remind us that we are nearing Trinidad, which stands at the gateway to the mountains. Pausing there long enough for refreshments and to reinforce our motive power, the train pulls out and begins its steep ascent of the Raton Pass, with two engines in front and one in rear. Through a splendid panorama of mountain scenery we reach the summit of the great divide between the two oceans, pass from Colorado into New Mexico, plunge into the long tunnel and begin the descent.

"Beyond the Alps is Italy!" Beyond this great continental divide, is the great west, more particularly in this direction, the Great Southwest. As we emerge from the tunnel Nature is preparing one of her great masterpieces. "Evening" would be an appropriate name for the magnificent picture which the Divine Artist was painting on the western sky. Below, the dark purple mountains, softened by the tints of the evening sun and the distance. Above them the bluest of blue skies in whose infinite depths of unfathomable mysteries even the human imagination loses itself in wonder and adoration. Across this background of deep blue, bars of golden clouds were stretched at intervals, changing in tone as the picture advanced from saffron to crimson, and later still to dark brown and purple, as the sun sinks beneath the mountain tops. We had seen the great picture in the very process of being made, and had admired each stage of its progress with deepening admiration. There it hung before us in the evening sky, and we could only admire and worship—admire the picture and worship the Artist. The hand that painted that scene of marvelous beauty is the same hand that guides each believing, obedient soul that seeks to know God and to do good. It is the same hand that wipes away every tear from the face of sorrow. A dear friend who has recently suffered a great loss says in a personal letter just at hand: "My loss stands out now as great enough to be associated in my mind with every part of the universe on which my staggering powers of mind may dwell. Grief must have its hour of egotism. How difficult to realize that my sorrow is only one among the millions—that my aching heart is only a pulse in the mighty pain-beat of the world." We associate our sorrows and our joys as well, with every part of the universe, because it is God's universe and we know that he who made it and is in it and upholds it, is our Father, and that our sorrow is his sorrow, and our joy his joy.

> The hand that paints the evening sky
> Shall wipe the tear from Sorrow's eye;
> The voice that calmed Gennesaret's waves
> Is still the voice that soothes and saves.

On the morning of the third day after leaving St. Louis, at the uncanny hour of 4:30 a. m., our carriage, driven by a Mexican, halted before a long Mexican adobe building, on a narrow Spanish street in the old Spanish-Mexican-American city of Santa Fe, the capital of New Mexico, which is to be our headquarters for the next few weeks. There were vexatious delays along the way, but one never minds the billows when his ship has touched the shore. Gratitude that we are here safely without accident by the way and find loved ones well, triumphs over the sense of ill-treatment which we felt at times along the way, particularly in being kept four hours at Lamy, the junction on the main line, waiting for other trains to arrive, instead of the train bringing the passengers to their destination, only eighteen miles distant, and going back to meet delayed trains. But such things are tolerated in this country, and we must expect to encounter them. From the south window where we are writing, what is claimed as "the oldest church in the United States," lifts its cross against the southern sky. Hard by it is the old tumbled-in adobe house claimed to be "the oldest house in America," where DeVargas—who gave his name to the street on which we are located—slept one night on his campaign of conquest away back before Luther began his reformation. Here amid these historic scenes and associations, and—what is more to us, just now—in this New Mexican sunshine and pure air, we tarry awhile hooing to receive benefit from the same. We are the guests of W. E. Garrison, son of the Editor, who, from being president of Butler College, was glad to accept the principalship of the Santa Fe high school, for the sake of the benefits of this climate, and who, with his family, seems to be realizing his hope in coming here. If to-day with its glorious sunbeams, shall prove to be prophetic of the weather we are to have for March, we are sure that we, and perhaps our readers, shall profit by our sojourn here.

Santa Fe, N. M., March 8. 1907.

"Why I Am a Disciple"

By I. J. Cahill

The First Presbyterian Church of Dayton, O., has been having a religious parliament. Seven different churches, representing seven different bodies of believers, were asked to take a Sunday night to set forth the reasons for their denominational affiliations. The congregation of the visiting preacher was invited to attend. Among the ministers was I. J. Cahill, of the Central Church of Christ, whose presentation of "Why I am a Disciple of Christ" created great interest. Three Dayton dailies published it in full.

The pleasure I feel in coming before this congregation with my message to-night arises first of all from appreciation of the very courteous invitation of your pastor and session that our congregation join with you in your evening worship. It is a pleasure to respond to such courtesy and to enjoy the fellowship to-night of a pastor and people with the breadth of charity that cares to know your brethren.

The pleasure is all the greater because both I myself and the body of Christian people with whom I am especially identified have a Presbyterian ancestry, and we can not but have a very warm feeling of kinship for the body within which the movement first took form.

Origin of Church.

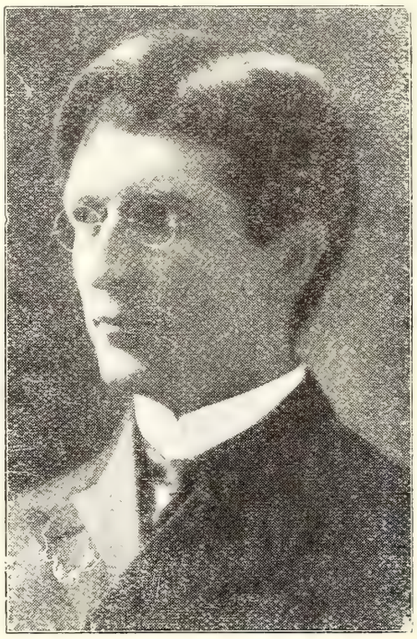
In 1807 Thomas Campbell, a minister of the Seceder branch of the Presbyterian Church, and a very godly man, came from the north of Ireland and settled in Western Pennsylvania. He was the only minister in a wide extent of country. In his community he found families of Christian people of various denominations, Baptists, Methodists and the different schools of Presbyterians. Sectarian feeling ran high, and he found that these people would not attend his ministrations because he was not of their particular denomination. Hence families of Christian people drifted into godlessness. Religious life was at low ebb. The Lord's day as well as the Lord's house, was ignored. Families were divided, and, while each recognized the others as Christians, yet they could not partake of the communion together because of denominational bitterness.

Mr. Campbell was distressed at the sight of the decadent religious life of the community, the division in families and the sectarian intolerance. Being the only minister in the community he felt responsible to God for the religious life, not only of his own people, but of all the community.

Out of the conscientious convictions of this man of God has grown a movement that has enlisted a million and a quarter of people who support forty-one institutions of higher learning, in which are 997 young men preparing for the ministry; they maintain also eleven homes and hospitals in the homeland, as well as numerous hospitals, schools and colleges in foreign lands, where 400 missionaries are supported.

I give you only this brief word of whence we came and whereunto we have come, for I care more to tell you what we are and where we are going. I like the quaint story of a love affair of the olden time. In the year 1660 the young Rev. John Phillip Henry wooed the daughter of the wealthy Mr. Matthews. The father objected, urging upon his daughter that "the young man may be all right, but we do not know where he came from."

This was highly satisfactory and convincing to the father, but the young lady with charming naivete and simple directness answered, "No, father, but I know where he is going and I want to go with him." Needless to say, the old gentleman capitulated.



I. J. Cahill.

So I care more to tell you of the program which the Disciples of Christ are engaged in carrying out and of the goal toward which that program leads.

Program of Church.

The program of the Disciples of Christ is admirably stated in my text which I take from the minutes of the general assembly of the Presbyterian Church in the United States of America for 1900:

"The object of the foreign missionary enterprise is not to perpetuate on the mission field the denominational distinctions of Christendom, but to build up on Scriptural lines, and according to Scriptural principles and methods, the kingdom of our Lord Jesus Christ."

This the Disciples of Christ undertake to do in the homeland and in all Christendom, as well as in heathendom.

It is the purpose to avoid the incidentals of denominationalism that the essentials of Christianity may be emphasized—and that thereby the lost unity of the church may be restored. Christ is not divided; the prayer of the Master for his people was that they might all be one; the apostolic injunction is to keep the unity of the spirit in the bond of peace.

In union is strength; in union is the answer to the prayer of the Savior; in union is compliance with the apostolic injunction; in union is conformity to the spirit and wisdom of the age.

The modern invention of the spectroscope has shown the unity of the material universe—the heavenly bodies are made of the same materials; the modern theory of evolution has shown the unity of all life, and a unity of purpose running through all life; modern experience in business has shown the futility of competition and has substituted combination in its stead as the sanest, wisest, safest, strongest policy in the commercial world. In the midst of all this trend to union in the present age, a divided church is an anachronism; in the face of a wisdom in commercial circles that has unified business foes, it is colossal folly that in the church of Jesus Christ brethren can not stand together; in the shadow of a gathering cloud of corruption in civic life and the incoming of an engulfing tide in the moral world it is a tactical blunder in the army of the Lord to manifest anything less than full and absolute oneness of mind and spirit and purpose; with the prayer of the Savior before us, it is disloyalty to him that we should be indifferent to the weakness of a divided Christendom.

Toward Church Union.

Admitting the need of Christian union, there at once arises the important question of the means by which to accomplish the colossal task. By what method? On what basis?

The Disciples of Christ have not abrogated to themselves the wisdom to devise a scheme of union. They propose no basis of platform of their own devising. Such a platform, however satisfactory it might be to themselves, would certainly not commend itself to all their brethren; and even if it should do this most unlikely thing, it by no means follows that it would be a proper platform for the great universal church of Jesus Christ. Therefore, they have sought to restore in its essential features the primitive, apostolic church. In apostolic days there was one church. It is axiomatic that the platform of the united church of the first century under the guidance of inspired apostles will be a proper and sufficient platform for the reunited church of the twentieth century.

Restoring Apostolic Church.

We plead for the restoration of the apostolic church; for the New Testament simplicity; for the New Testament faith; for the New Testament evangelism, with its principles, its message, its zeal. The adherence to the New Testament evangelism has been the secret of the remarkable growth of this movement, attaining a membership of one and a fourth millions in the

eighty years of exis ence as a separate people. Large numbers of the church membership have been faithful, unofficial preachers oi the word.

Adherence to the apostolic practice accounts for our use of the ordinances. The Lord's Supper is observed every week, not from any special insight into its wisdom, but because it was the practice of the New Testament church. Yea, the observance of the memorial feast was the very purpose of the weekly assembly. We therefore so practice and teach.

Practice Immersion.

In like manner we practice immersion because it is the baptism spoken of in the New Testament. Scholars of every denomination recognize it as the original normal form. Calvin, Luther, Wesley, Schaff and scores of others assent to this position. Luther said: "I would that they who are to be baptized be wholly dipt into the water, as the word doth sound and the mystery doth signify." The New Testament conception of baptism is of a symbolic representation, a living picture, of the burial and resurrection of Jesus Christ. Immersion preserves this New Testament conception of the ordinance.

Confession of Faith.

The apostolic confession of faith is that of Peter at Caesarea Philippi: "Thou art the Christ, the Son of the living God." On this rock Christ has built his church.

The burden of Peter's message on the great day of Pentecost, when the church was born, was: "This same Jesus * * * God hath made both Lord and Christ." This is the sum of the Christian faith—the Christhood of Jesus. The one question at issue on the day of Pentecost was, "Is Jesus the Christ?" The dividing line between Jew and Christian in the apostolic days was the Christhood of Jesus. Those who accepted him as the Christ became Christians; those who did not so receive him remained unbelieving Jews. The vital distinction to-day between the church and the world is the Christhood, the Lordship, of Jesus. The Christian confesses him as Lord and yields him obedience as Lord.

The Disciples of Christ, therefore, exact no further confession of faith than this acceptance of the Lordship of Jesus. It is simple, it is comprehensive, it is significant and thoroughly commits one to the Christian life.

The platform proposed for the reunited church is the restoration of the primitive church, its doctrines, its ordinances and its life.

Spirit of Disciples.

The spirit in which the Disciples undertake to carry out their program of the advocacy of Christian union and the building up on Scriptural lines of the Kingdom of Jesus Christ is a matter of prime importance. I trust I shall not be misunderstood in attempting to set it forth as I understand it.

It is easy to say of us that we offer the easy solution of the problem of union by the sublime audacity of demanding that all Christians come to us. Rather let it be more truthfully and justly said that we come before the whole religious world sounding the note of the sinfulness of division and calling upon them as the one ultimate cure of the evil to seek out the principles and practice and platform of the apostolic church.

It is not that we insist on having our own way; rather we have given up having our own way. We have surrendered customs hallowed by long usage, names that were honored by us—these that they might offer no obstacle to the fullest fellowship with our brethren everywhere. If we succeed in standing on New Testament ground there will be nothing on which we insist that any Christian can name as an obstacle to union. We are not having our own way; we are trying to eliminate anything that can stand in the way of fullest fellowship among Christians.

We try to be liberal in all things that are our own. We freely tolerate wide divergence of opinion in incidentals and in matters of taste and expediency. We even dare to believe we are not narrow in insisting upon immersion, for it is universally recognized as valid baptism; and being an ordinance of Jesus Christ we would not change it save by express authority of the Ordainer. It is his; and we would not be liberal with that which belongs to another. We would have no quarrel with any; we recognize that many good people do not go with us to this extent, but this is our message. So we believe and so we speak.

We call ourselves Christians, not that we are the only Christians, but that we are Christians only. We do not care to put in our name anything that will distinguish us from our brethren.

I have spoken to you thus of whence we came, of what we are, and it remains to speak of where we are going. What would be the result of carrying out the program of this people? I should not have told you why I am a Disciple of Christ if I left unspoken my conception of the outcome of this work; its significance to the religious world.

Outcome of Work.

Great religious movements have always a special significance, a special message to the world. It is the glory of one that it has brought to the attention of men the fundamental conception of justification by faith; another has brought as its contribution to the religious thought of the world the great doctrine of the sovereignty of God; yet another stands for the importance of a vital religious experience. We are debtor to them all. They have ministered to us. They have emphasized neglected truths. They are great specialists in religious thought. But there is a possibility, yea, a danger, that in emphasizing these great truths we should give the impression —or ourselves receive the impression—that our particular specialty is the central truth of the Christian system, and not simply one of the great truths growing out of that central truth. The very apology for denominationalism, that each is the special advocate and exponent of some phase of Christian truth, is in reality a call for another step forward. Surely the day will come when the Christian world will be ready to step out of partial conceptions of Christianity into the fullness of truth. This will be a result of our turning again to diligently search out the platform of the apostolic church. It will bring us into a full-orbed gospel. All truth is summed up in Christ. All truth is for every follower of his. There is no denominational truth; truth is truth and it is for us all. Let us all bear witness to the truth and to all the truth.

When the church universal becomes awake to this search for fullness of truth it will enlarge our hearts; it will bring us into an enriched spirituality. A richer spirituality is a goal to be desired of every Christian. If ever we consent to cast off the fetters of strife and division and enter into the free and whole-hearted fellowship of all our brethren in self-forgetful service for Christ in redeeming the world, there will come into our hearts such a spiritual uplift, such a nearness to Christ, as will be a wholly new revelation of the possibilities and joys of the Christian life. "As long as one of you says I am of Paul and another I am of Apollos, are ye not carnal and walk as men?" When we cast off the carnality of division and enter into the spirituality of love and of fellowship in service, our growth and our achievements will be with leaps and bounds.

United Church Necessary.

This will bring us to the speedy conquest of the world for Christ. In his prayer he voices the conviction that the conversion of the world depends on a united church. With one voice all our missionaries call to us to heal our divisions at home. Bishop Thoburn, of India, says: "If the church were united at home in ten years there would be ten millions of Christians in India."

In 1900 there was called an ecumenical conference of missionaries and missionary workers in New York City. So strong was the sentiment in the minds of the 700 missionaries present that disunion retards the growth of the Kingdom, that this conference called in the interest of missions became as much a conference on Christian union as on missions. The Presbyterian General Assembly expresses its determination to work in the mission field to build up not denominational distinctions, but the Kingdom of Jesus Christ. This is the true mission of the church in the whole earth. The most serious hindrance is our useless, wasteful folly of divided forces in Christian lands.

If only we might catch a vision of the world and its need as the Master sees it; if only we could lose ourselves in heroic Christlike service to reclaim the world from heathenism and superstition and corruption and graft, the fever of strife would be lost in the rapture of service, and the narrowness of sectarianism would be swallowed up in the largeness of fellowship with Christ.

Mark Guy Pearce tells a story that the sea looked up into the cloud in the sky and longed to rise to that sublime height. But it was heavy with earthy salts and could not rise; then it dashed itself against the rocks and leaped heavenward only to fall back again. It lashed itself to a foam and sprang up in vain sprays—all to no purpose. At last the sun broke forth in full splendor and the sea subsided. In its admiration for the glowing sun it forgot its own ambitions and strivings and lay quiet, rejoicing in the warm rays of the sun. Presently it felt its grasp on the earthly elements loosing and a sense of uplift laying hold of it; and soon it was gently and irresistibly drawn up into the blue of heaven, there to rest in the silver beauty of the summer cloud.

So shall we attain our goal as followers of Jesus Christ by catching a vision of him as he is, the Way, the Truth, the Life; head over all things to the church; the sufficient safeguard to truth; the sufficient inspiration to highest living; the risen Lord and regnant King. He is the all in all of our faith and life. Let us crown him Lord of all.

From Brightest Africa

By Mrs. R. J. Dye

During the last two weeks we have been having such a feast of good things that it occurred to me that you, dear friends, might like to have a share, at least a few of the crumbs.

When the native evangelists returned home last time, the church would not hold the people, so Dr. Dye planned to build a temporary place which would accommodate the hosts who were sure to come at Christmas. Dr. Widdowson arrived the last of October and he, being a skillful carpenter as well as a physician, set to and helped build the needed edifice. It was made 60x 100 feet, a real tabernacle, high and broad. A platform and stationary benches gave the finishing touches just before Christmas. It is the largest building anywhere around, and the natives asked if Europe held anything larger. At home it might possibly be considered a shed, but with its roof of mats made from the leaves of the bamboo palm, and all the poles and beams and braces exactly regular, in itself it is not an uncomely place. Then the situation is very picturesque, a large plantain and banana grove on one side, a beautiful palm path at the back, while magnificent fern-bedecked palms on sweetly-laden orange trees are scattered around about. The only thing lacking was the congregation.

The week before Christmas the evangelists and teachers had come home, bringing about one hundred people with them, all seeking salvation, so we termed it "The Christmas Salvation Conference," which certainly has proved applicable, for never were men and women more sincere and thoroughly in earnest about their soul's welfare.

The Lord's day before Christmas the tabernacle was dedicated to God at the opening of the regular service. I was privileged to go, it being the second time in fourteen months. It was a glorious sight to look over that assembly of earnest, wide-awake people and to watch their faces as they listened to the new, old story of the Christ Child. It was the largest audience ever seen in Bolengi with not one lukewarm, indifferent person in it.

I could not help contrasting this meeting with those of early years, when the attendance was small, there being only the few who came from a sense of obligation, as all connected in any way with the mission were expected to attend. In those days there were very few women who came, then always well besmeared with the red complexion powder so much admired (by them), and often being occupied during the service in pulling out the eyelashes of their babies. Could anyone imagine a greater change? Five hundred people gathered with one accord to commemorate the birth of their newly found Saviour! Young men, young women, men with their wives and their children, old gray-haired grandmothers, all there, clean, quiet, and attentive, that no word of the blessed message be lost! Changed by the power of God from the rankest heathenism, fiercest cannibalism and unspeakable immorality to the peace and purity of children of God!

At the close of that memorable service Dr. Dye stepped down from the platform and took the confessions of thirty people. Never before in our lives had we witnessed so impressive a sight, for among them were six very old women, previously the very bulwarks of fetichism and superstition. Two were great-grandmothers, and when their confessions were taken their voices rang out through the whole church, causing a murmur of approval. One whose hair was white and eyesight nearly gone, she being the own mother of the oldest mother in the church but a short time ago, spoke out clearly, telling in her own words of her faith in the Son of God as her Saviour. These were sheaves ripe unto harvest, and our hearts overflowed with joy, but what of the joy in the presence of the angels of God that day?

The "same hour" the whole congregation went to the riverside, where Dr. Dye and Mr. Hensey baptized the thirty. Buried with Christ, arisen to walk in newness of life—what a load of sin too black and horrible for contemplation, is buried with some of them in the deep, dark waters of the mighty Congo, and what a depth of meaning to these in the new life into which they have entered!

In the afternoon the Lord's day Bible school reached its largest attendance, 473 being present. The lessons on the life of Christ had led up to his death and resurrection, so the visiting people, as well as the resident members, certainly heard that day of the greatest events in the life of the Son of Man, and saw them in symbol in the baptismal waters of the Congo and in the celebration of the Lord's Supper. This latter had been postponed till afternoon that these new children in the family of God might assemble with us around the blessed table of his memory. The entire Sunday-school remained, and every one maintained a most reverent silence. The whole church now numbers 221, and but fourteen of all these were absent. Thus closed the most blessed day in the history of the African Mission. Words are inadequate to express our own gratitude for having been spared to see this fruit of the labors the Master has chosen and permitted us to do for him.

We missionaries had decided to celebrate Monday, that we might have the day to ourselves, so we hung up our stockings in the good old-fashioned way, and Old Santy must have saddled his bags to the back of an elephant, when his faithful reindeers could no longer endure the heat, for our stockings were running over full, and it really seemed like Christmas, though it was the hottest day of the year. We thoroughly enjoyed our dinner, though we had neither turkey nor plum pudding. We did have a duck and some wonderfully made mince pies.

All day Monday the Christians were cooking and preparing for their feast to be held on Christmas day, all the mission girls helping. Tuesday morning dawned bright and fair, and very early everything was arranged and food brought to the tabernacle, where the feast was spread. The menu might seem a little unusual to you, but to them the bath tubs of monkey and antelope meat, and smoked fish cooked in palm oil, were most deliciously inviting, as were all the other native dishes. About 400 people were seated to partake of it, the Christians, their children, including, of course, all the mission orphans, and besides these, the strangers from afar. Afterward many of the aged and sick were remembered by gifts of food. One of the unique features of the feast was to see the wives eating with their husbands, the native custom being for all the men to eat first, then for the wives and children to partake of the leavings. Christianity, here as everywhere, is gradually raising woman to a higher place and surely never anywhere did she need it so much.

At five p. m. that afternoon a special service was called for Christians only.

THE WHOLE FAMILY

Mother Finds a Food for Grown-ups and Children as Well.

Food that can be eaten with relish and benefit by the children as well as the older members of the family, makes a pleasant household commodity.

Such a food is Grape-Nuts. It not only agrees with and builds up children, but older persons who, from bad habits of eating, have become dyspeptics.

A Phila. lady after being benefited herself, persuaded her husband to try Grape-Nuts for stomach trouble. She writes:

"About eight years ago I had a severe attack of congestion of stomach and bowels. From that time on, I had to be very careful about eating, as nearly every kind of food then known to me, seemed to cause pain.

"Four years ago I commenced to use Grape-Nuts. I grew stronger and better and from that time I seldom have been without it; have gained in health and strength and am now heavier than I ever was.

"My husband was also in a bad condition—his stomach became so weak that he could eat hardly anything with comfort. I got him to try Grape-Nuts and he soon found his stomach trouble had disappeared.

My girl and boy, 3 and 9 years old do not want anything else for breakfast but Grape-Nuts and more healthy children cannot be found." Name given by Postum Co., Battle Creek, Mich. Read the little booklet, "The Road to Wellville," in pkgs. "There's a reason."

Some months ago it occurred to us to make Christmas a day for special offerings to the Christ Child. The church is yet young and can readily be trained to new ways. This had appealed to them, so at five o'clock they came, none staying away with an excuse of poverty or from lack of an offering. Those who attended said it was an inspiring meeting, all of them as their names were called going forward and having first presented themselves anew to the service of their Master, then presented their offering. Some who had no money to give brought some one of their few possessions, which could be sold. Out of their poverty they gave 4,000 brass rods' worth (about $40.) This will doubtless become a regular feature in the observance of Christmas at Bolengi, and many said they should begin now to plan for their next year's gift. At seven p. m. there was an evangelistic service, led by four deacons, each giving an account of some event connected with the birth of Christ. Surely that day there was feasting both for soul and for body, and who can measure its influence as these strangers within our gates return to their homes spreading the good news abroad.

Last year Dr. Dye instituted a week of prayer, with special meetings for the Christians. This year Brother Hensey being here to help him, it was observed on a broader scale, there being two evangelistic services held each day, in addition to the one for Christians only. These were concluded last night by a watch-night service, lasting from 8 p. m. till midnight, the subject being "The Lord's promises to us and our promises to him this coming year." These were a source of great spiritual uplift to the young Christians.

The week before Christmas Dr. Dye had two classes of evangelists daily. For the first we translated the book of James, which he expounded to them, and they seemed to think James must have had them in mind when writing it. Strange to say, in translating 3:12 we found they had a proverb which runs—"Botamba ntocwaka bi'efe." "A tree can not bear two kinds of honey." This translation has been our Christmas offering, and it is to be printed for school. What could be a more fitting close to this inspiring conference than the sending forth of eighteen evangelists and teachers? Four others were kept at home by sickness. Are you doing as much, brethren of the home churches?

Dear friends, Christmas will be long passed before this reaches you, but another "Holy day" will be near, the first Lord's day in March, and what is to be your offering? May not this story of the zeal and sacrifice of this little church inspire you to do even better than you had planned? Let no one consider their poverty but rather their unspeakable riches in being "joint heirs" with Jesus Christ. And thus let each one give liberally to forward the knowledge of Christ unto the uttermost parts of the earth, unto the uttermost parts of Africa, of Congo, of Bolengi's great unevangelized parish.

Bolengi, Africa.

The Practice of the Monroe Street Church

By Charles Clayton Morrison

(Concluded from last week.)

(1) But we do not need these considerations to justify the logic of our insistence upon immersion as our exclusive practice; that justification is found in our commitment to the plea for Christian union. Two contingencies are conceivable, neither of them with any apparent likelihood of coming to pass, in which the Disciples might be found practicing substitute baptism or admitting persons without any baptism at all: first, in the event of our surrender of our plea for Christian union, or, secondly, the discovery that the whole baptist world had given up its historic contention for immersion only. In the former event the Disciples would have lost all right to be a separate people. In the latter the form of baptism would have ceased to be an obstacle to Christian union.

But though there be no danger to our historic position in the logic of the proposal to practice Christian union, the point raised is, after all, virtually hypothetical. As a matter of fact the question concerning baptism is more likely to be raised by candidates who bring letters from other Christian bodies than by candidates for membership on confession of faith. The latter generally accept immersion not because they have been convinced of its preferableness over affusion, but because it is the form practiced by the church.

(2) It is in the case of those who have been baptized that the dispute arises. Once eliminate the occasion for dispute at this point and the church of to-day, like the apostles, will not preach baptism, but preach Christ and baptize people. Thus would baptism be given its true place; it would be taken for granted. Instead of being an end in itself it would be a means to the end of a holy life in fellowship and co-operative service with those of like mind about Jesus Christ.

It is a good point gained when you have won a sprinkled man to the decision to be immersed. But if you can not convince him that his baptism is invalid, you have gained a good point if you can win him to the decision for the sake of union to give his sanction no longer to any form of baptism save immersion. It would be a grand thing to convert a whole congregation of Presbyterians to the conscientious acceptance of immersion as the only valid baptism. But if not quite so abrupt a conversion, certainly in the long run it would be quite as significant, to persuade this congregation, for the sake of union with a struggling Disciple or Baptist congregation in their overchurched community, to lend their sanction only to the practice of immersion baptism in the future. Likewise it would be a glorious event if the baptism question could be settled by all pedobaptists becoming immersed. But it would be hardly less glorious if the pedobaptist world, earnestly desiring the union for which Christ prayed, would lay aside the divisive ordinance of sprinkling and in its future practice lend its sanction only to that form of baptism upon which all churches agree. The dogmatic method is not the route to the consummation of the union we devoutly pray for. The baptism argument is in a deadlock, and will remain so unless some program of future practice is adopted without disannulling the baptism of the unimmersed.

(3) And now, just a word about that right hand of fellowship. I regret that Dr. Garrison ignored what seemed to me the important feature of my treatment of that question. When he asks, "Since it is a 'human device,' why not persuade these people to waive that formality and be content with such fellowship as they receive by coming to the communion and the other parts of worship?"—our answer is, curtly, we don't want to. We want to give any Christian person who wishes it all the fellowship we can—private and public, "actual" and "formal," "real" and "ceremonial." "It is remarkable," says the Editor, "how this 'right hand of fellowship' is minimized to mean so little, and yet insisted upon as a very vital thing when it comes to 'practicing Christian union.'" That is a very wise observation indeed. For the right hand of fellowship is a perfectly harmless and dispensible thing as long as it is used for purposes of fellowship only, but when it is used as a device of discrimination between members of the Church of Christ who have not been immersed and members who have been immersed it becomes a mischievous, divisive and sectarian ceremony. Dr. Garrison says in summing up his criticism that the difference between himself and me is that I receive to "*membership in the church*" [italics his] those who have not accepted immersion, while he extends Christian courtesy and friendship "without receiving them into membership," until they have complied with certain conditions of membership. Now let me state the difference between us, Brother Garrison. You assume that you and I or our churches have the prerogative of receiving people into the membership of the Church of Christ. "The right hand of fellowship," you say, "is the act of the church, collectively, by which it expresses formally its approval of the reception of such persons into its membership." This statement ordinarily might go unchallenged, but in this connection it marks the difference between us. We at the Monroe Street Church do not assume to receive any person into membership in the Church of Christ. We receive them into our fellowship. This fellowship is based on the sincere desire to serve Christ, and not on any dogmatic or theological test. It is practical, through and through. We leave to Christ what belongs to him alone—the prerogative to determine who are members of his church. In the case of the persons under discussion there is no doubt in our minds, as I think there is not in your mind, that they are members of the Church of Christ. Any contrary dogmatic notion we may have as to the way people get into the Church of Christ must give way in the presence of the fact that these people are actually in. Christ has accepted them into membership in his church. We often receive into our fellowship immersed persons who are not members of the Church of Christ. What good reason can any man give why we should not receive into our fellowship any immersed person who has fellowship with Jesus Christ and belongs to his church?

As Seen From the Dome By F. D. Power

Last year during the "Lenten Season" I was in Jerusalem. Already preparations had begun for Easter. There were constant processions of stately Greek priests and shabby Turkish soldiers along Christian street to and from the Holy Sepulchre. There is more ceremony in the Greek and other distinctively Oriental churches than in the Latin. Easter week is celebrated in the Holy City with greater pomp than in any city on earth. One would hardly be persuaded to become a Christian in Jerusalem, but there ecclesiasticism is at its perfection. Jerusalem was the scene of "passion week." Each day Christ performed there some notable act. The great tragedy of the crucifixion was carried to its close there, and there the Crucified One triumphed over death by his glorious resurrection. Human uncertainty as to the exact location is immaterial. The events took place in Jerusalem, and to Jerusalem thousands come to celebrate them every year. The narrow streets are crowded with tourists and pilgrims, hospices and hotels are overflowing, tents are pitched in olive groves, and it is as if the old-time Passover feast were being observed.

Easter is the Christian Passover. The slaying of the Paschal Lamb typified the sacrifice of Jesus Christ. Naturally Jerusalem, as the world's religious metropolis, would be a center of attraction at such a time. The Jew comes to dwell in the city of his fathers, to weep over its desolation, and pray for its restoration. The swarthy African Christian, Copt or Abyssinian meets here his American or European brother beside the traditional tomb of a common Saviour. The Moslem also comes on his holy pilgrimage, for to him "El-Kuds," Jerusalem, "the holy," is next to Mecca, and he must bow in worship beneath the dome of the rock on the site of the temple. Varieties of costume and worship are endless. Dealers in palm branches do a rushing business, and on Palm Sunday every pilgrim is out, going to some service, dressed in his best, and bearing his palm. The crusaders used to represent Christ's triumphal entry in every detail, with one riding an ass, and others crying "Hosanna," and the crowd with palm and olive branches. To-day the chief service is at the Church of the Holy Sepulchre, though often many of the Russian pilgrims, imbibing too freely, allow their excess of joy to steal away their senses, and run riot on the streets. Patriarchs, bishops and priests in their richest vestments, splendid music, young men bearing banners, censer-bearers, priests in long robes, stiff with gold embroidery, the patriarch of Jerusalem with princely vestments and crown encrusted with jewels, amid pictures and candles innumerable, parade three times around the tomb. Russian pilgrims will secure positions in the church and remain standing all night to witness this scene, and often tourists will "see" the Turkish guards and they will thrust aside the pilgrim and give the tourist his place, such is the power of "Backsheesh." Latins, Armenians and other churches, will hold their services the same day in the same sacred edifice—this cathedral church of Oriental Christendom which cost three millions, this "museum of religious horrors." After Palm Sunday things are quiet, though church services are constant and plentiful. Thursday the court in front of the Sepulchre church is crowded by an expectant throng. Roofs, balconies, windows are thronged with people of every nationality, some of whom have kept their places all night to be there. There is an elevated platform with candles, and chairs for a dozen persons. At 8 o'clock a procession of Greek priests files out of the sanctuary, the patriarch and twelve priests in robes of richest materials and resplendent with jewels wholly unlike the Master and the twelve they would impersonate in "the upper room." It is a show of clerical vestments and an ecclesiastic dress parade. A choir sings well. John 13 is read. The patriarch lays aside his gorgeous outer robe, a priest takes his bejeweled crown, another rolls back his rose-colored satin sleeves and lays a towel over his arm, a silver washbowl with rose water is brought, and the foot-washing begins, without a hint even of that humility the Christ would illustrate. And it is all the Sultan's soldiers can do to keep back the crushing mob who would dip their handkerchiefs in the rose water! Then Gethsemane is acted, the patriarch and three priests impersonating the Master and the three drowsy apostles, the night scene in Jesus' life. The performers readjust their robes and crowns and a photographer from a neighboring window uses his camera, and the ceremony is over.

Good Friday comes a mystery play, representing scenes of the crucifixion. A small figure, half life size, is brought into the Chapel of the Nailing of the Cross, and is crucified. This is taken to the Chapel of the Crucifixion and the cross inserted in "the hole in the rock" where it is claimed the true cross stood. Then after a sermon the figure is taken down and carried to the Stone of Unction. The figure is anointed, wrapped in grave-clothes and borne through the vaulted passage to the sepulchre and laid on the marble covering of the traditional tomb of Christ. All this with much ceremony, and with sermons in German, French and Arabic—a relic of semi-barbarous days kept up in the twentieth century in the unchanging Orient. The great event, however, of the Easter festival is the miracle of the "Holy Fire" scheduled for Saturday afternoon between 3 and 4 o'clock. People will remain in the church at least sixteen hours and stand up the last eight hours in one place crowded to suffocation to witness this greatest of frauds, to watch the descent of the fire and light their candles from it. American and English women will go early in the morning, take their lunches, and stay through the long stifling hours crushed and crowded and treated to the din of a mob equal to the New York Stock Exchange on a Black Friday to witness the scene. Dean Stanley in his "Sinai and Palestine" describes it by saying, "A succession of gambols takes place which an Englishman can only compare to a mixture of prisoner's base, football and leapfrog, round and round the Holy Sepulchre." Wallace tells us as the hour approaches the noise is deafening. Wild shouting, clapping of hands and blowing of horns, shouts of men, screams of women, and cries of babies. Groups will cry: "This is the tomb of Jesus Christ;" others: "This is the day the Jew mourns and the Christian rejoices;" still others: "Jesus Christ has redeemed us," and now and then a cry, "God save the Sultan!" Soldiers are everywhere to keep the peace. Bitter sectarianism

(Continued on Page 341.)

AS TO FLAVOR

Found Her Favorite Again.

A bright young lady of the Buckeye State tells how she came to be acutely sensitive as to the taste of coffee:

"My health had been very poor for several years," she says, "I loved coffee and drank it for breakfast, but only learned by accident, as it were, that it was the cause of the constant, dreadful headaches from which I suffered every day, and of the nervousness that drove sleep from my pillow and so deranged my stomach that everything I ate gave me acute pain.

"My condition finally got so serious that I was advised by my doctor to go to a hospital. I went to one of the largest in Detroit. There they gave me what I supposed was coffee, and I thought it was the best I ever drank, but I have since learned it was Postum. I gained rapidly and came home in four weeks.

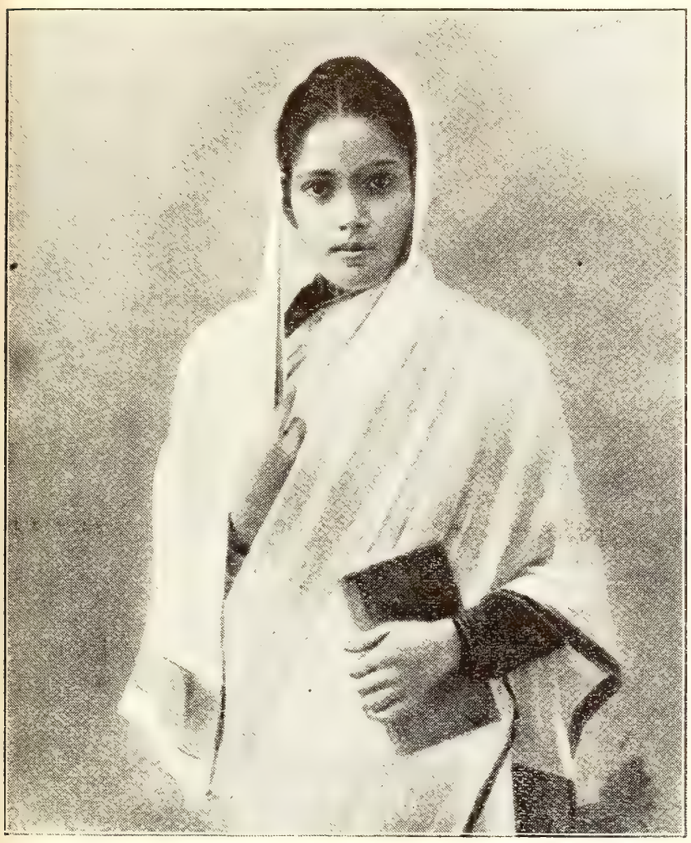
"Somehow the coffee we used at home didn't taste right when I got back. I tried various kinds, but none tasted as good as that I drank in the hospital, and all brought back the dreadful headaches and the 'sick-all-over' feeling. At last one day I got a package of Postum Food Coffee, and the first taste of it I took I said 'that's the good coffee we had in the hospital!' I have drank it ever since, 3 times a day, and eat Grape-Nuts for my breakfast. I have no more headaches, and feel better than I have for years. Name given by the Postum Co., Battle Creek, Mich. "There's a reason."

Uplifting India's Children By Mary Kingsbury

"Come, ye children, hearken unto me: I will teach you the fear of the Lord."

One third of the population of India are children under fourteen years of age. If the very springs of progress are to be improved and purified, these children must not be neglected. For this reason every agency that contributes to the saving of the children should surely have the interest and support of Christians. Disciples are but obeying the command of their Lord to bring the children to Christ. True, the work is slow and results seem long in coming, but that they will come in time we must firmly believe.

That money invested in schools in India is profitable from a missionary standpoint has been demonstrated, says the Kankab-I-Hind (Star of India), by some very remarkable facts which came to light in connection with the visit of Dr. J. F. Goucher to the recent sessions of the North India and the Northwest India annual conferences.



Young Woman Brought up in Bilaspur (India) Orphanage.

Many years ago Dr. Goucher, always interested in education, established and maintained within the bounds of the North India Conference, a large number of small village schools, and that boys who passed well here might not be lost to the mission, he furnished a large number of scholarships in the Maradabad High School. At the time of the North India Conference some one, out of curiosity, asked how many of the conference members had been converted through and educated in these schools and through these scholarships, and twenty-four out of the seventy-eight Indian ministers claimed this honor. In the Northwest India Conference the proportion was even larger, a total of twenty-two out of less than fifty members having received their start and impetus in this way.



Miss Mary Kingsbury, Superintendent of Bilaspur (India) Orphanage.

Bilaspur, India.

Childhood sets the keynote for life. It should be, if the child lives sanely, a note of joy, full, clear, strong. A child that can not laugh—poor, poor creature! Splendid sight it is to see the magnificent audacity of youth, stepping out upon the earth's surface and laughing at the age-old problems. The world is made for man and joy is made for childhood. Laughter is a tonic for every year of every life. Childhood may store up joy as it stores up physical strength. It will be an investment that pays rich returns when the eyes grow dim and the heart grows tired and the days come in which we say there is no pleasure in them.—*Walter Williams.*

There's a simple prescription—to enjoy what we enjoy more than we dislike what we dislike. We don't get so tired if we do that.—*Mary Stewart Cutting.*

when they make provision for teaching and caring for the "little ones."

The Christian women of the Christian Woman's Board of Missions are engaged in this divine work. The Sunday-schools, the day schools, and the orphanage homes in India are leading the children to Jesus that they may receive his blessing, and that through these, who are thus being taught, trained and guided in the fear of the Lord, India herself may be blessed, for "the fear of the Lord is to hate evil."

Since its beginning twenty years ago the Bilaspur Orphanage has enrolled about 200 girls. Upwards of fifty have been taught, trained and nourished into Christian womanhood and sent out into homes of their own, and of this number at least a score have become qualified teachers and Bible women. As time goes on much may be expected from the rising generation of the Christian community.

The schools are also working in the same direction. Their aim and object is



View of Girls' Orphanage, Bilaspur, India.

Art thou weary, tender heart? Be glad of pain;
In sorrow sweetest things will grow
As flowers in rain.
God watches; and thou wilt have sun
When clouds their perfect work have done.
—*Lucy Larcom.*

Look not mournfully into the past—it comes not back again; wisely improve the present—it is thine; go forth to meet the shadowy future, without fear and with a manly heart.

Our Budget

—Have you sent in your offering to the Foreign Christian Missionary Society?

—Now thoughts will be turned to the orphans. The National Benevolent Association and the C. W. B. M. will divide the Easter offering this year.

—But Jamaica and San Francisco and different individual causes are crying for help. What opportunities for wealth!

—We regret to learn that Robert Moffett, of Cleveland, Ohio, has had a slight stroke of paralysis. We have no particulars.

—The date of the Congress of the Disciples of Christ has been changed by one day. In view of the fact that Tuesday, April 2, is election day in many of the states, it has been thought best to have the Congress begin on Wednesday afternoon, April 3, and close Friday afternoon, April 5. It is hoped that this will accommodate all. The brethren at Cincinnati extend a cordial invitation. Those expecting to be present should send their names, at once, to Miss Lena Todd, Central Christian Church, Cincinnati, Ohio, that accommodation may be provided.

—The twenty-fifth anniversary of the Fourth Christian Church, St. Louis, Mo., is to be celebrated on Tuesday evening, March 19. All friends are invited.

—We hope that it will not be long until the Editor may be a "bronchobuster," as a picture post card just received from him suggests. He reached his destination safely after a wearisome journey and reports "all goes well."

—It is a wonderful story we present this week from the dark continent which is fast having that name changed. The eighteen evangelists supported by the new church returned from their itinerating trip bringing one hundred inquiring natives with them. A special tabernacle was built to hold the crowds, and at the close of the preaching thirty people confessed their Lord. The same hour Dr. Dye and Brother Hensey baptized these thirty in the Congo. The church now numbers 221 and there is a Sunday-school of 473 in attendance. Seven years ago these were wild pagans.

—A new serial story begins this week in our "Home Department." We think all will be interested in it and trust that our readers will begin with the first chapter. We have found it impossible to supply back numbers for many who did not start with the earlier chapters of "Agnes of the Bad Lands," which will continue for some time yet. A story is never so interesting as when you know its beginning and are acquainted with the characters as they first appear on the scene. The new serial is by one of our younger brethren and will depict the change from infidelity to membership in a Christian church. It will be good campaign literature on behalf of temperance and of the plea of the Disciples of Christ. Pass it on to your neighbor. The story will run for, perhaps, a couple of months and will be followed by other good stories.

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—R. L. Mobley is doing good work at Alamo, Tenn.

—J. M. Cockerill has put the brethren at Carl, Kan., on their feet again.

—C. H. Brown is giving full time to the work at Florence, Kan., with bright prospects.

—Thomas J. Thompson has been welcomed to the pastorate of the church at Pekin, Ill.

—The evangelist at a recent meeting at Mount Washington, Mo., was state secretary T. A. Abbott.

—O. P. Spiegel and W. E. M. Hackleman are assisting E. J. Teagarden in a meeting at Danbury, Conn.

—C. C. Hill writes that the brethren at Roswell, N. M., expect to begin work on the new building by April 10.

—Evangelist Scoville, after a fine union effort at Austin, Chicago, is now working with the church at Logansport, Ind.

—Charles E. McVay, song evangelist, is to assist G. W. Birch in a meeting at Hiawatha, Kan., beginning March 17.

—Ferdinand F. Schultz is engaged for meetings within the next few weeks at Bealsville, Grand View, and Stafford, O.

—King Stark has taken charge of the church at Harrisonville, Mo. His brother, Phil Stark, has received a call to Rich Hill.

—Harry G. Hill has been called to the pastorate of the Third Church, Indianapolis, Ind., and will enter upon the work April 1.

—W. W. Harris, late of New Holland, O., has purchased a newspaper at Chapin, Ill., and will preach for a neighboring church.

—E. E. Violett is in a good meeting at Litchfield, Ill., and is using the CHRISTIAN-EVANGELIST as an aid in reaching people.

—William Elmer Payne has accepted the work at Brownstown, Ind., and has already removed from his former field, Hartford City, Ind.

—Lee H. Barnum, minister at Medicine Lodge, Kan., reports that the church there will burn a mortgage on March 17, and have its roll call.

—There is an advancement at Elliot, Ia., in all departments, and the preacher's salary has just been increased as well. S. B. Ross is the happy man.

—L. O. Newcomer is doing a good work at Mount Vernon, O., and all are much pleased with their new pastor, according to a report of C. H. Altheide.

—J. Will Walters enters upon a second year at Niantic, Ill., with a bright outlook. Last year there were 69 additions and the church gave $413 for missions.

—At Mendota, Mo., where an organization was recently effected, the Methodists have offered to sell us their building and the matter is under consideration.

—Seven hundred dollars were raised to liquidate the past indebtedness on the church at Knoxville, Ia., and meet the expenses of the meeting just held by Joel Brown.

—The contract has just been closed by the church at Abilene, Kan., for reseating the building with circular pews. Everything is moving with vim, is pastor C. A. Cole's report.

—The work is growing in all departments at New Cumberland, W. Va., where Charles C. Cowgill is minister. The school has just entered upon a contest with that at Wellsburg.

—Theodore Shane writes us that the brethren at Barnard, Mo., have recently had one of the best meetings in the history of that town. W. A. Chapman is the beloved pastor of our church.

—H. N. McKee, who has been called to preach for the church at Chamois, Mo., is giving good satisfaction, writes J. A. Brock, elder. Brother McKee was a student in the Bible College, Columbia, Mo.

—The work of J. W. Payne, who entered upon the pastorate at Meriden, Kan., February 15, opens up well. The church is very hopeful. T. J. Richardson writes us that the weekly calendar system has been adopted.

—Evangelist J. J. Taylor, of Lexington, Ky., has secured the services of Harry W. Miller, of Troy, N. Y., as his singer. Brother Miller has the very best kind of credentials and has been prominent in concert work.

—W. E. M. Hackleman will conduct the music for the state conventions in Ohio, Iowa, Missouri, Kentucky, Pennsylvania, and for Bethany Assembly this year. Brother Hackleman is an adept in convention work.

—Joseph Gaylor, whose next meeting will be at Iberia, Mo., says that the program of the third district convention to be held at Carthage, May 6-9, is almost ready for publication, and that they are planning for two hundred delegates.

—We have received some packets of seeds from D. M. Ferry & Co., Detroit, Mich., and F. B. Mills, Rose Hill, Onondaga county, N. Y. Both these firms are specialists and send out seeds that are of the best quality.

—W. A. Dawson, in response to a unanimous call, will remain with the church at Oxford, Kan., where the outlook is very bright. There is here one of the best Junior Societies in the state, under the efficient leadership of Mrs. Thew.

—Burris A. Jenkins and his mother recently visited our mission at Monterey, Mexico, when he gave a number of addresses. Brother Jenkins is staying at San Francisco and seems to think that he may have to live in Texas.

—W. W. Phares, corresponding secretary of Mississippi, has removed from Macomb to Jackson where he has entered upon the ministry of the First Church. "The CHRISTIAN-EVANGELIST," he writes, "has been the most liberal offerer of help Mississippi has had since I came here."

—At Hunter, Okla., the mortgage given to the Church Extension Board has just been burned. B. F. Stallings writes that the credit is due not to him, but to the brethren and the ministers who had charge before he took the work at Hunter. All departments are in good condition.

—All debts have been paid and a new location selected in the center of Anadarko, Okla., where Beach and Beach have recently held a meeting. These brethren have just been to Cache to dedicate a new building erected there since their meeting last September. They are to begin a meeting at Mountain View on March 17.

—A communication from James A. Challenner informs us that the brethren at Bryan, Texas, were to let a contract for a $10,000 building. There is growth all along the line. The church is paying its pastor a larger salary than ever before, and all its missionary offerings have increased. The Bible school is doing fine work.

—There was an increase of forty-nine last year in the membership of the Humboldt Street Church of Christ, Brooklyn, N. Y., the present enrollment being 254. The church raised for missionary work $325, for current expenses $1,883, and for building and parsonage fund $277, making a total of nearly $2,486. Joseph Keevil is the preacher.

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—M. M. Nelson, state evangelist of Colorado, reports that E. Y. Harlow is doing a good work at Delta in that state, where the church is just one year old with a membership of 76. They expect to build soon.

—Guy L. Zerby writes that Rufus A. Finnell settled an old church difficulty during his meeting at Tampico, Ill., and that the work is in good condition. Brother Zerby, with the assistance of Mrs. G. E. Williams, will hold a meeting at Fulton about March 18.

—Our church at Upper Troy, N. Y., has called J. S. Raum, of Yale, Mich., to its pastorate left vacant by the departure of C. C. Waite for Martinsburg, W. Va. Brother Raum will begin the work March 10 and will be a worthy successor of one who did excellently at Upper Troy.

—A very pleasant occasion was a surprise party recently tendered to H. F. Miller and his wife at Chardon, O. It was an expression of the feeling of his congregation and the community. This church has a very creditable orchestral society which on a recent occasion gave Rossini's "Stabat Mater."

—The Indianapolis Ministerial Association invited Earl Wilfley, of Crawfordsville, to deliver an address on the subject, "Shakespeare's Use of the Bible." It was so well received that a number of requests were made for its publication and there has been a demand for its delivery in other places.

—C. A. McDonald, pastor at McKees Rocks, Pa., will begin revival services in his home church Easter morning. The song service will be under the leadership of Oscar W. Riley, of Washington, Pa. Great results may be confidently expected from the labors of these men in conjunction with that faithful congregation.

—Charles E. Varney, whose coming to us from the Unitarians was recently announced in our columns, is desirous of securing supply work. As we have already stated, Brother Varney is a very competent preacher and comes with the very highest testimonials. He may be addressed 29 Woodland Park, Chicago, Ill.

—The Foreign Christian Missionary Society has received three gifts on the annuity plan. One from a sister in Arkansas was her third gift. One from a brother in Illinois was his second gift. It has been determined to include the annuity gifts in the Centennial Fund of $250,000 and thereby help on the buildings so much needed in the foreign field.

—During J. Boyd Jones' four years in Wilson, N. C., the membership was more than doubled and missionary offerings had a substantial growth, a pipe organ was installed and improvements made on the property. Brother Jones left the church united and aggressive. He has been royally received at Marion, Ind., and is pleased with prospects for a great work there.

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The great Skin Cure, preceded by a warm bath with Cuticura Soap. This treatment, when followed in the severer forms with mild doses of Cuticura Resolvent Pills, affords instant relief, permits rest and sleep, and points to a speedy cure in the most torturing and disfiguring of itching, burning and scaly humors, eczemas, rashes and inflammations, from infancy to age. A single set (costing $1.00) is often sufficient to cure when the usual remedies fail.

—The tabernacle union meetings at Salina, Kan., have closed and I. C. McArthur writes us that a thousand people signed cards and made the confession. Our own church expects to receive from 200 to 250 converts. From thirty to forty of our members enlisted as personal workers, with Howard C. Rash and pastor David H. Shields leading. Their influence was felt all through the great meeting.

—From the March "Missionary Tidings" we take the following: "The Winchester (Ky.) Auxiliary of the Christian Woman's Board of Missions have named their room at Morehead the 'Armstrong Room,' in honor of Rev. C. J. Armstrong, who was their beloved and faithful pastor for five years, and to show their appreciation of the great good he did the church while pastor."

—I. S. Bussing, pastor of the church at Poestenkill, N. Y., has been appointed field secretary of the Prohibition party in Rensselaer county. He will not give up his pastorate, but it is expected that by his untiring zeal and management the debt on our church will be wiped out by next autumn. Brother Bussing is in much demand for public lectures and addresses.

—J. B. Hunley, pastor at Canon City, Colo., reports that the corner stone of the new building there was laid February 26, and D. W. Moore, of the Central Church, Pueblo, delivered a splendid address. Leonard G. Thompson, the state corresponding secretary, gave a short history of the church, and nearly all the ministers in the town took part in the exercises. The church, which is to cost $20,000, will be ready for occupancy by the autumn.

—J. R. Perkins, who has been leading the church at Paris, Mo., for some months reports that often the seating capacity of the building has been overtaxed. The people are church-goers. The revised church roll records 369 resident members. The Bible school is very successful under the wise management of W. H. Alexander, editor of the "Paris Mercury." The C. E. Society will support an orphan this year. The congregation is united and happy.

—The First Christian Church, of Odessa, Mo., has adopted the mission station plan and will, hereafter, be responsible for one or more shares. Frank W. Allen, the pastor, writes: "Our $50 does not seem very large when compared with offerings elsewhere, but it is the greatest in the history of this organization. We are unfortunate in having an anti-missionary society church here that to my mind has been the cause of much long-suffering in the church at Odessa."

—Bruce Brown, who is in the midst of a very promising meeting with the Brooks Brothers at Mansfield, Ohio, has decided to accept a call to Valparaiso, Ind. The elders at Mansfield refused to receive his resignation for several weeks, and when it was finally presented to the church it was voted down. Brother Brown had to personally ask to be released. The outlook at Mansfield, he reports, was never so hopeful, but he feels anxious to take up the work vacated by J. H. O. Smith at Valparaiso.

—Talmage Defrees has resigned the pastorate of the church at Greenville, Ill., to take up his new pastorate at Frankfort, Mo., immediately. During his two years in the ministry, all of which was spent at Greenville, he has endeared himself to every member of the church as well as to the town people. His resignation was accepted with great regret. He makes the change because he feels that he can do more for the Master in the new field. The church at Frankfort has 400 members. During his pastorate at Greenville there were some 300 added to the membership, which was about 150 when Brother Defrees took charge.

$250,000

For Foundation Work

The Centennial Program of

THE AMERICAN CHRISTIAN MISSIONARY SOCIETY

contemplates the annual establishment of more churches in America.

This means the broadening of foundations for all other work. Once we make strong and wide and deep the American supports, our cause will speed around the world like light.

"The shortest route to China is by way of America." Let us preach the Gospel throughout America.

WM. J. WRIGHT, Cor. Sec'y,
Y. M. C. A. Building,
CINCINNATI, OHIO.

—"I will not need them. They may do the orphans some good after I am gone.' These were the words used by Mrs. Sarah Rist, of Denver, Colo., in giving to the National Benevolent Association five fine building lots in one of the most attractive residence communities of that city. All donations to this Christlike ministry should be sent to the National Benevolent Association, 903 Aubert Ave., St. Louis, Mo.

—Following the Chapman meeting at Worcester, Mass., our church there caught the enthusiasm and in response to an earnest call for converts, at a recent Sunday morning service at Sunday-school, by pastor Austin P. Finley, twenty answered —nineteen of them being confessions. Brother Finley is an untiring worker and Maurice Willis reports the growth of the church, since he took charge last fall, as being rapid. The Sunday-school is in a contest with that at Danbury, Conn.

—A note from Mrs. Rachel C. Derrick says that the writer spent March 3 in Carthage, S. D., before leaving for Bricelyn, Minn. Our congregation at the former place were worshiping in their beautiful new building constructed of cement blocks. It is not quite completed nor has it been dedicated. "The encouraging state of affairs," says Sister Derrick, "is largely due to the untiring efforts of the minister, J. H. Reeves." Sister Derrick at his request gave the foreign missionary address.

—H. H. Cushing took charge of the work at Cloversville, N. Y., last November, the church having been without a pastor since the previous June. He has reorganized different departments and there has been growth all along the line. The Bible school has nearly doubled its average attendance. There have been some sixteen additions to the church's membership, while others are on the eve of uniting. The outside appearance of the building is not very attractive, yet the services are well attended. A boy's brigade has recently been organized.

—W. R. Motley, who has accepted a call from our church at Newport News, Va., preached his farewell sermon at Montague, Prince Edward Island, when the Presbyterian and Methodist ministers dismissed their congregations and with them attended, in a body, the Christian Church. Probably 500 people could not get entrance. Both preachers spoke in very friendly terms concerning the retiring pastor and his church, which is the largest and strongest on Prince Edward Island, and is as good as any in the maritime provinces. It is in need of a first-class preacher at once.

—Joseph N. Harker will remain with the church at Long Grove, Ia., where he has accomplished a great deal during the last year, although the increase in membership amounted to only ten. But there had been no additions for five years prior to his taking charge of the work, and the congregations have increased almost 150 per cent. Brother Harker has no reason to feel discouraged. For the first time in years the prayer-meeting has been kept up weekly. The total amount raised from all sources was $1,195, and the growth in missionary gifts has been marked. There is an enrollment of ninety-five members.

—After nearly four years in the field as secretary for Eureka College, J. G. Waggoner has resigned, and locates at once with the church at Canton, Ill. Eureka will lose a very valued servant. Brother Waggoner feels that the time has come for him to cease traveling so much. The Christian-Evangelist will be the loser, also, by this change, for Brother Waggoner was one of our most valued news correspondents. He has the faculty of news gathering and knowing how to present it. He has studied the interests of our educational work and has been especially valuable to the college which he has represented.

—W. J. Shelburne, who was recently called to the pastorate of the Vine Street Christian Church, Nashville, Tenn., has just entered upon his work. At the morning service the auditorium was packed and at night a large congregation was present, and there were seven additions—two by confession and five otherwise. Brother Shelburne came from Tullahoma, but prior to his pastorate there had been engaged in evangelistic work in Tennessee. At a meeting of the official board it was decided to expend $2,500 for repairs on the building. W. G. Mershon writes us that at the present time the school is in a contest with that of the First Church in Chattanooga with much interest and the largest offering ever made.

"WOULD NOT DO WITHOUT IT FOR ANYTHING"

Is what a friend writes us of "Victory of Faith," containing twenty-one addresses of one of the foremost orators of this country. E. L. Powell did a great work for the brotherhood when this volume was given to us. The addresses are in fine silk cloth binding and sell post-paid $1.

CHRISTIAN PUBLISHING CO.,
2712-14 Pine St., St. Louis.

—A Kansas farm valued at about $7,000 has just been given on the annuity plan to the National Benevolent Association. The owner, an aged brother, has desired for a long time to make provision for having all he has to go to the care of orphan children. After much thought and counsel he decided that the best thing for him to do was to place his property in the hands of the Benevolent Association. This fund will bear the name of the donor and will be a beautiful and lasting monument. The land is in Barton county, in the wheat belt of Kansas, and is for sale. Interested persons should write S. Mosbarger, Pawnee Rock, Kan., or the National Benevolent Association, 903 Aubert Ave., St. Louis, Mo.

—Readers of The Christian-Evangelist will rejoice with Herbert Yeuell in the great meeting he has just closed at Elwood, Ind. This meeting goes strongly to show that a man may preach the gospel in love and win people to the simple plea of the Disciples of Christ without unduly antagonizing the sincere convictions of those who believe they are just as good Christians as are we. Brother Yeuell is not a pugilistic evangelist, but he has been uniformly successful notwithstanding the fact that he seeks not only to preach the gospel in its fullness but to exemplify Christian charity at the same time. This week he enters upon an engagement in a union effort between one of the largest Baptist churches of Boston, Mass., and our own church there. Our Baptist brethren are seemingly as much interested in this effort as are the members of the Church of Christ.

—The work in San Francisco is slowly being advanced and nothing like justice can be done to it without the wide sympathy and active co-operation on the part of the brotherhood generally. The opportunities for us to possess a city are so great, and the necessity of our doing justice to our great Restoration plea is so urgent, that we would direct the attention of our brethren to make broad plans for not only putting our work on the same footing it had before the fire, but securing property for additional churches before we lose the chance which will certainly be seized by the denominational forces. We can now easily expend $100,000 in San Francisco with the fullest expectation that within ten years' time it will have the same result that the expenditure of five times that amount will have then. As yet, we understand, the brotherhood has done very little to meet the wants of the brethren in San Francisco. Here, for instance, is a letter from R. E. McKnight: "I began work with the Sunset Mission January 1. Have had seven additions, six by letter, one by confession and baptism. The S. S., C. E. and prayer-meeting now have the largest attendance in the history of the church. Last month at a public reception at 10th Avenue Christian Church myself and family were royally welcomed by Brother Cave of the West Side, Brother Ford of the First, and Brother Irelan of the 24th Street Church, and many of their members. The earthquake and fire scattered our members so that only twenty-six were left as a nucleus around which to build this church; a debt of $3,000 hangs over the building, while its ragged sides, from which the earthquake tore the plastering, stare us in the face, reminding us that the great brotherhood has not yet sympathized with us in a practical way."

As We Go to Press.

Special to The Christian-Evangelist.

Ada, I. T., Mch. 10.—Raised three hundred and twenty dollars here to-day for home missions. Church becomes a living link. E. L. Kirtley, minister.—S. R. Hawkins, corresponding secretary.

Special to The Christian-Evangelist.

Walla Walla, Wash., Mch. 10.—One hundred and thirty additions in nineteen days; twenty thousand dollars raised today and dedicated free from debt a fifty thousand dollar building.—Breeden, Gregory, and Shaffer.

Special to The Christian-Evangelist.

Garrett, Ind., Mch. 10.—Hull Bros. meeting three weeks old with 55 additions; many turned away to-night; we continue. —O. L. Hull.

Special to The Christian-Evangelist.

Bartlesville, I. T. Mch. 10.—A great day. Fifty dollars for foreign missions as against twenty last year.—Lynn Glover, clerk.

Special to The Christian-Evangelist.

Kansas City, Kan., Mch. 10.—Meeting at Central continued with 243 additions to date. Twenty to-day; hundreds turned away to-night. Wilhite and Tuckerman go to Lawrence, Kan., next.—S. W. Nay, pastor.

Special to The Christian-Evangelist.

Canton, Ohio, Mch. 10.—Thirty-five yesterday; 358 to date; continue; 1,280 in Bible school.—P. H. Welshimer.

Special to The Christian-Evangelist

Richmond, Va., Mch. 11.—Small and St. John meeting in first week with great audiences; eighteen additions yesterday—fifteen young men; congregation rejoicing.—J. J. Haley.

Special to The Christian-Evangelist.

Springfield, Ohio, Mch. 10.—Twenty-three added to-day, 154 to date. Great crowds, intense interest. First hundred converts received and pledged $778 for coming year's expenses.—Wm. J. Lockhart and Wilkinson.

Special to The Christian-Evangelist.

Kingfisher, Okla., Mch. 10.—A delightful meeting here; ninety additions to-day, nearly all adults. Results beyond all expectations; church greatly strengthened, and a fine spirit prevails. Close Tuesday night. El Reno, Okla., next.—Fife and Saunders, evangelists.

Special to The Christian-Evangelist.

Litchfield, Ill., Mch. 11.—One hundred and one additions. Great audiences. Hard field but city stirred. Send 300 Christian-Evangelists. Continue.—E. E. Violett.

Special to The Christian-Evangelist.

Parsons, Kan., Mch. 11.—W. E. Harlow and son began here yesterday with great interest and twelve added. Brother Harlow was once pastor here, and this is his fourth meeting.—J. N. Kersey, pastor.

Special to The Christian-Evangelist.

Mansfield, O., March 10.—Revival on in earnest. Forty-six additions; twenty-one to-day. Using a thousand Christian-Evangelists to good advantage.—Brooks Brothers.

Special to The Christian-Evangelist.

Logansport, Ind., March 11.—Greatest revival meeting in history of Logansport is now on in union meetings of all Protestant churches in this city of 18,000, conducted by Charles Reign Scoville and his six assistants, Thomas Penn Ullom, director of personal work; Dr. and Mrs. Betts, in charge of slum work; Mrs. Scoville as personal worker and soloist; DeLoss Smith, soloist; Jesse Vancamp, chorus director. Scoville spoke to 2,500 men this afternoon. Two overflow meetings to-night; 167 converts to-day; 310 in first five invitations. Services are held in big rink, which is filled every night. Spiritual uplift and impetus given to all; feelings of great expectancy prevails. Pray for us.—J. H. Craig.

Charles B. Newnan.

Charles B. Newnan, who recently resigned his pastorate of the Third Christian Church, Indianapolis, Ind., to take effect April 1, is a forceful, scholarly minister of unquestioned sincerity and worth. When he came to Indianapolis from Detroit he found the condition of the church so good that many would have thought improvement impossible. With an income of $5,500 per year, the church had a membership of more than a thousand, but Mr. Newnan set about to strengthen every department where strength could be added. During his four years' pastorate over four hundred came into the church in addition to the five hundred and more who were added during the recent Scoville revival. The income last year was $9,500, the amount for missions being almost double that raised the year before he came. Every department of the church shows growth, the Sunday-school, the Christian Endeavor and the prayer-meeting having doubled. Brother Newnan is strong both in the pulpit and as a pastor and friend. Always earnest, unassuming and enthusiastic to fulfill all the requirements of a good pastor, no more fitting tribute could be paid him than the eloquent witness of the church's growth in every function as indicated by the results so apparent.

F. A. COTTON.
State Supt. of Public Instruction.
Indianapolis, Ind.

As Seen from the Dome.

(Continued from Page 336.)

runs high, as in 1834 three hundred were slain or trampled to death at such a time. When 2 o'clock comes bedlam is let loose. Then several bells begin to ring in the Greek chapel and they know the religious farce is on. Room is made by a double line of soldiers, as shoulder to shoulder they back against the solid mass of humanity around the sepulchre and walls of the rotunda. The singers and chanting priests file out. The Holy Sepulchre Chapel stands grim, silent and dark amid the sea of faces and roar of voices. Ordinarily hundreds of candles and golden lamps are burning; now every one is extinguished, and new candles and oil made ready to be lighted again by the fire from heaven. This is necessary to the imposture. The procession moves slowly around. There is a tremor in the crowd. All are expectant. The patriarch enters the sepulchre. Runners are at the openings through which the fire would come. In a moment the hand of a priest reaching in draws out what appears to be a torch all aflame, first on one side and then the other. Off dash the runners with it to light the lamps and candles in the chapels near by, a horseman carries it to Bethlehem and it is carried north and churches and convents as far as Nazareth get the fresh fire. The whole floor of the rotunda of the Sepulchre Church is in a moment a mass of moving flame, pilgrims and tourists light their candles as fast as they can pass the fire from one to another. Every pilgrim believes that this light is caused by the descent of the Spirit upon the tomb. Every intelligent priest and tourist believes it is the product of the patriarch with the aid of an ordinary match. The patriarch says nothing. In ten minutes after the first appearance of the fire every candle and lamp is lighted and the pilgrims have let the melted wax run over their hands and rubbed it over their faces and through their hair. The wild enthusiasm ceases suddenly, and with the coming of "the Holy fire" the Greek Easter ends. The stupendous fraud closes its main part. Stanley calls this "probably the most offensive delusion to be found in the world." No doubt the origin is in one of the early miracle plays in which was represented the descent of the Holy Spirit on Pentecost when "there appeared cloven tongues like as of fire and it sat upon each of them."

Over a Thousand Enrolled.

for fall and winter work in our Bible correspondence courses. Let us tell you about it. Catalogue free. Write Pres. Chas. J. Burton, Christian College, Oskaloosa, Iowa.

THE SITUATION AS TO JAMAICA



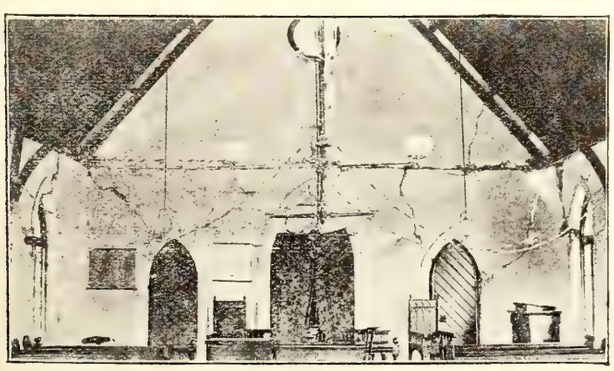
Ruins of Highgate Church, Jamaica.



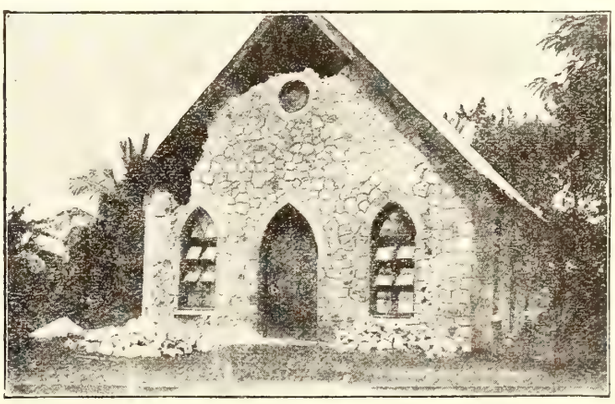
Ruins of Providence Church, Jamaica.

The four churches, illustrations of which appear on this page, had all been recently dedicated when Mrs. Moses, Mrs. Atwater, and W. F. Richardson were on the island a year ago. Their condition, as a result of the earthquake, can be partially seen from these pictures. Thirteen of our churches have been completely or partially wrecked so that it will be necessary to rebuild them. Sister Moses, in a note just received, says:

"I am glad to tell you that in addition to thirty barrels and cases of provision and clothing we have sent $1,000, and can send another thousand or purchase lumber, as the Jamaica committee may recommend. Of course, this is only the beginning but it is a good beginning. The gifts have been made in such a fine spirit that we are sure both the givers and receivers will be blessed. We will forward money and supplies as rapidly as we can. We are grateful to you and the many friends who are helping us meet this great shock to the friends in Jamaica and to the work of our organization."



Interior of Manning's Hill Church, Jamaica, showing walls cracked by earthquake.



Salisbury Plains Church, Jamaica, after earthquake.

Education Day.

Reports are in from seventy-six churches in Illinois with cash dues and pledges of $2,134.15. There are other churches to hear from. If the preachers and churches in the other states did as well there is certainly dawning a better day for our noble institutions that have sent out so many hundreds of great preachers and missionaries. I believe our colleges have been the most fruitful, least encouraged and poorest paid department of our work. We must not longer continue this unwise and ungrateful course.

Eureka, Ill. J. G. Waggoner.

Glorious News.

We are encouraged by the first reports from the March Offering. For first four days following the March Offering we heard from 269 churches which sent $5,145. For the corresponding time last year 233 churches responded with gifts amounting to $3,963. This is a gain for the four days of thirty-six contributing churches and $1,182 in the amount given by the churches. These figures clearly indicate a rising tide of interest.

And this is not all. The following new living link churches are assured: Columbia, Mo., C. H. Winders, minister; Fulton, Mo., W. A. Fite, minister; Carthage, Mo., Newell L. Sims, minister; First Church, St. Louis, Mo., John L. Brandt, minister; Jackson Avenue, Kansas City, Mo., Frank L. Bowen, minister; Columbus, Ind., W. H. Book, minister; Long Beach, Cal. (two living links), E. W. Thornton, minister; South Broadway, Denver, Colo., B. B. Tyler, minister; Findlay, O., C. H. Bass, minister; East Dallas, Texas, H. R. Ford minister; First Church, Fort Worth, Texas, J. J. Morgan, minister; Maysville, Ky. ($500 assured, $600 probably), P. A. Cave, minister; First Church, Tacoma, Wash., W. A. Moore, minister; First Church, Seattle, Wash., A. L. Chapman, minister. This makes fourteen new living links added to our list this year. We are now hoping to close the year with not less than 100. There are other churches yet to hear from, some Sunday-schools and individuals.

There is a joy and enthusiasm in the giving this year never before witnessed. The Lord is guiding us into a larger and sweeter life in his service. Our royal preachers have led with wisdom and spiritual discernment. There is a great passion for the gospel of the grace of God. President A. McLean and Secretary Stephen J. Corey conducted a campaign of missionary rallies without a parallel in our history.

But the final victory is yet before us. Let no church neglect this day of opportunity. We believe March, 1907, will go down in our history as a memorable month.

Cincinnati, O. F. M. Rains, Sec.

WHAT IS FAITH?

Heb. XI : 1

That great definition may have been clear to the people of King James' day; but it is very obscure to the people of our day. That text, in the old version, does not tell us what the Bible writer meant.

THE

American Standard Bible

Edited by the American Revision Committee



makes his meaning perfectly plain. In the same careful and scholarly way, the thirty years' work of the American Revision Committee has made a thousand other texts plain to plain people.

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It will be of great interest to you.

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Shall a Church in a Capital City Be Lost?

Before the war of the sixties this wonderful lower Mississippi valley attracted our giants from Kentucky and elsewhere, and they extended their evangelistic "tours" to Baton Rouge, the capital city of Louisiana, at a time when the state was in the zenith of its glory.

Just before the war began they established a church in Baton Rouge and built a substantial brick house, and the church was happy and growing in strength and influence.

The war came on, the brethren were taken away, the church was scattered and broken up and the property sold to satisfy a mortgage—our old church is now the Jewish synagogue. Nearly forty years elapsed, till in 1903 Evangelist J. L. Haddock was sent here by our boards to re-establish our lost cause. He stretched his tent with some difficulty, and held a ten weeks' meeting and organized a church of eighty members, gathered from every source from which it was possible to move an individual.

At the close of the meeting a state convention was held with the new church amid great enthusiasm, and a lot was purchased for $3,000 within eighty feet of the state capital building. Under the direction and advice of the evangelist, the visitors at the convention, some of whom were national secretaries, the infant congregation was induced to borrow the $3,000 for the lot, then borrow $2,800 to help out on the building, and go in debt $650 on an $850 seating contract, making a debt of $6,450.

With what was sent in from abroad, and what the little church was able to give, about $5,000 was collected and paid in on the building, making the plant cost $11,450, with a $6,450 debt upon a small congregation of untrained members, nearly all very poor in this world's goods, and subject to the natural shrinkage consequent upon a great revival meeting in a new field. The little church has managed to keep the interest paid on this debt, and just the past week we have finished paying off one of the seat notes of $200, thus reducing the debt to $6,250. There are two more seat notes that have been renewed and that are pressing us very sorely just now, and we are determined to pay them this spring and summer, but God only knows just how we are to raise the money.

I have been here a month and visited every family in the church, and am thoroughly acquainted with the situation. I find on the roll seventy names, including four who have come into the church since I came. I find about twenty who are able to give something, and can be counted on for anything and everything that tends to build up the church, to the fullest extent of their ability. This twenty are included in the thirty who attend church at least once on Lord's day. I find forty of the seventy who can not be counted on for anything with any degree of certainty—thirteen of the forty are nonresidents. Of the forty mentioned very few of them could do anything to speak of financially, if they were fully alive, they being barely able to keep soul and body together in cheap rented houses.

Among the twenty givers mentioned, as well as among the thirty who attend, we have some of the real "salt of the earth." We have one man who holds a responsible position in the State University and receives a good salary. This man has been the salvation of this work. He has given to the utmost limit of his ability, and now carries $1,200 of the church's paper. We have a bookkeeper with ten children and a very moderate salary who gives till "it bleeds." We have four young ladies who clerk in a dry goods store, who always bravely divide their meager earnings with their church—they would be called heroines of sacrifice anywhere but here. We have a man who gets $50 a month for janitor work at the Capitol, than whom there was never a better or more loyal and self-sacrificing. We have two ladies who have a $3,000 mortgage on their home and keep boarders for a living, who are as true as steel, dividing what little they have every time they are called upon. We have a poor girl, the only member of the Christian Church in a large Catholic family, who works in a laundry for a pittance, and is an example on the question of giving. Recently she was asked for a contribution to help pay a note and she made this reply: "I have a quarter of a dollar here and if I give you all of it I can't go to church Sunday as I am out of stockings, but I will tell you what I will do, I will divide it and give you a dime for the church and buy me a 15-cent pair of stockings and that will help the church and at the same time not keep me from attending."

I have been sent here by the A. C. M. S., the C. W. B. M. and the Louisiana Christian Missionary Society for the purpose of trying to relieve this situation. It is a financial impossibility for this little church to pay this debt and save this property. When these emergencies come other religious bodies sound the alarm that, "A sister church is sinking." A "collection" is taken for it all over the land and the many littles make up the whole and the church is saved and placed in the column of the "established."

To lose a fine property with present value of $15,000 in a state capital at this time contradicts our every boast of growth and power. "But," says one, "they ought not to have made that debt." So say I, but that does not help the case any. The grim fact remains that we are to be swept the second time from the capital of Louisiana, ninety miles from where the national convention will most likely be held in 1908, that is, if relief does not come.

It is useless to refer us to the "boards." They are doing all they can. They are paying every dollar of my salary, and our state society has sidetracked all state work for six months or a year and given their corresponding secretary and state evangelist over entirely to the saving of our Baton Rouge property. I am to hold a four months' evangelistic campaign in Baton Rouge beginning in March, free of any charge to the little church, but this will not pay the debt. Four thousand dollars must come from somewhere else. My dear brother pastor, what will you do for us?

Send your donation to Prof. W. R. Dodson, Baton Rouge, La. A receipt will be sent in any event. John A. Stevens.

SUBSCRIBERS' WANTS.

Advertisements will be inserted under this head at the rate of two cents a word, each insertion, all words, large or small, to be counted and two initials being counted as a word. Advertisements must be accompanied by remittance, to save bookkeeping.

MEMBERS of the Christian Church coming west should write J. W. Martin, Amity, Oregon.

ALL-ROUND PRINTER, who is a member of the Christian Church, write to W. W. Harris, Chapin, Ill.

OLIVER TYPEWRITER, No. 2, new, for sale, $50. A. L. Ward, minister, 13 Rockland St., Boston, Mass.

FOR SALE.—Splendid stock of General Merchandise in northern Ohio college town. Merchant, care Evangelist.

J. W. MONSER will fill vacant pulpits on Lord's days for preachers. Address 514 Quincy Ave., Kansas City, Mo.

BEAUTIFUL FARMS—In southwest Missouri, level prairie land; no stone; $35 an acre. M. Wight, Iantha, Barton county, Missouri.

J. A. CUNNINGHAM, Tupelo, Miss., has discovered meaning-all periods in Daniel and Revelation. Send twenty cents for new book.

WANTED—To employ an experienced man or woman, who has ability for raising funds for mission work. Write Mrs. S. M. Howard, Hot Springs, Ark., 311 Onachita Ave.

SEND for catalog of Christian University, Canton, Mo. Departments—Preparatory, Classical, Scientific, Biblical, Commercial and Music. For ladies and gentlemen. Address Pres. Carl Johann, Canton, Mo.

GOOD CARPENTERS and joiners can find employment in Eustis, Fla. Members of Christian Church preferred. None but good workmen and temperate men wanted. Also first-class opening for a good all round mason. Further information cheerfully given by P. A. Ross, Eustis, Fla.

NEWS FROM MANY FIELDS

Hamlin and Daugherty in the Northwest.

A meeting continuing forty days, by Hamlin and Daugherty, at North Yakima, Wash., closed with 121 additions—ninety-seven by confession, twenty-four by letter and statement and ten from other religious bodies. The house was filled at every service and on Sunday night many were turned away. The interest was sustained to the end. Brother Hamlin preaches the first principles of the gospel with plainness and power. He avoids giving offense and leaves a large circle of friends for himself and for the church. Brother Leonard Daugherty is a great chorus leader and a pleasing and effective soloist. The next meeting will be at Palouse, Wash., and from there they will go to Kinston, N. C.

MARTIN L. ROSE.

Some Northwest News.

H. O. Breeden is now in a meeting with Morton Gregory and the church in Walla Walla, in their splendid new building. From there he will go to the Dean Avenue Church, Spokane.——Chehalis church recently dedicated a new building and Evangelist Brooks is holding a meeting there.——The Tacoma Central Church building has been moved out to the corner of Steele and L. streets, and it is believed that they are now in a field where they can do a good work. W. S. Lemon has been employed as pastor.——Tacoma First Church laid the corner stone of their splendid new stone building February 22, with appropriate ceremonies.——Seattle churches report progress. The new church recently organized on Queen Anne Hill, the best residence district in the city, is arranging for a minister.——Hoquiam Church, J. J. Handsaker minister, will soon dedicate a new building and hold a meeting.——Ellensburg, where C. H. Hilton is located, will soon have their house remodelled and expect Victor Dorris to conduct a meeting for them.

North Yakima, Wash. MARTIN L. ROSE.

The Bolivar (Mo.) District.

This district is composed of Dallas, Hickory and Polk counties. This co-operative work was begun December 1, 1905. J. D. Babb, now of Walnut Grove, but then of Buffalo, Mo., was employed as our evangelist for part of his time. He held a good meeting and organized a church at Hermitage, county seat of Hickory county. He held a short meeting at Aldrich, in Polk county, and reorganized the band of Christians that were there. The Ladies' Aid had already purchased a lot, and a church building was erected thereon. There were several other points where meetings were held by Brother Babb and much good done. Our evangelist for 1906 was Clark Smith, of Mt. Vernon. He completed the organization at Foose, in Dallas county, and held a good meeting, reorganized and revived the church at Quincy, in Hickory county. He also held meetings and did much good at Wishart and Aldrich, in Polk county, Charity, in Dallas county, and Elkton and other points in Hickory county. The State Board helped in the support of both Brothers Babb and Smith. The District Board now has Brother Robert Simons, the living link evangelist of the Monette church, employed to visit all the churches, set in order the things that are wanting, and secure pledges for this year's work. So far he has succeeded in increasing the pledges over last year for the work. He held a two weeks' meeting at Humansville and reorganized and revived the church. They have made an exchange of church properties, and Brother Simons will remain with them one-half time until they get completely on their feet. Brothers Simons and Gaylor begin a meeting at Fair Play, in Polk county, March 16. We have a splendid church building and some noble brethren at this point, but internal strife has greatly wounded the cause. I have been laboring at Bolivar for three years. This congregation has suffered greatly and is still suffering from removals. The brethren doubted their ability to keep me all time for this year, but the inevitable Simons came to us and raised in pledges more than the required amount and I am still here for all time for another year. We have had some substantial members unite with us since January, one of which was a minister in the Methodist Protestant church. His name is C. W. Davis, postoffice, Halfway, Mo. He is a man of fair ability and came with us purely from the standpoint of conviction. By request of the church at Bolivar Brother Simons and myself ordained him and Samuel B. Evans, of Humansville, to the ministry. Both of these brethren are open to receive calls to churches within their reach. They should be kept busy preaching the word. The cause of Christ is more hopeful in these three counties and I feel that we are entering upon a more prosperous era. The spiritual life of the churches is being quickened and men and women are taking more interest in plain New Testament Christianity. If I mistake not we will be able to report some decided growth in our work in these counties this year.

Besides the organized work under the district board Brother Butterfield, living near Halfway, Mo., organized a new church at Pleasant Hope, in the southeastern part of Polk county. This work deserves special mention. There is a splendid field here for some substantial work and a good congregation.

J. H. JONES,
President of District Board.

West Kentucky.

Brother Bourland has been called by the Murray congregation, to succeed G. H. C. Stoney, who has taken up the work at Cadiz. During Brother Stoney's stay at Murray their splendid new house of worship was built and the congregation was otherwise greatly blessed.——Since January 1 the writer, in connection with his work in West Kentucky College, has been occupying the Mayfield pulpit. In two weeks we have had 5 additions—3 by confession. On March 1 Sherman B. Moore, of Oklahoma City began his work with the Mayfield church.

The great need of the school, as of all our schools, is for more money for better equipment.

Mayfield. G. A. LEWELLEN.

Georgia.

Preached at Antioch, Cherokee county, March 3 and took a free-will offering for foreign missions. I was told that it was the first offering the church, as a church, ever made for world-wide evangelization. I do not think it will be the last. ——Claude M. Mayne, of Winder, the popular young treasurer of the Northwest Georgia district, and his cousin, Miss Lottie Smith, of historic Antioch church, Oconee county, visited relatives at Acworth this week.——The spring convention of the northeast Georgia churches will be held at Winder, beginning Friday evening, March 29, and close Sunday evening following. Judging from the program that is being sent out, it will be a feast of good things.——The "Elders' and Deacons' Meeting" of the north Georgia district will be held at Ludville, Pickens county, beginning Thursday night, March 28, and will close Sunday following. All the churches in the district should be represented on that occasion.——John E. Wilmot, of Union Ground church, Franklin county, died unexpectedly Wednesday, February 13. His place in the community, and especially in the church there, will be hard to fill. Many of the Georgia readers will remember that Brother Wilmot was the man who stood by the writer so faithfully during his trying experiences there in 1902. He leaves a large family and many warm friends, the writer among the number, to sorely regret his departure.——The preachers and churches in this southland should take advantage of the opportunity now being offered by THE CHRISTIAN-EVANGELIST. Let us do our duty and put this sweet-spirited paper in every home among our people.

Acworth. E. L. SHELNUTT.

Brothers Co-operating.

The Hull brothers' meeting closed at Kendallville, Ind., with fifty-two additions. There were two confessions February 24, and one a week ago. Our Bible school has reached 317 in attendance. We are now in a meeting at Garrett, Ind., where I am preaching during the week in exchange for services rendered by my brother at Kendallville. There have been twelve additions at Garrett the first week and the house is too small to accommodate the crowds. Asa M. Hull, of Mansfield, O., was the soloist and leader of song at Kendallville and is also here at Garrett.

J. D. HULL.

STATE OF OHIO, CITY OF TOLEDO, } ss.
LUCAS COUNTY.

Frank J. Cheney makes oath that he is senior partner of the firm of F. J. Cheney & Co., doing business in the City of Toledo, County and State aforesaid, and that said firm will pay the sum of ONE HUNDRED DOLLARS for each and every case of Catarrh that cannot be cured by the use of Hall's Catarrh Cure. FRANK J. CHENEY.

Sworn to before me and subscribed in my presence, this 6th day of December, A. D. 1886.
(SEAL.) A. W. GLEASON,
NOTARY PUBLIC.

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O. L. Cook at Newark, Ohio.

Evangelist O. L. Cook, of Lexington, Ohio, closed a meeting here continuing over four Lord's days of February, with 47 additions. Brother Cook is a strong, practical gospel preacher, and the impetus of that meeting will be manifest for many years to come. The music and general oversight of the meeting was in charge of our pastor, H. Newton Miller, who proved a success in working out the details in such matters. Our pastor had labored earnestly for weeks in preparing for the meeting, and Brother Cook rounded the meeting out not only to the saving of souls, but filling the Christian with enthusiasm and a higher ideal of noble character and Christian citizenship. All auxiliaries are expected to materially grow as a result of this excellent meeting.

O. C. LARASON, clerk.

A Visit to Scoville's Union Meeting.

I visited Scoville's union meeting at Austin, while in Chicago on business. He preached the Bible doctrine as strong as any man need care to have it preached, and the preachers of the other churches seemed delighted with his work. Considering the relative strength, I am satisfied that Brother Campbell's church took in as many, if not more, members than the other churches in the union effort. I am sure that union meetings are best where it is possible to have a union meeting at all. While I was in Chicago the preachers of the West End sent a representative to Brother Scoville, asking him to come down and hold them a meeting. Several times the preachers tried to induce him to hold this meeting for them, and the Presbyterian minister said they did not want any one else when he urged them to find some one else. In this locality our church has only a mission. Brother Scoville has one step more to take to test the union movement. That is to build a tabernacle and have some of his helpers baptize the converts from night to night, and then union evangelism will be complete. He is working in this direction. He will be in Beatrice, Neb., some time in the autumn of this year.

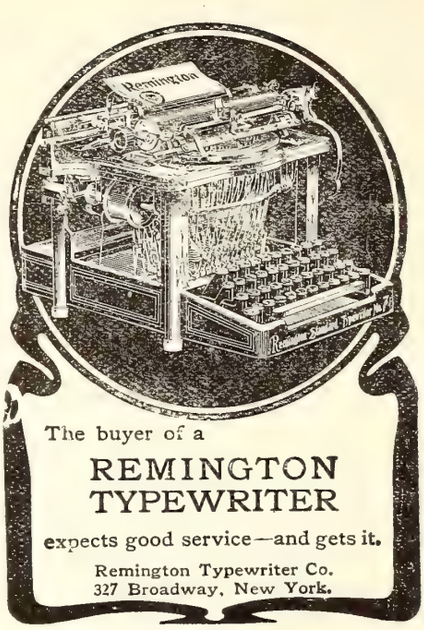
J. E. DAVIS.

Oregon.

The days are passing swiftly. With the closing of the year the churches at Grant's Pass, Tillamook and Rodney Avenue (Portland) assume self-support. In the case of Rodney Avenue, this was a matter of request, since the appropriation had been granted for the entire year. Grant's Pass and Rodney Avenue are doing excellent work. Tillamook has shown good results. Of the points still receiving aid, Corvallis is showing most excellent work being done. We hope to report substantial growth from all at Turner, June 20 to 30. Although these churches have reached the point of self-support, I must report that we are yet behind in payments from each of offerings and payment of pledges. The "old debt" is now down to the $200 mark. Will those churches and individuals having unpaid pledges please report at once, that this matter may be closed up by April 1 at the latest.——It gives me pleasure to announce that the church at Eugene now has its own evangelist in the Oregon work. Brother McCallum and the Eugene church are certainly to be commended in the splendid work, and we shall look for good results from F. E. Jones, their evangelist. His work will be among churches and mission points within reach of the Eugene Divinity school. This school is doing splendid work and its students are of the very best young men and women in the northwest.——I have just received from the A. C. M. S. a list of the Bible schools reporting with gifts from Children's Day for American Missions. It is too bad that the list is so small; but I am hoping that the delinquents are just delayed, and that they will report to the A. C. M. S. later. Your board is praying that all obligations to State Missions may be met before the other offerings come in with their just and pressing claims.——Withal the Oregon work is showing a splendid vitality and the future is bright. There is a little too much shifting on the part of some of our ministers, yet we shall hope it is for the best, however. We have a fine lot of men and are planning to import some of the best men from the central west.

F. E. BILLINGTON, Cor. Sec.

Cottage Grove.



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ST. LOUIS

Ohio.

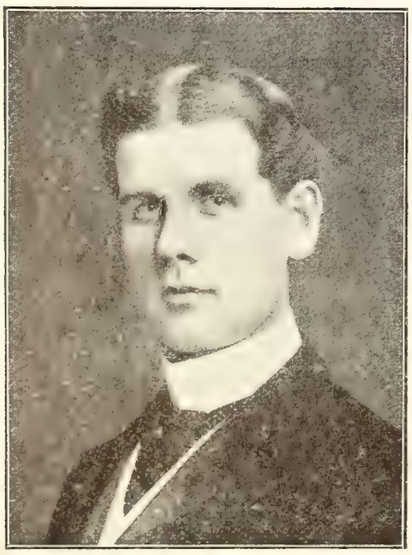
The Cedar Avenue Church, one of the old historic churches of Cleveland, has sold the church building and will move out into the east end of the city and erect a modern structure. The new building will be after the same style as the new Broad Street church in Columbus, though not so large. It will cost from $25,000 to $30,000. J. J. Tisdall is preaching for this congregation——W. J. Dawson has been secured for a preachers' conference at Hiram, August 5-7. This will be a rare treat and every preacher ought to time his vacation to be there. By the way, I have just finished Mr. Dawson's book, "The Evangelistic Note." It is well worth reading. Some very excellent things are said. Some are what any of us might say, but it will pay you to read it. $1.50 from the Christian Publishing Co.——N. T. Sims and the church at Nashville, O., were assisted in a meeting by Charles Mahin and wife and there were 33 added to the saved. W. D. VanVoorhis is leading most successfully at Bellaire. The Spencer meeting resulted in over 100 additions. In the past six months about 40 young men have confessed Christ in Bellaire. That is glorious! God help us to reach the young men. The finest sight I ever saw was 13 young men responding to one invitation in a meeting recently held by this scribe.——C. R. Oakley, of Wauseon, is assisting H. H. Elwinger and the Fayette saints in a meeting. The Wauseon church has just let the contract for a new $15,000 synagogue.——Saints are being edified and sinners persuaded in a meeting at Mentor, where A. J. Severs ministers. A. B. Griffith, of Cleveland, is doing the preaching.——The Ohio letter is written this time from Dravisburg, Pa., a suburb of and a part of Greater Pittsburg, where a meeting is in progress with a very encouraging beginning. The preachers' meeting and monthly C. W. B. M. meeting held at the East End Church yesterday was attended by about 300 people. It was good to be there. Mrs. M. E. Harlan spoke to the women and also to the preachers. C. A. FREER.

Painesville, O.

The Meeting at Peoria, Ill.

The Peoria Church has concluded a series of special meetings which lasted two weeks, during which ninety-five persons were added to the membership of the church. Of these thirty-three were by letter or statement. Of the sixty-two received by confession and baptism seven were from 10 to 13 years of age; twenty-four from 13 to 20 years, and thirty-one above 20 years of age, many of these heads of families. There were accessions at every meeting. For seven years the Peoria Church had not held special evangelistic meetings of any kind, emphasizing rather the regular work of the church. We saw, however, that there were certain classes of people naturally associated with us, whom we would probably not reach without special meetings. The church invited John Ray Ewers, of the First Church, Youngstown, O., a university friend of the pastor, to assist in these meetings. Just before coming to us he closed a meeting in his own church with seventy-nine additions. This reassured the church, and led them to expect greater things here. Nor was the church in any way disappointed. Ewers won the hearts of all. His preaching was positive, strong and attractive. His audiences increased from the first night until the last. Miss Ida Mae Hanna sang at each service. Too much can not be said in commendation of her work. We are anxious to have her with us another year. These meetings came immediately after the close of the "Gipsy Smith" meetings in the city; however, but five people came into the church as a direct result of his work. The value of that work was rather in encouraging the churches to greater aggressiveness. The entire church gave itself enthusiastically to these meetings and rejoices in the result, and means to make this but the beginning of a more aggressive life.

HARRY F. BURNS, pastor.



H. F. Burns, pastor Central Christian Church, Peoria, Ill.



Miss Ida Mae Hanna, of Cincinnati, O.

The Work at Wellington, Kan.

The greatest meeting ever held in our city has just closed. It lasted twenty-two days and there were 125 additions—ninety by baptism, fourteen by letter and twenty-one from various religious bodies. There were 100 adults, thirty-one being men. L. T. Faulders, our consecrated minister, did the preaching. There was no undue excitement, but a faithful presentation of the Lord's word in love. He was assisted by a special chorus. Brother Faulders commenced his work here last April and in eleven months has added 166 to the church roll.

AARON A. RICHARDSON.

A Wonderful Meeting in Ozark, Mo.

Joseph Gaylor and A. R. Wallace just closed a five weeks' meeting in Ozark, Mo. One hundred and fifty-two were added to the church, 109 being confessions. I found reasons to visit the meeting two evenings. I never saw anything equal it, in spirit, reverence, deep religious feeling, the lack of excitement, emotion or any fussing with other churches. I saw more Bibles in business houses, barber shops, hotels, law offices, etc., than ever in some time. They paid $4 a day for opera house. Hired Brother Wallace, paid all bills, raised over $3,000 on new $7,000 house. Baptists and M. E. opened union meeting with fifty added. Considering a town of 900 it is wonderful. F. F. WALTERS.

Springfield, Mo.

Fifty-Five Tithers.

The meeting at Grants Pass, Ore., with S. M. Martin, evangelist, closed with 105 additions—baptisms 71, from other religious bodies 31. Fifty-five persons promised to tithe. The meeting more than paid for itself and with an ease that surprised us all. The church has invited Brother Martin to return in two years and he has consented to come. Two years ago this congregation was considered dying or dead, but since September 1, 1905, less than eighteen months ago, when this pastorate began, 222 persons have responded to the invitation, $160 has been paid on the old debt, about the same amount contributed to missions, the church has ceased to receive the $25 per month granted by the state board, the seating capacity of the building has been doubled, all current expenses have been promptly met, and the church has gained the attention and confidence of the entire city. With confidence in God and his gospel our faces are hopefully toward the future. CLARK BOWER, minister.

Ministerial Exchange.

Orleans, Ind., wants a minister. Salary moderate. Address F. E. Leatherman.

Churches desiring an able and consecrated minister for half or full time should address James F. King, West Salem, Ill.

Elizabeth Baird, singing evangelist, Eureka, Ill., has an open date for April.

E. W. Brickert, evangelist, Winamac, Ind., could assist in another meeting or two yet this spring.

F. M. O'Neal is preaching for the church at Billings, Mo., two Sundays per month, and desires to engage with one or two churches in Southwest Missouri for the other two Sundays, or he will conduct the singing in short meetings at very reasonable terms. Address Box 133, Billings, Mo.

J. E. Stebbins and wife, evangelists, Hartford, Kan., have some open dates yet, one for the latter part of March and April.

J. P. Haner, evangelist, Cincinnati, Ia., would like to make dates for meetings in April and May.

Changes.

Baker, J. W.—Joplin, to Neosho, Mo.
Coffman, G. W. Paonia, Colo., to Leaf River, Minn.
Ely, Edward L.—Kansas City, Kan., to Lebanon, Mo.
Finnell, Rufus A.—Eureka, to El Paso, Ill.
Furgeson, Lee—David City, to Frazee, Minn.
Hollingworth, E. Everett—Atlanta, to Conyers, Georgia.
King, Warner—Ambia, Ind., to Nottawa, Texas.
Kohl, W. F.—Franklin Grove, to Alexis, Ill.
Millsap, H. E.—Hunnewell, to Kirksville, Mo.
Moore, S. B.—Oklahoma City, Okla., to Mayfield, Ky.
Norviel, S. B.—Toledo, to Shadyside, O.
Phillips, Stacy S.—Kingfisher, Okla., to Independence, Mo.
Raum, J. S.—Yale, Mich., to Troy, N. Y.
Thomas, Frank B.—New Salem, Ind., to Kansas, Ill.
Ullom, Thomas Penn—Huntington, to Logansport, Ind.
Yard, C. W.—Baxter Springs, to Effingham, Kan., R. F. D. 1.

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The March Offering.

Niantic Ill., March 4.—Church here exceeded its apportionment, which was $50.—J. Will Walters.

Wellsville, O., March 4.—Our church is happy. Offering over $200 in cash and pledges. Increase of about $100 over last year. This church provides half the support of Mrs. Lily Molland, Nanking, China, and with East Liverpool forms a living link.—W. C. Prewitt, minister.

Arlington, Ia., March 4.—Offering $40. Thirty per cent larger than ever before.—Frank W. Sutton, pastor.

Hartford, Mich., March 4.—Passed our apportionment yesterday, and will do better yet. So far for foreign missions $13.30.—James A. Brown.

Quincy, Ill., March 4.—Foreign mission offering yesterday, $102; current offering, $50; special deficit offering, $46; total for day, $198.—Walter J. Jordan, minister.

Abilene, Kan., March 4.—We nearly trebled our apportionment to the foreign mission work yesterday.—C. A. Cole.

Medicine Lodge, Kan., March 7.—Raised over $10 for foreign missions last Lord's day.—Lee H. Barnum, minister.

Rupert, Idaho, March 3.—Our new congregation, organized in August, took an offering of $31.50 to-day. This is our first missionary offering. Some pledges not yet in.—D. B. Titus, pastor.

Roswell, N. M., March 4.—Apportioned $25 for foreign missions; raised $31.

Jerico Springs, Mo., March 5.—We almost doubled our apportionment.—E. W. Yocum.

Lockhart, Texas, March 4.—We quadrupled our apportionment to the missionary offering—Charles Chasteen.

Farmington, Mo., March 6.—Exceeded apportionment for foreign missions last Sunday.—Edward Owers.

Bryan, Texas, March 4.—Offering for foreign missions yesterday was $31.50. Our apportionment is $35. Think we will go over it.—James A. Challenner.

Cleveland, Ohio (Franklin Circle Church).—Offering $560, which will be increased.—E. B. Bagby.

Marshall, Texas.—We raised our apportionment.—T. F. Weaver.

Ulysses, Neb.—Raised $35.—E. L. Kichley.

Berea, Ill.—This church reached more than its apportionment.—C. E. French.

Corydon, Iowa.—Have raised our apportionment.—R. W. Lilley.

Selkirk, Ont.—Offering about $60.—M. B. Ryan.

Findlay, O.—Church here pledged $450 toward making the county a living-link in the Foreign Society.—C. H. Bass.

Pittsburg, Pa. (East End Church).—Offering about $500.—John G. Slayter.

Fort Worth, Texas.—It took just seven minutes to raise $650.—J. J. Morgan.

Paris, Ky.—We continue to be a living-link.—Carey E. Morgan.

Bellaire, O.—Will easily reach $600 with the offering in June from the Sunday-school.—W. D. Van Voorhis.

Memphis, Tenn.—Mississippi Avenue church reached its apportionment, $125.—Lewis D. Riddell.

Murray, Ky.—Offering for foreign missions will be $144, or $90 more than its apportionment.—E. B. Bourland.

Richmond, Ky.—We had a good collection.—Hugh McLellan.

Arlington, S. D.—Our offering will exceed $90 and may reach $100.—A. H. Seymour.

Dundee, O.—Will raise our apportionment or more.—Bowman Hostetler.

Maysville, Ky.—The salary of Mrs. Nina Stevens, Akita, Japan, is assured.—P. A. Cave.

Akron, O. (Broad Street Church).—Will more than meet our apportionment of $125.—I. H. Durfee.

Olney, Ill.—Our apportionment was $10; raised $55.—B. L. Allen.

Louisville, Ky.—The Crescent Hill church more than doubled its apportionment.—Will C. T. Meddis.

Chicago, Ill.—Apportionment at Cheffield assured—Will F. Shaw.

Des Moines, Ia.—(Ninth and Shaw Streets Church).—We reached our apportionment.—W. A. Webster.

Milwaukee, Wis.—Our offering amounts to $140.—C. L. Waite.

Paw Paw, Mich.—Exceeded our apportionment.—E. H. Lindsey.

Earlington, Ky.—Apportionment $100. Offering already beyond.—Howard J. Brazelton.

Cedar Rapids, Ia.—Apportionment of Second Church, $25. Offering already $32.70.—F. E. Smith.

Norman, Okla.—More than reached apportionment.—R. E. McCorkle.

South Bend, Ind.—The Indiana Avenue Church asked for $70. Our offering will be $100.—J. Randall Farris.

Versailles, Ill.—More than apportionment raised.—R. S. Campbell.

Ravenna, O.—We went beyond our apportionment of $75.—M. E. Chatley.

Odessa, Mo.—Raised $50 for foreign missions yesterday and wish to adopt the Station plan.—Frank W. Allen.

Covington, Ky., March 4.—The offering yesterday of foreign missions from the Fourth Street congregation, this city, was $130, with more to follow. The Christian Endeavor Society raised $17.50 for the same purpose.—Joseph W. Hagin, pastor.

Ontario, Cal., March 5.—Church went beyond apportionment for foreign missions.—J. R. Jolly, minister.

Valdosta, Ga., March 7.—Our offering for foreign missions more than apportionment; the largest in the history of the church.—Richard W. Wallace.

Ocean Park, Cal., March 7.—Raised $5 for sufferers in Jamaica and $18 for foreign missions.—C. C. Bentley.

Springfield, Mo., March 8.—Central Church made $50 offering to foreign missions. This is just double last year's offering.—F. F. Walters, pastor.

Rifle, Mo., March 6.—Foreign mission offering exceeded apportionment.—Flournoy Payne.

Zillah, Wash., March 4.—Yesterday was a great day at Zillah. One hundred and twenty-five dollars for foreign missions and more to come.—E. E. Francis.

Hunter, Okla., March 5.—We took our missionary offering March 3, and sent $2,846 to the board.—B. F. Stallings.

Paris, Mo.—Church met its apportionment of $125 for the foreign work. The congregation was enthused and the living link idea is growing rapidly among both old and young.—J. R. Perkins.

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Evangelistic

We invite ministers and others to send reports of meetings, additions and other news of the churches. It is especially requested that additions be reported as "by confession and baptism," or "by letter."

Arkansas.

Fayetteville, March 7.—There were six baptisms at the First Church last week, and one other took membership.—N. M. Ragland.

California.

Ukiah, March 6.—Five baptisms during February. Work in good conditon.—S. Wilkison.

Corona, March 7.—Our revival meetings at Arlington resulted in eight additions—one confession, five by statement and two from another religious body. Outlook there is bright for a number of good additions in the near future.—W. T. Adams.

Los Angeles, March 5.—Sixteen added in a week's meeting at El Monte. Eleven added at Main Street Church, Los Angeles, during January and five added during February.—E. H. Kellar.

Canada.

Milestone, Sask., March 4.—There were three baptisms at our prayer-meeting service last Thursday evening and two at our last Lord's day service.—A. R. Adams.

Colorado.

Rifle, March 6.—Two additions—one baptism and one from another church—since last report. Church never so prosperous as now.—Flournoy Payne.

Idaho.

Grangeville, Feb. 26.—During January I held a three weeks' meeting for the church at Ilo. Twelve added to the church—eight by confession and baptism. Just closed a three weeks' meeting here with 13 added—nine by confession and baptism. Work revived in all departments.—H. H. Hubbell.

Illinois.

Fairfield, March 6.—Two more additions here—one by confession and one by statement.—Allen T. Shaw, pastor.

Washburn, Feb. 25.—Two additions by letter yesterday, making four within the last three weeks.—Rochester Irwin.

Rossville, March 5.—Closed a short meeting here last Sunday with eight additions—four by confession. Mrs. J. E. Powell was soloist and musical director.—William Grant Smith, minister.

Lomax, March 7.—The Lomax meeting with 35 confessions last Sunday, conducted by S. J. Vance, of Carthage, Mo., and O. J. Marks, of Canton, Mo., grows in interest and will continue indefinitely. Eleven were baptized last night.

Chicago, March 8.—Our home forces began a meeting here Sunday. Already five have been added—three confessions and baptisms and two by letter.—Will F. Shaw.

Toluca, March 4.—Five baptized here February 28 at regular services.—S. P. Telford, pastor.

Washington, Feb. 25.—A good two weeks meeting just closed resulting in 18 additions. Evangelist P. O. Updike, of Celina, O., did the preaching. Great interest.—Elizabeth Baird, singing evangelist.

Indiana.

Wabash, March 6.—Thirty-two confessions in the past four evenings at Treaty, L. L. Carpenter doing the preaching. He will organize a church there. Bulgin and Martin, at La Fontaine, have had 63 additions—58 confessions, in less than three weeks.—E. F Daugherty.

La Fontaine, March 7.—R. R. Bulgin, of Terre Haute, Ind., is conducting the greatest meeting ever held in this town. Sixty-five to date, and the end not in sight. A. C. Martin is the minister.

Sheridan, March 5.—Six added last month—three by statement and three by baptism. Also nine by baptism and one by statement in a meeting at Ekin.—W. D. Bartle.

Wolcott, March 4.—One added here yesterday, making a total of 46 in the nine months since locating with this church.—Theodore J. Freed.

Iowa.

Cincinnati, March 8.—Meeting closed with 50 added. Four added the last night. The church was greatly revived, enthused and strengthened. Much credit is due R. C. Leonard, the faithful and beloved minister, for the success of this meeting.—J. P. Haner, evangelist.

Des Moines, March 7.—Eighty-five additions and Sunday-school doubled. P. M. Kendall will be assistant pastor and superintendent of the Sunday-school.—Finis Idleman.

Bloomfield, March 3.—C. G. Stout, of Des Moines, is with me in a great meeting. Twenty-six to date. Nine confessions to-day. Of the total number added 19 have confessed Christ for the first time. The pastor is leading the music.—F. D. Ferrall.

Elliott, Feb. 22.—One baptism last Lord's day.—Samuel B. Ross.

Allerton, March 4.—Five confessions here the last two Sundays.—R. H. Ingram.

Exline, March 2.—Closed a two weeks' meeting here February 28 with 50 additions.—Church greatly strengthened. S. D. Harlan conducted the music.—E. M. Romine.

Kansas.

Abilene, March 4.—Three confessions at evening service yesterday.—C. A. Cole.

Horton.—Baptized five March 3.—John D. Zimmerman, minister.

Highland, March 5.—Fourteen additions here at regular services on last two Sundays—12 baptisms. Some of these were converted in a meeting held by the Presbyterian church here.—H. Lomax.

Wellington, March 4.—We closed our meeting of twenty-two days with home forces, last Wednesday. There were 125 additions—14 of these belonged to the Christian church in other places, 90 were baptized and the rest came from various religious bodies.—L. T. Faulders, minister.

Kansas City, Feb. 28.—We have had 171 additions in sixteen days here.—H. E. Wilhite.

Humboldt, March 6.—Baptized ten last Lord's day.—N. Ferd Engle.

Abbyville, March 8.—I recently closed a ten days' meeting here with four baptisms and one by letter.—C. W. Van Dolah.

Arkansas City, March 4.—Great meeting yesterday. Crowded house both morning and evening. Twenty added. All departments very much alive.—M. Lee Sorey.

Oxford, March 4.—There were 13 added to the church during the meeting conducted by home forces.—William A. Dawson.

Wichita, March 6.—Seven added. Additions to the church every Sunday for four months.—E. W. Allen.

Havensville, March 5.—Two added February 24—one by letter and the other by confession and baptism.—T. J. Richardson.

Monroe City, March 7.—Our two weeks' meeting with home forces closed Monday night with crowded house. We had 15 additions—all by confession and baptism. Every department of church work is doing nicely.—J. M. Bailey.

Kentucky.

Latonia, March 5.—Two confessions and one by letter last Sunday.—H. C. Runyon.

Hazel Green.—Have had a good meeting with 55 added—45 baptisms, seven reclaimed and three by letter.—Atkinson, Carter and Derthick.

Missouri.

Cabool, March 6.—Four additions last Sunday. For several months the record of accessions at every preaching service has not been broken.—B. F. Norris.

Troy, March 4.—Two additions by letter.—E. G. Merrill.

Richards, March 3.—Baptized five young men at regular services this forenoon.—W. G. Hearne, minister.

Converse, March 4.—Four more added by letter yesterday. Large audiences and continued interest. This is my second year's work here.—Clyde Lee Fife.

Russellville, March 1.—R. B. Havener, of Windsor, closed a three weeks' meeting here February 21, with ten added to the church—nine by confession and one from another religious body.—Mrs. J. K. Hunter.

New Mexico.

Lordsburg, March 6.—Our membership was more than doubled, 40 being added in a meeting held by Evangelist O. M. Thomason.—N. B. McGhee, minister.

Roswell, March 4.—Two additions here yesterday—one by confession and baptism.—C. C. Hill.

New York.

North Tonawanda, March 4.—James Small's meeting continued over four Lord's days and resulted in 20 confessions and one reclaimed.—E. M. Todd.

Niagara Falls, March 2.—Three confessions last two Sundays. One added from another religious body.—J. A. Wharton.

Auburn, March 4.—Five added since our meeting closed—four by confession.—Arthur Braden.

Oklahoma.

Kingfisher.—Our meeting is booming here. Seventy-five additions to date. Church house far too small, and we go to opera house on Sunday nights.—R. H. Fife.

Ohio.

Harrison, March 4.—Two added yesterday—one by confession, the other from another church. All departments of the church are active.—M. G. Long, minister.

Sharon Center, March 5.—Closed a three weeks' meeting last Sunday night at the Ghent Church, with 21 added from the Sunday-school and the world, and four from other religious bodies.—Medary Gorsuch.

Bellaire, Feb. 23.—Our meeting closed Sunday night with 150 additions. Over seventy of these were men and boys.—Una Dell Berry.

Cincinnati, March 6.—Evangelist C. R. L. Vawter has just closed a splendid meeting with the Fourth Church, George A. Jones, pastor. The membership was increased 25 per cent.

Geneva, March 9.—Evangelist H. F. MacLane closed a three and one-half weeks' meeting with us February 19. There were 26 additions in all—20 by baptism, two reclaimed and four by letter.—F. M. Field.

Pennsylvania.

Philadelphia.—Twenty-four additions in a three weeks' meeting held in February at the First Church. Walter Wilson assisted the pastor, conducting the singing and delivering lectures.—L. G. Batman.

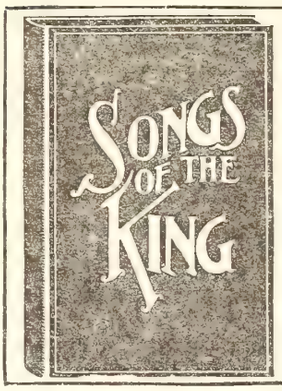
Washington.

Zillah, March 4.—Thirteen additions since last report.—E. E. Francis.

North Yakima, March 4.—Seven more added yesterday. House packed to utmost capacity morning and evening. Two other additions since our meeting.—Morton L. Rose.

West Virginia.

New Cumberland, March 6.—There have been six additions at regular services during the last three weeks—five by confession and baptism, and one by statement.—Charles C. Cowgill, minister.



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Christian Endeavor

By Geo. L. Snively.

March 24, 1907.

Things You Have Learned from Noble Men and Women Outside the Bible.—1. Thess. 1:2-8.

DAILY READINGS.

M. Noble Abraham.	Gen. 18:1-8.
T. Noble Moses.	Ex. 4:18-23.
W. Noble David.	1 Sam. 17:33-37.
T. Noble Ruth.	Ruth 1:14-18.
F. Noble Mary.	Luke 1:39-45.
S. Noble Saul.	Acts 9:1-9.
S. Topic.	

"Had I devoted as much time to searching the Scriptures as I have to prayer, I would be a better man," is a remark by Dwight L. Moody that has helped many to a better understanding of apostolic insistence upon studying the sacred Oracles.

Gladstone heard few men expound the Scriptures who possessed his own marvelous comprehension of the Word of God, yet none was more faithful in attendance upon divine services. He did it conscientiously as a duty, he did it gratefully as an aid to worship.

Therefore let us also, seeing we are encompassed about with so great a cloud of witnesses, lay aside every weight and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus, the author and perfecter of our faith, who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God."

The President's messages to Congress and signatures approving legislation have not been his greatest contribution to the public weal. His proclamation of the doctrines of "publicity," of "the square deal," his inherent hostility to all forms of iniquity, his advocacy of living and serving for the general welfare of man, his openly expressed admiration for and exemplification of honoring God and glorifying man through personal righteousness constitute much of the purest gold in all the wealth of the nation.

"Seeing there are no ladies present, I will tell this one," said a man noted for his risque stories, in General Grant's hearing, one evening, and was proceeding. "There are no ladies present, it is true," said the General, "but remember, sir, there are some gentlemen present." The story was not told. I am not sure but the benefits derived from that reproof and victory over the pernicious vice of circulating salacious stories equal those of triumphs that silent man of destiny won amidst the thunders of the great battles of the civil war.

John Quincy Adams retired from the presidency and afterwards long served his country faithfully in the lower house of Congress, and James Madison most acceptably filled the office of justice of the peace for the community about his Virginia plantation after having for eight years held the highest office in the gift of his countrymen. Sometimes we Christians feel that a term as president of the Endeavor, chorister, or superintendent of the Bible school exempts us from further service in the ranks. The examples set us by those great men are better.

The populations of Missouri and the Canaan of the old prophets are about the same. Amos and other faithful servants of Jehovah stood in public places and denounced the priestly and social corruption of their day and promised peace, prosperity and happiness as the rewards of righteousness. It is doubtful, however, whether any of them so helpfully affected the practices and morals of so great a proportion of their fellows as has Governor Folk of this state. Through his indomitable zeal for civic righteousness saloons are closed on the Lord's day, lobbyists have lost power to control legislation, police have quit protecting violators of the law, bribery has ceased, and public morals generally have been greatly exalted. He is as surely a representative of the Most High as the storied spokesmen of old who overthrew iniquity and proclaimed righteousness.

Midweek Prayer-Meeting

By Charles Blanchard.

The Triumph of God's Will.

Topic, March 20.—Matt. 6:10.

"Thy will be done, on earth as it is in heaven." It is a part of the prayer the Master taught us. It is the Lord's prayer, for he gave it. No one else ever taught such a prayer. It is a new note in the religious aspiration of the ages. It has for its prelude the words which further mark it as the prayer of the Son of God, speaking to the sons of God: "Our Father." Who taught the Master these words? None before him ever prayed thus or taught men thus to pray. It is a new revelation. It is of the Son of God, who learned it on the bosom of the Father. The lips of him who came saying, "Lo! I come to do thy will, O God, and to finish thy work," uttered these words. They fell from consecrated lips. H has opened up a consecrated way, whereby we draw nigh unto the Father. It is not of flesh and blood. The only begotten Son of God has shown us these things. He came forth from the Father and the Father sent him. All things that the Father hath spoken unto him he hath revealed unto us.

He has the right to teach us. He came to do the will of the Father who sent him. He prayed, while great drops of blood-sweat dampened his throbbing brow, "O my Father, if this cup may not pass from me, thy will be done!" He taught it with Gethsemane and the cross yet before him. He prayed it amid the agony of Gethsemane, with the shadow of the cross over him. He is worthy to be the teacher of the race, since he prayed the prayer he taught us, and answered his own prayer in sublime yet simple submission to the Father's will. "Though he were a Son, yet learned he obedience by the things which he suffered; and being made perfect he became the author of eternal salvation unto all them that obey him." He has a right to be obeyed, since he obeyed. "He became obedient unto death, even the death of the cross." Why was it necessary that Christ should die? "God so loved the world." It was the will of God. There is no other explanation than that. Love willed it, for God is Love. The will of God is the will of Love. To do the will of God is proof of our love. "If ye love me, keep my commandments," the Master said.

It is not an easy thing to do the will of God. It cost the Christ his life. It always costs a life. The death of Christ was really but an incident in the life of Love, manifesting the Father to men. He came to show us the Father, and that he might do this he died. His death becomes vicarious only as through the love manifest therein we are brought to God. Only as we do the will of the Father do we come into the fellowship of Christ. It is the way of salvation. The will of God is the law of the universe. It is the law of love, working through the tragedies of nature, as through the tragedy of the cross. We do not always understand the processes, but we see the working out of the purposes of Our Father in fruitful fields, in mighty forests, in wayside flowers. We stand appalled at the terrors of floods and earthquake, at the tragedies of nature. Yet out of these things have come the revelations, not only of the omnipotence of the Almighty, but the beneficence of Our Father. By flood and earthquake and world catastrophes the hid treasures of gold and silver, of rubies and diamonds, of iron and zinc, and tin and lead and copper and coal, have been stored up in the ages past for our use. In the mighty purposes of God the tragedies of nature and of the human soul, in our own lives, if in harmony with his will, are working out the well-being, the salvation, the perfection of the individual, and through this transformation of the lives of Christ's disciples the elevation and ultimate salvation of the race. This is the end sought. "Thy kingdom come" is the grand purpose of the Master in his personal self-giving. It was the object for which he prayed, for which he taught us to pray. The doing of the will of God and the coming of the kingdom are inseparable. Christ linked them thus. The reign of Christ will be consummated in the doing of God's perfect will.

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The Bible School at Work

Conducted by J. H. HARDIN,
State Bible School Superintendent of Missouri,
311 Century Bldg, Kansas City, Mo.

Most Important Department.—Here is a line of a letter from an earnest and thoughtful preacher which voices the conviction that our greatest work for the advancement of the teaching work of the church is yet ahead of us:

"Mattoon, Ill., February 27.—To my mind the Bible school is the most important department of our church work, yet the most neglected. Sincerely yours,

"David N. Wetzel."

The Combined Service.—The following note shows the actual practical benefits of combining the Bible study and communion service. We have hundreds of congregations like this one which would thrive and grow if they would pursue this course, and which, without something of this kind, will languish and die:

"Cleo, Okla., March 2.—For over a year we have combined our Sunday-school and communion service, having had preaching only occasionally. We find increased interest in both parts of the service, and then the children grow up in the church knowing and understanding better the teaching of the Word. Yours sincerely,

"C. J. Chastain."

By the way, I can not resist saying that this message from Oklahoma starts a flood of pleasurable memories of the starting of our cause in that new state. As secretary of the American Christian Missionary Society I took special delight in starting the movement in the new centers of population, and it has been a joy to me to see our people take front rank among the religious bodies of the state. May the Lord continue to enlarge and prosper them.

If They Only Knew What They are Missing.—M. M. Goode is conducting a teacher-training class in the interest of the school at Wyatt Park, St. Joseph. Here is what he has to say about it after the class has been at work a few weeks:

"My training class work is just fine. About forty present at each meeting. A gentleman, a lawyer, and not a member of the church, who is attending my class, said last Wednesday night that if the people of the community only knew what they were missing the house would not hold the people. He made a talk to the church last Sunday morning and invited all to come. One very intelligent man said to me the other day that he was ashamed that he knew so little of the greatest book in the world, and especially when he had always had an opportunity to study it. We are on rising ground and are glad."

Of course they are glad! Now, when it comes to men not members of the church exhorting the brethren to come out and study the Bible together, it begins to look like something will have to be done!

C. A. Lowe, minister of Mitchell Park, St. Joseph, sends me the names of a class of twenty-seven members, and reports the work as going forward enthusiastically.

The April Rally.—Remember that April 1 is the time for Bible schools in Missouri to begin a rally for 100 new schools, and for doubling the attendance and increasing the efficiency of every school in the state. Fall into line! Forward!!

Do It To-Day.—Your offering for state work is now due, if it has not already been sent. Send it on now!

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Sunday-School

March 24, 1907.

Woes of Drunkenness.—Isa. 28:7-13.

Memory verse, 7.

Golden Text.—Wine and new wine take away the heart.—Hos. 4:11.

In this chapter the prophet is denouncing Israel and Judah for their gross sensuality and sinfulness, their loss of faith and vision, and for the scorn with which they receive the rebuke and correction of Jehovah.

The two Hebrew kingdoms were puffed up with pride and self-conceit, swollen with iniquity and undermined by corruption. Enemies were threatening the very life of the nations. The power of Assyria was ready at any moment to engulf them, as it did presently engulf the northern kingdom. But instead of seeking salvation through repentance and purification they sought safety through alliance with Egypt. The words of the prophet, who delivered the old-fashioned and commonplace message of righteousness and purity were received with derision. Isaiah had to tell them that, however clever and polished and sophisticated they might be, there was no escape except in hearing and obeying the plain precepts of the Lord. If they would not hear the elementary moral teaching delivered by the prophet, then they must hear what God himself would say to them in the plain and simple language of punishment.

Of the teaching of this chapter George Adam Smith says: "The style mirrors life about ourselves, and still tastes fresh to thirsty men. The truths are relevant to every day in which luxury and intemperance abound, in which there are eyes too fevered by sin to see beauty in simple purity, and minds so surfeited with knowledge or intoxicated with their own cleverness that they call the maxims of morals commonplace and scorn religious instruction as food for babes."

Verses 1-6 denounce woe upon the "drunkards of Ephraim," that is, the people of the northern kingdom, who, as in the days of Amos, are so stupified by sensual indulgence that they do not perceive the approaching storm.

With verse 7, the prophet turns to the people of Jerusalem who formed his audience. "Even these reel with wine." Not only the people but also those who should have been their spiritual leaders, the "priest and the prophet," are brutalized, unspiritualized and blinded by intemperance, which not only enfeebles the body but beclouds the vision of the truth and perverts the moral judgment.

In verses 9 and 10 the people speak. Put these verses in quotation marks. In them the prophet repeats the derisive replies that were made to his exhortations. A people cultured but vicious, intellectual (in their own opinion, at least) but degenerate, resented these simple and elementary moralities. "To whom is this foolish prophet talking?" they said. "Does he take us for babes, that he deals out these tiresome commonplaces to us? Are we as schoolboys, to be instructed by a tedious master repeating word by word?"

The prophet's answer is crisp and decisive. He disposes of the mistaken notion that any one can be above the simple requirements of the moral law. God deals in commonplaces. He lays down broad and simple truths in a broad and simple way. Those who refuse to hear these things presented in words, must experience them as taught in history. God has instruments which he will use for punishing the wicked. Assyria is his agent for punishing Judah—"a people of strange lips," whose speech will be more simple and more stern than the prophet's. It will be the speech of cruel deeds. Thus by the slow but certain logic of events will the great elementary lessons of morals be taught, "line upon line and precept upon precept," to those who thought themselves above the simple commonplaces of morals.

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People's Forum

How One Church Manages its Missionary Offerings.

To the Editor of The Christian-Evangelist.

This is written at the request of the president of the Board of Ministerial Relief, Brother Orcutt, and the corresponding secretary of the Indiana State Missionary Society. They and I share the belief that a description of the missionary plan of the Jackson Street Christian Church of Muncie, Indiana, might be of service to other churches in their missionary undertakings, so the following is a brief outline of the Muncie plan.

All of our missionary work, excepting that done by the C. W. B. M., Y. P. S. C. E. and Young Ladies' Mission Circle, is centered in a committee of six members appointed by the president of the official board, and styled "The Committee on Missions and Benevolences." The several members are each given a special field of work. One is assigned to ministerial relief; one to foreign missions; one to American missions; one to church extension, and one to state missions. The sixth member is in charge of local benevolences.

Each member is expected to keep well informed throughout the year as to every detail of his special field. He not only reads up for his own information, but he is ever ready to furnish the committee with literature on the subject. Indeed, he endeavors to equal the minister in his efficiency in giving such information to the entire church. When the time comes for the church to prepare for the offering for his special field, he becomes chairman of the committee and brings to the leadership of the campaign a store of information and a degree of enthusiasm which could not be expected from a permanent chairman who must prepare equally well for the leadership in each of six different missionary campaigns. When his campaign is over and the offering taken, he retires from the chairmansihp of the committee, and the member having in charge the next missionary campaign becomes chairman.

It was largely because of this organization that our last offering for ministerial relief was just twice as large as any previous one in the history of our church, and I am sure that March 3 will mark the greatest figure we have ever made for foreign missions. And that offering will scarcely reach the foreign office until the man in charge of American missions will take the chairmanship of the committee with thorough preparation and a determination to make our next American missionary offering "the best yet." In like manner the members in special charge of church extension, and state missions will become chairmen of the committee in their turn.

There are no special campaigns to raise money for local benevolences. On the fourth Sunday evening of each month the basket contribution is given for that purpose, and the member in special charge of local benevolences has to do only with the proper distribution of the money to the needy who are under the jurisdiction of the church. In this he has the assistance of the minister and the whole committee. Therefore, it is never necessary for him to become chairman of the committee at any stated time.

However, the committee has a general chairman. Regular monthly reports must be made to the official board, and for many reasons there must be some one who is recognized by the board and the church generally as the leader of our missionary interests. So Prof. Ernest P. Wiles, a brother of special fitness, who is in charge of the church extension work, is general chairman of the committee. The minister, Wm. H. Allen, and the undersigned, as president of the official board, also meet with the committee in an advisory capacity.

Our experience has taught us that our missionary enterprises are too important to be left without a good system. Of course the idea of a good committee is about the first thing that would occur to any person seeking such a working system. But the special merit of our plan is that it provides for the rotation of committee chairmen. Our missionary work is always under the leadership of a man who is not only full of consecration and zeal for mission work generally, but who is also especially prepared for the particular work at hand. No such special preparedness and enthusiasm could reasonably be expected from any permanent chairman. It would be difficult to find a man who is not partial to some one or two of the missionary enterprises, and, though perhaps unconscious of it, is inclined to neglect the others. And then it is not often that many of our churches have suitable men for permanent chairmen of such committees, who have the time to prepare equally well to lead all the missionary enterprises, even when so inclined. It should also be borne in mind that rotation of chairmen among the members of the committee tends to develop a sense of responsibility and a capacity for administrative leadership which will greatly strengthen the committee as a whole.

Muncie, Ind. Horace G. Murphy.

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BRAXTON.

At Newport News, Va., on February 22, Mrs. Braxton, widow of Col. C. M. Braxton, and sister of Mrs. R. H. Wynne and Mrs. F. D. Power, departed to be with Christ. She was the oldest daughter of the late Joseph and Sarah French Alsop, of Fredericksburg, Va. A woman of great kindness and gentleness, charity and helpfulness, she was held in universal esteem. A faithful and devout member of the church she had been from her earliest childhood, loving her Saviour, her Bible and all the interests of the cause of her Master. A friend to the poor and lowly and sorrowing, a minister of peace, justice and loving kindness. She leaves in the church and in the community in which she lived an abiding influence for good. Four brothers and sisters and six daughters are left of her family circle. F. D. P.

HIGGINS.

At Rockville, on the Lord's day, February 10, in the eighty-third year of her age, Mrs. Sophia D. Higgins fell asleep in Christ. She had for many years been a member of the Rockville Christian Church, and was a woman of unusual ability and strength of character. Her intelligence, her charities, her influence as a citizen, her religious spirit, her pronounced convictions, her social virtues and her long and useful life in the community were universally recognized. Her children, grandchildren and great-grandchildren rise up and call her blessed. For eight months she was a sufferer, but with that courage and faith which had marked her thirty-seven years of widowhood, and her whole career, she bore her afflictions. She was a remarkable woman whose impress on the community will abide.

F. D. P.

JENNER.

Suddenly at her home in Washington, on February 5, Mrs. Allie Langwill Jenner entered into her rest. She was the wife of our brother, Dr. Norman R. Jenner, and in the forty-third year of her age. Born in Delaware county, Indiana, she was married in March, 1886, and the same year, in December, came with her husband to this city. She was a devoted member of the Vermont Avenue Church, a woman of beautiful spirit, and warmly loved by all who knew her. She leaves a holy and blessed memory. A brother, Charles Langwill, of Watertown, S. D., and a sister, Mrs. Jennie Keeney, of Seattle, survive her.

F. D. P.

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The Home Department

New Serial Story

Adrian Ardath, Infidel.

By Rochester Irwin.

Chapter I.

Sanger's saloon was a blaze of light. Into its alluring environment of warmth and beauty stepped a young man of pleasing address and elegant appearance. He nodded slightly to the bartender, walked quickly across the room, and disappeared within another as warm and well lighted as the first. From the depths of an easy chair a rotund man, with a clean shaved, merry face, arose and extended to him a welcoming hand.

"Ah, Ardath, glad to see you. Is there nothing on to-night that you have time to visit an old friend?"

"Yes, plenty; but I decided to take a night off. I'm tired to death of the everlasting round."

Mr. Sanger laughed good humoredly.

"And you come here to recuperate?" he suggested.

"Yes; for here I am not annoyed with irksome duties nor kept in leading strings by social conventionalities. I can feel like a free man for a little while."

The saloon keeper rubbed his hands together in a pleased way, and his smile broadened. Seating themselves in cushioned chairs, they entered upon an animated conversation. Presently, while Mr. Sanger was speaking in his low, pleasant tones, the sound of a voice uttering strange words for the place floated in to them through a half-open door from the second room beyond. Its musical quality and distinct utterance immediately arrested Ardath's attention, and he turned to listen, leaving Mr. Sanger's remark unanswered.

"And I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks; and in the midst of the seven candlesticks one like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle—"

The saloon keeper arose from his chair and, with a look of annovance slightly clouding his merry face, started to close the door.

"No, no!" exclaimed the visitor, springing to his feet. "I want to hear more of that," and, leaning against the jamb of the door, he stood listening.

"And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last; I am he that liveth, and was dead; and, behold, I am alive forevermore; and have the keys of hell and of death."

Adrian Ardath recognized the voice as that of Lily Sanger, the saloon keeper's daughter. She was, apparently, reading to her brother, a bright lad of thirteen; for she now exclaimed: "Oh, Harry! how the Christian must rejoice over these words! The One in whom he believes is alive forevermore. Though once despised and rejected, he is now resplendent in glory and power. No wonder that persons in the days of persecution, gladly died for his sake; and if I were a Christian, I too, would die for him if need be! It seems to me that any persons who reads this book of Revelation must believe in Christ and love him."

"Yes; it is fine; it is grand!" Harry replied, "Go on, I like to hear you read it."

Again, her pleasant voice sounded the sublime description; then followed the reading of a commentary on it.

For a long time, the young man stood and listened. This was a strange thing for him to do; for Adrian Ardath was a pronounced infidel and well known ridiculer of the Christian faith.

When the reading was ended, he stepped through the intervening room and knocked at the farther door. It was opened by Miss Lily; and, upon her invitation, he entered.

"I beg your pardon, Miss Sanger, he said; I have acted the part of eavesdropper. I caught a few words of your reading while I was in the front room with your father; and I could not resist the desire to hear more. I hope you will excuse me."

"Certainly," she said, pleasantly, yet with a startled air; "I am glad you liked what I read."

Lily Sanger much resembled her father in the mould of her features. She was fair to look upon at all times; but now, with the light of exalted feeling shining in her eyes, she was beautiful.

"What is the name of the book," Adrian asked, looking curiously at the volume she held in her hand.

"The Mystery Revealed," she replied, handing him the book. "It explains the revelation so clearly. I prize it very much."

"And she's got three more books on Revelation," Harry declared.

"Yes; I found a copy of this book at my uncle's last summer, while on a visit there; I became so much interested in it that when I returned home I bought this one. Since that time, I have purchased three more."

The young man seated himself and looked through the book for a few moments with the eye of a connoisseur; then he asked bluntly: "What have you learned from them?"

"I have learned to desire to become a Christian," she answered, meeting his hard glance unflinchingly. "They have convinced me that Christ is the Son of God and the Saviour of the world."

"You will join some church, of course," he said, politely.

"That is my trouble; I do not know what church to join," she admitted frankly.

He gave a little laugh. She understood it perfectly; for before she had heard him speak sarcastically of the divided state of Christendom.

"As you know, my parents do not belong to any church," she went on, "though my mother holds to the Presbyterians. But one thing is certain," and her face and voice became very earnest in expression, "Whatever church I join, I mean to follow in the steps of the Master as closely as I can."

"But could you not do that without uniting with a church? Can you not be a Christian without joining an organization?"

"It was among the candlesticks that Christ was seen walking. They are the churches of which he is the head."

"Do you think that the churches spoken of in Revelation held different doctrines, as they do now?"

"No. They were of one heart and mind; but they were surrounded by idolaters and it seemed difficult for them to keep free from pagan influences; some of them, indeed, had begun to apostatize even at that early day."

Adrian arose. "I must thank you again for the pleasure which your reading gave me," he said, "and I hope you fully pardon me for being a surreptitious listener."

She assured him that she did, and, bidding her and Harry good night, he bowed and left the room.

It was nearing Christmas time; and the streets and stores of the city were full of shoppers. Activity and mirth were evident everywhere; but pervading all seemed to be a quiet solemnity beautiful to see.

As Adrian Ardath passed along the street he noted these evidences of the Christmas spirit with indifference not to say contempt. He considered persons who were swayed by such influences a simple and deluded class of mortals, with whom he had little patience, and to whom he considered himself much superior. He never sent gifts at Christmas time, nor did he gladly receive any. The birth of Christ was, to him, but one of the several frauds which had been imposed upon the world; and so, the festivities commemorative of his natal day, always passed him by, and left him cold and critical upon his lofty mountain top.

Nevertheless, as he mingled with the multitude this evening, his mind was full of that very Christ whom he professed to ignore. The picture presented to him by the words of the Scripture which he had just heard remained with him as the most beautiful and sublime creation of the imagination of which he had any knowledge. Over and over, his memory kept insistently repeating, "I was dead, and behold, I am alive forevermore." The words and the picture accompanied him to his home, to his room, and to his bed.

Chapter II.

Adrian Ardath was a well educated young man of thirty. He lived with his widowed mother on one of the most aristocratic streets of Raynor, a town of about fifteen thousand inhabitants. They were both rich in their own right, as was also a younger son, away at college.

On Christmas evening, Adrian surprised his mother by offering to accompany her to an entertainment to be given by the church of which she was a member. She gladly accepted his offer, and soon they found themselves seated in the family pew. It had been a long time sice Adrian Ardath had been inside a church; and he now looked about him with some degree of curiosity. He noted the rich furnishings and the tasteful decorations of evergreen and holly, the brilliantly lighted Christmas tree bending under its weight of presents, and the beautiful maidens and children, dressed in white, moving hither and thither on the rostrum before him.

Soon the deep thunder of the large pipe organ indicated that the entertainment had begun. He settled back comfortably in his seat and listened. The first few numbers of the program interested him; then he half closed his eyes and fell into a deep reverie. The flitting forms on the stage before him gradually faded from his sight and in the arena of his mental vision appeared but one figure, "One clothed in a

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kingly robe girt about with a golden girdle"—whose hair was "white as snow, eyes like a flame of fire, and feet like burnished brass." And instead of the voices of merry children, in the still recesses of his soul, were echoed the words: "I was dead, and behold, I am alive forevermore."

"How sublime that would be if it were only true," he thought; and, in his abstraction, he murmured half aloud.

His mother, in surprise, turned to look at him. She saw that he was oblivious to present surroundings, and sighed because nothing connected with the religion of Christ ever seemed to have the least power over him.

After the entertainment was over, they went home together in silence. When they were again seated in their cozy sitting room, Adrian stared meditatively into the fire. His mother, wishing to break the spell that bound him, asked hesitatingly, "What do you think of our entertainment, Adrian? Do you not think it was excellent?"

"I suppose so," he answered, arousing himself. "But in my estimation it lacked one thing."

"What was that?" she asked, apprehensively.

"The whole thing was gotten up ostensibly, for the purpose of commemorating the birth of Christ. But, to my mind, there was very little of Christ in it."

"Why, Adrian, it was all about him."

"Ostensibly, as I said; but really, he had little to do with it. Each one was thinking more of himself or herself than of Christ. Self was predominant in the mind of every one who took part in the performance. I could see that as plain as day. It was a soulless puppet show, devoid of the spirit which Christians, believing as they do, should manifest toward one whom they worship as their Savior. If I believed as you Christians do, I could no more exhibit the lightness, the carelessness of speech that you do, than I could fly. Gratitude to him would make me one of the humblest, the most reverential, and the most devoted of beings."

"And we are all very grateful to him, Adrian; we thank and praise him continually for what he has done for us."

"Not with the sincerity that I would, if I were a Christian."

"You do not know, you can not know how sincere we are. You judge us from the standpoint of an alien, an unbeliever.

"Well, it is generally conceded that an outsider obtains a clearer idea of the inwardness of things than one who occupies a position on the inside. From where I stand, I see that every church is a social organization, nothing more."

"But, being on the outside, Adrian, you can not know anything of the fervent love, charity and faith which bind those on the inside together."

"I ought to see some of the fruits, then. Besides, I am able to make comparisons. I talked with a girl the other day, who is not a member of any church; but she has more real religion than all the members of your church put together."

"You are complimentary, as I suppose you do not except me."

"No, mother; for I can not help what is the truth. If your church and the other churches exhibited as much faith in and love for Jesus Christ as Lily Sanger has, there might not be so many unbelievers."

Mrs. Ardath looked at him in amazement.

"Lily Sanger!" she gasped.

"Yes, and you need not look so shocked, mother; for Lily Sanger is a pure, white flower growing in uncongenial surroundings. She is as fair and spotless as the white lily for which she was named; and her loyalty to her Christ is beautiful to see."

"Where did you see her?"

"At her home. I was sitting in the saloon talking to Sanger when my attention was attracted by the sound of her voice in a room beyond. The door of the intervening room was partly open, so I could distinctly hear every word she said. Her voice was so musical, and the words so unusual for the place, that I arose and stood by the door for a long time and listened. She was reading St. John's Apocalypse to her little brother, Harry. When she had finished, I went in and apologized for having been an eaves-dropper. We talked together for a little while; and, as I said, I found more loyalty to Christ and love for his cause wrapped up in her pure soul than in all the Christians whom I know, put together."

"I think I shall tell Cornelia what you have said about her," Mrs. Sanger spoke half sarcastically, half anxiously.

"No, mother, you would not do that for the world. But it would make no difference if you did; Cornelia Eversole knows me, and she knows that there is no other woman on earth for me but herself."

Before Mrs. Ardath could reply, the door flew open and in came Adrian's brother, James, who, a day or two before, had come home from college to spend his Christmas holidays. His entrance was like a sudden stiff breeze in the midst of a dead calm. He tossed his hat into a corner, threw himself into a chair and asked abruptly:

"What are you two quarreling about? You look as glum and solemn as owls?"

"Jim Ardath," as he was popularly called, was a frank, harum-scarum, fun-loving youth of twenty. He was thoroughly democratic in his social relations, and often rude and provincial in his speech; withal, he was kind-hearted and a universal favorite.

"Where have you been?" Mrs. Ardath asked, not deigning to reply to his question.

"At the young men's club on V street. They gave a dinner in honor of Jim Ardath—the great and mighty me."

Jim went on to describe the incidents of the dinner, interlarding his account with a liberal sprinkling of slang and vulgarity. Adrian's face hardened.

"Jim, I did hope, when you went to college, that you would learn to use decent language," he said, severely. "How you can swear as you do, passes my comprehension."

"Wonder of wonders!" exclaimed Jim, "Adrian Ardath, infidel, objecting to swearing; that passes *my* comprehension!"

"Do I not believe in the existence of God, the creator of all things? And can I enjoy hearing his name disrespectfully bandied about by puny beings whom he could annihilate in a moment? My instinct of propriety revolts against it."

"And there appeared another wonder in heaven," quoted Jim. "A man opposed to swearing, yet who doesn't believe the Bible!"

"The Bible has nothing to do with my dislike of that, or of slang, or of any other corrupt form of speech. God is God, and, as such is entitled to the reverence and adoration of the creatures he has made. And here is your mother; you ought to have respect enough for her to refrain from profanity, at least in her presence; for it shocks her perhaps more than it does me."

Jim looked a little ashamed for a few seconds; then he looked at his brother with steady, searching eyes.

"Why can't you believe the Bible, Ad?"



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All over the inner layer of the stomach are glands which secrete the juices necessary to digestion. The entrance of food into the stomach is the signal for these glands to do their work. The more the food, and the more indigestible, the greater the demand upon them and upon the muscles of the wall adjoining.

Think of the tons of high-seasoned game, sweetmeats, and appetizers crammed into this little four-ounce mill, and then wonder, if you will, why you are dizzy or nauseated or constipated. Don't blame your stomach or curse your fate that you should be born so unfortunate. Blame yourself and apply the remedy.

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"Why can not I believe the Koran, or the Mormon Bible?" retorted Adrian. "To my mind, they are as worthy of credence as the Christian's Bible: for they are all the inventions of men—collections of myths and fables."

"And yet you are indebted to the Bible for all the knowledge of God which you possess. If it were not for it, you would be an idolator at this very moment," said Jim.

"Did Socrates, and Plato, and Zoroaster have a Bible to tell them there is a God?" demanded Adrian. "No. They found evidences of him all around them; in nature, and, above all, in themselves. And they believed as I do, that he is a merciful, beneficent being, not the cruel God of the Jewish Scriptures. Never could I believe that he would be so fiendish as to command the Israelites to slaughter every man, woman and child in the land of Canaan!"

"Why, you gump, it had to be done! Don't you know that?" Jim replied earnestly, if inelegantly. The Lord wished to preserve a knowledge of himself in the earth, and if he hadn't had the Canaanites killed, his name would have been lost forever; for the Israelites would have become idolaters more easily and quickly than the idolaters would have become worshippers of the one, true God. As it turned out, they did not exterminate those heathen, and, as a natural result, they themselves became so steeped in paganism that the Lord was obliged to almost exterminate them. He took away ten tribes of them—put them entirely out of his sight! Nobody knows what became of them. They are called the 'Lost Tribes of Israel' to this day!"

"That is one of the biggest yarns in the book," said Adrian.

"The Jewish people will tell you that it is true. And it was only after the remnant had been punished by banishment and captivity for seventy years, that they renounced forever, the worship of idols. Then, later, they rejected Christ, the Son of God."

"As I do," said Adrian.

"Then God rejected them; and to-day, they are scattered among the nations of the earth, a distinct and peculiar people, just as their prophets foretold of them centuries ago.

"Again, the great events of the life and death of Jesus were also foretold. From the time of Eden, when God himself predicted that Christ would bruise the serpent's head, on down to his actual coming, priests, prophets and kings pointed to a future Messiah who would regain political liberty for the people and save them from their sins. And just think, Ad, think how this religion that you despise, has spread and spread from the time it was inaugurated by Christ and his apostles, until now it prevails in every civilized country."

"The religion of Mohammed spread just as fast when it was inaugurated by him and his apostles," replied Adrian.

"Yes; but how was it done? At the point of the sword! History records how Mohammed took the Koran in one hand and the sword in the other, and said: 'By these we conquer.' And the earth ran with blood wherever his armies went. Compare the unspeakable Turk of to-day—a product of the Mohammedan religion—with a follower of Jesus Christ. Can you not see a vast difference? I tell you, Ad, everything that you are to-day, you owe to the Christian religion, the foundation of which is the Bible. Could you fancy the life of a pagan, a Mohammedan, or a Mormon—such a life would be more abhorrent to your 'instincts' than my little bit of slang and few swear words. How have you come by such instincts? Through the instrumentality of Christ's teachings; for you can not get away from it as long as you live in a Christian land, surrounded by Christian influences."

Jim had risen from his chair and was slowly backing toward the door. He was tired of the controversy and wished to get away, although he felt that he had upheld his end of the argument quite creditably to himself. He had talked so fast that his brother had little chance to argue his side of the question, and Jim did not mean to give him a chance just then. He had little patience with Adrian's infidel views, and it was seldom that he discussed religious subjects with him. As he placed his hand on the door knob, Adrian called out:

"Wait a moment, Jim. If I had such beliefs as yours, I would act differently than you do. If I could believe that Jesus Christ was the Son of God and the Saviour of the world, I should not delay, for a moment, declaring my allegiance to him. It is the greatest kind of inconsistency for a man to act contrary to his expressed convictions concerning any rule of life or conduct. Above all things, Jim, you should be consistent."

Jim had no reply to this: and he went out from his infidel brother's presence, humbled and self-condemned.

Adrian remained a few minutes longer, then, bidding his mother good night, went to his room.

Mrs. Ardath sat for a while by the fire, pondering the different types of character which she saw exemplified in her two sons. Nowhere were there to be found handsomer or cleverer young men than they; yet their inner life seemed but a perversion of the will of the Almighty. Heretofore, she had clung, with unswerving confidence to the belief that some time, both her boys would see and do the right; to-night, however, her heart was stirred with anxious fears, and she sighed deeply as she wondered how it had come that they were so incorrigibly wicked, each in his own way.

The Wife's Influence.

Every married woman, no matter how limited her life may seem, no matter how shut up she may be in the nursery or the kitchen, has a means of contact with the great world in the man who goes out into it—has a means of influence on it through him. Seen or unseen, it is there. The man who is happy in his home carries the atmosphere of it with him—he is himself more in touch with others because of it.

In this day and age, when so many women are seeking scope for their powers in arts and professions and business careers, there are some who realize that in their marriage there is the very widest scope—women who put the enthusiasm, the brain-power, the artistic perception, the clear-sighted effort into their profession as wives and mothers, mistresses of households. These are the women who use their brains and their souls to love with, as well as their hearts, and who wield an extraordinary, far-reaching power, all the greater because that power is the last thing they are thinking of, or seek to attain. That intangible thing that we call Spirit of the Home walks abroad with every member of it. The "nice" children in school gravitate instantly toward the children of that household, gravitate toward the house itself, because there is something there that they need.—*Harper's Bazar.*

Bachelors and Spinsters.

I have seldom met an old bachelor who would not have been the better for marriage. I have met many sweet and charming old spinsters whom matrimony would have spoiled.—*T. P.'s Weekly.*

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AGNES OF THE BAD LANDS

By J. BRECKENRIDGE ELLIS.

Two Sweet Potatoes.

When May told Agnes that they were to go to the "station," the child did not understand that they were about to go away from the city on a pleasure trip. Not at all. In the Bad Lands, the place where you get on the train is called the "dee-po'," and the "station" always means the center of the legislative and executive life of one's particular district; in fuller form, the police station.

"I'll wash, too," said Agnes, seeing May at her ablutions. "Beings as I'm already clean, it'll be easier to keep this way than to ever get back this way again, if I let myself go."

The beautiful young lady considered this sound philosophy, and placed the bowl upon a chair that Agnes might reach it with more convenience. Agnes got the chair pretty wet, but she moistened her own surface as well, being careful, however, to keep away from her eyes and ears. Her hostess finished the work. "Not used to water, are you, honey?" May inquired with a smile.

"I've carried it all my life," said Agnes, "but I haven't never put much of it on myself." When they were dressed, they left the tenement house for the police station, being unhampered by any such conventional notion as that a breakfast was necessary. "We'll eat when we're hungry," said May, "and whoever eats otherwise is a fool."

Agnes was immensely proud to be seen going through the Court of Smoky Shadow by the side of May. She exulted in the fresh clothes Miss Maud had given her, but they were very common beside the rich attire of her friend. May wore a red dress, a red hat, red shoes, and there was even red on her cheeks, as if some of the color had rubbed off the ribbons. In a queer way, the young lady seemed just as glad to be with the little child. Once she said, "My heart is nothing but a great big empty lonesome room, and before you came in it, Aggie, I was all alone!"

They reached the police station. The officers seemed to know May, and she seemed on good terms with most of them. In answer to her inquiries they were informed that Agnes's father had been taken to the city hospital, and was in a decidedly bad way. The general impression prevailed that Mr. Hilton was no worse off than he deserved, but one of the policemen looked at Agnes pityingly and shook his head, and muttered that it was too bad. He did not say what was too bad, but he did not look at May with a friendly eye.

When they left Agnes said, "You know lots of p'licemen, don't you, May!"

May laughed and said, "I wasn't born yesterday."

Agnes could have said more than that for herself, but she was silent, pondering this saying. They went to the city hospital and were admitted through the huge whitened doors. They learned that Mr. Hilton was kept in a state of unconsciousness as far as possible, for when conscious, his agony from his burned head was intense; also, that in his most restless moment he cried repeatedly for Agnes. The physician recommended that Agnes sit beside the bed, and when these semi-wakeful spells came on, to take and hold her father's hand—the well hand.

"Oh!" Agnes exclaimed, "then did he burn one of his hands too?"

"He put his hand over his face as the fire all poured out upon his head," the nurse answered. "He held his right hand over his nose and mouth and that saved his life; but his eyes—well, he will never see again. And they had to amputate his right hand last night."

Agnes didn't know what "amputate" meant, but she was sure from May's shudder, that it meant something unpleasant. Then they were led into the ward where the man lay stupified by drugs. There was a row of white iron beds on both sides of the room, and in the middle of the row on the right lay Mr. Hilton. At least the nurse said it was Mr. Hilton. His face was entirely covered with poultices, except a little opening for breath. One of his arms was bandaged up to the shoulder. Nothing, in fact, of the original was to be seen save the uninjured left hand. It lay upon the coverlet as if dead. The form did not give even the movement of breathing. "You can sit here," said the nurse, and she set a chair for Agnes at the side of the bed. Then she looked at May as if she had conceived a lively antipathy for that pretty young woman. May slipped a dime into Agnes' hand, murmuring, "Get yourself something to eat when you're hungry." Then she went away. The long narrow room was never still. From one bed after another a hoarse cry, or a groan, or a deep sigh, or delirious mutterings would arise. Nurses in uniform flitted softly here and there. The city physician and his assistants conversed apart with the nurses in jarring professional undertones. Sometimes one of them would bend over a prostrate form and thump upon its breast and put his ear to its side as if to find out if the works were run down. Sometimes another would take a listless hand, and hold up his timepiece by its black silk ribbon, and watch the flight of time. One shiny-headed, large-bodied physician interested Agnes particularly—though all that she saw was delightfully new and entertaining. He had a glass tube with a little ball at the end of it, which he would plump into a patient's mouth, then stand with his eyes upon the distant corner of the ceiling. After a while he would fish out the tube, look at it and say something to a nurse; the nurse would immediately write down the soundings, just as they recorded the rise and fall of the river. The physician would go to the next bed, plump the tube into its occupant's mouth and turn his eyes to the distant corner. Agnes always looked at the corner also, but nothing ever happened up there.

Once a man objected to being sounded. "Don't put that thing in my mouth," he said roughly, "or I'll swallow it."

"Very well," said the physician coolly; "if you do we'll have it up with the stomach pump; it'll be rather hard on you, but it will give a correct registration all right." So he lowered the glass into the unwilling mouth and Agnes instantly looked at the distant corner thinking perhaps the "registration" would show up at last.

The physician presently showed his bald head at Mr. Hilton's side. He said to the little girl, "Are you Agnes?"

"Yes, sir."

"Daughter, hey?"

"Yes, sir."

"He calls for you when he knows anything. Try to quiet him if you can, that's all'll save him, quieting him. He'll need you now in a few minutes, then not again for a couple of hours."

Presently Mr. Hilton stirred. Almost at once his anguish was upon him. The nurse was there, very busy, for many things had to be done at once. Hoarse cries came from under the bandages, Agnes, thrilled with terror, appealed to the nurse. "Oh, have the doctor come! have the doctor come!"

"No use," said the nurse calmly. "This isn't the only sick man here!"

Mr. Hilton began to scream "Agnes! Agnes! Agnes!"

"Oh, what can I do?" exclaimed Agnes in desperation.

"Take his hand. Tell him you're Agnes. Maybe he'll understand."

Agnes picked up the heavy hand. It was strange to hold her father's hand; it would not have been strange if his hand had struck her—she was used to that. He continued to repeat her name loudly. Other sick men were roused from artificial slumber, and groans answered from various parts of the room.

"I am here, papa," said Agnes timidly.

"He can't hear that," said the nurse, impatiently. "Shout it in his ear—here, through this cloth."

Agnes cried in a shrill treble, "Papa! papa! I am here."

"Tell him it's Agnes," said the nurse.

"It's Agnes," cried the little girl. "It's Agnes, papa, it's Agnes, Agnes of Old Smoky, papa, Agnes of the Bad Lands."

The wretched man grew quieter. His voice came muffled, only half so loud, "Is it you, Agnes?"

"Yes, papa, I am Agnes. I came."

Mr. Hilton did not reply.

The nurse waited a few moments then said with relief. "There! now I've done the business for him until twelve o'clock anyhow!"

"Do you think he will live?" Agnes asked in a whisper.

"He will if he don't die," said the nurse. This was so obvious that it was discouraging, but Agnes persevered.

"Then can I go away awhile, and get something to eat?"

"You'd better not be gone long," said the nurse, "for one never can be sure about a case like your pa's. It's hard to give 'em just enough to quiet 'em, and not too much or too little."

Agnes waited about half an hour, but her father did not stir. It was very pleasant in the room, and the child appreciated the advantage of being kept warm. Still, the more she looked at her dime, the hungrier she grew. The shiny-headed physician on his next round told her she might venture away for twenty minutes. Accordingly she sped from the hospital and was struck with dismay at the piercing blast that greeted her upon the street. She set off at a run and soon came to a great shed under which men and women had stalls and push carts and were crying their wares. Those who stood behind rough plank shelves kept their feet buried in

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heaps of straw, while those who owned the carts, walked back and forth to keep warm; for there were no walls as a protection against the wind, except such as were formed by boxes stacked one upon another. The place was called Movetski's Fish Market, and the majority of the dealers and trucksters were Russian Jews.

Agnes darted among the stalls with a practiced eye and presently stopped at a small engine or oven upon wheels, that looked something like a peanut roaster. It was a sweet potato roaster. The Jew who stood beside it, was inclined to drive Agnes away; but when she displayed her dime, he showed her distinguished courtesy. She was given two sweet potatoes for a nickel, and enough of something called "butter" to go as far as the last bite of the second potato. She placed the potatoes upon an inverted barrel, broke one open, chuckled as the smoke curled upward, and scraped the butter over the feast by means of a bit of tin. As she ate, she danced up and down, not only in order to warm herself, but from delight over her solitary picnic.

"Oh yes, Aggie Hilton," said a spiteful voice near at hand, "think you're mighty smart, don't you!"

Agnes turned about and saw a girl much older than she—somewhere between ten and twelve. It was a girl who dwelt in the same tenement house Agnes had left that morning. She was yellow of complexion, wrinkled of skin, bony of form, and presented a general air of wretched ill-health, though her dress and person were neat enough.

"Why?" asked Agnes. Then she added as an evidence of social superiority, "My papa's in a orspital."

"*I* don't care, 'fe is," retorted the other sourly.

"Say!" Agnes exclaimed, "why ain't you in the factory? Why, Jinny 'Tildy! I thought you was *always* in the factory!"

"I'm goin' back after dinner," said Jennie Tilda. "The inspector was making his rounds, and us what ain't fourteen, the foreman he told us to scoot and hide, so I come here. I don't want to walk all the way home, they ain't nothin' there."

"Want one of my 'taters, Jinny 'Tildy?"

Jennie 'Tilda thought this a very silly question. So instead of answering, she broke open the other potato and began to eat it. "Give me some of that air scrapings," she demanded, ducking her head at the butter. Agnes complied, after taking off as much as she thought she would need. They ate without speech, but not in silence, for the blowing of their breaths upon the smoking morsels, the grinding of their teeth, and the hopping up and down of their little feet made a rather noisy accompaniment to the banquet.

"There!" said Agnes, "now I got to run to the orspital as quick as my legs'll go. I'm staying there now. It's mighty warm and pleasant."

"Aggie," said Jennie 'Tilda, "I'd go with you, but they wouldn't let me in. Say! I got something to sav to you. Comin' home to-night?"

"'Course."

"Well, you come to my room to-night. I want to tell you something."

"Good?" Agnes asked.

"No, it ain't," said Jennie 'Tilda decidedly.

"All right," said Agnes, greatly interested. "I'll shore be there."

(To Be Continued.)



"Will alcohol dissolve sugar?"

"It will," replied Old Soak; "it will dissolve gold, brick houses and horses, and happiness, and love, and everything else worth having."—*Champion.*

The Green Hills and the Ocean.

HEMLOCK RIDGE.

I don't like to hear men and women say that this old world of ours is out of joint, and I have little sympathy for those who think it is growing worse and worse. It is true that darkness and sadness is to be seen on every side, but let us not shut our eyes to the fact that there is also much light and joy. We have all seen oppression and selfishness working its ravages, and saddening the face of this dear old world of ours, but the world is growing better, the darkness is passing before the incoming of the dawn, and at every sunrise we are a step nearer the Kingdom.

Early one morning I climbed to the summit of Hemlock Ridge. The sky was blue, and the freshness of the clear morning air sent the blood rushing through my veins, and gave me new life and vigor. The ridge, the valley, the stately hemlocks, the sky, and the songs of the birds of early spring, shared their fullness of life with me, and I was grateful. When I reached the summit of the ridge, I looked down the valley toward Mount Anthony, and as I looked I thought of the hard winter through which we had just passed. Only a month or two ago, and that valley was a frozen wilderness, but this morning it sent forth a mute prophecy of the coming summer time, when the great hills would be clothed in green. The summer had not yet come, but here and there, around about me, and down in the valley, I saw patches of green, which were to me prophecies that soon mountain and valley would be one flood of green, warm beneath a summer sun. So, too, this world of ours. We only see patches of green now, but the time is coming when the early spring will burst forth into the fullness of summer and a brighter age shall be.

"'Tis coming up the steeps of time,
This old world is growing brighter,
We may not see the dawn sublime,
Yet our hopes make the heart throb lighter."

"Our dust may slumber underground
When it awakes the world in wonder,
But we have felt it gathering round!
We have heard its voice of distant thunder!
'Tis coming, yes, 'tis coming."

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How the Brownies Ran Away.

On Paul's birthday a box came from Aunt Mattie with the nicest little brown figures in it you ever saw. There were four for each of the children; for Ruth and Paul always celebrated their birthdays together, and thus had two every year.

"I'll take the boys, and you may have the girls," said Paul. "It's my birthday, and mamma said I could have first choice."

"Goody!" cried Ruth, clapping her little hands. "I like the girls the best."

The children called them Brownies, and soon each Brownie had a name. Lucy and Nellie and Rosamond and Polly stool in the side window, while Paul's four boys had the place of honor in the front window, waiting for papa to come to dinner. It was a bright winter day, so the children went out to coast down the hill after looking at all the presents, and the Brownies were forgotten for a while.

"O papa, auntie sent us the nicest little dolls you ever saw," said Ruth, running to meet her father.

"They aren't dolls, they're Brownies," said Paul. "Mine are in the front window."

Papa looked, but no Brownies appeared. Ruth hurried around to the side of the house, and hers were gone out of the window where she placed them. "Some one must have taken them out of the windows," said papa. "We will see when we get into the house. Shake the snow off well, for mamma doesn't like to have it on the carpets."

"No, I didn't put the Brownies away," said mamma, when they asked her about them. "Perhaps Sarah did."

There were hot water radiators in front of each window, and the children stooped down to look under them, but no Brownies were in sight. "Some one stole them," said Paul, while Ruth looked ready to cry. "I just wish I had the thief."

"They couldn't be stolen right out of the sitting-room, children," said papa. "That is impossible. You'll find them one of these days just where you put them for safe-keeping."

Just then the postman brought in a letter from Aunt Mattie, and mamma laughed a great deal when she read it. "Your Brownies were not stolen, children," she said. "They ran away. Auntie says they are made of chocolate, to eat, instead of being dolls to play with."

"But how could they run away?" asked two voices at once.

"See!" Their papa held them up above the radiator; and there under each window were four thick, brown streams where the heat had melted the poor Brownies. The wall-paper was brown, so the poor little men and women did not make much show on the wall.

Mamma scraped part of the Brownies off with a dull knife, and the next places they ran were down two little red lanes. Can you guess what the lanes were?

—*Hilda Richmond.*

Balked for Once.

The Michigan "Christian Advocate" says that the late Sam Jones once declared that it was hard to face the truth in public, and in proof of the assertion gave a bit of experience he once had with an Omaha audience. In the midst of his address, he shouted, "Is there a man present in this audience who never spoke a cross word to his wife?"

The silence was becoming oppressive. People looked here and there. Every husband present wanted to get up, but did not dare to. But the sadness that had possession of Jones' face vanished a moment later, when a round-faced, good-natured man rose from his seat.

"Thank God!" exclaimed Sam, "there is one man who never spoke a cross word to his wife."

The good-natured man smiled a bland smile, and said, "No, sir; I never did. I'm a bachelor."

Then he put on his hat and calmly walked out the door.

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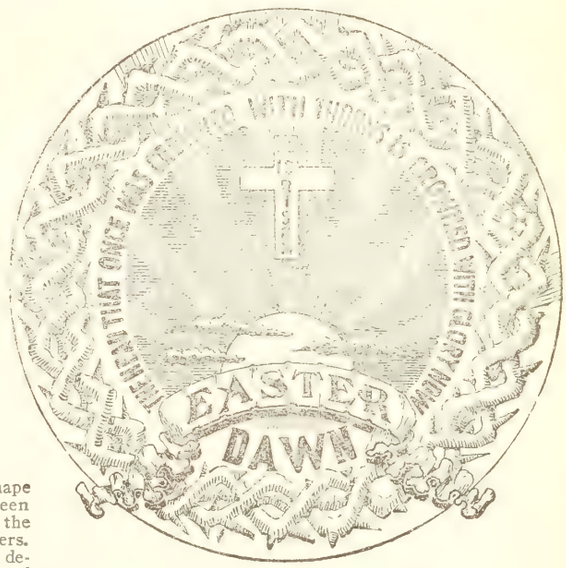
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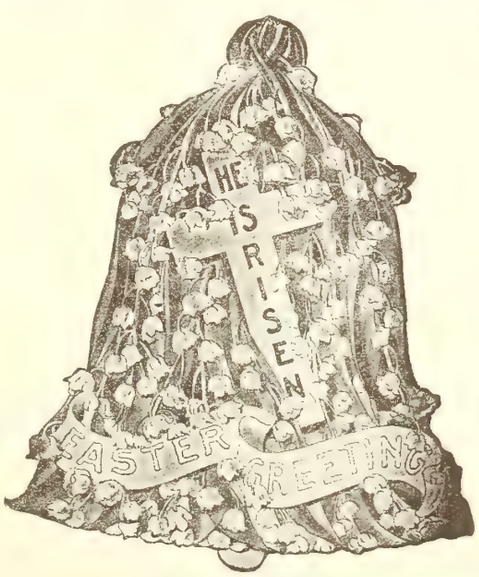
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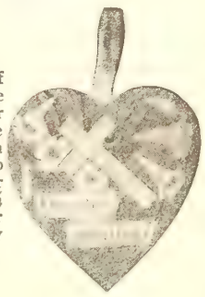


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STUDY THE LABEL

Volume XLIV. Number 12.

THE CHRISTIAN-EVANGELIST

A WEEKLY RELIGIOUS NEWSPAPER.

ST. LOUIS, MARCH 21, 1907.

SON OF MAN, let me join Thy league of pity. Let me take the place of the angels in the ministry to human souls. Angels can not meet the wants of my brother. They could minister to Thee, for Thou hadst their nature as well as mine. But my brother has not their nature. He needs some one who knows him; he needs me. Send me, O Lord. Let me be the apostle to the weak and weary. Send not the cherubim and the seraphim; send not the angel and the archangel. These have no drooping of the wing; they are never tired with their flight; they can not sympathize with faintness. But I have borne the burden of the day, I have been tried in the furnace of pain. I have trod the dusty plain, I have descended the deep valley, I have climbed the arduous steep. I know the path of the weary, I can guide where the celestials never go; make me a helper in thy ministrant band.

George Matheson
in "Studies of the Portrait of Christ."

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THE
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Volume XLIV. ST. LOUIS, MARCH 21, 1907. Number 12.

1809 CENTENNIAL PROPAGANDA CHURCHES OF CHRIST 1909

: : : GEO. L. SNIVELY : : :

CENTENNIAL GLEAMINGS.

One of the most beautiful features in the development of this Restoration is its ministries through the Gospel of the Helping Hand. This is one of our latter works, but our people are entering upon it with such abandon of love and enthusiasm that it is rapidly becoming one of our most conspicuous justifications of the claim of our being a "peculiar people." We trust Brother Warren's earnest appeal for Easter gifts for the helpless wards of the churches will be answered by generous gifts sent to Secretaries Mrs. J. K. Hansbrough, St. Louis, and Mrs. M. E. Harlan, Indianapolis. Before the Centennial gavel falls we should dedicate many additional orphanages, old people's homes and hospitals to him who came to save also from hunger and cold and sickness and despair.

Brother Macfarlane's article, written with a pen almost literally dipped in the heart's blood of one agonizing for the redemption of our American cities, is no disparagement of the little crossroads meeting house. It has been a necessary factor in our development. Abandoning the country is not at all involved in our going to the city any more than the tree abandons the earth when it throws its boughs into the face of the sky. We are become great enough to be dominant powers for righteousness in both rural and urban fields. Let us exercise Christian mastery along green country ways and also throughout the great glistering thoroughfare. Brother Macfarlane tells us how—through sacrifices made known by gifts to mission treasuries. We need wait no longer for occult methods to be suggested or interpreted. All know what giving is and willing will make a way. Among the Centennial paeons sung in Pittsburg we trust some will celebrate the rearing of golden gates on the shores of our 'Friscan bay.

Children as Teachers.

BY THE CENTENNIAL SECRETARY.

By many methods and at the hands of many teachers our heavenly Father is striving to bring each of us to perfection. Among his most successful assistants are children. It is a poor and unteachable parent who does not confess that he learns more from his children than his children do from him.

It is not in accordance with God's plan that the sacred influence of childhood should pass out of the life of any of us, and we do not have to wait for the smiles and tears of our children's children. To every one belongs the privilege of helping all children. Upon every one is laid the obligation of helping children who have been left without their natural caretakers, and so orphanage, which in itself is looked upon as misfortune, becomes a blessing to the world by affording those who have never had children of their own and those who have lost their own children a chance to invest in child-life.

But it is not strange to notice that among the most liberal contributors to the funds of the orphanages are parents who are still enjoying the care of their own children, and the children themselves who are the objects of the care and affection of wise and competent parents. We need not wonder, as we always do, at the parents of six or eight children who have adopted one or two more into their families. They have had a chance to learn the real blessing as well as the actual duty involved in the care of children.

The great combined Easter offering for the National Benevolent Association and the Christian Woman's Board of Missions affords an educational opportunity for all who are wise enough to seize it. Let us acquaint ourselves as thoroughly as possible with the actual conditions and the actual work in these orphanages of America, India and Porto Rico. Let us offer our prayers both publicly and privately for these great families of little ones and for the foster parents in charge of them. Let us restore in these Centennial years the conditions of the apostolic church, in which there was universal care for every one who was in need, and wherein he that gave was more blessed than he that received.

A Crossroads Affair.

BY P. C. MACFARLANE.

In 1909 we expect to round out a cycle of one hundred years of striving after the union of all Christians upon the Bible alone as a rule of faith. This movement began in the country. It was a crossroads affair. A hundred years is a long time.

In a hundred years a few weak colonies have come to be the greatest nation in the world. In ten decades the little Christian association has become the fifth Protestant body in America.

But the movement is still in the country. While it is no longer accurate to speak of it as a "crossroads affair," it is surely not a metropolitan affair. In most of the great centers of population we are all but unknown. In some of them we are scarcely represented. Missouri with a little over three million people has 1,700 churches; New York City, with a greater population, has six or seven. Northern California has a population of a million and a half, and the half million is in the four cities lying side by side about San Francisco bay. We have eighty churches among the million outside and eight among the half million in the cities; or more concretely, we have eighty churches among two-thirds of the population, and eight churches to minister to the remaining one-third. Why this discrimination against the cities? Have not city people souls? Is there no sin in the cities? Is Christian union dominant there, that we should not proclaim our message under the walls of the stock exchange and in the busy marts where the sons and daughters of men most do congregate? The most phenomenal thing in census statistics is the growth of the great cities. The most phenomenal thing in religious life just now is the growth of the Disciples of Christ. And the most phenomenal thing in their growth is that where the population is making least growth they make the most; and where population grows most they grow least. That we have made growth at all under these conditions is marvelous. Had we spent the same time and energy upon the cities with their dense populations that we have expended upon the country with its more scattered groups, would we not have made much greater gains? It takes more money, but about the same expenditure of energy to build up a city church that it does a country church. The members are about as easy to get and as easy to hold. Where we have failed it is because we have tried to do city work with country methods. We are experts on country evangelism. Walter Scott and Barton Stone showed us how to do it long ago. Just now Charles Reign Scoville, Herbert Yeuell and a few others are beginning to show us how to do city evangelism. The fruits of some years of study of city evangelism are just beginning to be apparent.

One ought to learn something in a hundred years. We ought to learn that the great field before the Campbells and the Stones was the country; but the field before us to-day is the city. If we can spend the years preceding the Centennial in getting our "missionary eyes" focused on the city we will do well. At the present time a meeting in Squedunk seems as important as one in New York.

The great problems confronting American life to-day are city problems. The wage question, the trust question, the union question, the child labor question, the drink question—these all reach their acute stage in the complex and concentrated life of our cities. I believe those who preach Christ on the New Testament basis only will be more successful than others in dealing with these questions.

Let us take the cities. Let us pour our money and our evangelists and our pastors into them. It will take a great deal of money to campaign the cities of America. It would cost a large sum to campaign even one of them thoroughly. There is one great city that can be taken very cheaply. It is the mighty city growing about San Francisco bay. There are six hundred thousand people here now. In two or three years there will be a million. Give us one hundred thousand dollars for evangelism and church-planting in Greater San Francisco in the next three years, and we will show you twenty-five flourishing churches in ten years, and in twenty years we will double the number. Start this way with San Francisco, the easiest city field in America, and repeat the plan in a score of other great centers from the Pacific to the Atlantic, and the second Centennial of our people will afford no resemblance to a crossroads affair.

Alameda, Cali.

Current Events

Not Criminal, But—

That Mr. George W. Perkins is not guilty of larceny for having contributed funds of the New York Life Insurance Company to the Republican campaign committee, is the declaration of the New York Court of Appeals in a decision handed down by Judge Gray. The indictment of Mr. Perkins on this charge was a part of that wholesome campaign for improvement in the management of insurance companies which was attended with such startling exposures last year. Most people were surprised and shocked to learn that the great insurance companies had been making regular contributions to party campaign funds. Thousands of staunch Democrats who were policy holders in the New York Life were, without their knowledge or consent, contributing to the Republican campaign fund. Mr. Perkins was sure that Republican success would be to the advantage of the policy holders. So, since he could not save them from their own folly by taking their votes out of their hands and casting them in the way that he thought best for them, he took some of their money which was in his keeping and used it to counteract the effect of their votes. Some people called this by the harsh name of larceny. The court says that it was not larceny, and the opinion was rendered by an eminent Democrat. We think the court is right. Many things are wrong that are not criminal. A grand jury not long ago, in characterizing another of Mr. Perkins' adventures in high finance, said that it revealed a nature morally obtuse rather than criminal. The distinction applies more fittingly to this case than to the one to which it was originally applied. Probably it was not actually unlawful to use other people's money to defeat their political desires, but it does manifest a lack of the finer sense of the fitness of things and a failure to grasp the important fact that in a popular government people must be allowed to make and pay for their own mistakes.

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Spooner Resigns.

The resignation of Senator Spooner from the United States Senate, refutes the familiar statement that officeholders seldom die and never resign. Sixteen years in the Senate had given him a thorough acquaintance with the ins and outs of practical politics as they exist at the national capitol. He was much feared by his foes and was always a leading figure in any fight in which he participated. Mr. Spooner was the type of statesman who is always regular. He believes in organization and is an expert in it. His colleague, Senator La Follette, is of the independent type. The two never got on well together, although they are members of the same party. Mr. La Follette is not expected to grieve greatly over the resignation of his colleague. In its present mood, Wisconsin is likely to replace Spooner with a man of the La Follette type, if it can find one. The reason assigned by Mr. Spooner for his resignation is a financial one. He can not afford to remain in the Senate on the salary paid, even since it has been increased from $5,000 to $7,500, and will return to the practice of law, where he can make more money. One reason why he will make more money in the practice of law is because of the reputation which he has gained in the Senate. But while people are resigning from the Senate, why can not Senator Platt get the contagion? One reason why he does not is, of course, that his duties as senator from New York do not interfere with his earning (or at least receiving), a salary equal to that of the President of the United States, in his express business. To Senator Platt, the action of resigning from the Senate because the salary is insufficient must seem very foolish and unnecessary.

Princeton's Experiment.

It was unofficially reported that Princeton University had received a very large addition to its endowment for the purpose of carrying on the expensive but successful tutorial system of instruction which it inaugurated about two years ago. This report has been denied by President Woodrow Wilson, but it ought to be true if it is not. The Princeton scheme is the most important innovation in college and university methods that has been seen since the introduction of the elective system. In brief, the plan was to increase the number of instructors to such an extent that, when the student body is divided into small groups, there would be a tutor for each group. The students would attend lectures and recitations as before, only not so much so, but in addition they would have frequent and prolonged sessions of an informal nature with their tutors for the discussion and direction of their work and reading. The result desired is a sense of intellectual companionship between the tutor and the student which should stimulate and quicken the interest of the student in intelligent things as no amount of formal instruction could do. The plan has worked successfully for two years. There are only two serious objections to it: The first is the difficulty of getting the right sort of men as tutors, for the peculiar work to be done requires a combination of learning and personality which is not easy to find. It takes a very live man, as well as a well-trained man, to be a good tutor. The second difficulty is that the system is expensive, for it requires a much larger number of teachers for the same number of students.

Governor Hughes.

Governor Hughes, of New York, is giving the politicians of that state the fright of their lives. He made some fine campaign promises about running the government in the interest of all the people and not of any clique or coterie, and about appointing only honest and efficient men to public office. Oh, of course, everybody makes promises before election, but wait till he gets in and we'll bring influence to bear on him and everything will go in the same old way. So the professional politicians of the inner circle were saying to themselves. They liked the fair promises because they brought in votes. Of course the old guard never really liked Hughes, and they took him only because the people would not let them take anybody else. But they had their hopes of controlling him, just the same. It was bitter disappointment. The man not only knows nothing about politics, but he glories in his ignorance and refuses to learn. He makes statements like this: "I am nothing of a politician. There is only one kind of politics that has a chance of winning, and that is the kind which gives efficient government. The people are tired of all kinds of politics which do not work for the betterment of administration. I make no mistake when I say that that man is no politician who does not realize that the people are done with the man who will use public office for private benefit." Mr. Hughes has had no previous experience in public life, but he has had a rather long experience as an honest man in private life, and the habits which he acquired there stick to him. Perhaps it is not a bad thing occasionally to elect to important office a man who has had no previous experience in public life.

Burning the Witches.

Even Mr. Beveridge, from the cultured state of Indiana where the principal products are school-marms and historical novels, fell into a curious but not unfamiliar error the other day when he alluded in a speech in the Senate to the "terrible but true tale of the burning of the witches of New England." Of course all the senators from the New England states were on their feet in an instant to tell him what he ought to have known already, that witches were never burned in New England. They were burned from time to time in England and in France and in various parts of Europe, but those who were put to death in New England were executed by milder means. It is a singular fact that so many intelligent people have the notion that the New England witchcraft craze was a phenomenon entirely unique in modern history, that in no other part of the civilized globe have persons been punished as witches in recent centuries. The truth is that it was a superstition which was held in common by all Christendom throughout the middle ages and well down into modern times. Each of the principal countries of Europe executed incalculably more witches than New England ever did and kept up the practice long after it had fallen into complete disuse on this continent.

Editorial

A New Study of Some Old Doctrines.

X. The Church and the Kingdom of God.

Are the Church and the kingdom of God but different names for the same reality, or do they represent different ideas? On this point we suppose that the views of most of us have undergone a change. This is the case as relates to the present writer, at least. Formerly we identified the kingdom of God with the Church, and we think that most of our writers have done the same. A more thorough study of the subject has made this view impossible. And yet we think some modern writers have made a broader distinction, a wider separation, between the two than the New Testament makes. The relation between the Church and the Kingdom is a very close one, as is evident from many passages and from the very meanings of the terms. In fact, we think it may be truly said that they coincide at certain points. Perhaps it would be permissible to say that the Church is the visible expression of the kingdom of God in its purely religious aspect. But the idea of the Kingdom is larger, richer and more varied than that of the Church. In Professor Hart's "Christian Ecclesia," the author says:

"Since Augustine's time the kingdom of heaven, or kingdom of God, * * has been simply identified with the Christian Ecclesia. This is not an unnatural deduction from some of our Lord's sayings on this subject taken by themselves; but it can not, I think, hold its ground when the whole range of his teaching about it is comprehensively examined. We may speak of the Ecclesia as the visible representative of the kingdom of God, or as the primary instrument of its sway, or under other analogous forms of language. But we are not justified in identifying the one with the other, so as to be able to apply directly to the Ecclesia whatever is said in the gospels about the kingdom of heaven or of God." p. 19.

The pages of religious history show the evil results flowing out of Augustine's conception of the Church as identical with the kingdom of God. Giving it this wider meaning opened the way for the doctrine of the political sovereignty of the Church and the Pope, and made possible the bloody persecutions which have disgraced the history of the Church. The effort to make conterminous the lines of the Church with those of the kingdom of God is responsible for many of the corruptions of the Church and its hideous tragedies. The lingering remnants of this false conception, even in our own day, are manifest in the absurd pretensions of exclusiveness of certain ecclesiastical organizations, on the one hand, and a false liberalism on the part of others who would substitute the moral sway of the kingdom of heaven for the religious faith, life and ordinances of the Church. We have seen no better statement of the actual presence of the kingdom of God in the world and the scope of its operations than that given in "Christianity in the Modern World," a recent work of great ability, in which the author says:

"The idea of a present spiritual kingdom actually existent in the world is so strange to many that when it is brought before them they find it difficult to grasp. They are familiar with the idea of the Visible Church, or with the idea of the Invisible Church, or with the vaguer idea of a Christendom; but the idea which underlies and embraces them all in a richer unity, the idea of a kingdom of God, is grasped with clearness and firmness as yet by comparatively few. * * There is now in the world a vast multitude of human beings, separated by every conceivable difference of race, language, and varying type of economic and social life, rank, wealth and sex, who yet are all united to God through faith in his Son, and who are endeavoring to realize that filial life in their own homes, and also in the social, economic and political spheres in which their fortunes are cast. They are a great multitude, but they are something more than an aggregation of human units. The fundamental, immanent law of their life is that they are being drawn into increasing conformity to their type, the type being the Son of God. 'Separate as the billows, they are one as the sea.' They are controlled by one Will, which pursues one supreme End, and, in so far as they are faithful to the inspiration and guidance of their Head, they are all seeking a common goal. Consider the immense variety of their separate callings. From the meanest drudge to the greatest monarch they are, in so far as they are Christians, seeking each in his own place to do the will of their Father who is in heaven, and to secure that the spirit of Jesus shall be objectively realized in the lives of those around them, and also that that spirit shall be embodied in the customs, institutions, laws and entire life of the societies in which by God's providence they live.

"We have here, I submit, something much more than an aggregate of believing individuals, something very much wider than any 'visible Church,' or organization of men and women for specifically religious purposes, something richer and vaster even than can be fittingly described by the term 'invisible Church'; we have a nascent world-commonwealth. When we think of all that this great common life implies, the myriads of human beings controlled by one Will, the incalculably varied influences radiating from their lives, which we are constantly finding in objective customs, institutions, laws and literatures, philosophies and arts; when we think at once of the unity of the entire life and its infinite variety, we can see the appropriateness of the name, 'the kingdom of God,' and the need for some such spacious metaphor to describe the reality actually present even now in the world." pp. 73, 74.

We have thought it worth while to make this rather lengthy quotation, presenting, as it does, in a very graphic way, the wide and varied operations of the kingdom of God in making possible the golden age when the will of God shall be done on earth even as it is done in heaven. Now what is the relation of the Church to this divine force that is described as "righteousness and peace and joy in the Holy Spirit," which is objectifying itself in human society? It is the chief agent for the advancement of the Kingdom. It *is* the kingdom of God, imperfectly manifested in visible form, as respects man's spiritual renewal and his preparation for citizenship in the whole wide sphere of God's kingdom. "Clean natures make clean statutes." But the Church is intended, under God, to make "clean natures," while the State, under the control of men of "clean natures," makes "clean statutes." The kingdom of God has a wider sphere than the Church, but the Church is an essential factor in its ultimate triumph. Spiritual forces and principles need embodiment in human organization in order to operate successfully among men. The Church being an organization, or numerous organizations, among men, under the direct control of men, partakes, in its actual life and work, of the limitations of men; but over all is Jesus Christ, the divine Founder, and he is in his Church, in spite of its weaknesses, and, in the fullness of time, will heal its backslidings and divisions, and present it "faultless, before the presence of his Father's glory, with exceeding joy."

A Problem of the Teachers.

There is no field of Christian activity that is more important than the Bible school work. Notwithstanding the fact that several years ago sensational newspapers asked the question whether any real good was being accomplished by the Sunday-school, there are to-day, on a rough estimate, fourteen millions of children under the influence of Bible teaching on the American continent. As mere numbers do not indicate the quality of the work that is being done among this great body of young people, we may say that the agitation as to the value of the Sunday-school was worth while, in that it has produced a very much better grade of Sunday-school work. Instead of a place merely for children to go to and relieve their parents of responsibility and care for a brief season, the Bible school is more and more becoming the training school for the church, the nursery from which transplanting is made into the church. It has come to be felt that the Bible school is a school of character. Its aim is to make Christian scholars. The teacher who to-day rightly regards the Bible school has before him two purposes: First, to bring to his pupils a knowledge of God and of Jesus Christ, that the child may come into a sympathetic acquaintance and real fellowship with them; and, second, to help form the habit of coming to the Bible with the questions, what does it mean, and what does it mean to me?

It must be a source of rejoicing that this new interest is being aroused in the

Sunday-school. But very much yet remains to be done. In too many churches the old spirit of a mere perfunctory gathering of children remains. There is little regard as to the qualifications of the teachers for their very important duties. There is great room for growth, and we are glad that we see indications that the Disciples of Christ are giving more attention to the opportunities of Bible school work and the obligations that rest upon every church in doing all possible for the young people. In this issue of The Christian-Evangelist we publish a number of articles that will be helpful, we believe, to Bible school workers and to those interested in the development of this cause. The problems of the teacher are many, and it is becoming more and more recognized that there must be specialists in Bible school work as well as in other fields of thought and action. There are knotty problems that the teacher may be able to straighten out and lay aside. There is material that he will teach, and vexatious problems that will clothe the mind like sackcloth. Only the things in the second class mean anything to the pupil. These are the things that are to be taught, and they are to be taught with an enthusiasm which will not be diminished by the injection of nonessentials and unsolved difficulties. We present this week pictures of some of the leaders who, through the Christian Publishing Company's publications, as well as though their own individual work, are seeking to help and instruct our churches in this most important field.

Shall We Have Paid Teachers?

We mean, of course, in the Bible school. This question has been in the minds of some of our Sunday-school workers and was brought up at the last Missouri convention. We find an interesting symposium in the "Church Economist Department" of the "Record of Christian Work" for March, wherein are some answers to the following questions: (1) Are paid teachers and officers who do not give their whole time to their Sunday-school classes, in the place they ought to occupy in God's sight? (2) Are they a real benefit to the work? Bishop Vincent says that, as a rule, the teachers and officers who can give their whole time without cost to the work of the Sunday-school are better qualified than if they were professionals who were paid for their services, but he thinks there are exceptional cases where qualified persons may be employed on a salary so as to give their whole time to a given work. Mr. W. M. Hartshorn, chairman of the executive committee of the International Sunday-school Association, has had no experience where teachers have had pay, and believes that only in exceptional cases would it be prudent or wise. He believes thoroughly in what is called a "paid superintendent" if the church has a large membership and is located in a community where there is a large population of young people who ought to be in the Bible school. Mr. Philip E. Howard, of the "Sunday-school Times," says: "I would regret the introduction, in any general way, of paid teachers into the Sunday-school, though I would be glad to see paid superintendents utilized where any school could support a man who is big enough to handle the work better than any volunteer available to the school." Dr. Edwin C. Broom emphasizes the value of trained teachers. He says that the reason for paying the Sunday-school teacher is to make it possible for him to devote his time and talent regularly to the work. At the same time, he does not think it is necessary for the average teacher to give his whole time. The answer of Dr. Charles H. Parkhurst is an interesting one because his church has recently installed a full corps of paid teachers in their Sunday-school. He says: "Replying to your note of inquiry, I answer both questions affirmatively. If I did not think the affirmative were in order I would not have advocated paid teachers for my own Bible school. Replying more specifically to the second question, I can certify to the advantage to my school of the policy so recently adopted by us." Dr. Bailey, chairman of the executive committee of the world's fifth Sunday-school convention, says he does not know any paid Sunday-school teachers and only two superintendents, but he expresses the opinion that "when the church discovers the Sunday-school and its possibilities as a factor in evangelizing the world, paid superintendents will be regarded as a necessity." Dr. Hodge, who is in charge of the extension courses at Union Theological Seminary, and also has charge of the model Sunday-school at the Teachers' College, points out that pay is for time, not for services in such work, and asks, who would propose to pay all Sunday-school teachers where so many are able and willing to serve without any stipend. Yet, he sees the great value of the paid teacher. Mr. Marion Lawrance, one of the most prominent of Sunday-school men, answers: "I can conceive of circumstances under which a man would be justified in receiving pay for almost any kind of Christian work, even if he did not give his whole time to it. As a general rule, however, I would not approve of the plan and do not imagine it would work to the best interests of the cause. Dr. H. M. Hammill, of the Sunday-school department of the Methodist Episcopal Church, South, says if one in any Christian work gives his whole time in God's service, he should be paid and well cared for, but he is against the mixing of a regular secular occupation with a religious one and securing pay for each.

Whatever may be thought of the question of remuneration, there is no doubt in the minds of any of these eminent specialists that the very best possible qualifications for the giving of religious instruction must be sought in our teachers and superintendents. Here is where the work of such men as Brothers Dowling, Hardin, Marion Stevenson, J. H. Bryan, Robert Hopkins, H. S. Gilliam, Miss Lemert, and other workers, comes in. They bring to the door of the local school the special knowledge and the inspiration that comes of wide experience and patient culture in the most successful Sunday-school life. It will be the fault of our churches and schools themselves if they do not make opportunities for these instructors to visit and strengthen the Sunday-schools amongst our brotherhood.

Notes and Comments.

We trust that there may be possible some closer affiliation than now exists between committees that have in charge the arrangement of different convention programs. We notice that several state meetings had been arranged for the identical days on which our national Congress of the Disciples is to meet at Cincinnati. We suggested in some instances that the days of the state ministerial meetings be changed to another week so as to permit those who want to attend the congress to go to Cincinnati and also be present at their own state conventions. But the brethren in Iowa will have to make a choice, for their ministerial institute is to take place at Des Moines, April 2-4. We hope that, in the future, congress committees on program and time will see to it early that the date is fixed and that those who are to take part shall have as long notice as possible. The date of our national convention is fixed by the constitution but most of our other conventions are movable feasts.

How many of our state conventions have acted upon the motion adopted by the Buffalo convention? When the time of our national convention was under discussion it was determined that every state convention should take up this matter and make a recommendation to our next national convention, as to the season of year that should be thought the most suitable time for the holding of the national gathering. Several of our Southern states have held their conventions, but in the reports of these there has been no indication that the matter was, in any way, brought before these conventions. This is a very important matter and the opportunity has been given for a democratic representative expression of opinion upon it, and we trust state program committees will make a place for its discussion so that we may have at Norfolk some authoritative expression of the opinion of the brethren. Is the month of October the one best suited for our annual national gathering?

Editor's Easy Chair.

Each section of our wide-extended country has its own physical features which differentiate it from all others. One is mountainous and heavily timbered; another is comparatively level, consisting mostly of prairie lands. Some parts are well-watered and have numerous streams, while others are arid, being visited with occasional rains. In some sections the soil is fertile, while in others the land is adapted only to grazing. Some sections have coal beneath the surface, while others have zinc and lead, and others still gold and silver. It is an interesting study to ascertain how far these physical features have affected the character of the civilization in these different sections. It is easy to see how they would affect the character of the population in many ways. A mining region will draw miners, an agricultural region will draw farmers, and a grazing country will draw stock raisers, and each of these classes establishes laws, customs and institutions to meet its own peculiar needs, or that express its conceptions of what is most worth while in life. Of course many sections of the country combine several of these physical characteristics, and these have a more varied as well as a more dense population. In such sections large cities are built and these aggregations of human beings develop types of character peculiar to themselves, and exert a wide influence on the surrounding country. Again, a country that is blessed with rich soil, good climate, timber, mines, water courses, etc., supports a larger population, develops more wealth, and establishes more and better schools and churches and cultivates to a greater degree the arts that refine and exalt a people. Thus, in a hundred ways, does physical environment affect the intellectual and moral life of mankind.



These commonplace remarks were suggested by noting some of the marked characteristics of New Mexico, in which the Easy Chair is now sojourning. It is a land of high altitude. If the St. Louis reader can imagine an observatory in that city, raised to a height of *one mile and a half*, that would be about the altitude we are now occupying. And yet we are in a valley with the snow-capped mountains rising in nearly every direction. It is therefore a land of magnificent scenery to one who has an eye to appreciate the sublime and the beautiful in nature. It is a land, too, of fertile plains and valleys, waiting for the most part for irrigation to convert them from barrennesss into fruitful fields and green meadows. Its pure dry atmosphere and its altitude make it a land for health-seekers. These advantages combined make it a land for home-seekers. The aborigines of this territory were Indians, whose pueblos still are here, and their conquerors, the Spaniards, have left the indelible imprint of their civilization in the land. At present the quaint, picturesque Mexican is here in the majority, making this territory indeed a *new* Mexico. It is, therefore, a land full of historical and archaeological interest. Scientists, historians, artists and archaeologists, will come hither to make researches. But the American, the dominant Anglo-Saxon, is here, and is building schoolhouses and churches, and laying the foundations of a future commonwealth and a Christian civilization. This will bring hither schoolteachers, and home missionaries, and aspirants for political honors. Out of all these diverse elements, what type of civilization is to be evolved? This question is to be answered by those who dwell beneath these blue skies and in these sun-kissed valleys and plains.

Santa Fe, the particular spot where the Easy Chair is at present located, is not only the capital and political center of the territory, but it is the center of historical and archaeological interest as well. Around the old "Governor's Palace," which still stands and is occupied by the postoffice, the Historical Society, etc., have transpired many historic events which have mightily influenced the course of history in the far west. Within easy reach of Santa Fe are a number of pueblos, or Indian villages, whose antique customs, buildings, laws and traditions form a rich field of study for the archaeologist. A number of enterprising citizens of Santa Fe have succeeded in interesting the Archaeological Institute of America in the establishment of an archaeological museum in this city, and a bill is now pending before the territorial legislature, now in session, granting the use of the palace referred to above for the use of such museum, and appropriating a thousand dollars a year for its maintenance. The bill has already passed the lower house and will doubtless pass successfully through the upper. The chairman of the committee pushing this enterprise, and who lectured recently in the hall of the legislature on one of these pueblos, our readers may be interested to know, is one of the staff of the Christian-Evangelist now residing in this city. In the region of country that would be tributary to such a museum in this city, are the remains of extinct civilizations that were hoary with age when the discoverer of America knelt on the sands at San Salvador to thank God for the New World. As archaeology in the Old World has thrown light upon the Biblical record and confirmed in many places Bible history, who can tell what revelations may come from the spade of the archaeologist, working in the cemetery of these buried civilizations of the New World, to illumine the dim and unknown past as relates to the earliest inhabitants of this continent—their origin, religion, laws, customs and institutions?



It is a far cry from ancient and extinct Aztec civilization to the things which have to do with making our own civilization one which shall not become extinct. But there are few things now which interest us more than the revival of intelligent interest in that department of religious work which we call the Sunday or Bible school. This revival has two points of chief interest at which it aims—one is to greatly increase the number of those under instruction in the Bible school, and the other is to greatly improve the character of teaching done in the schools. The month of April is to be again devoted to an increase campaign, in which the effort will be to bring the whole church, as nearly as possible, in the school for Bible instruction, and as many of the children outside of the church as can be secured. Each school or church will adopt its own method, of course, but we hope the campaign will be participated in by all. What a spectacle it would be, and what a promise of future success, if our church membership should all be enlisted in Bible study on Sunday, together with their children and all other children who could be induced to come! That is an ideal worth striving for. Other things being equal, the church that devotes most time, energy and effort to the Bible school to-day will be the strongest and most useful church to-morrow. We take pleasure in giving space this week to the Sunday-school increase campaign for April, because out of it will come, with God's blessing, thousands of lives redeemed from neglect and sin, and consecrated to high and worthy ends.

HELP, MEN OF GOD!

Help, men of God! the line of battle's drawn
And our Great Commander's shouting, "On! on!"
Men of valor are engaging
In the righteous war we're waging,
Even now the batt'e's raging—
Help, men of God, help!

Help, men of God, help! for the fight is on;
God in Christ leads, and 'till the vict'ry's won
Never can there be an ending
Of the issue now impending
'Twixt the mighty foes contending—
Help, men of God, help!

Help, men of God, help! and the right will win,
The Spirit's sword yet triumph over sin.
The earth shall sink in starless night,
The sun no longer give his light,
Ere God and truth shall lose the fight—
Help, men of God, help!

Help, men of God, help! bear Christ's battle-yoke,
Some day sunshine will clear the mist and smoke.
Then with man redeem'd, restored,
In the presence of our Lord
You will hear the blissful word,
"Men of God, well done!"

—J. F. Williams.

Saving the Children

By J. H. Mohorter

The National Benevolent Association, which this year unites with the Christian Woman's Board of Missions in pressing the claims of the orphan upon the sympathies of the brotherhood, is bearing a great responsibility. It now has ten great institutions through which it is seeking to restore apostolic benevolence.

The Central Orphans' Home, of St. Louis, Mo., was opened in 1889. It has been a haven of safety to many a helpless little human bark tossed upon the stormy sea of life. It has lovingly cared for 2,623 children, receiving them from thirty-two states. It has placed 1,254 in Christian homes of their own. It has assisted 700 worthy, widowed parents in the care of their little ones. It has especially educated thirty-nine children, making them self-supporting; 244 children have united with the church while in the home. The family numbers 115 at present, all dependent upon the association for their support and training.

The Babies' Home and Hospital, of St. Louis, is one of the association's fragrant ministries. Here babies under 3 years of age, left motherless, are received to the bosom of the church. One thousand and forty-two of these little waifs have found loving care in this home. From thirty-four states they came, and 200 of them have gone out to carry affection and gladness to as many childless homes. Six hundred women, whose condition was as sad as any in the world's vast throng of wretcheds, have found asylum and hope in the Christian atmosphere in this institution. It now has thirty-six babies under its care and should have accommodations for 100 more. Babes as unwelcome as many of those of darkest heathendom have been saved and nursed and trained into beautiful children through this ministry.

The Cleveland Christian Orphanage, of Cleveland, O., has endeared itself to the city in which it is located because of its Christlike ministry. It takes children from infancy to 14 years of age. It has been at work since 1902. It has cared for 304 children, and now has 75 depending upon it. This work is local. These children have come from the neighboring states. The beautiful home of this worthy institution should be freed from the handicap of debt, enabling it to enlarge its usefulness in the service of Christ and the church.



Christian Orphans' Home.

The Colorado Christian Home, 3331 Decatur street, Denver, until recently at Loveland, is one of the youngest of the association's family of institutions. In the few months of its existence it has furnished a home to twenty homeless children, and now has twelve under its care. It is the only open door of Christian benevolence we have opened in the great West.

The Southeastern Orphanage, Baldwin, Ga., is the baby of our household of homes. It is charmingly located among the red hills of Northern Georgia. It appeals to and aims to serve the Southland. It has made a fine beginning, one of which the brotherhood may well be proud. It has a family of ten. It is greatly needed. It is rendering a most Christlike service.

The Juliette Fowler Home, of Dallas, Texas, is one of the association's most beautiful homes. It is located upon a fine 200-acre farm ten miles from Dallas. Faith Cottage was opened in January, 1905. Since then 174 children have enjoyed the comforts and blessing of its ministry. The present number in the home is seventy-four. Another building for children should be provided at once, and then still another for an old people's home. All of the great Southwest is enjoying the holy ministry of this Christian home.

In addition to these six orphanages the Benevolent Association has two hospitals, one in St. Louis, Mo., and the other in Valparaiso, Ind. Through these it seeks to minister health to the poor in the name of the Great Physician. Three hundred of the helped and healed will some day call these institutions blessed.

One of the sweetest ministries of the association is that which is being conducted through its two homes for aged and helpless Christians. These homes are located at Jacksonville, Ill., and East Aurora, N. Y. Seventy old saints, among these several ministers, are sweetly ripening under their sheltering influence for the garners in the skies. Seventy aged Disciples, all over 70, saved from cold and hunger or the humility of public charity, are now resting sweetly within these sheltering walls, waiting for the summons to the heavenly home on high.



The association through its institutions has ministered to 300 sick and injured. It has provided a comfortable home for seventy aged and dependent Disciples. It has rendered valuable aid to 600 destitute and hopeless women, putting them in the way to happiness and success. It has assisted 700 parents, who because of the loss of the other parent were unable to provide properly for their children, until they were able

to give comfortable homes to their little ones. It has received into its shelter and love 4,065 orphan children. Of this number it has placed 2,207 in Christian homes of their own. While these figures bear eloquent testimony to the fruitfulness of this ministry, they but feebly portray the full value and Christlike beauty of this ministry. The hearts of hundreds overburdened with sorrow have gone up to God in gratitude for the burden lightened, and new and strange faith has followed. Scores of dear old people have been prepared for a fuller enjoyment of the Father's presence because of the mellowing, sweetening influence of divine love in which they were permitted to spend the closing hours of life. Only the future can reveal the value of this work of gathering up thousands of children from neglect and the school of crime and teaching them to love God and man, and training them to walk in virtue's paths.

Three hundred of the world's multitude of sick poor tenderly nursed and healed with cordial and bandage; seventy of the homeless, helpless aged lovingly sheltered; 600 destitute women inspired with new hope and started on the way to self-support; 700 parents assisted until the home ruined by the hand of death could be repaired; and over 4,000 homeless, parentless babies mothered and fathered in the name of Christ is a great work. This does not measure the holy ministry of the National Benevolent Association. I would like to tell of the individual cases of children we have rescued from surroundings which meant worse than death to them if left to grow up there; of mothers saved from probable suicide, of fathers lifted out of the "slough of despond." Then I would like to point to a young man in California, a graduate of that state's university, a bridge architect of fine reputation already; to another—a trusted telegraph operator, and others in different lines of business; to tell you of a dear little woman in her own home in Illinois, happy with her husband and baby; of others similarly situated. It is these things that nerve those who have been working through all these years and who have not always found pleasant pathways when we have gone for help and sympathy.

But as a rule our brethren have ever been helpful and we are not complaining.

"Why Do Orphanage Work in India?" By Ada Boyd

It has been asked, why should we in America support orphans in India; why do they not support their own? To such I would answer, that to a large extent they do, for they are a kindly, charitable people. The feeling of obligation they have to feed and shelter every one who is in any way related to them, however unworthy, or however remote the relationship may be, is something quite surprising to the practical matter-of-fact Westerner. Then, too, it is not at all uncommon for a family to take in a homeless child, though usually it is brought up as a servant, but I have known cases where the child was much like one of the family. Another way they have of providing for the destitute is for three or four families to support a needy person who belongs to their neighborhood.

But as people they are very poor. There are a few who have great wealth, and many more who are in comfortable circumstances. These always have a large following about them, but according to Sir William Hunter, who is a reliable authority on India, there are over forty millions of people in India who habitually live on insufficient food. Many years ago I met a missionary connected with an old mission in the Punjab. We were just beginning orphanage work in Bilaspur, and I took the occasion to ask this experienced missionary what he thought of such work. He replied that the orphanage had given more satisfactory results than almost any other branch of work their mission had undertaken, and he went on to say that years ago they had taken a number of famine orphans, boys and girls, and from these had come forth most of their preachers and teachers, but that their orphanages were now closed, owing to a lack of material, which goes to prove the above statement, and also brings out another point, that of the wisdom of missionaries giving their time to the care and training of such children. The experience of this Punjab mission would only apply to a very limited extent to most missions for, until the famines of seven and ten years ago orphanage work had but a very small place in the economy of missions. These famines were the severest that have occurred under British rule, and left a heritage of thousands of helpless children to be provided for. In former times, under native government, most of them would have perished, owing to a lack of system to cope with such a widespread calamity, and also to the indifference to the suffering of others on the part of Indians, unless it is right under their eyes. But a Christian government could not permit this without making a great effort to save life, and much less could Christian missionaries withhold a helping hand in such

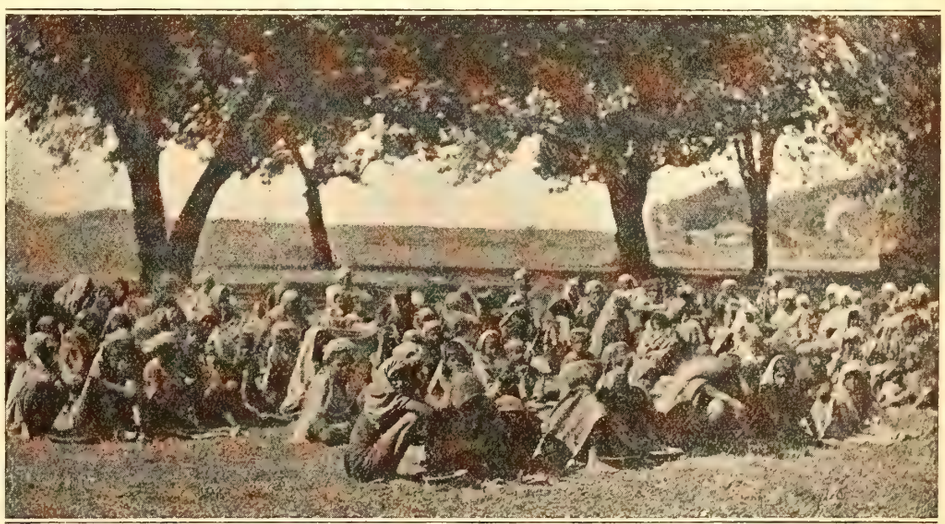


Miss Ada Boyd, C. W. B. M. Missionary, who first cared for Orphan Children in India.

times of distress, and so it has come about that in trying to save these starving children from death, many missions have become responsible for the moral, spiritual and temporal welfare of a large number of India's children. The care of the orphan is one of the paramount duties of all God's people in every land. However, in undertaking this work, in addition to the duty, the missionaries had in mind the possibility of raising up from among these children a number of trained workers, who would be a great help in advancing the cause of the Master, and in this they were not mistaken, for many useful young men and women have already gone out from these orphanages as preachers and teachers. In most of our own mission stations they are to be found at the right hand of the missionaries. In Harda is a man who has been connected with our work for many years. When an orphan lad he came in contact with a missionary through whose help he was able to get an education. He is one of our oldest native evangelists, and because of his ability and worth is recognized as a leader by our Indian brotherhood. Another one of our older evangelists there, is the son of parents who were reared in an orphanage. In our boys' school at Bilaspur the nonchristian teachers have gradually given place to Christian young men who have grown up in our orphanage, and qualified for teachers by passing the government examinations. A number of the teachers in our girls' schools are our own orphan girls, and the same is true of several of our other stations. They also assist in other departments of mission work. In our Bible college in Jubbulpur half the students are from our boys' orphanage in Damoh.

But only a certain portion of these young people are fitted to become teach-

(Continued on page 380.)



A Group of Famine Victims Waiting to be Fed. (From among such came many of the children who are in the C. W. B. M. Orphanages in India.)

The Sunday-School as an Agency of the Church for Promoting the Kingdom

By R. H. Crossfield

First of all, the Sunday-school is the recruiting station of the church. We are just awaking to this fact and are beginning to take the Sunday-school seriously. It is a newly discovered fact that it means far more to enlist a boy or a girl for Christ than to enlist a man or a woman. We now realize how much the church depends upon the children of accountable years. Childhood is looked upon as the raw material out of which we are to help God create manhood and womanhood.

The world waited long for the realization of this truth. In the early centuries childhood was ignored. In Homer's great epic there is but one child. The Twelve Tables of Rome, supposed to be the highest expression of jurisprudence of its time and the foundation of the practice of law, gave to the father the right to abandon, sell into slavery or kill his own child at will. Plutarch says that when the master in Greece would take account of his slaves he would send some to husbandry, others to merchandise and navigation, while the more talented would be made stewards and usurers; but if he found a slave who was a drunkard or a glutton or otherwise disqualified for useful employment he would make that one the governor of his children. So repulsive and insignificant was childhood considered at the time that the report went forth that the father of Taoism was born a man. Even to-day in pagan countries childhood has no place. Infanticide continues to be the horror of heathenism.

How fundamentally different this from the teaching and practice of Christ! He makes the birth of the child a type of the process by which we enter the kingdom. He points to the lack of worldly ambition characteristic of the child as the condition of heart requisite to discipleship. The neophyte is characterized as a little child nourished entirely on milk. To offend one of the little ones that believed on him was considered a serious matter and was condemned by the Master in scathing terms. With what rare pleasure does he lay his hands on the children and pray a blessing upon them!

When Christ thus sanctified childhood he knew full well that the greater part of his converts would be recruited from its ranks. Before the evil days come, before the life is stained with the black streak of destiny, before habit has lashed the soul callous to the good and noble, before the life has fallen into the ruts of vice, Christ would have you and me lay hold on the child for his kingdom. He has pointed out childhood as the battle ground where we may win the greatest victories for his cause.

This is the sphere of endeavor occupied pre-eminently by the Sunday-school. This institution wins 85 per cent of all the converts made to Christ, furnishes 95 per cent of the preachers of the gospel, and establishes 80 per cent of the churches. The Sunday-school to-day is the church to-morrow and the bone and sinew of society the day after. It is constantly writing church history of the most valuable sort.

Furthermore, the Sunday-school is the training ground of the church. That was a wise stock-grower who, when asked how he happened to have such fine sheep, replied: "I take care of the lambs." What agency of the church equals this for taking care of Christ's lambs? It is most valuable and vital.

Years ago the family altar was a mighty factor in the development of the children of the home. But the family altar has declined until it has almost reached the vanishing point, and modern conditions do not promise that it will ever be rehabilitated. About the only time the modern father thinks he has to pray for the family is while riding to his business in a trolley car, while going up to his office in an express elevator, or while taking his two weeks' vacation in the woods. The next great invention will likely be a machine run by electricity and labeled, "I read the Bible and pray for the children while father works."

Formerly the public school was considered valuable in the religious training of the child. To-day the Bible is tabooed in our public schools. While America has been declared to be a Christian nation by the highest judicial tribunal of the land, founded on the teachings of the Word of God, for certain reasons the Bible has little or no place in our system of public education.

Realizing the perils to which youth is exposed, many parents have sought moral safety for their children in the country, thinking that all is well in the rural districts. But there is no country any more, the old-fashioned country. The telephone, trolley car, rural free delivery, and automobiles have abolished the country as completely as the civil war abolished slavery. The old spring house has been superseded by the modern ice plant. The hog-killing season, with its joys and good things, long ago made an assignment in favor of the packing house and canned meats. The quiet life of the rural districts has been invaded and conquered by the hurly-burly of the four hundred. No, you can not escape temptation by a change of residence. Do not pray that your children be taken from the world of temptation, but that they be kept from the evil one. With the disappearance of the family altar and the Bible from the public school, with the changed conditions of country life, the Sunday-school remains the most successful factor of the church, its mightiest agency for the moral training and safe-guarding of the young.

Would you fortify your boy against the invasions of the liquor demon? Better than a Chinese wall of regulation is the temperance lesson which will be taught next Sunday. Would you make good citizens, patriots rather than partisans, statesmen rather than sordid politicians? Would you train the boys and girls in missionary enterprises so that they will either go or send? In fine, would you build up and strengthen every department of the Church of Christ? Then the Sunday-school is the supreme factor for accomplishing these *desiderata*. Who can really estimate its power!

In the next place, note that the efficiency of the Sunday-school depends upon its leaders. Formerly if a man made a failure at every business or profession to which he laid his hand, that fact was considered an evidence unmistakable of a call to the ministry. Little wonder that the converts of such emotionalism saw wonders in the heavens above and signs in the earth beneath. Still later, if a young man manifested an unusual degree of piety he was impressed by all his godly friends that he should preach the gospel. But now we know that the preacher must have gray matter as well as godliness and that he should add to his strong natural abilities a training equal to that given any of the learned professions. The day has come when the uneducated preacher can not find even a backwoods pulpit for his efforts. So we have our colleges where the candidate for the ministry is taught. He is first trained in general culture and then in doctrine, missions, sociology, pastoral theology and related branches. But there is not a college among us where he may be taught the management of the Sunday-school and the art of teaching. I pronounce this the present day preacher's greatest need and the greatest deficiency of our educational institutions.

All that I have said with reference to the preacher applies with even greater force to the superintendent and the teachers of the Sunday-school. They do not bring to their work the same proficiency in Bible subjects that he does and know scarcely more about the art of teaching.

If one wants a trainer for a blooded young horse one gets a man who has taken a thorough course in "horseology" in the stable and on the track. Of how much more value is a boy than a horse! If you want a teacher for the public school you select one who has been trained in the subjects to be taught and in pedagogy. The state of Kentucky, not to be behind the other states of the commonwealth, has recently established two normal schools for the better training of her public school teachers. I maintain that the teacher of the Sunday-school should bring to his work at least an equal training to that given the teacher of the state. One has the pupil thirty hours during the week; the other one hour during the week. The one trains for time, the other for eternity. Of how much more value is the soul than the mind of man!

To train well in the Sunday-school requires the same knowledge of pedagogy as is required by the day school. The teacher should know the Book, the child, and how to impart the truths of the

Book to the child. And there is not a college among us where such training may be had, and this preparation is the present-day Sunday-school teacher's greatest deficiency.

The Disciples of Christ in Kentucky are called upon to establish such a chair of Sunday-school pedagogy in the College of the Bible by our Centennial in 1909. What could be more worthy of a great brotherhood, especially as a matter of gratitude for our wonderful history?

When Mohammed was asked by a would-be philanthropist what he should do, the prophet replied, "Plant a tree." Christ, the greatest prophet of the ages, is saying to the heart that would be philanthropic to-day, "Plant an institution that will shadow the souls of the young from the torrid sun of sin." Cheops, one of the greatest of the Pharaohs, built his marvelous pyramid at Ghizeh, the tapering top of which to-day wounds the most formidable storm cloud, to stand as a monument to his renown and to preserve his body intact till the judgment of Isis. We purpose to erect a monument to a nobler purpose, "which neither the wasting shower, the unavailing north wind, or an innumerable succession of years, and the flight of seasons, shall be able to demolish."

To do so will require a supreme effort on the part of the Disciples of Kentucky. They must learn that it is nobler to live rich than to die rich, and that it is better to give liberally to this enterprise than to many others. All should know that an investment in young manhood and womanhood is infinitely wiser than an investment in the representatives of material value, yielding larger dividends both now and in eternity.

The supreme moment has come to advance the cause of Christ by realizing our Centennial aim. It will move forward the hands on the dial of Christian progress by many generations. It will make fragrant the lives of multitudes yet unborn. It will tell mightily in eternity. I appeal to the heroism of that peculiar people whose efforts have been to restore primitive Christianity, whose influence, like that of the Gulf Stream, has been to modify all existing bodies of the followers of Christ, to take the initiative in this forward movement. Endow this agency of God! Erect this mounment!

"Build it well whate'er you do,
Build it strong and straight and true;
Build it high and broad and good,
Build it for the eye of God!"

I appeal to loyal Disciples of the commonwealth of Kentucky, a state renowned the world over for bravery and chivalry. When on the other side of the world I heard a college president say, "I never meet a man from your state without recalling a quatrain praising the proverbial bravery of Kentuckians. It runs thus:

"They led us down by the cedar swamps,
The ground was low and mucky;
Here stood John Bull in martial pomp,
But there stood old Kentucky!"

When fifty thousand Disciples come up to Pittsburg in 1909 for our Centenniai, when all the enterprises of the Church of Christ have been pointed to with just pride in their enlarged proportions, I covet the honor of pointing to our realized Centennial aim and of declaring to all the world,

"There stands old Kentucky!"

How to Build Up a Sunday School Class By C. C. Reid

I do not expect to solve, in this paper, all the problems connected with the building up of a Sunday-school class. What follows are suggestions out of my own experience.

To begin, there must be a teacher and pupils. These constitute the class. The teacher is earnest, the superintendent is consecrated, the other officers in the school love their work. The pastor is broad-minded, sympathetic, enthusiastic. These factors enter into the building up of the class.

The teacher must be a genuine Christian. Sincerity on the part of the teacher is an essential condition of success. He must be prayerful. The atmosphere of the class room must be devotional. Tact on the part of the teacher is a most important characteristic. He must be patient and persistent in his work. Such a teacher as is here contemplated will realize the responsibility of his position. He should be a person of such age and education as to be able to enter into the class amusements. His education must be above the average. The appearance even of the Sunday-school teacher is worthy of some consideration. He, or she, ought to be neatly dressed.

A private class room is desirable. If the class can not have a separate room then give a location where the disturbance will be reduced to the minimum. Circumstances must decide as to whether the class shall be composed of both sexes or only of one. There should be limitation as to age. Young people from eighteen to twenty-five years of age do not as a rule, harmonize, socially and intellectually, with people from thirty-five to fifty years of age. Build up the class of such persons as love the same things, as think the same way. The age limit is very important.

The best teaching can not be done without proper appliances and a tactful use of them. A blackboard comes handy. A map is essential. Quarterlies are good, especially where pupils are compelled to be irregular, yet are interested and want to study the lessons. Sunday-school papers increase interest. Bibles are needed, of course. Not to be tedious as to apparatus, a class banner, class cards, a class paper, or bulletin, a library, class history, class furniture, may be named. Much can be worked out along these lines.

Class organization is a most important point with young people. The object is to unite forces and effort, and to get every one to doing something. A secret of successful work is the number that can be kept busy and thus interested in various lines of effort. In a class properly organized the tide of enthusiasm will run high. Officers should be elected according to the needs and development of the class. At first my class of fifteen had a president, vice-president, and a secretary-treasurer. At present, with near a hundred in attendance, we have a president, a vice-president, a secretary, an assistant secretary for the girls, an assistant secretary for the boys, a treasurer, a historian, a librarian, a census taker, a class artist, a relief secretary, and a class mother. At our next election we will add an employment secretary. This will make a total of thirteen officers besides the teacher, and two assistant teachers. The organization of this class has been a growth.

Committees are an essential part of a well-organized class. Some committees should be as permanent as possible, others should be appointed for special duties or occasions. A calling committee should be kept the year round. A part of the duty of this committee is to promote calling among members of the class. A calling committee that does its duty keeps a continuous stir in the class to bring in new members. The acquaintance committee keeps the ice broken. This committee encourages sociability. The teacher should meet his officers and committees often.

Sociability is no small part of a successful Sunday-school class. When we teach the facts, the principles, and the moral lessons of the Bible to young people we do not stop. We try to help them to carry them out in their lives. We teach by example as well as by precept. Our relief secretary looks especially after the sick, taking flowers to them, and assuring them of the love and sympathy of the class. All thus become helpers. We try to help young people from every stand-

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ON "THE ROAD"

And It's Really Lots of Fun.

An Ind. woman solved the food question with good sound reasoning. She says:

"For almost ten years I suffered from poor health, which was plainly the result of improper food.

"I was always drowsy, had headache, stomach trouble, was getting a sallow complexion—in short was simply miserable.

"Yet I did not realize the real cause of my trouble until recently. I have given Grape-Nuts and the exercises in the little book, "The Road to Wellville," (which I found in the pkg.) a thorough trial, and they have worked wonders for me.

"I noticed a change from the beginning. My headache disappeared and at the end of the first week my stomach did not trouble me so much.

"Now, in less than a month, my nerves are strong and I begin to have some ambition to do things. I have gained six pounds and feel full of life.

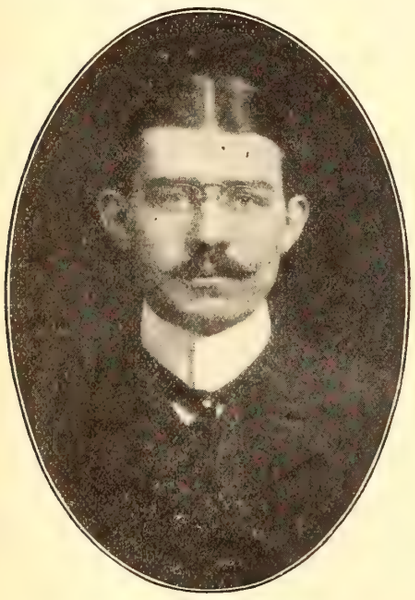
"Grape-Nuts food, with cream, makes a delicious dish and I never grow tired of it. I consider 'The Road to Wellville' one of the most valuable books ever printed, for I owe my present good health to it and Grape-Nuts." Name given by Postum Co., Battle Creek, Mich. Get the book from your pkg. "There's a reason."

Christian Publishing Company and the Bible Schools

In this number of the CHRISTIAN-EVANGELIST, intended to arouse an interest in Bible school work, it is fitting that we present to the readers of the CHRISTIAN-EVANGELIST some of its own force of workers in this field of Christian effort. W. W. Dowling stands at the head, by reason of long years of service and the excellency of his commentaries, of producers of Sunday-school literature. Brother Dowling, as is well known to our readers, is Editor-in-chief of our Sunday-school periodicals. He is assisted in the editing of the young people's papers by his daughter, Miss Metta Dowling. W. E. Garrison, formerly assistant editor of the CHRISTIAN-EVANGELIST and later president of Butler College, has had a long and careful preparation for Biblical exposition. He is one of the staff. Bro. J. H. Hardin, well-known to the brotherhood as a college president, secretary of the American Christian Missionary Society, and at present Bible school superintendent of Missouri, while not in the employ of the Christian Publishing Company, is, at the same time, giving the readers of the CHRISTIAN-EVANGELIST, through his fortnightly contributions on Sunday-school equipment and methods, the benefit of his wide experience. Miss Eva Lemert, of whom we have no photograph, is one of the brightest and best equipped of Sunday-school workers. She is associated with our staff, and will do special institute and organization work in the field.



W. W. Dowling.



W. E. Garrison.



Marion Stevenson.



J. H. Hardin.

The latest addition to the staff is Marion Stevenson, who has been widely known as the state Bible school superintendent of Illinois, and as a writer in the "Christian Standard." He spent a long service in the care of churches in Monmouth, Canton, Decatur and Chicago, Illinois, his native state. He spent a busy term in Bible lectures in many of our large churches and in Chautauquas and summer assemblies. In twenty consecutive months he delivered over four hundred of his popular book studies in the Old and New Testament. In this work he opened up a new field. He has become widely known through his Bible exposition work in our religious journals, thus demonstrating by tongue and pen his fitness for the work to which he has been recently called. His successful term as state superintendent of Bible schools in Illinois has given him intimate acquaintance with the actual needs of, and suggested practical help in all lines of Sunday-school work.

He will have immediate charge of a department of methods and news in "Our Young Folks." He is now preparing the teachers' editions of our Sunday-school quarterlies. This work will appear in the issue of these periodicals for the third quarter, as the second quarter's work was prepared before he came into association with us.

He will also spend considerable time in the field, giving his well-known Bible lectures. In addition to the Bible lectures he is ready to serve the immediate needs of our Sunday-schools in lectures, addresses and institute work. His services for this public work are already being asked. We are sure he will be kept busy and know he will be a valuable addition to the Bible study interests of our brotherhood.



Metta A. Dowling.

The interest which is felt in Marion Stevenson's joining the Christian Publishing Company's Bible school force is indicated by many personal letters received, from some of which we make quotations:

"I have read with pleasure the announcement that the Christian Publishing Company has secured the services of Marion Stevenson, and that he is to devote a part of his time to field work in the interest of better Bible school teaching. His experience in field work will enable him to prepare better helps for the Bible school than he could otherwise do. I have never met Mr. Stevenson but I have read some of his helpful Bible studies and I like the spirit of the man and his method of Biblical exposition."—G. P. Coler, Bible Chair, Ann Arbor, Mich.

"I am really disappointed that you are going to leave Illinois. We need you and your work, but you will now have a larger field and can do a greater work."—H. H. Peters, Dixon, Ill.

"I congratulate you on the success of your work, and believe that in your new position you will do still more for the Master. I congratulate THE CHRISTIAN-EVANGELIST on putting you on its list of workers. In Bro. W. W. Dowling you have a true yoke-worker. He is one of the Lord's noblemen. I congratulate you on being permitted to work with him."—L. L. Carpenter.

"The announcement of your calling Marion Stevenson and placing him upon the staff of your Bible school force is a great step in the right direction. After knowing him intimately in college and the enviable record he made there as a student, also having kept in touch with his work since, and knowing that he has maintained a most strenuous systematic habit as a daily

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The Missouri Christian Bible School Association

In May, 1876, the Christian churches in Missouri held, at Mexico, their first separate Sunday-school convention. Previously to that time the Sunday-school work had been given an hour or an afternoon on the annual "state meeting" program, but it had not been thought necessary to hold a separate convention in its interest. That convention brought together an assemblage of men and women distinguished for ability and consecration. Many of them have passed on to the "realms of the blest," but their spirit of devotion and enterprise is still in the organization then effected.

In 1904 the different phases of cooperative work were consolidated, and the Sunday-school convention has since then been held during the same week with the general state convention. It is but simple justice to say that the work done by this association has been one of the greatest factors in the church's marvelous growth and present power. Many, perhaps half, of our best churches have been planted first as Sunday-schools. In the light of such a past we ought to see with clearer vision than ever before, the larger sowing and reaping to which the Lord of the harvest calls.

The Institute Work.

The State Superintendent, in addition

BOARD OF MANAGERS.

A. W. Kokendoffer, *President, Mexico.*
C. H. Winders, *Vice-President, Columbia.*
J. T. Mitchell, *Auditor, Centralia.*
E. M. Smith, *Recording Secretary, Centralia.*
J. H. Hardin, *State Supt., 311 Century Bldg., Kansas City, Mo.*

to the general oversight of the whole work, conducts institute work in district and county conventions and in local churches, thus introducing present-day plans of organization and methods of work. He is kept very busy in this his specialty, and has more calls on the waiting list than he can respond to in person. This renders the employment of a State Primary Superintendent and several field workers a necessity. These are all kept busy.

The April State-wide Rally.

Beginning April 1 all of our schools in Missouri are to join in a rally with the following objects in view:

1. To organize at least 100 new schools; also to reorganize those that for any cause have ceased to meet.

2. To double up the attendance in all of our schools.

3. To introduce the best forms of organization and the most approved methods known in the advanced circles of the Bible school workers of the world.

4. To start Teacher-Training work throughout the state.

Get your school ready to fall into line!

The Teacher-Training Department.

The lack of competent teachers is the greatest weakness of the Bible school. The Teacher-Training Department has been introduced in order to overcome this weakness. The plan is to form in every school a department for the training of all the teachers and all others who may become teachers, or who desire to receive culture in those matters that pertain to a knowledge of the Bible and how to teach it effectively. Seeing that the large majority of those who must do this work, if it is done at all, can not go away to schools where training is afforded, the next best thing is to bring the best training school we can devise to every teacher as far as possible. This the Teacher-Training Department undertakes to do.

Support of the Work.

The work done through this association is supported by the voluntary contributions of the Sunday-schools and friends of the work. It is extremely important that every school in the state send an offering this year in order that we may not only keep the work up to its present status, but that we may enlarge it to the proportions which the needs of the field and the calls of the needy places demand.

Send all money and address all correspondence about the work to J. H. Hardin, 311 Century Bldg., Kansas City, Mo.

A Triumph in Missions

By Newell L. Sims

The Church of Christ at Carthage, Mo., has just experienced a phenomenal victory in the cause of missions. It is, perhaps, the most remarkable triumph witnessed in our brotherhood. The story of this comparatively weak church becoming a living link in foreign missions is one well worth the telling.

The Carthage church has neither numerical nor financial strength. The membership numbers only about 400. In reality not more than 375 can be counted. Its people as a whole would be considered poor. There is not a man of wealth among them. Only a few are in comfortable circumstances. The congregation is in dire need of a new house of worship, but does not feel able to build.

Five years ago the church with difficulty could sustain its pastor. It was bowed down with a debt of twenty years standing. It was a discouraged and hopeless body. In the cause of missions it was both omissionary and anti-missionary. J. T. McGarvey was called as minister. His watchword was the great commission. By an earnest effort the first March offering was made to reach some $30. Gradually the church began to look up and out upon the world's field. It soon discovered that by so doing it was strengthening itself. It increased in numbers. Its debt disappeared, and by 1905 the March offering reached over $150.

Last year the present pastor suggested that the offering of the previous year be doubled. He proposed to the official board that the church lead the other churches of Jasper county in becoming a living link. The proposition had the effect of a bombshell. There was an explosion. He was given to understand that they had already been "pestered to death with missions"; that the church was doing what it could and all it would.

In the face of this opposition and without any encouragement, a campaign was begun in all boldness. Before it opposition vanished, some of it like the dew, and some of it more like a thunderstorm. The first Lord's day in March came, and with it $300, and the county living link. The church was glad and rejoiced throughout the entire year in its victory. It was the feeling of pastor and people alike that the high water mark had been reached. No one could hope for anything greater. In keeping with the foreign offering all other missionary enterprises were increased proportionately, and over $900 was contributed during 1906. No church of the Disciples was doing better in proportion to its ability. Even our missionary secretaries were satisfied. They said, "that is sufficient."

For 1907 there was no thought of any advancement. If we could maintain the position we already occupied it was enough. Still greater things were but dreams of far distant days. The month of February came, and with it a program of preparation for the March offering. An effort was made to enthrone Christ in every heart, to make him the ruling passion, to make him Lord indeed. Gradually the church came under his dominion.

(Continued on Page 374.)

FOOL THE PREACHER

A Doctor's Brother Thought Postum Was Coffee.

A wise doctor found out coffee was hurting him so he quit drinking it.

He was so busy with his practice, however, that his wife had to write how he fooled his brother, a clergyman, one day at dinner. She says:

"Doctor found coffee was injuring him and decided to give Postum a trial, and we have used it now for four years with continued benefit. In fact, he is now free from the long train of ills that follow coffee drinking.

"To show how successful we are in making Postum properly. I will relate an incident. At a dinner we gave, Doctor suggested that we serve Postum instead of ordinary coffee.

"Doctor's brother, a Clergyman, supposed it was old fashioned coffee and remarked, as he called for his second cup, 'If you do preach against coffee I see you haven't forgotten how to make it.'

This was to show that well-made—fully boiled—Postum has much the flavor and richness of good coffee, although it has an individuality all its own. A ten days' trial will prove that it has none of the poisonous effect of ordinary coffee but will correct the troubles caused by coffee. "There's a reason." Name furnished by Postum Co., Ltd., Battle Creek, Mich.

Our Budget

—The returns from the March offering are encouraging. Every church ought to do its part for the cause of foreign missions. Let the churches be prompt in forwarding their offerings.

—State the place where your paper has been going as well as where you want it sent when you make a change. This will save our subscription department much trouble and delay in the receipt of your CHRISTIAN-EVANGELIST.

—You want Sunday-school supplies? Before making your plans consult the Christian Publishing Company, specialists in Sunday-school literature. We can furnish you with that which will supply every need. See the advertisement of some of our supplies in this number.

—Attention is called to an article on another page of this issue upon how to build up a Sunday-school class. This is, in abbreviated form, the paper prepared by Dr. C. C. Reid, of the Central Church, Denver, and read to the Colorado State Assembly at Gato. Dr. Reid is considered the most successful Bible class teacher in Denver. The suggestions are worthy of careful thought and his paper is in line with the aims and efforts of the Centennial committee. The article by Brother Crossfield is the chief portion of his address at the Kentucky state meeting and is a fine deliverance on the subject of the great importance of Bible school work.

—Truth is stranger than fiction. We have just started a serial story which tells of the conversion of a saloon keeper and his family and their alliance with a church of the Disciples of Christ. Now comes a telegram from Litchfield, Ill., where Evangelist E. E. Violett is assisting Pastor M. L. Johnson in the Christian Church in a great evangelistic effort. As we write this paragraph there have been 127 conversions, and among them a leading saloon keeper and his family. The man witnessed the baptism of his twelve-year-old girl and heard the preaching of the evangelist. The result was that on the following morning his entire stock of liquor was dumped into the city sewer in the presence of a great throng, and the city has been stirred as never before. Further particulars appear in another column. Read our serial and see how the truth can be revealed under the guise of fiction.

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—The congregation at Lucerne, Ind., has decided to erect a new edifice.

—A new Bible school is to be started at the Jefferson Street Church, Buffalo, N. Y.

—W. F. Kohl has taken the pastorate at Alexis, Ill., removing from Franklin Grove.

—W. A. Haynes, of Mound City, Mo., has just closed a good meeting at Blue Springs, Neb.

—R. H. Ingram has entered upon the work at Perry, Ia., having left the church at Allerton.

—M. J. Thompson has closed his work at Dayton and entered upon the pastorate at Enterprise, Ore.

—G. O. Black reports another Sunday-school organized at Hillsburg, Ont., on Sunday, March 17.

—M. M. Nelson, state evangelist of Colorado, is confined to his home at Rocky Ford, with sickness.

—A meeting was begun at Dayton, O., on last Lord's day, Pastor I. J. Cahill being assisted by singing evangelist F. H. Cappa.

—W. H. Coleman, Whitesboro, Texas, has just entered upon the ministry of the church at Tampa, Fla.

—We would like to learn the address of A. L. Jones, who was pastor at Lancaster, Mo., in 1900.

—Frank Maples, of the Bible College, Drake University, will enter at once upon the work at Redfield, Ia.

—Information reaches us of the death of William Frazier, of Troy, Mo., but no particulars have come to hand.

—W. B. Clemmer has been succeeded in the pastorate at Council Bluffs, Ia., by J. A. McKenzie, state evangelist.

—Rufus A. Finnell has taken charge of the church at El Paso, Ill., but will continue to attend Eureka College.

—The brethren at Ukiah, Cal., are planning for more room and a meeting in the autumn by Small and St. John.

—The outlook for a good year's work at Jerico Springs is very good, according to the report of E. W. Yocum.

—C. W. Yard has entered upon the pastorate at Pleasant Grove, Kan., three and one-half miles south of Effingham.

—H. H. Hubbell writes that the brethren at Grangeville, Idaho, are planning to clear their new lots of all indebtedness.

—Allen Hickey, who is preaching near North Yakima, Wash., expects to return to Iowa about the beginning of June.

—The latest advice from J. E. Davis, pastor at Beatrice, Neb., is that the new building was to be roofed in a few days.

—J. O. Shelburne will be at Carnegie, Pa., for the next four weeks in a meeting which has just opened with fine prospects.

—Every department of the work at Rifle, Colo., is in good condition, and Flournoy Payne reports a new parsonage well under way.

—Leonard G. Thompson, corresponding secretary of Colorado, is out after a lengthy quarantine on account of sickness in his family.

—The program is arranged for the convention of the third district of Missouri, at Carthage, May 6-9. We shall publish further details.

—We regret to record the death of the father of T. W. Grafton, whose funeral was conducted by Dean A. M. Haggard, at Packwood, Ia.

—The Crescent Hill Church, Louisville, Ky., is to be served by R. T. Nooe, who has done such a good work during his four years at Beard, Ky.

—J. H. Painter returns to the ministry and will serve again the church at Bridgewater, Ia., which he assisted in planting some eighteen years ago.

—The work at Ocean Park, Cal., is growing, the attendance at the regular services having increased, while the Sunday-school records a 25 per cent gain.

—E. Everett Hollingworth will give half time to Conyers, Ga., one-fourth to Antioch (Butts county), and one-fourth to another church not yet decided.

—Mark Wayne Williams, pastor of the West London Tabernacle, London, England, expects to be in America this spring and will visit his parents in Des Moines, Iowa.

—Harold E. Monser makes an announcement in another column of some of his plans for evangelistic work. We never hear any complaints from Brother Monser's meetings.

—We regret to learn that J. W. Ellis, pastor of our church at Bentonville, Ark., and father of J. B. Ellis, the writer of "Agnes of the Bad Lands" and our Advance Society letters, has been seriously ill and is still very weak.

—O. J. Marks, of Canton, Mo., will, when he graduates next June, enter upon regular evangelistic work with S. J. Vance, of Carthage, Mo., who has been in this field for some time.

—One of the results of the meeting held at Rossville, Ill., by the minister, William Grant Smith, was the winning of a Jewess, wife of a prominent merchant, to the cause of Christianity.

—Since the closing of the Scoville meeting at Huntington, Ind., there have been twenty-two additions to the church. The Sunday-school has an average attendance of about 500 and is growing.

—I. J. Cahill has been requested to publish in leaflet form for distribution the address on "Why I am a Disciple of Christ," which appeared in our last week's issue, and he is expecting to do this.

—A call has been issued for the selection of three committeemen from each of the twenty-six churches of Allegheny county, who are to form a general committee on arrangements for the Centennial convention.

—The work is moving along in a very satisfactory way at Nelson, Neb., where F. Elsworth Day is giving great satisfaction in the pastorate. The building is crowded every Lord's day and chairs have to be placed in the aisles.

—Dr. C. D. Haskell and wife, of Williamsville, Ill., have been appointed missionaries to China by the Foreign Christian Missionary Society. They will go out next September. They are fine young people and promise great usefulness in that land.

—David Lyon, of Anthony, Kan., was called to Breckenridge, Mo., to assist in the funeral of S. W. Reynolds, who has been a faithful member of the church from boyhood. He died in his 70th year, leaving a wife and nine children, all Christians.

—According to D. R. Dungan, the brethren of Iowa have not stood by the State Bible school work as was promised in the last State convention. J. H. Bryan is a very capable man, we should say, and we trust the Iowa brethren will rally to his support in this very important endeavor.

—The Florida Christian Convention meets at St. Petersburg, Fla., March 26, 27, 28. Among speakers outside the state will be Howard T. Cree, W. R. Warren, R. W. Wallace and W. J. Wright. A very cordial invitation is extended to every member of the Church of Christ either resident or visiting Florida.

—There were 222 present at the annual dinner of the New York Disciples, March 12. T. P. Shonts, ex-chairman of the Panama Canal Commission, was among the speakers. Forty-one of the members of L. N. D. Wells' church at East Orange were present. This congregation hopes to break ground for a new building next month.

ATTENTION, ENDEAVORERS!—The C. E. Quarterly, issued by Union Endeavor Pub. Co., is what you need for effective work. Order them now. Five cents a copy. Sample copy free. Discount on large orders or yearly subscriptions. Union Endeavor Pub. Co., Galesburg, Kan.

Infant and Adult.

For the upbuildng of the infant and sustaining the adult, milk is essential and to be wholesome must be pure. Borden's Eagle Brand Condensed Milk and Peerless Brand Evaporated Milk have no equals for purity, flavor and richness.

—R. P. Shepherd has resigned the pastorate of the church at Berkeley, Cal.

—F. B. Sapp, corresponding secretary of South Dakota, reports the state work advancing. Lawrence Wright, the state evangelist, is in a good meeting at Platte, and goes next to Presho where he will dedicate a church and hold a meeting.

—C. E. Robinson and Miss Essie Forsythe, of Joplin, Mo., have just been appointed missionaries to Sendai, Japan, by the Foreign Christian Missionary Society. They will be supported in the future by the churches in Joplin. They are both graduates of Missouri Bible College, Columbia, Mo.

—The Foreign Christian Missionary Society has received another gift on the annuity plan from the sister in Pennsylvania. The society hopes to receive such gifts from time to time. The money can be used for much needed buildings on the foreign field, and all such gifts count on the Centennial fund.

—D. F. Harris has just closed his work at Montpelier, Ind., with twelve confessions and baptisms. He received an earnest appeal to continue with the church, but had already made arrangements to go to Philipsburg, Pa. A good preacher is wanted for Montpelier. W. H. Harrison should be addressed.

—W. N. Briney is to hold a meeting for the church at Valdosta, Ga., beginning April 1. Richard W. Wallace, the pastor, is to be the speaker for the Home Society at the Florida convention. At the Valdosta church a flourishing Young Woman's Mission Circle and a Junior Christian Endeavor have recently been organized.

—J. P. Myers has resigned at Spaulding, O., and accepts a unanimous call from the church at Portsmouth, which is one of the largest in the state. This congregation has just dedicated their new Bible school department, which gives us the largest and best equipped plant for modern church work in the city of Portsmouth.

—W. N. Briney preached the funerals both of Sister E. L. Powell and Sister S. M. Bernard, at Louisville, Ky. Mrs. Bernard died very suddenly of heart failure, having entertained a company of the church at Boulder, Colo., the night before. Brother Bernard with his little son brought the body for interment to Louisville, Ky.

—There are some more building plans in Colorado. At Elvria, a suburb of Denver, a modest little building has just been dedicated. Colorado City is expecting to have a new church. Clark Bower, of Oregon, is to take the work about May 1. B. B. Tyler's church, at South Broadway, Denver, is finishing some improvements and installing a pipe organ.

—J. H. Smart, who has held several of our good pastorates and who resigned some time ago at Danville, Ill., is open to special engagements, evangelistic or supply work, or he might be secured for half time preaching within reach of his present home, 2096 North Union, Decatur, Ill.

LOVE PURIFIED.

BY CELESTA BALL MAY.

This beautiful book is particularly adapted for an Easter gift, as its pages glow with the Easter thought, and are embellished by a border of Easter lilies.

The paper, printing, binding, and illustrations are all in keeping with the highest grade of artistic work.

For sale by Christian Publishing Company, St. Louis.

—The brethren at Portsmouth, Va., are anxious to establish permanently a church in that growing city of 30,000 inhabitants. At present they are renting, at an exorbitant price, a hall that is inadequate. They are now engaged in a campaign to raise $1,000 before June 1, and will appreciate any help that may come to them from the outside. Communications may be addressed to James H. Wilson, 1134 Holliday Street, Portsmouth, Va.

—Here is a case of "follow my leader." Brother Scoville recently took unto himself a wife, and now his well-known singer, Oren DeLoss Smith, is doing the same thing. Invitations have been issued for the marriage of Brother Smith to Miss Florence Redgrave, daughter of C. C. Redgrave, of Saskatoon, Canada, widely known for his lectures on our pioneers. The marriage is to occur at the First Christian Church, in Long Beach, Cal., March 21.

—The church at Uniontown, Pa., under J. Walter Carpenter is prospering in all departments. The building is to be rededicated in about three months and will accommodate an audience of 1,500 people, when finished. This congregation has one of the most modern and best equipped Bible school plants in our brotherhood. Though the new church is to cost nearly $30,000, the congregation has not gone back from its living link rank. John G. McGavran will continue to represent it at Damoh, India.

—Earl Wilfley has just begun a series of Sunday evening sermons on the main currents of church history. The first upon "Darkness, the Great Apostasy," was heard by a large audience and has been the subject of considerable discussion. The other titles are "Dawn; Prophets of the New Day;" "Martin Luther, Faith and the Open Bible;" "John Calvin, Theocracy and Systematic Theology;" "John Wesley, the New Evangel;" and "Alexander Campbell, the Nineteenth Century Restoration Movement."

—George A. Campbell writes us that the meeting held in Austin, Chicago, by ten churches, under the leadership of C. R. Scoville, resulted in something over 800 persons signing cards and expressing the intention of starting the Christian life and uniting with the churches, of renewing their vows or bringing their church letters. The spirit of unity possessed all the churches from the beginning to the end of the meeting. Ministers were of the opinion that Brother Scoville fits into a union meeting splendidly.

—Frank B. Thomas closed his pastorate at the historic little Flat Rock Church, in Indiana, March 1, and began at once in the very promising field at Kansas, Ill. He writes that the little Flat Rock Church does twice as much for the Lord as some of our lauded city churches. Its pastor worked for a salary of $750, while the church, in all departments, gave nearly $1,100 to missions. That is a great record, but would it have been achieved without a man who would lead the church on so small a salary?

—There will be a new church building at Evanston, one of the growing suburbs of Cincinnati. About two years ago a few brethren started the work, securing a fine corner lot and erecting a temporary building. A. M. Harvuot, formerly pastor of the Central Church, preached on Sunday evenings. Now there is a membership of over 100, a good Bible school, and preparations are under way for the erection of a building not to be surpassed by anything in the city. Brother Harvuot is now engaged in the real estate business and will cease to preach for the church, seeing that they are able to support a man who will give his entire time to the work. J. C. Starbuck is chairman of the board.

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WM. J. WRIGHT, Cor. Sec'y,
Y. M. C. A. Building,
CINCINNATI, OHIO.

—Stephen A. Roberts, after fifteen years of experience in the Methodist Episcopal Church, has united with the Christian Church. Ellis Purlee, minister, of Coffeyville, Kan., says he is an earnest, enthusiastic, and forceful preacher, who will do excellent service for some of our strong churches. Brother Purlee will be glad to give any further information that may be desired and he hopes Brother Roberts will soon get to work among us. He is a well-educated man and in the prime of life. He can go at any time and is not specially concerned as to the location. He wants to be where he can do effective work.

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—The Biglow and Main Company, of Chicago, have published "Gipsy Smith's Mission Hymnal," which consists of a regular edition of "Church Hymns and Gospel Songs," whose popularity is such that six hundred and ninety thousand copies have been sold, added to which are some special songs for evangelistic occasions, used presumably by the well-known English evangelist who is at present touring America. The book contains a great many well known hymns as well as enough new ones to increase the interest in the musical development of the congregation, and it is conveniently arranged.

—A letter from Brother S. H. and Sister E. J. Piatt, of Vashon, Wash., urges the importance of our establishing Bible chair work in connection with the university of that state, located at Seattle, as Seattle promises to be the New York City of the Pacific coast. They believe it is a great opening at this time for the C. W. B. M. to continue their work in connection with the universities by establishing a Bible chair in connection with the university there. This feature of our women's work has attracted wide attention throughout the educational world, and the university in Washington offers, no doubt, a very inviting field for such an enterprise.

—Dr. and Mrs. Francis Kirkham have just celebrated their golden wedding anniversary. Besides being a successful minister of the gospel Brother Kirkham was for many years in Chicago as editor of the "Christian Oracle," the paper which developed into the "Christian Century." Mrs. Kirkham conducted the home department under her husband's editorship and she has been very active in missionary and temperance work. For several years she was state secretary for Iowa of the C. W. B. M. She is a sister of ex-Governor Drake, and an aunt of Mrs. Theodore P. Shonts. The Kirkhams now live in California, having a home in Los Angeles, but it was on the beautiful ranch of their son-in-law and daughter that the anniversary was celebrated. Many friends, including The Christian-Evangelist, extend congratulations.

—One of the most encouraging features of the evangelistic campaign now going on throughout the churches is the decided success of men who are better known in the pastorate than in the evangelistic field. When men like I. J. Spencer, R. H. Crossfield, Earl Wilfley and many others who might be mentioned, leave their regular pastorates to assist some brother pastor and win sometimes more than one hundred souls in a single meeting, this goes to show that we are not losing evangelistic fervor and spirit in our pulpits. Any church that has to depend very largely on a group of evangelists, however competent and consecrated they may be, necessarily can not do the work that is needed in these days. The field is such a wide one that we must depend on what are called "home forces" in a very large degree.

COMMUNION WAFERS

That do give satisfaction. Keep indefinitely in air and are always ready for use. In one pound packages, but we advise at least four boxes in an order, as the express to you will be as cheap on four as one. The wafers are very brittle, so that we do not guarantee their safe arrival, but mark them "Handle with Care," and do our utmost to get them to you in good condition. Per pound package, not prepaid, 25 cents.

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—The brethren at Charleston, Mo., had their church burned, but at the end of last year had a new one erected to take its place. While they were without a home the Sunday-school was conducted in the courthouse. The first of this year a move was made into the new building. There are some sixty members in the school, O. W. Joshlin superintending them. After school the communion is observed. In this way, with the efforts of a faithful ladies' aid society, the little band have kept together. The present building cost about $4,000 and the lot $1,400. There is an indebtedness of about $800 or $900 all told. Mrs. W. T. Marshall writes us that they want a good preacher.

—We regret to learn of the death of Stephen Davis, pastor of the Christian Church, Tazewell, Va. He was sick but nine days, and passed off from pneumonia. J. N. Harmon, a prominent lawyer, writes us that he had been pastor of the church over a year, and in his death a great loss has been suffered. "He was very much devoted to his work and was untiring in his efforts to meet the demands upon him in this field of service. His pure Christian character had won for him the love and esteem of not only the members of his church but of the ministers and members of all the other denominations in the town. He was a young man and unmarried. He was a graduate of Drake University, and took his divinity degree at Yale. He had spent ten years in school and college preparing himself for his chosen work of preaching the gospel."

—A note from A. B. Griffith written at the request of Mrs. Robert Moffett, informs us that about March 5 Brother Moffett had a blood vessel ruptured and a clot was formed at the base of the brain, causing a slowness of mind action and difficulty of speech. His mind is clear but very slow to act. His physician says that Brother Moffett's work is done, and that while he may live a long time and be comfortable, he will never be able to perform public duties. Thousands of the brethren all over the country will receive this information with deep sorrow. Brother Moffett has been one of the leaders among the older men living in our Reformation movement, and from 1882 to 1893 was the corresponding secretary of the American Christian Missionary Society. He has taken a specially prominent part in the efforts to bring about a closer union between our own and other religious organizations.

—Since Cecil J. Armstrong became pastor of the River Street Church, Troy, N. Y., last December, there have been eleven additions. For seven years this church was led by George B. Townsend, who is now at Hagerstown, Md. The present prosperity of the church, Brother Armstrong is glad to testify, is due to the faithful work of Brother Townsend and his good wife. He made a good impression upon the whole city. The missionary year of the River Street Church runs from March to March, as nearly all the members are weekly wage earners. This year the contributions will be made weekly instead of monthly, as hitherto, and the aggregate amount pledged on the new basis is almost three times as much as the amount pledged last year. This church supports Raymond McCorkle, of Osaka, Japan. Thanks to Brother Townsend, it is fully organized and very zealous.

—"Forward Movement Day" has been observed by the church at Manhattan, Kan. The first effort has been made toward raising money for a new church building. For six months there has been talk and some planning, but only during the past month has the matter been given to the whole congregation for consideration. On February 10, pledges to the amount of $4,100 were made, many of the members not yet having decided what they would do. A preliminary committee appointed by the board some months ago received the endorsement of the congregation, and they will now start to work out the details of the plan. The thought at present is to put up a stone building to cost about $12,000 on the site of the church now being used. W. T. McLain is the pastor, and he was helped recently by a visit of George E. Lyon, of Topeka, superintendent of state mission work. The church is harmonious and devoted to its pastor and the aims of the brotherhood.

—It will be a great pity if the brotherhood does not at once make it possible for Butler College to secure the $250,000 endowment fund. This is not a time to allow past prejudices to stand in the way of future usefulness of one of our institutions. The college entered upon a ten days' campaign on Monday. Already $181,000 have been pledged. There are fair prospects of $25,000 more, but the whole $250,000 must be secured by the end of the ten days. It must be understood that the major part of this money is promised on condition that the whole amount shall be secured. About one dozen prominent business men in Indianapolis will give the whole of their time during the ten days, and twenty or thirty others a portion of their time to secure further pledges in that city. There are plenty of men in the state who could, without the least sacrifice, put Butler College on a sure footing by helping to secure this very much needed endowment.

Mark Twain on Christian Science.

There is something uncanny in any attempt to ridicule what claims to be a religion, however confidently we repudiate the claim. Mrs. Eddy's appropriation in her writings of intimate and exclusive relations with Deity makes it exceedingly difficult at times to dissociate ridicule of her descriptions of herself and her work from ridicule of the Almighty and Holy God. This, of course, Mark Twain, the author of the book entitled "Christian Science" (Harper & Bros.) did not intend. The title itself brings out the notable fact that the name which Mrs. Eddy chose for the sect she has founded was not copyrighted till an opponent took possession of it, though she has copyrighted almost everything she could lay hands on, even the Bible texts as well as the topics of her sermons and addresses. If, in reading Mr. Clemens' satire, one can put aside the feeling that he is joining with the author in laughing at what many people—and good people, too—regard as sacred, he will find abundant reasons for amusement in these pages. The author has culled skillfully from the abundant literature of Christian Science, and has mercilessly exposed the weaknesses, fallacies and frauds of its leaders with his inimitable humor. If this seems sometimes exaggerated, it is usually restrained.

But this book is more than a satire. It is an examination of the organization which Mrs. Eddy has created and of her own history. It is a disclosure resulting from study of the writings of Mrs. Eddy and of the records of the Christian Science Church which must, unless satisfactorily refuted, discredit the organization either as a religious or a business institution. The closing chapters reveal it as a money-making scheme, imposing on its followers heavy financial burdens as the condition of gaining the peace and health to which they aspire.—*The Congregationalist and Christian World.*

Cloth bound, illustrated, $1.75. For sale by Christian Publishing Company, 2712 Pine Street, St. Louis, Mo.

NINTH ANNUAL CONGRESS

Of the Disciples of Christ at the Central Christian Church, Cincinnati, Ohio, April 3-4-5.

WEDNESDAY, APRIL 3.

10:00 A. M.—Conference of the American Christian Endeavor Society.

2:00 P. M.—Chairman, A. B. Philputt, Indianapolis, Ind.
- Scripture Reading.
- Prayer, Edgar D. Jones, Bloomington, Ill.
- Words of Welcome—John L. Hill, pastor Central Church; President C. W. Dabney, University of Cincinnati.
- Response by the Chairman.
- Addresses and Discussion—"The Relation of the Church to Men," John R. Ewers, Youngstown, O.; Harry F. Burns, Peoria, Ill.; Carl Bushnell, Chicago.
- Appointment of Committees.
- Prayer and Benediction—Wm. Oeschger, Vincennes, Ind.

8:00 P. M.—Chairman, S. M. Cooper, Cincinnati.
- Special Music.
- Prayer, F. W. Burnham, Springfield, Illinois.
- Address, "Things in Common Between Industry and Religion," Prof. Graham Taylor, Chicago.
- Prayer and Benediction, L. E. Sellers, Terre Haute, Ind.

THURSDAY, APRIL 4.

9:30 A. M.—Chairman, T. W. Grafton, Anderson, Ind.
- Responsive Reading.
- Prayer, Levi Marshall, Hannibal, Mo.
- Addresses and Discussions—"The Relation of the Church to Labor," T. W. Phillips, Butler, Pa.; I. J. Cahill, Dayton, O., Alfred W. Place, Bellevue, Pa.
- Prayer and Benediction, S. S. Jones, Danville, Ill.

2:30 P. M.—Chairman, Carey Morgan, Paris, Ky.
- Scripture Reading.
- Prayer, R. W. Abberly, Cincinnati.
- "The Relation of the Church to Education"—(a) "Bible Department Work in Our Colleges," S. S. Lappin, Stanford, Ill.; (b) "Ministerial Education Among the Disciples of Christ;" President C. C. Rowlison, Hiram, O.
- Discussion.
- Business.
  - (a) Reports of committees.
  - (b) Election of officers.
- Prayer and Benediction, C. B. Newnan, Indianapolis, Ind.

8:00 P. M.—Chairman, W. F. Richardson, Kansas City, Mo.
- Special Music.
- Prayer, Hugh McLellan, Richmond, Kentucky.
- Address—"The Education of the Ministry," Dr. Gerald Birney Smith, Chicago.
- Prayer and Benediction—W. W. Sniff, Paris, Ill.

FRIDAY, APRIL 5.

9:30 A. M.—Chairman, J. E. Lynn, Warren, O.
- Responsive Reading, Joseph Armistead, Norwood, O.
- Address—"The Order of Service," B. A. Abbott, Baltimore, Md.
- Discussion.
- Address—"Wherein All Agree, Whereto All Should Labor," W. R. Warren, Pittsburg, Pa.
- Prayer and benediction, Walter Scott Priest, Columbus, O.

2:30 P. M.—Chairman, L. L. Carpenter, Wabash, Ind.
- Address—"The Relation of the Church to Young People," Herbert H. Moninger, Cincinnati.
- Discussion.
- "Closer Relations Between the Baptists and the Disciples of Christ," A report of the committee of ten appointed in 1906, by the chairman, I. J. Spencer, Lexington, Kentucky.
- Discussion.
- Prayer and Benediction, J. N. Green, Cincinnati, O.

Committee—President, A. B. Philputt, Indianapolis, Ind.; secretary, R. E. Hieronymus, Eureka, Ill.; J. L. Hill, Cincinnati, O.; T. E. Cramblet, Bethany, W. Va.; G. A. Miller, Washington, D. C.

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A School With Some Records



The gentleman with a beard standing at left of illustration, is Superintendent J. M. Birdwhistell; the lady standing at the right end of the rear group of four is Mrs. Eliza Heath.

A boy who has not missed the Bible school in four years certainly deserves honor. There is such a boy in the school at Lawrenceburg, Ky., where a unique service was recently held, a class of forty-two receiving certificates of honor for faithful attendance and study of lessons. Sixteen did not miss one Sunday last year. The pastor, Walter D. Gibbs, writes us that Superintendent J. M. Birdwhistell has missed only five Sundays in a service of nineteen years, and one of the elderly sisters, Mrs. Eliza Heath, has missed only two Sundays in twenty-five years.

Brother Gibbs says: "We aim not so much for large numbers, though our average attendance last year was 125, in a town of 2,500 and a church membership of 200, but we try for faithful attendance and give hard study of the lessons. There is scarcely a Sunday without at least one class with every member present, and often three or more classes have every member present. Our school is graded, primary, intermediate and senior, with a superintendent, secretary and organist for each department, and as soon as the weather permits we intend to build an addition to the church which will provide separate rooms for each. We believe in point of Bible knowledge our school can compare favorably with any. We offer no special inducements or rewards save loyalty to our school."

The Christian Publishing Company and the Bible Schools.

(Continued from Page 368.)

student of God's word, knowing too that he is not only capable of thorough and original study of the Word, but best of all that he ever carries into all his work a most reverent and devout spirit, and having heard some of his Bible lectures I can but feel that you have secured a great and efficient Bible school man of just the type and character we need. Our churches and Bible schools need just such work as he is capable of doing; the field is fully ripe for it."—E. A. Cole, Washington, Pa.

"Verily, THE CHRISTIAN-EVANGELIST is a great schemer. First, it is my old friend Snively, and then my old friend Stevenson. I am going to keep away from St. Louis lest I be 'absorbed' myself. But seriously, my brother, I believe you are getting into a niche of the most efficient service, and I am glad indeed to enclose a word as to your Bible lectures before the churches. With the sincerest of personal esteem and God-speed."—Charles S. Medbury, Des Moines, Ia.

"Brother Stevenson's work contributes to Bible school efficiency in a way much needed. He inspires to ardor in the work and gives pedagogical methods. He interests prospective teachers and gives all who hear him a love for the old Book. He is a sweet-spirited Christian man and is possessed of a missionary zeal for his work."—Alva W. Taylor.

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As We Go to Press.

Special to The Christian-Evangelist.

Litchfield, Ill., Mch. 18.—One hundred and forty-five additions. Saloon keeper and his family confessed Christ; he poured out entire stock of liquor on main street of city; great crowd gathered to witness event; while liquor ran into gutter the people sang "America." Whole country side stirred; 600 at Sunday-school; building will not accommodate audiences; we continue.—E. E. Violett, evangelist, M. S. Johnson, minister.

Special to The Christian-Evangelist.

Parsons, Kan., Mch. 18.—Forty additions yesterday in the Harlow meeting. Sixty-eight in eight days.—J. M. Kersey, pastor.

Special to The Christian-Evangelist.

Kansas City, Kan., Mch. 17.—Closed a thirty days' meeting here at the Central Christian Church with 306 additions; 34 added to-day. Will have many more Friday night at farewell reception. This will be the greatest meeting ever held in either of these cities. Crowds congested to-night, multitudes turned away. Begin at Lawrence, Kan., next Sunday.—Wilhite and Tuckerman.

Special to The Christian-Evangelist.

Chillicothe, Mo., Mch. 18.—Eighteen additions in first week; great audiences, intense interest; third meeting by us in two years here.—J. N. Crutcher and Wagner.

Special to The Christian-Evangelist.

Springfield, Ohio, Mch. 17.—One hundred and ninety-two added; close to-morrow night. New converts pledge $1,080 for coming year's expenses. A goodly number sign Centennial tither's pledge. Pastor W. A. Harp's salary increased $300. Address us Des Moines, Iowa.—Wm. J. Lockhart and Wilkinson.

Special to The Christian-Evangelist.

Canton, O., Mch. 17.—Meeting closed; 376 added; 1,100 added in eighteen months; 1,500 added in present pastorate of five and a quarter years; resident membership 1,700; 1,347 in Bible school.—P. H. Welshimer.

Special to The Christian-Evangelist.

Newcastle, Ind., Mch. 17.—One hundred and sixty-six to date; 21 adults to-day; great women's meeting this afternoon, ten coming forward. Church seats only 600; house too small, more turned away than got in. Whole city stirred up. Choirs of 100 voices. Wilson and Linnt, the evangelists.—L. C. Howe, minister.

Special to The Christian-Evangelist.

Taylor, Tex., Mch. 18.—Forty-eight in two weeks; membership increased thirty-three per cent. We continue with large crowds and deep interest. J. H. O. Smith is the evangelist.—W. P. Jennings.

Special to The Christian-Evangelist.

Champaign, Ill., Mch. 18.—Another great day in the meeting; 17 men and women added to-day, 404 to date. We continue; 500 in Bible school; church board voted to-day to double size of building. Mrs. J. E. Powell splendid help directing music.—Stephen E. Fisher, minister.

Special to The Christian-Evangelist.

Mansfield, Ohio, Mch. 18.—Twenty-one additions yesterday, 82 in two weeks; we continue.—Brooks Bros.

Special to The Christian-Evangelist.

Richmond, Va., Mch. 18.—Great meeting at Academy last night; two thousand heard Small and St. John, in sermon and song; as many more turned away; overflow meeting at Seventh Street, conducted by Atkins, crowded; great choirs of 300 voices; 50 additions in two weeks, 20 yesterday; meeting unparalleled in history of Seventh Street. City not so stirred since Moody meeting.—J. J. Haley.

A Triumph in Missions.

(Continued from Page 369.)

His passion for the world became the church's passion. A hitherto unknown missionary tide began to rise. It became perceptible a week before the offering. It became a force to be reckoned with by the end of that week. It became a flood by Sunday morning. We took it at its flood and it led on to victory. No appeal for money was made. The congregation at the close of the sermon was asked if it desired to send its own missionary to Africa. The question was answered in money. In ten minutes $600 was received.

No large gift was made. The largest was $52. The gifts ranged from 5 cents to $52. About two-thirds of the membership was represented in the offering. In addition to individual offerings, the C. E. and S. S. will raise another hundred dollars which will make our offering approximately $700.

Has this church overdone itself? No! Neither has it robbed one cause for the sake of another. It will abound more abundantly in all other things. Is not this triumph merely the result of enthusiasm? No! On the contrary, enthusiasm has been the result of the triumph. This church has gotten a passion for missions, deep and abiding, and this is but one expression of it, a free and natural expression. It is expressing itself otherwise also. There are several who would gladly give themselves and go to the field were they fit and were it possible for them to go. There are some who will go in the near future. Missions have really become the chief business of the Carthage church. It is maintaining its little plant down here on the Ozarks for that purpose. Its aim is to expend as much in preaching the gospel to the whole creation as it expends in preaching it to its own creation.

Carthage, Mo.

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By J. W. LOWBER.
This is the third edition of the first part of the work, which was entitled "The Bible vs. Adventism." It was highly commended by the press, and the chapters on "The Intermediate State" and "The Resurrection of the Dead" were read before the Society of Science, Letters and Art, of London. Part Second is on the "Invisible Universe," and the book is nearly doubled in size. It now contains 114 pages; it is beautifully bound in book paper, and sells for only 40 cents per copy.

THE WHO AND WHAT of the DISCIPLES OF CHRIST
By J. W. LOWBER.
This is the fifth edition of the first two parts of this work. The third part is entirely new, and greatly adds to the value of the book. It supplements some things discussed in the first part, especially on the Holy Spirit. While the author believes that in apostolic times the baptism of the Holy Spirit was accompanied with supernatural gifts, at the same time he thinks that the figurative expression, "born of the Spirit," means Spirit baptism, the same as "born of water" means water baptism. This work has also been highly commended by the press. It contains 116 pages, and sells for only 30 cents per copy.
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The Gains Continue.

For the week ending March 14 the Foreign Society received offerings from 421 churches amounting to $8,484. This was a gain over the corresponding week last year of thirty-four contributing churches and $1,527 from the churches, as churches.

The total receipts for the week amounted to $9,840, a gain of $2,099.

There have been sixteen new living link churches reported and others are expected later. Altogether the outlook is bright.

Final victory, however, is not yet assured and the churches must continue until not less than $300,000 is assured. Let every church hasten to forward its offering. Send to

F. M. RAINS, Secretary.

Box 884, Cincinnati, O.

Kentucky Bible School Work.

Bible School workers in Kentucky are giving their attention just now to three important matters. First and foremost is the determination, which seems to fill every heart with zeal and hope, to raise a large share of the $25,000 endowment on the first Sunday in April for the new chair of Bible School pedagogy in the College of the Bible. This is the first united effort that has been put forth to raise the actual cash, and it seems highly probable that at least one-third of the full amount will be contributed on April 7. Hitherto the schools have been making pledges and adjusting their apportionments, and yet in the midst of these preliminary actions, about $1,000 in cash has been forwarded for the work. Those who thus contribute early are helping not only to lend additional confidence to the enterprise, but the Bible College is actually paying six per cent interest on all funds deposited by us with them. So that if we can send $10,000 to be thus invested, April 7, 1907, that sum will have earned $1,500 to be added to the endowment by October 1, 1909. Individuals as well as schools are realizing this and personal gifts are coming in. The school that does not fall in line April 7, will miss the inspiration that comes with a beginning. All funds should be sent to me and should be marked for the centennial enterprise.

In the second place our newly adopted teacher-training course is being introduced into many of the best schools. The movement for trained teachers is gaining headway rapidly. A postal card of inquiry sent to me will bring full directions and instructions.

And then our spring district conventions are almost before us in Central Kentucky. Workers are learning that the convention goes right on whether they are there or not, but if they want to get any good out of these feasts, either for themselves or for their schools, they must be present or at least have their school represented. The district convention is the bureau of information, the dynamo of inspiration for all Bible school work. ROBERT M. HOPKINS.

Louisville, Ky.

Announcement of Change of Plans.

For years I have made a specialty of difficult and disorganized fields and of organizing new churches. I have gone out of my way to find the hard fields and the more needy. I have also made a specialty of reaching men, and have held twenty-nine meetings in Central and Northern Illinois within the last five years, resulting in the organization of seven churches and putting five struggling bands on their feet. I have held meetings for such men as S. S. Lappin, J. G. Waggoner, N. S. Haynes and G. W. Ross, to whom I refer. But, in doing this work I have had to speak in small houses, seating 200 to 250 usually, and many times not over forty or fifty would not be Christians. In spite of this fact we have averaged over fifty additions to the meeting. Nearly one-half have been men and 90 per cent have been adults. But I want to speak to larger audiences. So I have refused several of these smaller fields for the present and am now ready for larger work.

I begin at Canton, Ill., with J. G. Waggoner, April 21. After that meeting I will use a tent seating 1,000 people. I own this tent. I have engaged Mrs. J. E. Powell, who needs no recommendation. But I will say that she is one of the best directors, soloists and personal workers among our people. She will have charge of the music. She will be assisted by Miss Nellie Pollock, who has a very sweet soprano voice with a little higher range. Their voices harmonize very beautifully. The singing of these two sisters in their single solos and in their unison work can not be surpassed, if it can be equaled in the Christian Church.

I will spend a good deal in advertising, will do organized census and personal canvassing work, and will make a specialty of reaching business and professional men.

I have had experience in city work, having organized the churches in Ellendale (now Maplewood) and Carondelet, in St. Louis, and having held a meeting with fifty-five additions in the Marcus Avenue Church, St. Louis. I organized the church in Berkeley, Cal., and have held meetings in Ottumwa and Council Bluffs, Ia.; Ironton, O.; Kewanee, Ill.; Lincoln, Neb., and El Reno, Okla.

We are not hunting for the easy fields. But we want the larger opportunity and will not let the money question get in the way. We have a proposition which any good church in a fair sized town can reach. Churches desiring a tent meeting, or a meeting this fall, if they have large audience room, if they wish the gospel presented in a way free from all sensation and in such a way as to attract men, if they wish a meeting without any excitement and without any reaction afterwards, will please address me at once at 306 Wheaton avenue, Champaign, Ill.

HAROLD E. MONSER.

Saloon Keeper Pours Liquor into Street.

In our home department there has just started a story which tells in a vivid way of the conversion of a saloon keeper and his family. Hardly had our presses stopped running off the first two chapters of this story when came a telegram to the papers announcing a striking conversion of a saloon keeper at Litchfield, Ill., through witnessing the baptism of his daughter. The following is the special dispatch:

Litchfield, Ill., March 15.—Six hundred dollars' worth of whisky, wines and other intoxicating beverages were poured into the sewer at the intersection of State and Ryder streets at 9:30 o'clock this morning in the presence of a large crowd of spectators, as a result of the conversion of J. E. Teaney, owner of "The Chief," one of the saloons in this city. The barrels and bottles were opened from a dray and the former saloon keeper conducted the smashing. Many of the ministers of the city took a stand on the dray, and after all the liquor had been destroyed the large crowd joined in singing "America."

Evangelist E. E. Violett made a stirring address, denouncing the liquor traffic and insisting that the saloons be voted out of Litchfield at the approaching municipal election. Mr. Teaney was the hero of the hour. He was obliged to review the crowd of people, and for a long time stood in the dray shaking hands.

Teaney's conversion was brought about by the revival meeting now being conducted at the Christian Church, which has stirred the city and added 127 conversions in three weeks. Yielding to his conviction, Teaney determined to destroy what liquor he had on hand.

Mr. Teaney's conversion may be traced to the efforts of his wife and daughter. A few evenings ago the 12-year-old daughter joined the church at the revival meeting. She pleaded with her father to come to church and see her baptized. Mr. Teaney's great love for his daughter impelled him to yield to her wishes. He witnessed the baptism of his daughter and also saw his wife received into the church. The sermon deeply impressed him and he decided to quit the saloon business forever. In an interview Mr. Teaney said:

"My conscience hurt. My little girl went to the revival services and joined and was baptized. My wife did the same. I made up my mind if my business was out of the way I could be a Christian."

H. G. Bennett's Good Work.

I closed a great meeting in Greenfield, Ia., March 3. This was a new field and very difficult in many respects. Brother McCallon, the minister, is an enterprising young man. He is well trained for a great work, having graduated from Columbia Bible College. He understands the plea, ours and the New Testament's, for Christian union. Missouri should amply endow the Bible college at Columbia. I have met many of the young men from the Bible college and they are all sound in the faith. This is to the great credit of Dean Lhamon, Professors Moore and Sharpe, and Minister C. H. Winders, whom they all love for his great work among the students in the university. I feel I owe this statement to the brotherhood since there is some criticism as to the value of the Bible chairs in connection with universities.

Our meeting in numbers was beyond the fairest hopes of all, there being 108 additions, ninety confessions, twenty from the denominations. These twenty came because they saw the beauty and power of the New Testament basis of Christian union, and desired to wear only the name of Christ, the divine name for all of God's people.

We begin a meeting on March 24 in Fort Madison, Ia. This is another new church building, and the meeting following dedication. Brother Kline is planning for a great meeting. Already seventy-five have pledged themselves to pray daily for the meeting until it begins and continue until it closes. I begin the last Sunday in April in Marceline, Mo. This will be my second meeting with this church. They are making plans for Bible study and prayer during April.

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NEWS FROM MANY FIELDS

Chicago.

The Centennial fund for Chicago missions has not yet reached $10,000, but it is believed that this amount can be raised when all plans are com plete and all the workers enlisted. E. M. Bowman, the president of the Business Men's Association (to which the raising of the Centennial fund has been committed), is traveling in Europe, and so many things must wait his return.——Chairman Bushnell, of the C. C. M. S., is proving himself a most careful, practical and intelligent leader in the city mission work. He has introduced some new plans which can not fail to bring good results: 1. Three committees of board members have been appointed to have direct oversight and responsibility for West Side, South Side and North Side. This brings the board into vital touch with the problems of each section and brings the missions under the direction and advice of a committee living in the section to be served. 2. A series of conferences downtown is planned for bringing together from five to ten of the leading men of each mission to learn from them the things best worth knowing, and to advise and inspire them to undertake larger Centennial aims. It is expected that about five conferences will be held in March, with about two or three missions represented in each. 3. Missionary rallies are planned for April. These will probably be held in Jackson Boulevard, Englewood and Sheffield Avenue churches. A competent speaker will represent each of the missionary societies co-operating in the city work, the C. W. B. M., the A. C. M. S. and the C. C. M. S. As the first named societies furnish most of the funds administered by our city board, it is fitting that all the churches be informed of the plans of this co-operation, and be inspired to larger loyalty to all these general missionary enterprises. Hence it is hoped that all the churches and missions will turn out to these rallies. 4. All the churches in the Second District Illinois Christian Missionary Society will be called to meet in convention in May. This district includes the counties of Cook, Lake, McHenry, Boone, DeKalb, Kane, Du Page, Kendall, Grundy and Will—ten counties contiguous to Chicago. As most of the churches are in Chicago and its suburbs, the convention will be in Chicago. The city evangelist is specially interested in bringing the churches of the second district into a closer and more helpful fellowship. 5. At a recent meeting of the state board, held in Bloomington, attended by the city evangelist, a most cordial spirit of sympathy and co-operation was manifested toward the gigantic problem presented in Chicago. The city evangelist was invited to take a place on the program of each district convention throughout the state, to make an address in behalf of Chicago missions. The city board desires the superintendent to take advantage of this opportunity.

The missions and mission churches which report each month to the superintendent of missions, and through him to the city board, are the following: Ashland Avenue, W. R. Moffett, minister; Armour Avenue (colored), no pastor; Chicago Heights, W. S. Lockhart, pastor; Douglas Park, C. M. Schoonover, pastor; Garfield Boulevard, A. W. Fortune, pastor; Logan Square, Clark W. Cummings, pastor; Maywood, Victor F. Johnson, pastor; Sheffield Avenue (north side), Will F. Shaw, pastor; South Chicago, Elster M. Haile, pastor; West Pullman, Guy Hoover, pastor; West End, Sumner T. Martin, pastor. Each of these missions is growing, and in most promising condition. The city evangelist feels particularly happy to report that C. M. Schoonover, late of Texas, has accepted the work at Douglas Park. He comes very highly recommended by leading Texas brethren. His success at Greenville and Gainesville was marked. His wife is a fine soloist. With both of them giving their full time to this field larger things must soon be realized. And Maywood at last has a regular pastor in the person of Victor F. Johnson, late of Clinton, Ia., where he did a fine work for the past three years. He is recommended by State Secretary B. S. Denny and H. O. Breeden, of Des Moines. He is to have the support and counsel of an advisory board. He moves on the field with his family to give his entire time to the work. The place of meeting will be a ground floor hall on Fifth avenue just north of Madison. This is thought to be a better location than the present opera hall.

Five suburban towns have recently appealed to the city evangelist, through members living in them, for help and advice in starting a church. These are LaGrange, Downer's Grove, Morgan Park, Winnetka and Highland Park. It is not the policy of the board to plant new missions at present, but to concentrate all energy and funds on the fostering of those established. However, in some of these places it may be wise, ere long, to inaugurate the work. I have also been appealed to most urgently, both by Scandinavians in the city, as well as by those outside, to plant a mission among the 100,000 of these people in Chicago. I think it ought to be done, if a suitable man can be found to lead in the movement and stay with it. Miss Sundell, who is in the employ of the city board, is of Swedish descent, and ought to be very useful in work among her own people.

The West End mission, my special field of labor, is making progress, not rapid, but solid and cheering progress. Since I took the work last summer over fifty have come forward in our meetings, about forty of whom have united with the West End Church. We now have a membership of sixty-two. The Sunday-school has grown from twenty to about 100 enrolled, with forty-two babies on the cradle roll, and an organization of boys—"The Lincoln Guards," anti-cigarette and anti-liquor, numbering above forty. A men's club is being talked of. Since dedication we have repaired the roof of our building, painted the church, built an entrance platform, put in a baptistry and made some other minor repairs.

SUMNER T. MARTIN,
Superintendent of Missions, 2136 West Congress street.

The Work at Syracuse, N. Y.

The Central Church of Christ, at Syracuse, N. Y., under the leadership of its pastor, Joseph A. Serena, assisted by the quartette of the Netz sisters, has been enabled to enter a new field in which to present in gospel, song and story the plea for restoration and unity. During the three weeks of our meetings there were large audiences. Invitations were extended to Brother Serena and his helpers to take part in a general meeting at the university branch of the Y. M. C. A. as well as at the afternoon meeting for men at the Y. M. C. A. Then the quartette assisted in some noon hour gospel services in several of the largest factories. Brother Serena participated in some if not all of the meetings. Other opportunities for preaching and singing the gospel were presented, and the customary mass meeting of the two Y. M. C. A. associations were, on one Sunday, adjourned and merged into a men's meeting, which was held in the largest auditorium in the city. This service was given over entirely to our people and afforded Brother Serena a chance to preach the unfettered gospel to hundreds of men heretofore beyond our reach. The evening meeting also, which was held in "The Alhambra," was distinctively our own, our pastor preaching on "The Plea for the Age." A closing service much in the nature of a family gathering was held and most of the new converts were present. The quartette demonstrated their musical ability and culture in a final concert.

Since he assumed the pastorate of the Central Church last September, Brother Serena has been an untiring worker and alive to every possibility. A change from the noon to the morning hour, and from the auditorium to the lecture room for the Bible school, the formation of a boys' club and a men's league, and provision, by popular contributions, to cancel a mortgage and repair indebtedness of nearly $2,000, are some of the things due to his wise administration. Accessions to the church during his six months' pastorate number forty-five—twenty-nine by primary obedience, statement and letter, as a result of our evangelistic meeting. These meetings have given the cause of Christ as presented by the Disciples a wider influence in Syracuse than we have ever realized before.

C. G. VAN WORNER.

Pittsburg, Pa.

All the different organizations of the churches of Greater Pittsburg, such as the C. W. B. M. and the Ministerial Association, and the Western Pennsylvania Missionary Board, meet for an all-day session once every month. They met for their March meeting on March 4 with the East End Church. After the routine business of the Ministerial Association F. M. Gordon, of the Knoxville Church, delivered an address, followed by an address by Sister Harlan, of Indianapolis, to the ministers on the "Value of Blue Monday." Later she spoke to the C. W. B. M. on the "Centennial Aim and How Abundantly Able We are to Reach It." The Western Pennsylvania Board had a very profitable session. A man has been secured to take up the work at Butler. The apportionment was granted to Philipsburg to enable them to continue the marvelous work that was just recently begun in the great meeting where a membership of six was raised to 173. Initiative steps were taken to appoint a general committee to have charge of the local preparation to entertain the Centennial convention. Each church in Greater Pittsburg is requested to appoint a committee of three from whom the general committee will be selected.

There were about twenty-five ministers present and the evangelistic report for the week was 153 additions. The new work that has recently been started at East End, McKeesport, is making marvelous success, under the wise direction of Howard Cramblet. R. H. Sawtelle reports an excellent meeting at Mitchel's Mill, in which he had twenty-six additions, and a meeting was begun at Pine Flats with one addition the first night. J. G. Slayter will address the Allegheny County Union Endeavor rally March 19. The Belmar Christian Endeavor Society carried off both banners in a union rally recently where there were sixty societies in competition. We are pushing our way towards the front of the religious movements of the city so we will be able to make as much as possible out of the Centennial convention to impress the people with our plea.

J. D. DABNEY,
Secretary of Ministerial Association.

STATE OF OHIO, CITY OF TOLEDO, LUCAS COUNTY. } ss.

Frank J. Cheney makes oath that he is senior partner of the firm of F. J. Cheney & Co., doing business in the City of Toledo, County and State aforesaid, and that said firm will pay the sum of ONE HUNDRED DOLLARS for each and every case of Catarrh that cannot be cured by the use of Hall's Catarrh Cure. FRANK J. CHENEY.

Sworn to before me and subscribed in my presence, this 6th day of December, A. D. 1886.
(SEAL.) A. W. GLEASON,
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Clarence Mitchell's Meeting.

T. Alfred Fleming, of Cleveland, O., former pastor of the church at New Berlin, O., has just enjoyed the pleasure of attending the reception there to the new members who have come during the meeting held by Clarence Mitchell. He reports that for the town this was a wonderful meeting, Brother Mitchell proving himself a master as a soul winner. There were sixty-six additions, nearly all of them adults and among the best citizens of the town, which is of but a few hundred inhabitants. The congregation has voted to employ all the time of Pastor F. M. Myrick, and expects to build a large addition to its edifice. One of the things that count in this church is the Ladies' Aid Society. This has always been a spiritual as well as a financial support to the work.

Kentucky.

W. J. Cocke, field agent of the Kentucky Christian missionary convention, calls attention to the motion adopted in Louisville that an evangelist be employed to do special evangelistic work and to secure gifts towards the increase of the permanent fund. Kentucky, apparently, is not at all meeting the needs of the work. The treasury is empty. Brother Cocke says that the brotherhood is looking to-day to Kentucky to bestir herself, and he says that there are many brethren and sisters in the state who could give all the way from $25 to $1,000, and often more to this state work, and never make any real sacrifice. He recently closed a good meeting at Paintsville with fifty-seven additions. An organization was effected with fifty-four members, three not having been baptized at that time. S. J. Short will supply for a brief period, but a man must be located permanently and the state board has not the means. Brother Cocke is at Springfield and then goes to Livingston for another meeting.

Illinois.

Stanford is a small town with a great church. Two missionaries, Fred E. Hagan, now of Tokio, Japan, and Melvin Menges, Havana, Cuba, were former pastors. They have had others of like spirit. It is not surprising therefore, (1) that the church gives annually more than $1,000 to the great world-wide enterprises of the church; (2) that the church prospers and continually enlarges its home influence and power; (3) that the church is united and happy, for it has neither time nor disposition for strife; (4) that the people live in good houses and have abundance. Such is the lot of them whom the Lord loves—"The liberal soul shall be made fat." S. S. Lappin is the present able minister. The church lent him to Eureka College long enough to deliver three splendid lectures to the ministerial students. They were on the fundamental principles of the gospel of Christ and were thoroughly Scriptural and loyal to our Master's teaching. Shoddy speculations and vain philosophies make very poor footing for young preachers and poor food for saints or sinners. Men with a message, a divine message, for a lost race, are the men to meet twentieth century wants. Such men Eureka College seeks to produce.——At Le Roy Andrew Scott was helping the minister, L. E. Chase, in a great meeting. They make a strong team and are doing a splendid work. The church has had its troubles, but it now seems to be in better spirit to enter more vigorously the great sisterhood of churches to save a lost world.——At Armington J. C. Lappin is entering vigorously into his new work, in a splendid new church building and with a great church. If our forecast is right it will not be many years until Armington will stand along beside Stanford, Flanagan and Washburn in public enterprise for the extension of the kingdom of God. It does not know its strength as do not hundreds of other churches in Illinois. A late train gave me the opportunity of hearing a most practical and helpful sermon by the new minister of the First Church, Bloomington, Edgar D. Jones. The auditorium was crowded with deeply interested hearers. The great sermon is not the sermon that startles the hearers with doubtful, strange, or unscriptural statements. As man "lives by every word that proceeds out of the mouth of God," the great preacher is he who preaches "the word." To these the people come to be fed.——The Shelbyville Church is mourning the loss of its minister, L. H. Otto, who for nearly five years has led the splendid church to many victories. His successor will probably be chosen soon and the work move smoothly on. We called on it education day and the church responded with an offering of $76.30. This is one of the early fields of my ministry and it is a delight to return. Many changes, but a loyal and growing people.——At Windsor, R. Layton is just beginning what promises to be a very fruitful pastorate. He divides his time with the Ash Grove Church, where he is in a fine meeting.——J. G. McNutt is doing a great work in Sullivan. The Scoville-Smith meeting nearly doubled the membership of the church. The excellent new church is too small and enlargement is now the problem. With proper training and development this church ought to take its place among our great, enterprising, public-spirited churches, whose influence and power at home and abroad should tell for the salvation of much people.

After nearly two years wandering in behalf of Christian education in our great state, health conditions seem to demand my resignation. Reluctantly I give up this radically important work. When the college suffers the whole cause suffers. We depend upon it for our educated and trained men, both for the home and foreign fields. No department of our work stands for more than does our college, yet it has been the most neglected and most poorly paid. The day demands enlargement. Already the trustees are planning to double the force in the Bible department in September. Our Centennial aims, 400 students, 5,000 members in the I. C. E. A., and $250,000 endowment, ought to so stir every Disciple in Illinois that he would feel himself unworthy a place in such a brotherhood if he did not do a liberal part towards its realization. We must have men, trained men. We need a thousand more to-day. We depend on the college for them. But no college can furnish them without patronage and money. Brethren, where can you put money where it will mean more than in the brains of great preachers?

Eureka College, even with its meager support, has a great record. It has sent out a company of great preachers and a noble band of missionaries, and thousands of Christian workers. I know of no man to whose care and counsel parents can more confidently commit their children than to President Hieronymus. The college lives and works on a high plain, in the midst of a strong church, in a good moral town. I speak for the college your best patronage and most liberal support.

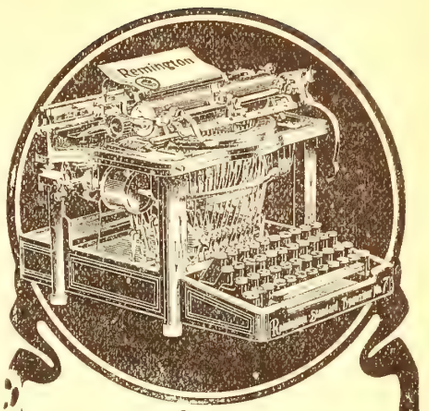
Mr. Editor of THE CHRISTIAN-EVANGELIST, I cordially thank you for the liberal space you have allowed me, in which to tell of the King's business in our state. I hope you may accord my successor, whoever he may be, the same courtesy, for Illinois people are scattered everywhere, and they are glad to hear from the home work. Christian education, the interests of our colleges, deserve a larger place in our great journals and I am glad THE CHRISTIAN-EVANGELIST in this regard takes advance ground.

I am grateful for the large and generous fellowship of both preachers and people, that has so generally been given me in this work. My spirit has been enriched by your acquaintance. The Lord bless you for what you have done and lead you to multiply your endeavors for this holy cause until thousands more shall rejoice in the larger light of Christian learning. I again cordially thank the liberal givers who answered to my call in behalf of our absent Lord. He will repay.

The Church of Christ is set for the salvation of the world. May we every one so serve that the King will at last say "well done."

Eureka, Ill. J. G. WAGGONER.

GIPSY SMITH'S MISSION HYMNAL
Including CHURCH HYMNS AND GOSPEL SONGS
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Boards $25 - Cloth $30 per 100, 30c. and 35c. by Mail.
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expects good service—and gets it.
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710 LOCUST STREET
ST. LOUIS

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SUBSCRIBERS' WANTS.

Advertisements will be inserted under this head at the rate of two cents a word, each insertion, all words, large or small, to be counted and two initials being counted as a word. Advertisements must be accompanied by remittance, to save bookkeeping.

MEMBERS of the Christian Church coming west should write J. W. Martin, Amity, Oregon.

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J. W. MONSER will fill vacant pulpits on Lord's days for preachers. Address 514 Quincy Ave., Kansas City, Mo.

BEAUTIFUL FARMS—In southwest Missouri, level prairie land; no stone; $35 an acre. M. Wight, Iantha, Barton county, Missouri.

WANTED—To employ an experienced man or woman, who has ability for raising funds for mission work. Write Mrs. S. M. Howard, Hot Springs, Ark., 311 Onachita Ave.

SEND for catalog of Christian University, Canton, Mo. Departments—Preparatory, Classical, Scientific, Biblical, Commercial and Music. For ladies and gentlemen. Address Pres, Carl Johann, Canton, Mo.

Evangelistic

We invite ministers and others to send reports of meetings, additions and other news of the churches. It is especially requested that additions be reported as "by confession and baptism," or "by letter."

Arkansas.

Hope, March 11.—Baptized one last night. One addition by letter also.—Percy G. Cross.

Canada.

Hillsburg, Ont.—Twenty-three baptisms since dedication.—G. O. Black.

Milestone, Sask., March 11.—One addition from the denominations yesterday at our regular services.—A. R. Adams.

Colorado.

Longmont, March 12.—Closed a three weeks' meeting February 26, which resulted in 26 additions—19 confessions and baptisms, and seven otherwise. E. M. Miller, of Boulder, Colo., was leader of song.—E. M. Carr.

California.

Santa Cruz, March 12.—Evangelist I. A. Brown has just closed a four weeks meeting here with 101 added to the church. With one exception this is the greatest meeting ever held in Santa Cruz. The singing was led by our own choir leader, E. Lowther.—A. Lyle DeJarnette, minister.

District of Columbia.

Washington, March 11.—Present at ministers' meeting: Walter F. Smith, F. D. Power, W. G. Oram, George A. Miller and the writer. Additions reported: Vermont Avenue (F. D. Power), one by confession and baptism; Thirty-fourth Street (Claude C. Jones), two confessions; Ninth Street (George A. Miller), one by statement.—Claude C. Jones, Secretary.

England.

London, March 8.—Just closed an eight days' mission at West London Tabernacle. I was assisted during week nights by F. Martyn. Total confessions 44.—Mark Wayne Williams.

Illinois.

Deland, March 12.—There were 43 added in our four weeks' meeting. We were ably assisted by Frank M. Charlton, singing evangelist, of Bloomington, Ill.—W. T. McConnell.

Winchester, March 11.—Although we have been without a pastor since November last, through the kindness and untiring efforts of Elder John H. Coats the good work is going on. Twenty-six additions since Jan. 1, 1907—21 by confession and five by statement.—John Y. Rose, clerk.

Washburn, March 11.—One addition yesterday; three in last two weeks.—Rochester Irwin.

Catlin, March 11.—Two additions by letter here yesterday. There were 127 added here and at West Lebanon, Ind., from January, 1906, to January, 1907.—Lewis R. Hotaling.

Colfax, March 7.—Thirty additions during February, including those added in a brief meeting.—Norman H. Robertson.

LeRoy, March 14.—Forty-three additions during a four weeks' meeting here. L. E. Chase is minister. My son Walter led the singing.—Andrew S. Scott.

Havana, March 16.—I recently held a 21 days' meeting at Kilbourne, Ill., where we have no congregation. As a result of the meeting a church of about 50 members will be organized, an active Sunday-school and Ladies' Society will at once get to work, and the church will hold prayer-meetings, social meetings, etc., until arrangements can be made for regular preaching. Fifty people were reached in the meeting, about 30 by conversion.—Louis O. Lehman.

Indiana.

Kendallville, March 11.—One confession and baptism yesterday. Four additions since the Hull brothers' meeting closed recently with 52 accessions. Am now preaching in the Hull brothers' meeting at Garrett, Ind., where there were 28 added last week.—J. D. Hull.

Winamac, March 12.—I was wired to return to preach a few more sermons. Forty accessions, almost all by baptism.—E. W. Brickert, evangelist.

Iowa.

Fairfield, March 11.—Three responses to the invitation yesterday at morning service—one by letter and two to make the "good confession." These, together with one who came previously, were baptized at the evening service.—W. H. Betts, minister.

Lake City, March 10.—Closed a short meeting here with 18 additions. G. E. Roberts, the minister, did the preaching.—Charles E. McVay, song evangelist.

Adel, March 12.—Closed an eighteen days' meeting last Lord's day. With the exception of a few sermons, M. C. Hutchinson, pastor at Panora, did the preaching. Miss Caro C. Inman, of Webster City, was the soloist and leader of song. There has been a spiritual uplift of the church and city, and 36 additions to the membership. Of these, two were by letter, two by statement, two reclaimed and 30 by confession and baptism.—Robert W. Moore, minister.

Riverton.—I closed a meeting here with 49 added, all heads of families except one.—W. L. Harris.

North English, March 15.—Closed a very successful meeting here on March 10, with 50 additions to the church, 38 by confession and baptism; 12 otherwise. The pastor did the preaching and Mrs. J. H. Dairs, of Oskaloosa, led the singing.—J. C. Hanna, pastor.

Cincinnati, March 14.—Closed our meeting of more than four weeks' duration with 64 added—45 by confession and from the denominations. Forty-seven came under the strong doctrinal sermons of Evangelist J. P. Haner, and 17 were added after he left.—R. C. Leonard.

Indian Territory.

Grove.—Just closed a short meeting resulting in four baptisms and one from another church. The church is strengthened and encouraged.—J. A. Allen.

Kansas.

Lawrence, March 11.—A three weeks' meeting conducted by Duncan MacFarlane, of Thayer, Kan., has just closed at the North Side Church, resulting in seven additions—three by confession and baptism and four by letter and statement. The church has been greatly strengthened, and its power for good enlarged by this meeting.—E. W. Finkle, minister.

Vining, March 15.—We are in a good meeting here with W. L. Ennefer as minister. Fifteen to date, mostly confessions. Continue with large audiences and increasing interest.—O. L. Adams and Charles Henning.

Missouri.

Canton, March 12.—I have been assisting George W. Buckner in a meeting here which resulted in 68 additions.—V. E. Ridenour.

Harrisonville, March 11.—Two additions yesterday—one by statement and one by confession. Five added during the month. Two of them by confession.—King Stark.

Nebraska.

Alma, March 14.—Added to Bloomington church since last report, two by letter, one by statement; to Alma church, one by letter.—W. E. Rambo.

Nelson.—Seventy added in past ten months.—F. Ellsworth Day.

Fremont, March 8.—Two additions last Sunday at regular services. Work progresses.—Samuel Gregg, minister.

New Mexico.

Texico, March 11.—Closed greatest meeting ever held in Texico March 10. Twenty-three added.—S. W. Jackson.

New York.

Buffalo, March 11.—Three responded to the invitation yesterday—one coming from another church and two to confess their faith in Jesus Christ.—B. S. Ferrall.

New Jersey.

East Orange, March 13.—Two confessions last Sunday. Forty accessions since September 1.—L. N. D. Wells.

Ohio.

Collinwood, March 11.—Three additions yesterday—all heads of families.—M. L. Buckley.

Millwood, March 13.—Meeting here closed with seven added—all by baptism. W. B. Stater, of Greenwich, assisted the pastor ten days during the meeting.—C. C. Maple, pastor.

Oklahoma.

Apache.—Brother Douthit and I have just closed a meeting at Apache, with 27 additions—25 by confession and baptism, one by letter and one from another religious body.—E. V. Spicer.

Frederick, March 12.—Just closed a meeting here, adding 39 to the congregation. Edward McKinney and T. Elmore Lucey were my assistants.—J. A. Tabor, evangelist.

Watonga.—Three accessions. Baptized a lady 66 years old.—F. D. Wharton.

Enid, March 11.—On the last two Sundays we have had 22 additions to our church. Eleven by confession and baptism.—Scott Anderson, pastor.

Oregon.

Falls City, March 11.—The meeting closed Sunday night, but by general request we will continue a few days longer. Eighteen added to date. Large audiences. Good interest manifested.—Ritchey Brothers, evangelists.

Pennsylvania.

Somerset, March 13.—Ten additions since my coming January 1.—J. D. Garrison.

Texas.

Beaumont, March 11.—Meeting here one week old. Ten have made the good confession. We continue. J. B. Holmes is doing the preaching.—H. K. Shields, singer and helper.

Washington.

North Yakima, March 11.—One confession.—Morton L. Rose.

Changes.

Boden, W. H.—Washington, C. H., to Athens, O.
Duncan, P. H.—Latonia, Ky., to Ensley, Ala.
Durham, P. M.—Bone Gap, to Albion, Ill.
Field, S. F.—Winamac, to Francesville, Ind., R. F. D. 1.
Goodrich, V. L.—Clear Water, to Tyro, Kan.
Harris, W. L.—Bethany, Neb., to Lyons, Kan.
Hammond, J. H.—Decatur, to 212 West Mitchell street, Petoskey, Mich.
Harris, W. W.—New Holland, O., to Chapin, Ill.
Ingram, R. H.—Allerton, to Perry, Ia.
Lampkin, R. H.—Dexter, Mo., to New Windsor, Colo.
Nooe, R. T.—Beard, to Birchwood, Louisville, Ky.
Payne, W. E.—Hartford City, to Brownstown, Ind.
Rector, A.—Pineville, to Middleboro, Ky.
Reed, W. B.—Point Marion, Pa., to Davenport, Wash.
Slick, J. G. Arapahoe, Neb., to Tekoa, Wash.
Stivers, John T.—Downey, to 613 Witmer street, Los Angeles, Cal.
Thompson, M. J. Dayton, to Enterprise, Ore.
Watts, Shelley D.—Summitsville, to 52 Downey avenue, Indianapolis, Ind.

Concerning Advertising.

As is well known to the readers of THE CHRISTIAN-EVANGELIST, this paper is especially careful about the character of the advertising which it accepts. Mining advertising is especially scrutinized. The great bulk of such advertising is refused. But advertising is not refused arbitrarily, merely because it relates to mines. If it appears from the evidence furnished, that the advertiser owns a bona fide ore producing property which is not overcapitalized, and that the directors of the enterprise are men of standing and excellent business reputation, so that the proposition is a genuine business one, it is presented to the readers of THE CHRISTIAN-EVANGELIST for their consideration.

It is in accordance with this ruling that the advertisement of the Bagdad-Chase Gold Mining Co. appears in this issue. With such men as Edgar Van Etten, vice president of the New York Central and Hudson River R. R.; John H. Stedman, Secretary of the Ohmer Fare Register Co.; Benjamin E. Chase, President of the Central Bank and East Side Savings Bank of Rochester, and Josiah Austice, of the Josiah Austice Co. in the directory, it would surely seem that the project is worthy of thoughtful investigation by those having funds for investment. But read the advertisement. ADVERTISING MGR.

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FUNK & WAGNALLS COMPANY, PUBLISHERS, NEW YORK AND LONDON, CLOTH BINDING, PRICE $1.00 POSTPAID. WRITE J. A. JOYCE, SELLING AGENT, 209 BISSELL BLOCK, PITTSBURG, PA., FOR SPECIAL RATES TO PREACHERS AND CHURCHES.
"The author advances the most vigorous and practical plea yet made for the creedless church, free from title, ritualism, or robes."—Publishers. "This is a work of great merit, and I trust it may be circulated by the millions."—McLean. "Any Christian living a thousand miles from any church could take this book and with its description of the church and its references to the Bible organize the Church of Christ and invite men of any faith to meet in Him."—Scoville. "From a literary standpoint the book is a gem."—Christian Union. "There is thought-compelling power in the book"—Universalist Leader.


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Fistula, Fissure, Bleeding, Itching, Ulceration, Constipation and all Rectal Diseases a Specialty. Cures Guaranteed. Send for Booklet. DR. M. NEY SMITH, Specialist. 614 Pine St., ST. LOUIS, MO. Established in St. Louis in 1888

Christian Endeavor

By Geo. L. Snively.

The Afro-American.—Ps. 116:16-19.

March 31, 1907.

DAILY READINGS.

M. We Are Lights.	Matt. 5:13-16.
T. Our Country First.	Matt. 10:1-15.
W. Expect Discouragement.	Mark 4:14-20.
T. Peter a Home Missionary.	Acts 9:32-35.
F. The Strong Help the Weak.	Rom. 15:1-5.
S. Giving Systematically.	1 Cor. 16:1-3.
S. Topic.	

At Louisville, Ky., we Disciples have a school for colored Bible students that has graduated men of great aptness in teaching the Word, and whose lives are daily revelations of its transforming power. At Edwards, Miss., we have a great industrial farm where arts and trades and character-building are being successfully taught and learned.

The divine image in ebony is as precious in the sight of the Lord as when glowing in marble. It is better that one have a millstone tied to his neck and he be cast into the midst of the sea than that he cause one of these "little ones" to offend. Let us guard against imposing on any of their weaknesses but strive to trellis all their virtues.

Thomas Jefferson meeting a negro returned the latter's low bow by lifting his hat. In answer to an expression of astonishment from his comrade over such a salutation to a slave, the president replied: "I try not to permit any negro to be more polite than I am." Thus should we all seek to be lights to these so needing help up to all the graces of life.

The negro's bondage to the southron never was so deplorable as is his present servitude to sin. His emancipation in the sixties will forever stand as one of the most signal altruistic political triumphs of history. But to deliver him from the power of Satan and an awful judgment to come appeals still more to the chivalry that is in those who fully appreciate the love that impelled our Redeemer to the cross.

Much is said of the laziness and shiftlessness of the negro; yet here in America 45 per cent of our colored population are engaged in gainful pursuits while but 37 per cent of our whites are breadwinners. More comely to the all-seeing Eye is the colored laundress conscientiously doing her work than her simpering white sister in fashionable idleness wasting the hours.

The darky is of a naturally religious temperament. In the past he has too largely held that giving vociferous expression to his religious emotions constituted worship. Now he is learning that to be clean is more of worship than loud "amens"; and that honesty, sobriety, industry, fidelity and kindness are more worshipful than agonizings at the mourners' bench and relations of weird experiences with the "debbil and all his imps." More and more his religion is being harnessed to the chariot of his salvation and drawing him further into the land of promise.

An old-time darky after an absence returned to his familiar haunts. In his testimony at the first prayer-meeting he said: "Brudderin, I has had a hard time sence I been away. I'se been drunk and a fitin'; I stole chickens and was cotched; I lied and was beaten; I perjured and was jailed; but, bless de blessed Lawd, frew all my sins and troubles dis ole niggah never once lost hold on his religion." One of the brightest signs of hope for the salvation of these black aliens in our midst is that they are beginning to trace some logical connection between their religion and their personal conduct. Heretofore they have been entirely dissociated.

Midweek Prayer-Meeting

By Charles Blanchard.

An Easter Study.

Topic for March 27. Luke 24:13-32.

One of the most suggestive things I have read for many a day is a little book by Ian MacLaren—"Companions of the Sorrowful Way." It is a most uplifting and fascinating description of the walks and talks of Jesus during the last week of his blessed life, while the shadow of a cross fell athwart his earthly pathway. It is not a sorrowful book at all, but sweet in its suggestiveness, and strengthening in its spiritual atmosphere. Few writers have as suggestive and at the same time simple way of putting things as the author of "Beside the Bonnie Briar Bush" and "A Doctor of the Old School," "The Cure for Souls" and "The Mind of the Master." If you want to strengthen your faith and quicken your spiritual insight and aspiration, get some of these books by Ian MacLaren.

I wish I might give an extract from the chapter on the two disciples who walked with the Master, "The Emmaus Way," but as usual I have either loaned it or given it to some one. So I am suggesting some things that please my own heart in reading over again this familiar chapter. First of all then: The Master is often with us when we know it not, as he walked with them, and their eyes were holden that they knew him not. Ah! the disciples who have eyes, yet see not! How blind we all are at times—and most times. Yes, even in the presence of death, while hearts are sore and spirits are heavy, how often we see the shadows, forgetting that behind the shadow must be the sunshine. The shadow that falls in front of us hides the bright shining of the Sun of Righteousness. And yet while we mourn comes the message, "He is risen indeed, and goeth before you!"

And even while we commune together and question, Jesus draws near and goes with us. The sad part is that we all too often neglect the communion together. It is this isolation of life from our fellows, in the midst of our successes or our sorrows, that robs us of much of the joy of his presence and of the peace that passeth all understanding. The blessedness of communion is one of the things we should learn from this study. The neglect of the communion and fellowship of the saints in this bustling, busy age is simply bleeding the heart of the Church and of the Christ. Perhaps it is hurting your heart and mine? It ought too! Nothing but broken hearts will ever bring healing! Want of the spirit of communion is the trouble with the prayer-meeting. O, better a questioning faith, even of the Emmaus disciples, or of doubting Thomas, than the dead indifference, the spiritual stupidity of multitudes! Better the half-hopeless cry of the heart, "We hoped that it was he which should redeem Israel" than the self-satisfied neglect of the things that make for our peace! It is to such questioning hearts, communing together by the way, that the Christ comes, with loving yet severe reproof: "O foolish and slow of heart to believe all that the prophets have spoken!" It is to such that he brings the conviction and the constraint: "Ought not the Christ to have suffered these things, and to enter into his glory?" It is to such as question, desiring to know, doubting with burning hearts, that the Master interprets the Scriptures concerning himself. Ah yes! It is himself, after all, that we need to go with us, to walk with us, to open our understanding and to open our eyes! It was in the blessing and breaking of the bread that their eyes were opened. "He was known of them in the breaking of the bread" is a text for a sermon that needs to be oft repeated in these last days, when the faith of multitudes has failed and the love of many has grown cold. It is a message for the hour of prayer. And so I bring it to you. May the presence of the Master along our Emmaus or our Gethsemane way cheer us, open our eyes, open our understandings, and prepare us anew for the Easter message: "The Lord is risen indeed!"

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For Foreign Missions

FIRST SUNDAY IN JUNE



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Supplies

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$50 reward will be paid for any case of Eczema that is not promptly cured with Ec-zine. Ec-zine will heal any sore or cure the worst skin and make it look like velvet. Thousands cured daily. Never mind what you have tried; forget the failures made by other remedies, and send for free sample of Ec-zine which always gives relief and permanent cure. A $1.00 bottle often cures the worst cases. Ec-zine is successfully used in hospitals and by physicians generally. It is not a patent medicine. If your druggist does not have Ec-zine send direct to us. State nature of disease and years' standing. Address,

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The Very Best Work of the Kind

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CHRISTIAN PUBLISHING CO.,
St. Louis, Mo.

Sunday-School

March 31, 1907.

REVIEW.—(Read Psalm 104.)

Golden Text for the Quarter.—The Lord knoweth them that are his.—2 Tim. 2:19.

The lessons of the past quarter are important chiefly because they teach with great distinctness a few great fundamental truths which lie at the bottom of all true religion and all right thinking about the nature of man, his place in the world and his relationship to God. The early chapters of Genesis are valuable, not because of any scientific information which they may impart to us about the process and order by which the physical universe came into its present form, or about the history of certain tribes and families of primitive men. These are interesting topics for research, but they are not vital to the soul of man.

But these chapters do contain a wonderful richness of teaching about the nature and relations of God and man. The important subject-matter of these lessons may be divided into three groups: Teaching about God, teaching about man, and teaching about the covenant. However one may be disposed to account for it, the fact is that the writer of these narratives had in some way gotten some great views of God and man, views which, while they have been amplified and extended by subsequent revelation and experience, have needed no correction and still ring true to the most enlightened religious consciousness.

What teachings do we find about God? First, that there is a God to whom all things owe their origin; that the universe is therefore the result of orderly plan and is not the result of chance or caprice. This is a matter of practical importance, for presumably a universe that had a reasonable origin will have a reasonable end. If it is the result of a definite plan, then there will be some meaning in the course of human events as the working out of that plan. The whole spirit of the creation story points a universe which, as it had order and motive in its creation, will have meaning in its development and destiny in its end.

We learn also that God is one, that the creative power, the dignity and the wisdom of divinity are concentrated in one personal being. This sturdy monotheism which Israel succeeded in learning after many hard lessons, was her most conspicuous contribution to the world's thought. That this one God, who embodies the power which called the universe into being, is also the righteous ruler in a moral world, is the other chief element in the thought about God as presented in Genesis. Power and purity are then the two attributes of God which are here united. This may seem commonplace to us, but it was a startling innovation in the days in which these narratives originated.

We learn some important things about man also. We learn that he is a being in the moral and intellectual image of God. God is not related to man as man is to the lower animals, for there can be discourse and conversation between them, and God gives laws which he expects man not only to obey but to approve with his own moral judgment. This view of man involves the serious view of life and duty. If man is a creature so related to God, then he dare not be a creature of wilfulness and caprice. Life has a meaning and responsibility, and duty has a real imperative. All men are divided morally into two classes according as they do or do not recognize the binding force of the commands of duty. The doctrine of man set forth in these chapters of Genesis commits one at once and irrevocably to the serious view of duty and the sober view of life.

The teaching about the covenant, which extends with increasing clearness through all the lessons from the fall of Adam to the story of Jacob, shows first of all that God enters into relations with men for their good and to make them the instruments of good to others. It exhibits the beginnings of the great historic process by which God has been seeking through all the subsequent ages to win men to himself and away from the sin to which their natures are prone.

These great truths and principles, which are illustrated and enforced by these lessons from Genesis, lie at the very root of all religion and of all correct thinking about the highest things in life. The form of the teaching was a form natural to the time in which the documents originated and adapted to that time, but the truths themselves are not for an age but for all time.

Ministerial Exchange.

The church at Keytesville, Mo., needs a good strong man for full time, to begin work at once. Correspondents should address elders of the church.

The church at Marion, Kan., is in need of a pastor.

Evangelist C. R. L. Vawter's time is all taken till October, save time for one summer meeting. Churches wanting the summer or a late fall date write him at Cincinnati, in care of W. J. Wright.

The church at Riverton, Okla., is now on the lookout for a pastor. Applicants should write to C. M. Barnes, Lawton, Okla.

O. L. Adams and Charles Henning, crusade evangelists, Bethany, Neb., are available for another meeting soon.

Churches desiring the services of Frank M. Charlton, singing evangelist, Bloomington, Ill., should write at once.

How to Build Up a Sunday-School Class.

(Continued from page 367.)

point and every phase of their being. All this out of good hearts. There are no axes to grind.

The social side of our nature is very important. Through this much good is done. Woe to the Sunday-school class that neglects this. The young people will have sociability and if we do not provide for it they will find it in places not under the wholesome influence of the church. Their minds will thus be diverted and their interests divided. It is our duty to draw out and direct this side of life. The pastor and superintendent should join social occasions as a rule. They lend dignity and a wholesome restraint by their presence. We have two annual events. Class sentiment is developed in the anniversary celebration in January. We have a banquet and jubilee in June. This is a grand close of the work before vacation. We have class colors and a class motto. We get up march drills and Bible drills. We organize quartets and sextets among the singers. We have a tennis court. We have outings, trolley rides and tallyho rides. These keep the young people together and develop their social nature.

It is not a question with the teacher to get enough material to present, but the really difficult problem is to make a wise selection and presentation. With the lesson, as outlined by the International Lesson Committee, the teacher should bring before the class the general make-up of the Bible, such as the books, their classification and authors, the geography and general history bearing on a book and the circumstances under which it was written. Certain Scriptures should be committed to memory, as for instance, the Lord's Prayer, the Beatitudes, and the Ten Commandments. The teacher should not preach, but teach. He should seek to provoke thought. He should ask for some special work and require it in the recitation. The recitations should be varied. Let there be at times special topics treated by the members of the class. Enough interest may be developed to organize quiz classes with meetings in the homes of the members. A contest examination with rewards will interest some.

The teacher should use illustrations to make plain abstract principles and moral teachings. It should be his constant desire and aim to present his work in such a way that he will feel, and the members of the class will feel, that they are not wasting their time—that they are getting something valuable.

Denver, Colo.

"Why Do Orphanage Work in India?"

(Continued from page 365.)

ers and preachers. The others can only be trained to be working men and women, but every effort is made to so train them that they will adorn the doctrine of Christ in their homes, and in the common walks of life. The children taken in the late famines are fast growing up, and many have gone out to establish homes of their own, and the day will probably come when some of our orphanages will be put to other uses, but there will always be some homeless children whom the missionaries will feel called upon to rescue and save if possible, not from starvation perhaps, but sometimes from that which is worse than death, so that there will always be need of carrying on some orphanage work. It is a work that has fully justified all that has been put into it, for while there have been many failures, there have also been wrought through it many earnest Christian characters.

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WILLIAM H. TAYLOR, M. D., State Chemist.

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OBITUARIES.

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CAMP.

On Wednesday, March 6, Gertrude, youngest daughter of Elder and Mrs. G. T. Camp, of Bailey, Mich., died from diptheria. Elder Camp is pastor of the Church of Christ at Bailey and was a former pastor of the church here. A host of friends express their sincerest sympathy for Brother and Sister Camp. M. B. Lawson.

Wayland, Mich.

HIX.

A tender bud, a half-grown flower was chilled, drooped and died. Bertha had seen only sixteen summers on earth, during more than two of which she had been oppressed by a lurking disease. The summons came February 16. She was organist for the Sunday-school and will be missed by her many friends and the church as well. She was daughter of J. C. Hix, an elder in the Central Christian Church of Spokane, and wife, and a devout Christian. B. E. Utz, who baptized her, will take note of this with sadness and sympathy. Mrs. J. A. C. Merriman.

JAMESON.

George W. Jameson was born in Owingsville, Bath county, Ky., in 1827; died at Covington, Ky., March 5, 1907. He tilled the farm until he was 29 years of age, when he moved to Falmouth, Ky. There he served successively as police judge, constable and circuit court clerk. He had ten children, three of whom survive him. Ill about seven weeks, his physicians diagnosed his case as a general break-down of the system on account of advanceed age. He was the oldest magistrate in Kentucky, having held the office for twenty consecutive years. Although never admitted to the bar, his knowledge of legal lore was wonderful, and his advice on knotty subjects has often been sought by some of the leading barristers. He was 80 years old and a familiar figure to almost every citizen of Covington. No one in the city will be mourned more sincerely.

NEWCOMER.

Henry Newcomer was born in Favette county, Pa., in 1820, and died at the home of his sons in Corning, Cal., February 13, 1907. In 1845 he was married to Miss Martha Galley, who preceded him to the better land twelve years ago. To this union were born five children, three sons and two daughters. One daughter died in Denver, Colo., four years ago. The other daughter and the three sons mourn his loss. Brother Newcomer was an earnest Christian for over fifty years. A man of means, his hand, heart and home were always open to aid the church or the needy. He moved from Pennsylvania to Illinois in 1851 and from there to Missouri in 1866, where he bought a large tract of land and was very prosperous as well as liberal. Brother Newcomer donated land on which to build a schoolhouse and a church, and it was largely due to his liberality and the untiring efforts of his faithful wife that the church was built and has resulted in the strong membership at Newcomer, Mo.

While all that was earthly of the dear mother rests in the old cemetery in far-away Missouri, tenderly cared for by the loving daughter, it is fitting that the remains of the beloved father should sleep in beautiful California, watched over by the two sons who so lovingly supported his tottering footsteps in their journey to the grave. Mrs. Lucy Newcomer.

Corning, Cal.

PARKER.

Elder Martin N. Parker was born in Highland county, Ohio, January 10, 1842. He died at the home of his brother, George L. Parker, at Morrill, Kan., February 1, 1907. Brother Parker was from his boyhood an ardent and devoted Christian. He graduated at Abingdon College about 1865. He chose the ministry as his profession and spent the prime of his life preaching the gospel. He baptized a vast number of believers and has established a great many churches throughout western Missouri and eastern Kansas. He was married at the age of 40 to Miss Virginia Perry, of Sabetha, Kan., December 27, 1882, whose companionship he enjoyed until May, 1904, when she fell asleep in Jesus. He leaves five brothers and two sisters to mourn his loss, but we strive not to mourn as those who have no hope.

G. L. Parker.

SARSON.

Robert F. Sarson was born in New York April 18, 1825, and died February 16, 1907. Left by the father's death, with three others, dependent upon his mother's labor for support, this tended to throw him upon the world in early life. Moving to Ohio he married Betty J. Brown December 20, 1846, three children being given them. In 1857 he moved to Missouri, his wife having been taken from him years before. In 1863 he was married to Miss Jane Amick, near Hannibal, Mo., but she, too, passed away in 1889. Coming into Christ in his quiet, unostentatious way, he served him until the day of his departure, always seeking to reflect the life of the Master. H. A. Davis.

WILSON.

Daniel W. Wilson was born in Park county, Ind., June 9, 1828. His parents died when he was about 14 years of age, and left him with the care of two younger brothers, Benjamin, now of Missouri, and Jeremiah, now of Washington state. He came of a family of twelve children, most of whom died in infancy. He came to Table Grove, Ill., in 1850. In 1852 he was united in marriage to Ann M. Abernathy and settled in Table Grove, then a town consisting of one house besides his own. To this union there were born eight children. In 1853 he united with the Church of Christ. He was a faithful worker in the church and about 1870 he took up the active work as minister and continued in this work until stricken with paralysis at Knoxville, Ill., in 1896. He moved to McDonough county in 1862, where he remained until 1875, when he moved to his farm near Table Grove. In 1885 he left the farm and moved to Camp Point, Ill., to accept a call as pastor of the Church of Christ. He resided there until 1893, when he moved to Knoxville, Ill., to take the pastorate of the church there. On Jan. 3, 1896, he had a stroke of paralysis, from which he never fully recovered, and which forced him to give up his work as pastor at Knoxville. He and his wife then moved to Vermont, Ill., where they lived until 1899, when he purchased the residence in Table Grove where he departed this life February 10, 1907.

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The Home Department

New Serial Story

Adrian Ardath, Infidel.

By Rochester Irwin.

Chapter III.

One of the largest rooms in the large Ardath house was the music room. It had been fitted up sumptuously with musical paraphernalia of all kinds. With its grand piano, its guitars, cornets, violins, etc., it presented a glittering array of brass, polished wood and ivory. Here all music-loving persons from the skillful pianist to the player of Jew's harp were welcome. And such concerts as were here sometimes given could be heard nowhere else in the town.

The happiest hours of Adrian's life were those which he spent here pursuing his favorite art. Indeed, he sometimes felt that life would not be worth the living were it not for the rest and recreation which music afforded him. Christmas day he spent here completing an operetta upon which he had been working for some time, and the day passed pleasantly enough. But in the evening he became restless. "What should he do? Where should he go?" he asked himself, discontentedly.

He thought of Miss Eversole. "She is so restful; she gives me peace," he said to himself. "If I could only be with her all the time, I should not suffer so much from ennui—but there! I suppose she also would become old to me in time, as everything else does, although now it does not seem possible. I have thought, sometimes, that I would ask her to marry me; but, somehow, something always seems to hold me back. For the life of me, I can't tell what it is. I am determined, however, to speak soon, whatever obstacles present themselves. I would go to-night, had I not been there yesterday.

He stood with his back to the fire, gazing fixedly at the carpet as if trying to study out the design. Suddenly he thought of Lily Sanger and her apocalyptic books. "The very thing!" he exclaimed. "I will go and ask her to lend me one of them; it will be something new under the sun;" and a few minutes after, he was at the saloon.

The saloon keeper welcomed him with his sunniest smile.

"Is Miss Lily at home?" asked the young man at once.

"Oh, yes; she is nearly always at home," replied her father.

"I would like to speak to her," said Adrian.

"Certainly. Come this way;" and they passed through the saloon into the sitting room.

At sight of Adrian the girl flushed, and smiled him an unmistakable welcome. Her father placed a chair for her guest, and then quietly withdrew.

Adrian began to talk with the affability of a man of the world. He wished to put this rather timid girl at her ease; then, too, he became conscious, all at once, that she was very beautiful. It seemed to him to-night that she was especially so. In the blaze of the electric light her face was scarcely less fair than her white dress; her straw-colored hair, fine as silk, curled like an aureole about her head; and her eyes, always bright, now shone like gems in a snowy cravat. Truly a splendid flower she was growing in the midst of uncongenial surroundings.

On her part, she listened to him with rapt attention. To her, he had always seemed superior to other men. Even as a child, she had admired him from afar, and now that she was a woman she looked up to him with respect little short of homage.

"How are you coming on with that book you were reading when I was here last?" he asked.

"Oh, I am through with it," she responded, brightly.

"Did you read it aloud to Harry?"

"Yes; and he, himself, is reading one of the others. He has become as much interested in them as I."

"You must understand the subject pretty well by this time, granting that it can be understood," he said, a little cynically.

"Oh, it is intelligible," she answered, quickly. "It is very easily understood when explained by those who have given it deep study. God meant it to be understood; and any person acquainted with history can see its fulfillment. If everybody would read it, there would not be so many unbelievers as there are now."

"Ah, you interest me," he said. "Now, I consider myself fairly versed in history, but I never detected any connection between the facts there recorded and the prophecies of St. John's Apocalypse."

"Perhaps that is because you have not carefully studied the latter," she replied, questioningly. "But the time is coming when all the world will see it."

"I would like to see it. Will you lend me one of your books—the one you were reading the other night?"

Her face beamed with pleasure. Going to an open bookcase, she took down several books and placed them on a table near him.

"You would not care for this one," she said, laying aside the volume; but the others are good, especially two of them."

"Which two?" he inquired.

"This one, 'The Last Vision,' and this one, 'The Mystery Revealed,'" she replied, picking up the books. "The first interprets the facts of history; it is very convincing; the second explains the Revelation along spiritual lines. I like it best of all, although it is harder to understand. It is the one I read to Harry. It has done me much good."

"In what way?"

"It has given me a firm faith in Christ as a living, personal Saviour; has convinced me that, although he was crucified, he now lives; more, it has made me desire to follow him wherever he leads."

He looked at her in wondering silence.

"His gospel has survived the dark ages of ignorance and superstition," she continued, "and it is going on conquering and to conquer until it will subdue the whole earth, and every knee shall bow, and every tongue confess him Lord of all. Another hundred years will, I think, usher in the reign of Christ and the saints upon the earth."

"Do these books teach that it will be in a hundred years?" he asked, looking at her pityingly; it was a shame that this beautiful girl should have become so fanatic.

"Why do you think so? What is your reason for such a belief?"

"I judge of the next century by the one just passed. The gains in science, art, and literature, yea, in religion, also, have been such that another hundred years of such progress would bring them all as near to perfection as it is possible to attain in this world. By the end of another century, science will have perfected physical life, philanthropy, political and social life, and Christianity, spiritual life. Do you not think so, Mr. Ardath?"

"It does seem so," he answered, thoughtfully; such talk from a girl, who, in the natural sequence of things, ought to be thinking about her gowns, complexion and young companions, rather overcame him.

"And do you not think, also, that the Christian religion is destined, at no distant day, to fill the whole earth?"

"I can not say that I do, Miss Lily," he answered, slowly. "It does not seem to be making much headway."

"Oh, but it is," she quickly responded. "Since the wars in China and Cuba, it will go with a rush. Oh, I am almost transported with delight when I think what the gospel of Christ will do in heathen countries in the next few years."

He silently thumbed one of the books. He would not, for the world, have said anything to destroy a faith so beautiful.

"Then the millenium will come," she said. "Satan will be bound and cast into a pit, there to remain for a thousand years; and Christ and the saints will rule the nations with a rod of iron. I can well believe that; for they have begun it already."

Adrian smiled; he almost laughed. What sort of nonsense was this that the girl had got into her head? If such stuff was to be found in the books she had loaned to him, he would not care to read them.

She saw his mocking smile, and understood.

"It is true," she declared, earnestly. "I have felt that rod myself. I have felt its might because—because—you know—my father is a saloon keeper!"

"Why, how is that?" he asked, in real concern.

"This way: I am despised and avoided by good people because I am a saloon keeper's daughter. I can not go in the society of Christian people, and, if I could, I should be continually under the consciousness of what they must be thinking of me. I could never hold up my head among them. The difference between me and them is as a whip to scourge me. Oh, I know very well what this rod is like!" she said, the tears glistening in her eyes.

"You are too sensitive," he replied, kindly. "You imagine it much worse than it really is." But there was an angry light in his eyes, and his lips were slightly compressed.

"It may be so," she said; "but it is just as hard to bear. But I do not intend to be on the wrong side very much longer, even in appearance; for I am to join the Baptist church to-morrow night. I went to see the pastor to-day, and he said he thought they would take me."

He looked at her, more than ever surprised. "Then I suppose you, yourself, will wield the rod," he said, acridly.

"No; but I mean to fight the liquor power as the saints do. It is right to keep themselves aloof from it, and to hate it with all their hearts."

There did not seem to be anything more to be said; so Adrian arose, and picked

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up his books to go. The temptation to ask her to offer a few prayers for him, curled his lips, for a moment, in a wicked smile; but his native instinct of kindness restrained him, and, bowing courteously, he spoke her good bye.

Outside, the snow glistened like millions of diamonds, as it reflected the soft light of the full moon, and the distant hills looked light sheeted sentinels gazing down into the valley toward the town. The long, black river cut through the intervening fields like a dark seam in an angel's cloak, and silence brooded over the town like a benediction.

Suddenly, a shriek sounded adown the darksome valley, and, a moment later, an immense ball of fire appeared to me moving up it. Soon, with a mighty clang and clatter, the evening express came rushing into the city.

"Ah, what progress, indeed!" exclaimed the young man as the vision of light and motion and reading passengers whirled by. "Ah, what subdual of nature, what utilizing of forces has come about in this wonderful age of ours! A hundred years; that is a short time! But I shall not see it. Alas, how like the passing of a train is human life! Hills, valleys, rivers, plains and forests, are passed through as we rush to our destination. Finally, the terminus is reached; the lights are out, the fire is quenched, the doors are closed, and nothing but a mass of motionless material remains."

He sighed and walked mechanically down the street toward a spot where a group of small boys were filling the air with celebrative concussion, and their hearts with joy.

(To be continued.)

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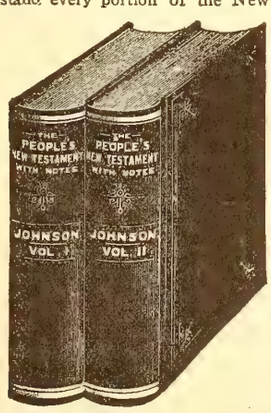
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AGNES OF THE BAD LANDS

By J. BRECKENRIDGE ELLIS.

A Mother Worth Having.

When Agnes returned to the hospital, she looked about her, at the entrance, hoping people might be watching. It was, she felt, a distinct rise in life to pass through that huge grim portal as if she were a part of the inner life. No one was looking, unless it were a policeman who frowned in distrust at the slight figure. Thus at the moment of our greatest triumph we are often alone. She found that her father had not been conscious during her absence. Another fit of terrible suffering came upon him that afternoon, and it was impossible to quiet him until Agnes took his hand as she had in the morning, and assured him that it was she. It was decided that Agnes must sleep upon a cot at the patient's side, to be present during the night—a thing far out of the ordinary, for at a certain moment all other guests were compelled to leave the hospital. The child retained the other nickel May had given her, for in the afternoon one of the nurses provided her with food.

Agnes was troubled because the fine lady in the stone front had expected her to come that day, and she had been unable; she was also sorry to break her agreement with Jennie 'Tilda to come to the girl's room that night to learn what bad news was in store for her. But although uneasy on account of this, to say nothing about missing May's companionship, Agnes fell asleep almost as soon as the nurse tucked her up in the cot. She was roused by hearing the hoarse cry of frenzied agony, "Agnes! Agnes! Agnes!" At first she was chilled with horror, for when she sat up suddenly, she saw a strange room with strange beds, and strange lights; and it was not cold.

The nurse clutched her arm. "Quick!" she said in a low voice, half-pulling the child out upon the floor. Agnes caught her father's hand and screamed in his bandaged ear, "I am Agnes."

He continued to cry, "Agnes, Agnes, Agnes, Agnes!"

"I am Agnes, papa, I am your Agnes. I am Agnes of the Bad Lands, papa!"

The man uttered a prolonged groan and lay still. From the bed next to the one upon which Mr. Hilton lay, came fierce curses and an angry inquiry as to why a fellow must be wakened up when to be awake was torment. In the meantime Mr. Hilton passed again under the influence of opiates, and Agnes crept back to the cot. She lay staring at the white ceiling, the white walls, the white beds, the white floor and presently fell into a white dream in which everything was clean.

The history of the next day and night was just like the preceding, except that Agnes did not leave the hospital, and saw none of her former acquaintances. She learned where to get a drink, and where to slip for a bite to eat, and how to make herself seem smaller than she was, so nobody would find her in the way. On the second night, Mr. Hilton roused her as he did on the first, and again she took his hand, and again assured him that she was his own Agnes.

But on this occasion the man did not immediately slip away to oblivion. Instead he said, "Can you hear me, Agnes?"

"Yes, papa. I am Agnes. I am Agnes of Old Smoky—your Agnes."

"Listen, Agnes," came the strangely deadened voice, "don't go with your stepmother. You hear? you hear? do you hear? She will come for you. Don't you go with her. Do you hear?"

"Yes, papa. I hear. I am Agnes."

"Will you go with her?"

"No, papa, I won't go with her."

"Ah!" cried Mr. Hilton with relief. "Ah!"

On the third day, Mr. Hilton was suffered to remain some time conscious of his surroundings. His sufferings were pitiful, and he had not the fortitude to bear them heroically, for strong drink had left him the drifted wreck of a man. It seemed, however, that the presence of Agnes gave him comfort. "You didn't go with your step-mother," were his first words when aware of her presence. "That's right. She will come for you. Don't go. Don't *ever* go. Scream for help. Call the police. But don't *ever* go."

This was strange to Agnes. The nurse winked at the child and told her afterwards that the patient did not know what he was talking about.

That third evening when time came to close the massive doors of the hospital, Agnes was told that she, too, must go. "Your pa has said what was on his mind," said the shiny-headed physician, "and we can manage him now. You are in the way, child. But you can stay here during the day if you want to."

Agnes left the gloomy pile, watching from the corner of her eye to note if any one on the street observed her emergence into ordinary life. As she hastened along one street after another, perhaps some one may have thought she was a very young and a very little girl to be all alone. She was, indeed, only seven; but it was a seven of the Bad Lands, and that counts high. When she reached Old Smoky it was dark and the lamppost supported not only a limp concave figure of a man propped against it, but a pale dust-bedimmed gaslight. The smoke from the soap factory and from the distillery was pouring down into the court of Smoky Shadow, as if a huge flue were drawing it into the earth. Lounging men coughed and swore, and women from upper windows coughed and conversed shrilly with other women at other windows without the use of telephones. There were many odors tingling upon the air; that of the soap factory, was, of course, the most irritating. Of quite a different nature was the scent of boiling coffee, frying steak and fat sausages. With this mingled the offensive breaths of overflowing barrels along the pavement, charged with ashes, coffee grounds and decaying vegetables. A thaw had come, and the black water in the gutters spoke for itself in a language of its own. Babies were crying, of course, and young children were screaming under heavy blows.

Agnes, feeling very much at home, was halted at the door of the middle tenement

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house by the fat saloon lady. "I've rented your pa's room," she said abruptly. "Where are you going?"

Agnes stood a moment bewildered, then said, "Up to see May."

"May has went away," said the landlady. "I got her key. She don't expect to be back for two or three months, maybe never."

This was a real blow. "Oh, oh!" cried Agnes, beginning to cry. "And she never told me a word."

"No," said the other smiling, "I guess she didn't!"

"But why, oh, *why?*" cried Agnes.

"Now, I'll tell you what *you* do," said the proprietress; "you go and hunt up your stepma. She was here a-looking for you. She give me her address. This is it." She read from a soiled slip of paper.

"I'll go up and see Jennie 'Tildy, anyhow," said Agnes, remembering her promise to her father regarding her stepmother. She went up the damp stairs, up, up to the third floor. She had never been in Jennie 'Tilda's room; indeed, she had known little of the older girl except that she worked all day long in a factory, six days out of seven. But now, there was none else to whom she might go.

At the far end of the soapy-smelling corridor, was a little door that was cut off at its top by a ladder which ran up to an opening in the attic. Agnes knocked upon the door. "What do you want?" came the inhospitable voice of eleven-year-old Jennie 'Tilda.

"It's me," said Agnes. The door was opened, and Jennie 'Tilda, sallow, thin, long-legged and sharp-chinned, looked at Agnes sourly. "I couldn't come a minute sooner," said the visitor, "and I'll tell you why." She went into the room and the hostess slammed the door and locked it. The room was under the eaves of the house. The ceiling slanted down to the floor, but a narrow passageway had been built up through the incline to a dormer window. In the only spot where a bed could have stood, was the bed, and upon the bed, a motionless form with its back to the girls.

"Don't pay no 'tention to ma," said Jennie 'Tilda, sitting upon the floor by the stove with the lamp shining upon her from the bracket on the wall. "She's deef and dumb and blind and has the rheumatix and is otherwise out of the fight. You talk same's if she wasn't here, and then I'll tell you your bad news."

Agnes gave her hospital experiences with great relish, as she sat upon the rag carpet, warming herself at the dwarf stove. The stove was so small that it seemed a joke to have all that stove pipe coming down to it, yet you could hold your arms around it and become almost warm. Having ended her story, Agnes said, "This stove is mighty good!"

"Yes, when it's warm outdoors," said Jennie 'Tilda, who was not a hopeful girl. "Agnes, I'm tired to death. Oh, I'm *so* tired—I don't want no supper or nothing but to go to bed and jest stay there forever and ever. And never wake up. Ever was in a factory, Aggie? Reckon not. Well, now for my bad news. You know your stepma?"

"Yes," said Agnes, "I know her."

"She wants you. She come here last night with a couple of men, for to just naturally carry you off, if you wasn't willing to go of yourself."

"What does she want of me?" inquired Agnes in astonishment. "She didn't care nothing for me when she lived here, before she left papa."

Jennie 'Tilda laughed. "Well, she wants you now, and she's going to get you if you don't look out! And if she does, you'll never get away. Women like her, they take girls and lock 'em up in a room in their house and just keep 'em year after year till they is growed up women. It is going on all the time. Best friend I ever had went that erway. Nobody knowed what become of her. She jest went, and was *gone*. They makes slaves of 'em. That's what would become of me if it wasn't for ma. Good thing I got ma!" She laughed.

Agnes stared at the motionless form and said nothing.

"Look-a-here," said Jennie 'Tilda, rising suddenly. She went over to the bed and drawing back her fist, gave the form a hearty cuff that was a direct blow at Agnes' ideas of propriety.

"Now, look!" cried Jennie 'Tilda, and, lifting her foot, she gave the unresisting form a hearty kick. "What do you think of *that?*"

"She's mighty uncomplainin'," remarked Agnes in an awed undertone. In her experience with maternity, kicks and blows had always come from the other side. This seemed like retributive justice. "G'on!" said Agnes, with interest. "See if she won't never do *nothing!*"

Jennie 'Tilda laughed and jerked the bed clothes to the floor, revealing to the other's amazement nothing but a roll of hay and rags. "That's my ma," said Jennie 'Tilda by way of introduction.

"Nothing but hay!" cried Agnes. "Oh, oh! I wish *my* stepma was nothing but hay."

"You'd *better* wish it," said the other, emphatically. "I'll tell you about it. Ma, she went to the river one night and drownded herself. I see her afterwards in the morgue, but I didn't let on as I knowed who she was. I just come home and made a *hay ma*, and thar she is. If folks knowed I was all alone in the world, they'd git me. They ain't nothing for chillun of the Bad Lands. When their ma and pa is living, they is made to work or steal and jest gits beat for it. And when nobody ain't to take keer of 'em, the gang gits 'em, always a watching for 'em to steal 'em and sell, like they was chickuns. I've wished a thousand times I hadn't never been born, but born I is; and I'm taking lots of fun out of having a hay ma."

"I wish I had one," murmured Agnes fervently.

"I bet you do! Why! I kin keep this room as long's I please. I jest lock up ma and her rheumatix ever' morning, and I bring her stuff to eat at night, and nobody don't ask no questions, or keer. Now jest tell me did you ever *know* a ma as kind as this one?—a ma that can't yank you by the hair, or drag you out of bed by your ears, or lamb you, or make you kerry water, or nothing!"

"That's the kind I'd like to have," said Agnes enviously.

"I'll tell you!" cried Jennie 'Tilda with sudden thought, "now something's popped into my head. How'd you like for my hay ma to adopt you?"

(To be continued.)

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The Religious Newspaper.

BY MRS. MARGARET E. SANGSTER.

No home is fully furnished for every demand unless it has coming to it regularly a religious newspaper. In these days nobody dreams of doing without a daily, or at least a semi-weekly, secular paper. We must be made aware of what is going on. History is making every day, and the world moves on at such a pace that we can not afford to lose the record of a single twenty-four hours. Equally we need to know what is being done in the world of religious thought and activity. We can not be intelligent Christians unless we keep abreast of the rapidly changing and wonderfully progressing missionary movements of our time, and we ought to have information as to men and methods in the religious world.

Shall we be thought narrow, if we insist that the first requisite is, not as some persons imagine, a well-edited non-sectarian journal, but rather a thoughtful, comprehensive and interesting denominational newspaper? People should know what is going on in their own household, and advance from that point to the issues which affect the community. One's denominational paper should take precedence, and other literature follow. Why should we have so little denominational loyalty that we care nothing for the traditions of our own church, for our own standards, and our own work? Those who spend the small sum of money needed to keep them in touch with their own church will, all things considered, be better Christians and care more truly for the whole field than those who neglect this means of obtaining up-to-date information.—*Exchange.*



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Advance Society Letters.

BY J. BRECKENRIDGE ELLIS.

Emma Simpson Bland, Gower, Mo.: "I have neglected my Advance Society work a long time, and think I will try *again.* Please divide this dollar equally between Charlie and Drusie." (Emma Simpson's grandmother also sends a dollar for the missionary Christmas tree.)

Donnie Swift, Billings, Mo.: "I have been having a siege with the mumps, so my report is delayed two weeks. I think I can begin the rules in time to try for a prize. I am sorry you vetoed Carl Per Lee's suggestion."

Orphan Charlie, St. Louis: "Our furnace got out of order Sunday. The smoke and gas were making everybody cough. Mrs. Brown (matron), and I went down and viewed the situation. We made mud-mortar, secured some tin and plastered up the hole. I can save a few small expenses by doing odd jobs about the house, as electrician, gas fitter, plumber, boilerman, etc. I have learned a good little bit about electricity. Nobody showed me how, I just picked it up." (Better look out how you pick it up; sometimes you can't let go, I'm told.) "I study hard, especially grammar. I am half way through my higher lessons in English. I have finished the U. S. History and am nearly through my speller. I will do as Mrs. MacLeod directed about the Easter card; I know Bessie will be delighted." (Mrs. MacLeod sent two Easter cards to Charlie, so he could send one to his sister—his own selection. If our orphan gets to be a plumber, maybe he will soon be supporting the Av. S. instead of it trying to support him.)

Milestone, Sask, Canada: "The only organized Christian Church in the province is located here. Town four years old, population 600; church membership, 50; minister, A. R. Adams." (Temperature, 40 below zero.)

Mr. and Mrs. W. P. Bowman, Spivey, Kan.: "We have no church of Christ here; get good sermons out of the CHRISTIAN-EVANGELIST. We appreciate Drusie's letters from the foreign field very much. Inclosed, find $5, half for Drusie, half for Charlie's education fund."

Grace Everest, Oklahoma City: "Have finished 'Holland Wolves' (sent her as the Av. S. prize). Like Charlie, I was quite charmed with it. A good many of the thoughts took my fancy, as: 'Who can question the faith of a man, when he gives his life as its proof?' 'Those wounded by the same sword are made brothers.' 'There is no soul so sluggish with age that it has not the wings of memory to bear it to its young nest,' etc. I congratulate the other prize winners. Perhaps I have kept you too long in suspense; no, I wasn't a bit frightened; I led the Endeavor meeting without a tremor!"

Two weeks ago I printed Miss Carolyn Rodgers as living in Watertown, Ia. It should have been Watertown, Tenn. I am very glad I made the mistake, as it gives me a chance to print her name twice. Also, Oliver Johnson should have been Johnston. In printing his letter I put in the cream but omitted the "t." These accidents are always gratifving to our friends because in rectifying the error, they are held up to the gaze of mankind.

Mrs. Helen E. Moses, Indianapolis: "We are glad to send Drusie a C. W. B. M. calendar free of charge. A touching thing has just come to me in a letter from Jamaica. The church at Chesterton had just been finished, and an organ borrowed for the dedication. The building stood upon a hill, two miles long, and the people had carried the stones up the hill upon their heads. The earthquake came, the gables fell in, the walls were cracked, the organ and furniture were broken to pieces. They are bravely beginning all over again. I know no one can regret helping them. I know you will pray for them." (That's the kind of people I believe it does good to pray for—people that carry stones upon their heads while climbing a two-mile hill to rebuild their church; *provided,* you are lifting "rocks" out of your own pocket to help up the hill. But if you haven't contributed to the needs of those distressed earthquake victims, I don't believe I'd pray for them; it won't do any good, and you might be doing something useful.)

Mrs. Annie M. Adams, Milestone, Sask.: "An Av. S. letter from Moose Jaw, Canada, says, perhaps its writer is the only reader of the CHRISTIAN-EVANGELIST in the Northwest. Oh, no, Milestone is only forty miles from Moose Jaw." (How far from the whole moose?) "We have several Av. S. readers in our splendid new church. We would like to correspond with the member from Moose Jaw."

Jasper T. Moses, Monterey, Mex.: "'Modern Mexico' is a monthly magazine edited in Mexico City and New York City; $1; a good, live magazine, the best exponent of Mexican progress."

Grace A. Bradsher, Kansas City, Mo.: "I am very much interested in the Av. S. Will you please send particulars?" (To become a member, you resolve to read five pages history, thirty lines poetry each week, and a Bible verse each day; memorize a good quotation each week, and keep a record of work; send me report each twelve weeks, which we call a quarter; must not use any book one is studying at school).

June Creel, Crow Agency, Mont.: "I am a little girl 11 years old, and live on an Indian reservation. My papa is the superintendent of an Indian school. Miss Lucy Palmer told me about the Av. S. I send you 50 cents to help the work in the society."

Ojuela, Mex.: "I am very much inter-

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ested in Felix's views on the waterworks question."

Ruth Sampsel, Warrensburg, Mo.: "Although behind time, I wish you all a merry New Year. But I forgot—I am at a Christmas tree! While the lights are out, may I slip around and hang this quarter on for Drusie, to be used as she thinks best? I liked Felix's picture, but he doesn't seem to like posing so well as my cats; wherein I mean no disrespect to Felix and hope he won't be offended." (Not he; he never so much as knew that you had any cats!) "What was that you started to say about your Arkansas weather." (I've quit that subject; I own a house here, now.) "I nearly forgot to call on Wizzen for another poem, but *do* ask him again; he's the hit of the evening!" (I'll try to get him to the bat again in two weeks if he doesn't get put out.)

Vashon, Wash.: "Harry and Grace Piatt, of Seattle, send 50 cents for Drusie's tree—we hope it is still blooming. They intended sending it before Christmas, but have been busy with mumps, measles, grip and typhoid. They are interested in 'Agnes of the Bad Lands.' We are all interested in Charlie and Drusie."

Mrs. J. R. Goodwin, Abilene, Kan.: "I send my birthday offering for February 11 ($5); divide equally between Charlie and Drusie. May God bless them both is my earnest prayer."

Mrs. J. D. Woody, Butler, Mo.: "Please put $2 on the tree for Drusie."

Ella Allen, Shaw, Kan.: "$1 for Drusie's Tree."

Mrs. C. Prour, Inavale, Neb.: "A pair of $5 shoes for Drusie's Christmas tree. If anybody deserves Christmas presents, I believe she does."

Bemidji, Minn.: "My sister and I send 50 cents each; if too late for Drusie's tree, it can be sent her next time." (It's in full time. Over there in China, they hardly know that Christmas is coming.)

Mrs. Nellie Kirk, Woodward, Okla.: "Fifty cents for Drusie's tree. God bless the work of the Advance Society."

M. J. O'Dell, Payette, Ida.: "A Christmas Tree, bountifully supplied, will make glad all our hearts for Drusie. Every Av. S. reader should consider it a pleasant privilege to contribute, even if it be only a small sum. If all do, you will have to get out among the Arkansas hills and get another tree. But I know you wouldn't mind that, for our brave little Drusie. I would like to send her "Our Young Folks" for a present, so here is the dollar. 'The Bronze Vase' was a good story. I wish the Av. S. family a happy year."

Ashley S. Johnson has received another $1 from the Av. S. to help keep up the School of the Evangelists—a college from which no poor young man desiring to study for the ministry, is ever turned away. He writes, "May God bring to the Av. S. every day what during 1907 the joy it brings to us to-day!"

Herbert Yeuell, who will soon wake up Boston in a great revival meeting writes: "I always read about Drusie and Felix."

Mrs. Jennie R. Nye, Goshen, Ind.: "$1 for Drusie and Charlie."

Mrs. V. L. Gallaher, Danville, Ill.: "Stamps (25 cents) on the tree for me. Unlike the gentleman from Blooming Grove, Texas, I was *not* glad when 'Bronze Vase,' or your other stories ended."

Ataline S. Stokes, Carthage, Ill.: "$1 on the tree for Charlie and Drusie. God bless both and the Av. S."

Here is a very bright letter from Sadie Pugsley, Woodbine, Ia., but she says it's not for publication. Too bad! but maybe you'll think it better than it is, anyway. She sends 25 cents for Drusie's tree. I hear the curfew whistle and must get in off the street, so we can't have Drusie's letter this time, or the new Honor List.

Bentonville, Ark.

Strenuous Life in New York.

The wriggling of life in Gotham is so rapid that it seems impossible to check the pace. One must go with the crowd or be trampled on. To show just how people and things keep on the go, the New York "Tribune" summarizes the daily round in these short lines:

Every 40 seconds an immigrant arrives.
Every 3 minutes some one is arrested.
Every 6 minutes a child is born.
Every 7 minutes there is a funeral.
Every 13 minutes a couple get married.
Every 42 minutes a new business firm starts up.
Every 48 minutes a building catches fire.
Every 48 minutes a ship leaves the harbor.
Every 51 minutes a new building is erected.
Every 1¾ hours some one is killed by accident.
Every 7 hours some one fails in business.
Every 8 hours an attempt to kill some one is made.
Every 8½ hours some couple is divorced.
Every 10 hours some one commits suicide.
Every 2 days some one is murdered.

Three hundred Christian Chinese women from two hundred villages held a conference in Wie Hsien recently and discussed many practical questions regarding their homes and their Christian work. Some of them hobbled their way as far as forty miles away. Their husbands and fathers sympathized with their undertaking. A miracle.—*Baptist Argus.*

Dr. C. W. Saleeby, the celebrated English writer and scientist, declares that worry is the disease of the age, and he contends that a prosperous society, consisting of strenuous business men, who have no time to play with their children, listen to great music, gaze upon a noble painting, or commune with the poets, may be as efficient as a bee-hive, as large as London and as wealthy, but it stultifies its own ends, and would be better not to be at all.

Miss Helen Gould's Wit.

In spite of her tender nature, Miss Helen Gould has a caustic wit. One day she was showing some children visitors the treasures of her home. "Here," she said, "is a beautiful statue—a statue of Minerva." "Was she married?" asked a little girl. "Oh, no, my child," said Miss Gould, smiling; "she was the goddess of wisdom."—*Tid-Bits.*

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—The net increase in the circulation of "Our Young Folks" during February was more than 1,100. It should be understood that notwithstanding its name, this is not a juvenile paper, but for people who are not *old* regardless of their years, and who desire to become more efficient workers in Bible schools, Endeavor societies, Y. M. C. A.'s and churches. 75 cents per annum.

—Preacher, if you believe The Christian-Evangelist is the truest and most helpful exponent of this Restoration movement, tell your people so. Take whatever practical steps are necessary to introduce the paper into other homes and soon it will advocate your views with all the prestige 100,000 subscribers—400,000 readers—can give a religious journal.

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—Last Lord's day evening an Illinois preacher said there ought to be a Christian paper in every Christian home, and urged those of his auditors not at present taking a paper, to come forward and order the Christian-Evangelist. Eleven responded to this invitation. That preacher will have part in preaching the gospel to some of these eleven families for twenty-five years perhaps, during which time many lives will be influenced for Christ. A thousand preachers ought and could duplicate that good work next Lord's day.

—For more than a year we have each week presented to our readers a list of new clubs of subscribers to the Christian-Evangelist, through good report and some still more encouraging. Following is the list of new $1.50 clubs received last week:

Liberty, Mo., R. Graham Frank, minister....	3
Allendale, Ill.	4
Colorado Springs, Colo., Crayton Brooks, pastor	5
Wabash, Ind., E. F. Daugherty, pastor.....	5
Cairo, Ill., O. D. Maple, pastor.....	11
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DIVIDEND PAYING INVESTMENT

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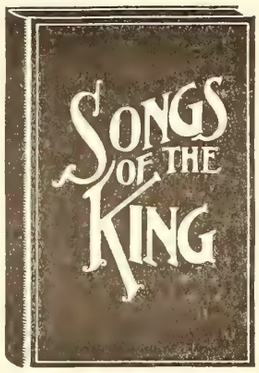
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THE

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EASTER NUMBER 1907





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Volume XLIV. ST. LOUIS, MARCH 28, 1907. Number 13.

1809 CENTENNIAL PROPAGANDA CHURCHES OF CHRIST 1909

: : : GEO. L. SNIVELY : : :

MUSTERING FOR THE CENTENNIAL.

If Brother Warren's appeal for 100,000 "Centennial tithers" should be granted, as if by magic all our church debts would be paid, our mission stations be fully equipped, our orphanages and old people's homes be adequately endowed, and a Christian paper be supplied to every Christian home. God raise up men and women, boys and girls by thousands who will give one-tenth to him who gave all to them!

Among the picturesque features of the Centennial celebration will be demonstrations of love and enthusiasm and power for righteousness by our hosts of Endeavorers. Among all our soldiery, none will more heroically carry the white banners of Immanuel further into the fastnesses of heathenism or more nobly up the heights of personal holiness than will these cadets under the leadership of Bro. Claude E. Hill, our national superintendent, between this and the assembling of the hosts in 1909. Read the general orders of our leader and let us consecrate ourselves to the accomplishment of all that is possible through this one of the many powers under God. Let there be recruits, both young and old, mustered in, enthusiasm for prayer and good works, engendered, and a beauty of holiness made manifest that will draw multitudes from the world to the church.

Centennial Tithers.

BY W. R. WARREN.

For the celebration of our Centennial we propose the addition of ten million dollars to the permanent assets of churches and church institutions and a corresponding increase in their regular receipts for current expenses. We want every church debt paid off. We want every congregation to adopt the rule and establish the habit of keeping its current expenses paid up in full. We want all our colleges amply endowed, all our mission stations fully equipped, hospitals and orphanages erected and endowed for Christly benevolence at home and abroad, and a full million dollars in the Church Extension fund.

Sad as is the deficiency of our giving, sadder still is its reluctance. Most of the money that comes into the Lord's treasury is not really given, it is raised. One campaign of hypnotic eloquence secures the subscription and another of tactful persistence makes the collection—with a shrinkage.

Let us make of our giving a fountain that will spontaneously pour forth a flood of silver and gold, laughing and singing and sparkling in the sunshine of God's love.

Giving is life's highest expression, richest privilege and finest luxury. "It is more blessed to give than to receive."

A hundred years ahead of our neighbors and by God's grace called to lead them in the inevitable return to Apostolic Christianity and the predestined answer to the Savior's prayer, let us not forfeit our birthright by selfishness and covetousness. "See that ye abound in this grace also!"

In almost every church there are one or two, or many, who can testify to the many advantages of tithing. Many of these are enrolled in the Tenth Legion. We are counting on them to enlist at once for the Centennial and be the veterans among God's loyal hosts. Every one of them is asked to become a recruiting officer for the enlistment of 100,000 Centennial Tithers.

Centennial Increase and Betterment.

BY CLAUDE E. HILL.

Questions have come to me from many sources in regard to the campaign of "increase and betterment," recommended by the committee on Christian Endeavor at the Buffalo Convention. That paragraph of the report is in line with our great Centennial movement. We wish here to emphasize it. Every society among us ought to double its membership, and wonderfully increase its efficiency and usefulness in the service of Christ. Thousands of young men and women have, within the last few months, been won to Christ and are members of our churches. That they are being enlisted in the work of Christian Endeavor we firmly believe.

In hundreds of societies the campaign of "increase and betterment" is going gloriously on. Let it be general. Lose no time. We urge the societies to gather in these young men and women, and let the process of training in Christian service begin. When a young man or woman becomes a member of the church, seek at once to bring such an one into the fellowship and labor of the society.

The president of each society should keep a correct list of all the members of the local church, and should not be content until each one eligible to membership is enrolled in the society. Personal work must be the word. Do not feel that you have done your duty until each one has been invited, urged, and appealed to over and over again to become affiliated with, and to have fellowship in this glorious service for Christ and the Church.

Be personal and persistent. If our Endeavorers will be urgent and active now, a vast number of young men and women will be saved from merely nominal membership in the church, and will be lead to active, useful lives. Some will be saved from dropping out of sight entirely and becoming lost to the Church and to our great cause.

In the way of "increase and betterment" let us keep in mind that prayer is fundamental. If the Church is to grow it must pray. If we are to grow we are to pray. If our societies are to grow and prosper we must pray. If we are to have great missionary offerings we must pray. If our Centennial aims are to be realized we must pray.

There is a special need of constant, earnest prayer at this time. We need to pray especially for the thousands who have recently put on the Lord Jesus Christ. By prayer they should be taught to pray. We ought to pray that the great evangelistic wave which is now sweeping over our land, may go on in increasing power and enthusiasm. We ought to pray for our mighty Centennial movement, and for the men who are leading us into it.

There is one other object still for which we ought to pray especially. Preachers are scarce, the demand exceeds the supply. A thousand preachers are needed to meet the demand of to-day. Destitute places, weak churches without shepherds, are pleading for men of God to come to them with the words of life and light.

Our Endeavor Societies everywhere should look to it and pray for it, that ministers may be raised up from their ranks, who shall carry the gospel of Christ to those who sit in darkness. Pray for preachers, that their numbers may be increased. Call attention frequently in the prayer-meetings of the society to the urgent need for men, and the glorious reward which awaits those who dedicate their lives to the public proclamation of his Word.

One more thing in the way of "increase and betterment," a matter which seems to your national superintendent to be of very great importance. Every society should keep on hand a supply of doctrinal tracts and leaflets. Each society should help the minister teach the people concerning our plea. The young people can render a glorious service to the church, and make glad the preacher's heart if they will do this. Literature which sets forth the position and aims of the Disciples should be widely distributed. We are "not a denomination like all the rest." We have a distinctive plea—the union of all God's people on a New Testament basis. Our preachers are loyal to this plea and teach it. But we urge the young people to help. Tracts written by such men as F. D. Power, W. J. Wright, B. B. Tyler and others, should be placed in the hands of every recruit to our ranks. As we come up to our great Centennial celebration, rejoicing in the victory which our God hath given, let us come, we Endeavorers, with a renewed consecration to the mighty task which is before us, that of pressing forward this great plea for the union of all the people of God on the Bible and the Bible alone. No freedom of fellowship with denominational bodies; no feeling of good-will and brotherly love for others; no co-operation with other societies in the wide field of Christian Endeavor enterprise and activity, should blind us to the great fact that divisions exist in the Church of God, that these divisions are wrong, and that we, as a people, are opposed to such division and separation, and are set for the union of the Church of Christ upon that broad and substantial basis outlined in his words. Let our young people constantly keep in mind that as a religious body we have a double mission to perform—to preach Christ to the world, and to press forward the plea, and plan, for the union of the divided body of Christ—his Church.

Mobile, Ala.

Current Events

A Profitable Loss.

President Roosevelt is accused, by interested parties, of having caused vast losses to the important business interests of the country. His agitation for federal control of railroad rates and interstate corporations and all sorts of reform measures besides, has so alarmed men of capital that there has been a general slump in the values of stocks. A prominent brokerage firm is reported as saying that the shrinkage of values due to these movements for control of corporations amounts to not less than $2,160,000,000, in the past three months, or an average of a million dollars an hour, day and night, for that period. These figures may be correct. A brokerage house ought to know about declines in the values of stocks and securities. But just what does this appalling loss represent? Has there been any actual diminution of prosperity? Business is going on just as briskly as ever, the railroads and other corporations are making as much money and paying as large dividends, and there is in the country as large a supply of the things which constitute wealth as there ever was. The public need not be seriously alarmed over any shrinkage of values which affects nothing but the market price of securities. The fluctuations of stock quotations are in many cases wholly independent of external realities, and reflect only the results of expert manipulation by shrewd financiers. In such a case, a decline in the price of a stock represents no decrease in the country's wealth. There was once a bright but disrespectful boy who reminded his teacher that calling a calf's tail a leg did not make it a leg. Likewise, calling a share of stock worth a hundred dollars does not make it worth that. It represents a certain part of a definite property or business, and its value is a certain fraction of the actual value of that business or property. The President's campaign against the abuse of corporation privileges has not destroyed a dollar of real value. If it has squeezed a couple of billions of fictitious and imaginary values out of stocks, it is a service and not an injury to the country. The price of an article is one thing and its value is another. If an impertinent chemist puts a drop of acid on an alleged gold ring in a jeweler's case and shows it to be brass, there is apt to be a drop in the price of the ring if the public sees the test, but its value is not affected. And if investigation shows that fraud and arbitrary manipulation, wind and water, are a considerable element in stocks and securities which have been quoted at a good figure on the market, the quotations are apt to decline, not because there has been a diminution of values, but because prices and values have gotten closer together.

Jew and Christian.

A writer in a current Hebrew publication voices the resentment of his fellow Jews and co-religionists against the efforts which are being made to convert the Jews to Christianity. He asks what the Christians would think if the Jew should undertake a systematic propaganda with a view to converting Christians to Judaism, and he answers his own question by saying that, in such a case, the Jew would be censured as intolerent and impertinent and as arrogating to themselves the sole possession of truth. This is a curious misconception of the situation. People who are opposed to missionary effort are always saying that it is a sign of intolerance or an insult to those whom it is desired to convert. As a matter of fact, Christians would consider it rather a hopeful sign if the Jews should begin missionary work. The standing criticism against Judaism is that it is a non-missionary religion. Its devotees have always been confident that it represented the truth, but they have in general shown no interest in giving any one else the benefit of that truth. A few years ago, when Chinese missions were particularly under fire at the time of the concerted action of the powers in China, some one called attention to the one-sidedness of the missionary business and said that we would not tolerate it for a moment if the Chinese should send teachers of Confucianism to this country. The complaint was the purest nonsense. Any Confucian missionary in this country would be assured entire liberty and freedom from interference. He might not make many converts. We are tolerably sure that we have a better religion, but the effort would certainly not be criticized by any intelligent person on the ground that it was impertinent or intolerent for the Chinese to attempt to convert us. If the Jews wish to convert the Christians they are abundantly welcome to try. We will think only the better of themselves and their religion if they make an energetic attempt to give us what they think is the truth. Meanwhile, they have no ground for complaint if the Christians do the same.



An Awful Surprise.

When the authorities at Houston, Texas, stopped the Sunset Limited on the Southern Pacifice Railroad a few days ago and refused to allow it to proceed on its way to California because it was fifty minutes late, the railroad people got a terrible surprise. The act was in accordance with a law recently passed by the Texas legislature requiring all trains within the state to run within thirty minutes of their schedule time. The Sunset Limited is the finest train on the Southern Pacific, and it had to stop over for twelve hours with its two hundred passengers. No doubt the passengers were annoyed, but it was a step toward stopping the universal annoyance of late trains. There are emergencies in which a train may get behind its schedule time through nobody's fault. But these emergencies do not come every day. If they do, the schedule needs to be changed. It has become almost a fad in these days to criticize the railroads, but the full account will not be made up until we have an explanation, better than the usual and conventional ones, of why so many roads run their trains with so little regard to their published schedules. The fact is that the roads have been making their schedules faster and faster without making the necessary changes in their equipment to render the increased speed safe and certain. The unsympathetic attitude of Texas toward late trains may or may not have much practical effect in remedying the evil, but at least it will call attention to the existence of the evil.



Inland Waterways.

In appointing a commission to study and report upon the whole problem of inland waterways and their improvement and utilization in commerce, the President has done wisely and well. For years every successive Congress has been called upon to make a large appropriation for the improvement of rivers and harbors. Everyone admits that this is a necessary expenditure, but the rivers and harbors bill has become notorious as a means of gratifying the demands of congressmen who want government money to be spent in their districts. Even with an available appropriation of forty or fifty million dollars for every period of two years, the problem of improving the natural waterways of the whole country, and making them arteries of commerce, is too large to be handled systematically in this year by year fashion. The President's purpose is to raise the whole river-and-harbor business from the level of a political melon-cutting to the plane of a great commercial and administrative problem, to be scientifically studied and solved by experts. The railroads are, by their own admission, unable to handle the commerce of the country, while the great natural waterways are almost unused. They need help. They do not want it, to be sure, but they need it. The Panama canal will relieve some of the pressure on the transcontinental lines, but internal waterways, especially the large rivers properly deepened and maintained, must furnish the chief relief for the interior. The Mississippi will, of course, be the backbone of any such comprehensive system of inland waterways. Probably the new policy, if the work of this commission leads to actual legislation on the subject, will mean less scattering of the available funds over insignificant creeks all over the country to give every member something in his district, and more concentration upon the great lines of unquestioned practicability and of general usefulness. The members of the commission are: Congressman Burton, of Ohio; Senator Newlands, of Nevada; Senator Warner, of Missouri; Congressman Bankhead, of Alabama; General Mackenzie, chief of the engineers of the army; Dr. WJ. McGee, an eminent geologist and anthropologist; F. H. Newell, the engineer in charge of the vast irrigation constructions of the United States Reclamation Service; Gifford Pinchot, chief of the Bureau of Forestry; and Herbert Knox Smith, Commissioner of Corporations. Other technically qualified members will be appointed as the work of investigation proceeds.

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Editorial

A New Study of Some Old Doctrines.

XI.—How the Church May Advance the Kingdom.

Having seen that the chief object of the Church is to advance the kingdom of heaven, it is pertinent to study the question of how, or by what methods it may best subserve this chief aim of its existence. To recognize the fact that the Church is not an end in itself, but only a means to an end, and that end, the bringing in of the universal reign of Christ, so that God's will shall be done upon earth as it is done in heaven, is itself a necessary step in order to a profitable study of this question. This point of view is one that has not yet been attained by many whose chief aim seems to be, not to save the world, but to save the *Church,* and especially that particular "branch of the Church" to which they belong. Assuming that our readers accept the view that Christ established his church in the world as a means of extending his reign over the hearts and lives of men, and that it is accomplishing its purpose only as it is engaged in this work, we turn to the question of how it may best fulfill its mission:

1. It must be true to the organic law of its life, in order to be a fit instrument for so transcendent a work. By this we mean that the Church is a spiritual body made up of those who have been born of God, and who have thus become partakers of the divine life; and that it is a source of weakness, and not of strength, to add to its membership those whom the Lord has not added in his own appointed way. It has been hard for the Church to learn this lesson. All alliances with the State, and all counseling with "flesh and blood," together with all short-cut methods of enlargement, are futile efforts to improve upon God's methods.

2. By preaching the gospel to the whole creation. This is the risen Lord's last and great command. The gospel is God's power to save the world. There is no substitute for the gospel, and no substitute for *preaching* it. There are other methods of disseminating the gospel, of course, but these are to *supplement* the preaching and not to take the place of it. In no one thing has the Church been more derelict in its duty than in its failure to carry out our Lord's command to send the gospel to the ends of the world. This neglect has come from making the Church an end instead of a means. It has seemed to short-sighted men that the thing to do was to confine the resources of the Church to the building up of itself *at home,* forgetting that in doing so it was forfeiting the promise of Christ's presence. The local church that is doing most to have the gospel preached both at home and abroad, is, other things being equal, doing most to advance the Kingdom of God. Only a missionary church is fulfilling the purpose of its existence.

3. Every church owes a duty to the community in which it exists. It is there to serve that community in all possible ways. It should be a leader in all efforts to promote moral and social reforms, civic righteousness, proper care of the poor, the widow and the orphan, the training of the young, and whatever movement promises to serve the best interests of the community. The church that pursues a selfish course in this regard will be sure to pay the penalty in forfeiting, or failing to win, the respect of the community as an institution seeking to do good in all possible ways. Since the Kingdom of God has to do with the whole life of man, and all its manifold activities, the Church can not be indifferent to these interests, but it must serve them in its own way, and in harmony with its own spirit and principles. The Church, for instance, can not be indifferent to the awful ravages of the liquor traffic; but its weapons are moral and spiritual, not carnal. It can do much to mould public sentiment aright on this question and especially should its own members be so taught as to maintain an attitude of uncompromising hostility to this and all other evils that hinder the progress of the Kingdom of God.

4. In order that the Church may be more effective as a missionary agency, and as a leader in promoting moral and social reforms, it must heal its own divisions, and present a united front to the world, the flesh and the devil. It must reform itself in order to reform the world. To this duty the Church seems to be awakening at last. Time was when the various religious bodies were too intent on building up their denominational walls to think much about the evils of division, or how a closer union might be effected. Now, however, many are coming to see that their denominations are useful only as they serve the wider purposes of the Kingdom, and are willing to subordinate denominationalism to the success of the Kingdom of God. Not all have yet attained to this breadth of view, or else Christian union would at once be realized; but the idea is spreading, and is bound to prevail ultimately. When the leaders of the various Protestant bodies come to the point where they can say with conviction, "In so far as my denominationalism conflicts with the interests of the Kingdom of God, and the triumph of Christianity in the world, I am willing to surrender or modify it," the time of the realization of Christ's prayer for the unity of his followers will not be far distant. It was in this spirit that Dr. Conwell (Baptist), of Philadelphia, said in a great Christian Endeavor convention in New York City, "I would not surrender my denominational name for the world; but for Christ's sake I would gladly surrender it."

If the Church, then, will remain loyal to its organic law, maintaining the faith, the ordinances and the life; shall be true to the commission of her Lord in preaching the gospel to the whole world; shall assume its proper place as leader in all moral and social reforms looking to the welfare of the whole man, and shall put away its carnal divisions and strifes and keep the unity of the Spirit in the bonds of peace, it will best serve the interests of God's Kingdom and hasten its triumph over all the earth.

Life Out of Death.

From the sepulcher of Joseph came the living Christ. He could not be holden by the chains of death. To him death was the gateway to his larger life and glory. Is it not so to all his followers? This is the great Easter lesson. He was the "first fruits of them that are asleep." The full harvest is thus pledged. "Because I live ye shall live also," is the Master's own blessed logic. How could he, the head of the body, be alive and allow his members to slumber in the dust? Of all incredible things this would be the most unbelievable. If Jesus rose from the dead, then we shall rise. If he conquered death, then we shall not be subject to the dominion of death, and ought not to be in bondage to the fear of death. If the sepulcher in which the body of Jesus was placed was indeed found empty on the third day after his burial, a boundless immortality awaits all those who share the life of Christ.

But that he did so arise all history proclaims. The church and the growing power of Christ's reign over the world attest his resurrection. Our own spiritual life is possible only on the ground that Christ lives. Let us enter, then, into all the joy and power which flow legitimately out of this fact. Let us live as those who have received the highest assurance of everlasting life, the beginnings of which we may now experience. We are heirs of immortality. Let us, then, live and labor and love under "the power of the world to come." Death is not the end of our existence. It is the gateway to the immortal life. Life is always coming out of death. We are to die to sin that we may live to Christ eternally. Let this Easter lesson teach us to be more joyful, radiant and triumphant Christians, always abounding in the work of the Lord.

Some Questions.

Brother Garrison: I have read with much interest your replies to the practice of the Monroe Street Church in Chicago. I am well pleased with the way you have made these replies. Still, it appears to me you have been somewhat handicapped in your arguments by implied admissions, and we all have the same difficulty to contend with when certain implied admissions enter into the investigation.

I desire to present to you some questions which I believe will help on to a full solution of the whole matter. Of course, these questions are not asked in order to enter into any argument or disputation whatever. The sole object of the questions is to elicit the truth and make clear some important points which have bothered some of us. Here are the questions:

1. Does the New Testament give faith in Christ with the whole heart, sincere repentance and baptism—immersion—as the terms of admission into the Church of Christ?

2. Can a person who sincerely believes in Christ, truly repents and submits to affusion be-

lieving that affusion is baptism, enter into the Church of Christ?

3. If the sincere penitent believer who submits to affusion for baptism, enters into the Church of Christ, why may not such a person be received into any local Church of Christ?

4. Are the Scripture terms of admission into any local Church of Christ more or less than the terms of admission into the Church of Christ?

In the phrase, *"the Church of Christ,"* the word *church* is used in its broad Scriptural sense, meaning all the true followers of the Christ in the aggregate—"the body of Christ." Now, it does appear that if pious unimmersed persons are "Christians," are "in Christ," are in "the body of Christ," are in the Church of Christ, then they ought to be received into the local churches of Christ. If not, why not? Somehow our hearts and logic will not work together on this proposition. The dear Lord help us.

Tipton, Mo. JAMES C. CREEL.

The foregoing questions are written in the right spirit and with the right aim in view, to elicit truth. They recognize a difficulty which all of us have felt—a difficulty growing out of the divided condition of the Christian world and of a wide-spread departure from New Testament teaching, from which the Church has not yet wholly recovered itself. We shall seek to answer Brother Creel's questions in the same spirit in which they are asked, and in perfect candor.

Before taking up his questions, however, we call attention to what our brother calls our "implied admissions," by which he feels that we have been "handicapped" in our contention for strict adherence to New Testament practice. By this phrase he evidently refers to the opinion we have often expressed that those who sincerely believe on Christ and obey him to the best of their ability, may be regarded as Christians, in spite of any defect in their formal obedience. This, as is well known, was the view of Alexander Campbell, and it was fully endorsed by Isaac Errett. We believe it is the view of a vast majority of our leading brethren. We hardly see how we could be true to the spirit of the gospel and the example and teaching of Jesus, and hold otherwise. Does it follow from this plain deduction from the principle that "it is required of a man according to what he hath, and not according to what he hath not," that therefore the whole Pedobaptist world is blameless for its neglect of believers' baptism? One would think so from the reasoning of certain brethren. We are far from holding any such view. We believe that much of this ignorance of New Testament teaching and neglect of God's ordinances springs from a lack of desire to know and do God's will, and from a sectarian attachment to usages and teachings which have been inherited from the past. But who has made us a judge of men's inner motives and desires, which determine whether their obedience is up to the measure of their responsibility? God has not required this at our hands. He *does* require that we shall be loyal to his teaching in the matter of receiving members, as we understand that teaching. It seems to us these positions are entirely consistent with each other. The only apparent "handicap" in the argument grows out of the assumed premise (which we deny), that we must receive into the membership of our local churches all whom *some* of us think will be accepted of God without formal obedience. That premise adopted and acted upon would lead to the substitution of human judgments and opinions for the plain New Testament conditions of membership—the very thing which has brought about our divisions.

These things premised it will be easier to answer Brother Creel's questions, which we now do in the order in which he has numbered them.

1. We so understand and teach.

2. Not into a church of Christ patterned after the New Testament Church, and seeking to reproduce its faith, its ordinances and its life. How far a church may depart from New Testament teaching and still be a Church of Christ, we do not know. We know that the church at Corinth had many grievous faults both in doctrine and practice, and was nevertheless addressed as the "Church of God in Corinth," by the Apostle Paul. Doubtless it is with Churches as it is with individual Christians—some are far more worthy of the name Christian than others. We would not say that a church practicing affusion can not be a Church of Christ; but we do feel justified in saying that if it is, it is a church that is practicing a perverted ordinance, and that it should correct its practice in that respect. Such a Church is in need of reformation. We could not hold membership in such a church, because we are conscientiously associated with a religious movement seeking to effect this needed reformation.

3. Any local Church of Christ set for the restoration of the New Testament Church in its constitutional requirements, and understanding baptism to be a divine requirement, involving a symbolic burial in water and resurrection therefrom, can not consistently receive such a person, because it would be contrary to its own understanding of New Testament practice, and would therefore nullify to a degree, its teaching and its position. The Lord Jesus, who is building his church, seeks to correct its errors in faith and practice through faithful men whom he raises up to lift the standard of reform and to both teach and practice the things which he has commanded. It is only by being faithful to the truth as he gives us to see the truth, that these reforms can be accomplished.

4. The Scriptural terms of admission into any local church are the Scriptural terms of admission into the Church of Christ, considered as the aggregate of all true believers. There is no question on that point. The difficulty arises here. By reason of wrong teaching instilled from infancy, or of local environment, some sincere believers on Christ have mistaken the meaning of one of Christ's commands, or, knowing it, find no opportunity of obeying it. They may be, according to the principle already mentioned, accepted of God, and reckoned by Christ as a part of his spiritual body, in spite of their failure to comply with one of the "Scriptural terms of admission." He who knows what is in man can decide that question. Granting that he may so reckon them, does that fact release his church from the obligation to receive into their local assemblies, as members, only those who have complied with the "Scriptural terms of admission"? We think not. In the court of divine equity, the Judge of all the earth will do right. He knows. We do not. Besides, if we *did* know, such knowledge would not justify an innovation that would produce confusion, and lead on to the neglect of a divine ordinance. Does this answer the question of our brother? "If not, why not?"

There is really no conflict between "our hearts and our logic," if we broaden the premises of our logic to the dimensions of Christ's spirit and his teaching in its entirety. Some of us have been using a logic that has no love in it, and no life in it. Let us put Christ into our premises and we will get both loyalty to him and charity toward all, in our conclusion.

We thank Brother Creel, both for the clearness and spirit of his questions, and we trust we have made it clear to him and to others, that there is no inconsistency between our practice in receiving into our churches only those who have complied with the New Testament terms of membership, as we understand them, and the generous recognition of the Christian worth and work of others who do not agree with us in all matters of Christian doctrine. In the first are the conditions of Christian union; in the second is the *spirit* of Christian union, and between the two there can be no conflict.

Notes and Comments.

By the time this reaches the eyes of our readers we now expect to be en route to St. Louis where, barring railroad accidents and other unforeseen hindrances, we hope to arrive by the 29th. There are trips, Congress and lectureships, which require us to cut short our sojourn in the land of the cactus, the high altitude, the blue sky and the wide spaces. These gatherings of the brethren where mind meets mind and heart meets heart, in earnest grappling for a clearer comprehension of the truth as it is in Jesus, are of great value, not only for their unifying influence, but for their power to clarify thought and to prevent extreme tendencies. Not the least valuable part of these meetings is the discipline which they impose on speakers and writers of clear thinking and sticking to the subject under discussion. We understand the Committee on Congress program was compelled to omit one subject which has been the theme of much popular newspaper discussion, because when reduced to a clear-cut proposition, stating the exact issue, behold, there *was* no issue! At least nobody could be found to take the opposite side. This fact is as luminous, perhaps, as the discussion itself could have been, and shows the value of forming a clear, distinct issue, before there is any discussion. It would save a vast amount of newspaper space and bad feeling. Let the Congress and the State lectureships be marked by freedom, fraternity and fervor.

Editor's Easy Chair.

One of the experiences which we have found more interesting than edifying here in the capital of New Mexico, is the attendance on the legislature now in session. It is, perhaps, the only legislature in the United States where the proceedings are conducted in two languages. The lower house is probably pretty evenly divided between Americans and Mexicans, and English and Spanish are both spoken. The difficulty of an unknown tongue is overcome, in part, by an interpreter, who rises when any speaker addresses the chair and interprets his speech by clauses—the English into Spanish and the Spanish into English. The arrangement seems a little awkward, but it serves the excellent purpose of clipping the wings of spread-eagle oratory. In one exciting session, a member who was exhorted by a fellow-member not to pursue a cowardly course, did not wait for the interpreter, but went for his opponent with clenched fists. Friends intervened, and no blood was shed. The provocation hardly justified such extreme remedy. Both parties were Americans—a Republican and Democrat—the former assailing and the latter defending the Republican Governor! That fact indicates how politics are mixed in this territory. The free use of "the previous question" by the majority did not favorably impress the "Easy Chair," who believes in fair play and in hearing both sides. The present session of the legislature, which is closing to-day, has passed some valuable measures, but, like all such bodies, has, according to the Episcopal prayer-book, "done many things which it ought not to have done and left undone many things which it ought to have done."



Among the commendable measures passed was an educational bill which, although not containing all the provisions which the friends of education had hoped for, will result, it is believed, in greatly improving the educational conditions in the territory. And then, the bill referred to last week, setting apart the old historic Governor's Palace to the federal government for an archaeological museum under the auspices of the Archaeological Institute of America, was unanimously passed. Speaking of archaeology recalls a charming visit one day last week to the remains of an ancient Indian pueblo on the banks of the Arova Hondo, about five miles south of Santa Fe. It was one of those ideal days which come often at this season of the year in this climate. The ride up the valley, with the distant mountain ranges lifting their lofty summits against a clear sky, was in itself an inspiration. Arriving at the spot, a well-chosen location commanding a wide view of the valley, and convenient to the deeper mountain gorges, we dismounted, hitched our team, and began our exploration among the mounds, some of which had been partially excavated, showing the remains of ancient walls, pieces of pottery, stones for grinding corn, and all the evidences showing the existence of a village here which had probably been vacated even when the Spaniards invaded this country three centuries ago. How the imagination kindles amid such historic scenes! When this village was in the heyday of its prosperity, what a vast, uninhabited wilderness was that magnificent domain now carved into great commonwealths, stretching from ocean to ocean and from the lakes to the gulf, constituting the richest, mightiest and freest nation beneath the sun! The sun was nearing the horizon when we left this enchanted spot, and by a new route, not unmixed with some adventure, up the deep gorge of the Hondo, struck the old Santa Fe trail, a historic landmark, and reached the city just as the sun was gilding the crest of the Jemez range with its parting beams.



The people called Christians, or Disciples of Christ, have no church in Santa Fe. The Protestant cause is represented there by the Presbyterians and Methodists, both of whom have good churches, but the Presbyterians, who are conducting a school in the place for the natives, are the strongest Protestant force in the city. Their pastor having recently resigned, Professor Garrison, as he is known in the city, has been supplying for them a few Sundays. We had the pleasure of hearing the professor on the first Lord's day after our arrival, and to our partial ears it seemed to be a strong sermon, accentuating the increasing glory of Him of the increase of whose government it was prophesied there should be no end. On the following Lord's day the professor pressed his father into service to fill the pulpit. Both of us preached with the same freedom we would have felt in one of our own pulpits, and this is about the highest compliment we could offer to our Presbyterian brethren. Differing with us in a few things, they are agreed with us in most things, and are intelligently tolerant in all things. As an illustration of the progress of Christian fraternity, Professor Garrison called attention in his sermon to the fact that about one hundred years ago Thomas Campbell, a leader in the religious movement with which he was connected, had been excluded from the Presbyterian church for having called together in a common communion service some scattered members of the different branches of the Presbyterian family, while he was now, by invitation, supplying in a Presbyterian pulpit! Surely the world is moving, and no part of it is moving faster than the religious forces of Christendom. It is moving, too, in the direction of greater devotion to Christ, and therefore of greater unity. Let it never be forgotten that there is no way for the Church to become more united except as it becomes more spiritual.



Through Mr. Frank Dibert, of the Santa Fe Central Railway, the Easy Chair learned of some Disciples of Christ down in the Estancia Valley in and about the newly-established town of Moriarty, who were thinking about forming a church and building a church house. He wired an appointment for us on Tuesday to Brother Robb, at Moriarty, for Wednesday evening. Our readers may remember that one year ago we made a flying trip down in this valley as far as Estancia, the county seat. At that time Moriarty was a name only. Now it is a flourishing town of several hundred population, including people of the immediate vicinity, and of great expectations. It is 52 miles south of Santa Fe, at the point where a branch road to Albuquerque, through the coal mines in the Sandia range, joins the Santa Fe Central. In and about the town there are thirty-five or forty Disciples that have been identified. On arriving we were glad to meet at the train not only Brother Robb, but Bro. W. P. Jewett, both recently from Cortland, Kan., the latter one of our ministers. Brother Jewett had been on the ground three weeks and had preached for the people a few times. The meeting was held in a large store room, occupied by Brother Robb as a restaurant, and not less than sixty people gathered on this short notice to attend the service. It was a delight to preach to these pioneers so hungry for the word, and so eager to hear. The town site company and the railroad company, through Mr. Dibert, who went down with us, promised two lots for the use of the Christian church and financial aid besides. A committee was nominated and elected to select a church lot, and the committee met the next morning with Mr. Dibert and made selection of an elegant site consisting of two lots. The members will meet soon, organize a congregation and elect trustees, and then push the work of the new building.



More than fifty years ago a lad twelve years old left the green sod of Ireland to seek his fortune in the New World. Instead of remaining in New York to take a position on the "force," he came on west, tarrying in Iowa for a while and then pushed on further into this valley and located here when it was known only to a few herdsmen. That was twenty years ago, but through it all this emigrant from the Emerald Isle remained and acquired large holdings of land, planted him orchards and shade trees and waited for the coming of the people who, he felt sure, would one day flow into this valley for homes. They are coming now, and no one enjoys their coming and gives them more hearty welcome than the Irish pioneer—Judge Moriarty, after whom the town is named. We spent one night in company with Mr. Dibert under the hospitable roof of Judge Moriarty who, with his wife and daughter, gave us an old-fashioned western welcome. It was good to sleep in their chambers of peace and waken to the music of the song birds which have made his orchard and grove their favorite resort. The splendid apple orchard, with its great variety of trees, bearing bountifully each year, is the best commentary on the fruit-growing possibilities of this valley. His home is more than a mile west and a little north of the town. Brother Robb, with his excellent family of sons and daughters, was just moving to their newly located ranch, seven miles east of the town. Brother Jewett will be a close neighbor to him and is now building his house, and is expecting his family soon. He, with Bro. H. L. Davis, from Kentucky, living a few miles north, whom we had the pleasure of meeting on the train returning to Sante Fe, will look after the interests of our cause in this valley, and we predict a prosperous church in the near future. It was a pleasure to us to be there at the inception of this enterprise and to lend whatever aid and encouragement we could.

The First Easter Dawn

By Baxter Waters

The first Easter dawn was the most significant and eventful morning in the world's history, and it casts its long rays of light far across the ages.

It means the awakening of hope and enkindling of inspiration and joy in the human breast, the bringing to light of life and immortality.

Easter is a great day in all Christendom, the most significant day of the Christian year. It is observed with gladness, with bursts of song and profusion of flowers. The whole land welcomes the Eastertide and joins in its festivities.

But Easter means more than lilies and music, more than stately worship, more than the varying fashions and commerical interests it brings. The Easter dawn brings to every Christian heart new inspirations and new revealings of hope. A wave of comfort should roll over the world at the joyous resurrection morn. Death has been conquered. The doors of the sealed prison have been broken. To every home of sorrow, to every lonely, bereft heart comes the message of victory over death, the dawn of a new and heavenly world.

The triumph of Christ means victory, not only over death, but over all loss, grief, pain and trial. It enables us to rejoice not only in the hope of glory, in the more gracious experiences as those of happiness, but to glory in tribulation, in hardships and even in death. Knowing that in all these things we are "more than conquerors through him that loved us."

It teaches us again, that nothing good is lost. Christ came centuries ago; lived in obscure Judea, but he lives on. To-day every art betrays his influence, legislation bears testimony to his authority, institutions bear the stamp of his personality, society is stirred by his teachings and the noblest human character is patterned after this spotless life.

The chief glory of the Easter is the assurance it brings us of immortality. Christ did not invent or create immortality, but revealed it. He brought the fundamental truth to light and gave the world the undoubted demonstrations of its truthfulness, "the first fruits of them that slept." He is the door to a rich and more beautiful world—a land where there is no more death, nor sorrow, but light and joy, and peace, and eternal spring.

Duluth, Minn.

EASTER.

In the Easter even, gray,
Dreadful cross and Calvary past,
In the grave the Savior lay,
Death had conquered him at last.

In the early Easter dawn
Women, bearing spices sweet,
Dreaming not their Lord was gone,
Came to render service meet.

In the rosy Easter light
As the sorrowing ones drew near,
Lo, an angel clothed in white!
Hark! the words, "He is not here."

In the glorious Easter day
Stood the messenger and said,
"See the place where late he lay,
Christ is risen from the dead!"

—Florence C. Goode.

As Seen From the Dome

By F. D. Power

We may argue for immortality from man, the universe and God. In the emergence of the butterfly from the chrysalis, the ripening grain from the buried seed, the revival of the tree in spring after the seeming death in winter, men have ever seen analogies. Nothing in the universe is destroyed; everything is changed; then the soul survives the change called death. All men have caught the resurrection lesson of the spring of the year. Peculiar interest has ever attached to the month of April. In that curious book, "Luther's Table Talk," said to have been discovered in digging the foundations of a house in Germany, and translated by an Englishman in prison, Luther says, "About the time of Easter in April, when they least of all feared rain, Pharaoh was swallowed up in the Red Sea and Israel delivered from Egypt. About the same time, the world was created, the year is changed, and Christ rose again to renew the world. Perchance the last day will come about the same time. I am of opinion it will be about Easter, when the year is finest and fairest, and early in the morning at sunrise, as at the destruction of Sodom and Gomorrah."

We need not disturb ourselves with such speculations. As we are glad at the coming of spring and rejoice that the long winter is past, so shall it be with those who look in faith for the new heavens and the new earth. God has taught us to yearn for that day. The Roman Catholic Church sings its "Dies irae, dies illa" without reason or Scripture. For God's people it is as the time of the singing of the birds and blossoming of violets, and freshening of all green things in field and forest to them that have lain for months in cold and storm and night.

The conception and birth of every human creature is no less a miracle and wonder-work of God than that Adam was made out of a clod of earth and Eve out of a fleshly rib. The budding and blossoming of the face of nature with every recurring springtime is no less a miracle than the original creation of heaven and earth with all their beauty and tenantry. All human genius could not fashion a finger, a rose, a leaf, a single grass blade, nor explain how it is done, and "If God so clothe the grass of the field which to-day is, and to-morrow is cast into the oven, how much more will he clothe you, O ye of little faith!" If we can not comprehend the creation of the temporal world and its creatures, which are visible and corporeal, how can we know what the creation of the new body and the new world may be? Can an infant, nestling in its mother's bosom and feeding on its mother's life, know how it shall afterward eat and drink and live? Is it not enough to know that God, who created his evanescent and temporal kingdom, the sky, the earth, the human body, all that is fair here to-day, shall prepare a world fairer and more glorious, and welcome to it the souls of his people?

"Where are the swallows fled?
Frozen and dead
Perchance upon some bleak and stormy shore.
O doubting heart!
Far over purple seas, they wait in sunny ease,
The balmy northern breeze to bring them to
their Southern home once more."

Nature, scientifically considered, makes it probable that the soul is not destroyed at death. All force, as all matter, is perpetual. The law of conservation holds good throughout nature. There is no such thing as annihilation. Things change, transformations come, but essences do not cease to be. Why should the principle of conservation, as universal as the universe itself, fail in the individual soul? Impossible. Some think because the soul is imperceptible and invisible it is therefore not immortal. The physician does not find it with his scalpel. The scales can not weigh it, true. But the senses are but partial witnesses of the truth. The telescope camera photographs innumerable worlds, thousands of which are invisible to the naked eye. The magnetic needle responds to forces far beyond the perception of the most delicate and sensitive nerves. The seven colors of the rainbow fall within reach of the human eye, but all that lies beyond the violet is darkness. The atomic theory lies at the basis of modern physics, but who has seen an atom? And why should not man have a prophetic vision even here of invisible and immortal existence where he shall be exalted above his present life and behold the face of God?

From the very nature of man immortality is proven. He consists of body, soul and spirit. These are logically separable. In life spirit and body are intimately and indissolubly united, in death this union is dissolved. Does this destroy identity? Is identity lost in passing from infancy to boyhood, or from boyhood to manhood?

Is identity lost though physical and material parts of one's being are constantly changing every seven years? I am the same man that I was ten years ago, twenty, thirty years ago. My body may suffer grave losses—legs and arms—but my identity is the same. My identity is not of body but of soul. In my dreams, memory, imagination, consciousness, I go beyond the body. Death may take my arm, my leg, both arms and legs, my whole body, it does not take me. Death is not the destruction, the dissolution of the man himself. Even if the product of evolution, evolved if you please from lower conditions, there is every reason to believe the process is to go on and on. "To deny the everlasting persistence of the spiritual element in man is to rob the whole process of its meaning," says Fiske. It is because man is potentially so great in intellect and spirit that he claims an immortal existence. To realize the greatness of man is to realize his eternity.

Then the longing in man for immortality, "the appetite for eternity," the shrinking from annihilation is an argument for life beyond. "Lycidas," "Adonais," "In Memoriam" are burning protests against the idea that death ends all. Man expects and demands immortality. It has been the universally prevalent faith of all races and religions. As the wings of the bird point to the sky, the aspirations of the soul point to a loftier life. Why do we sigh on, not knowing what the soul wants, but knowing that it wants something? Why do the heathen carve the heaven-ascending flames on the tombstones of their dead, leave burning lamps in sepulchres and evergreen garlands on monuments? Why do the Greeks put the obolus in the dead man's mouth and the wild Indians of the forest bury the warrior with his bow and arrow? What mean the exalted visions of Plato, Socrates, Cicero, Seneca; the vague longings of South Sea Islanders, Laplanders and Kalmucs, or the fabled Phoenix of antiquity? Is it not the soul within feeling its wings and wrestling with its fleshly folds, impatient to be born? Are not these yearnings home-sicknesses for heaven, sighings after God, as children cry themselves asleep away from home and sob in their slumber, and know not that they sob for their parents?

The wish for immortality is an argument for immortality. Every natural longing has its satisfaction. Thirsting, God gives drink; loving, God gives objects to love. Would he give this universal craving and nothing to meet it? God made man an immortal spirit in a mortal body. Destroy the harp but the harper lives. We say we would believe if some one would come from the other world. Four have done this. Two after an absence of nine to fifteen hundred years came back. Another had always lived there, and after thirty-three years on earth, returned to heaven. The fourth born here, went there, and returned again. Moses, Elijah, Jesus, Paul. Four witnesses are equal to four thousand. Christ hath brought life and immortality to light through the gospel.

The New Evangelism By Robert Moffett

[This article was written some months ago. Now that Brother Moffett has suffered a stroke of paralysis it will be read with a special deeply sympathetic interest.—Editor.]

Our grammars once called "the" a definite article. I have been watching our papers a long time to find out what this definite thing called "the new evangelism" is, especially as it may apply to the Disciples. I can recall fairly well the evangelism of fifty years ago. The religious bodies which did active work in evangelizing went on the theory that man is so dead spiritually that he "can not think a good thought nor do a good deed"—that this spiritual death is chiefly due to the Adamic fall, and that as Lazarus could not hear and heed the voice of Christ when he said, "Lazarus, come forth," unless almighty power accompanied the voice, so also must the almighty power of the Holy Spirit accompany the gospel before any one can willingly hear or be raised from the spiritual death. The preachers quoted Paul, "The letter killeth and the spirit giveth life." Dr. Spring, Presbyterian, said: "In effecting such a change there are difficulties which no influence merely suasory, be it human, angelic or divine, can remove. There is not a consideration in the universe sufficiently alluring to win, or weighty enough to break the selfish heart. The Holy Spirit imparts no power to motives. He exerts it himself."

In the light of this teaching which made the Word of God a dead letter, and every man powerless to hear and willingly obey the gospel, and every conversion as great a miracle as raising Lazarus from the dead, the method of evangelism in those days is not at all surprising. They relied on God to pour out his spirit and convert the people whether they were willing or unwilling. They preached the Spirit, and promised Christ, provided they could, by prayer and entreaty, induce the Spirit to do his almighty work. They often impressed the people that God was less willing to save than the sinner was to be saved. Instead of teaching him to take God at his word, and meet God in his own appointments, they taught him to read God's approval in uncertain impulses, dreams and visions. In those days the best of people had doubts as to their conversion, and were often told that if they had no doubts, they should doubt the genuineness of their conversion.

Early in the nineteenth century the Disciples brought to these people a new evangelism. It brought to view a new religious anthropology. The great King said, "Go into all the world, preach the gospel to every creature. He that believeth and is baptized shall be saved." This implied that man can hear and heed the word of God—that God is no respecter of persons, but in every nation he that fears God and works righteousness may be saved; that God would not that any should perish, for whosoever will may come and partake of the waters of life. This new evangelism—or rather the old evangelism of the first century—gave to the people some new views of God, his Son, his Spirit, his great purposes concerning the children of men. In fact, the Disciples of Christ set forth faith and repentance with a fullness and power not common in those days. They preached Christ and assured the hearers that the Spirit should be given as an abiding guest to all who obeyed him. They made very prominent the fact that Christ asked two things of men, first, allegiance to him as the one Sovereign; and, second, development into the character which he approves. Nothing was emphasized more than personal responsibility. It goes without the saying that this evangelism was a great success, and that all evangelical bodies have been approaching nearer and nearer to it the last forty years.

Now what is there in this more recent "new evangelism" that the Disciples need in their work? What new view of God or of Christ and his mission, or of the Spirit and his functions, or of man, his ability and responsibility, would you add to the message as given by our pioneer preachers? Possibly some may have overlooked the fact that children may come to Christ at a very tender age; some may have hurried candidates to baptism without sufficient investigation as to motive; some of them may have spent too much time "whipping the sects," and others did not preach repentance with power; but granting all this they simply show some spots on the sun of their labors.

If by evangelism is meant, "Labors to spread the gospel," (Standard Dictionary), then new evangelism means "new efforts to spread the gospel," and here we will find large scope for newness as to methods, extension, co-operation. There are new ways of travel, new opportunities of reaching men, new fields, new receptivity. The world does not need a new message, nor yet a new church, but it needs new men, new money, new union, new consecration, new enthusiasm. There is a large field for new evangelism in the Sunday-school, where our children may be trained early to give themselves and their all to the Lord; in the Church of Christ as it exists in all the world, to bring it into the oneness for which Jesus prayed, and to bring all the tithes into the Lord's storehouse. This would multiply our missionary forces by ten, and give a splendid illustration of new evangelism.



Likewise reckon ye yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.

With Our Orphan Children

The Saddest Words.

By George H. Combs.

We preach of fraternity and the reign of love but

"Do you hear the children weeping and disproving,
O my brothers, what ye preach?
For God's possible is taught by His world's loving—
And the children doubt of each."

Do you say there is unreality in this cry?



Sleepy Time.

There is not. Of all the cries that fling their passionate grief against the throne of God there is none so bitter as the cry of the homeless orphan child. Ah, those two words "orphan," "homeless"—they are the saddest of all we know. Orphan! no father with sure counsels, providing care and a deep and supporting love; no mother to meet with clinging kisses baby's sweet lips, no mother fingers lovingly stitching the clothes for the little body; no mother to lie close by the side at night to quiet the waking hours; no mother to minister in sickness and cool with her gentle hand the brow that aches and throbs; no mother to listen to the story of grief and kiss away the tears; no mother to teach the little life to pray,

"Jesus, tender Shepherd, hear me,
Bless thy little lamb to-night."

No mother! That is almost to say no God. To be an orphan! Ah, that is to be robbed of all the joys of childhood; that is to miss the pomp and splendor of the sunrise and all the vernal sweets of spring; that is to have a Bethlehem without a star or angel's song or Mary's face to love; that is to be an outcast from Eden in life's beginnings, and to tread with bare and bleeding feet the thorny and shadowed way. To be an orphan—that is to be accursed.

And, then, to be homeless, too. Why, the young of the beasts of the field have homes. The rabbit has his warren, the otter his burrow, the elephant his jungle tangle, the tiger his lair; but these, these children for whom we plead, the most helpless of all infant life, have no place in which to lay their heads. Homeless! No place to turn, no shelter from the storm, no dear spot, however humble, to give life a unity and a hope. We pity the homeless man, but the pathos of the homeless child is too deep for human tears. To be homeless is to miss the dream of heaven. It was with grief for the homeless child in his heart that Holmes cried out, "How can God bear it? This ball of anguish forever spinning before him and the great hum of its miseries going up to his ears." My brethren, God does not bear it. He is stirring us up to the rescue. He is flooding our hearts with his precious sympathies. He is opening our ears to these piteous cries and making us strong with the might of his redeeming love. He is sending us to these weeping ones to be fathers and mothers to them and to give them the joys of home. He is bidding us take the children in our arms.

Pre-eminent Note of the Gospel.

By F. D. Power.

What is the pre-eminent note of the gospel? Compassion, mercy to suffering humanity. "Which now of these three, thinkest thou, was neighbor unto him that fell among thieves? And he said, He that shewed compassion on him. Then said Jesus unto him, Go, and do thou likewise." Rome had one - half million paupers in her two millions of inhabitants, yet in all imperial Rome there was not an asylum for the poor, nor a hospital for the sick. Philosophers like Crates showed their contempt for gold by throwing it into the sea; or, like Democritus, gave up their riches that they might be free from care; but no man of means ever thought of founding a charitable institution. Seneca, the moralist, said most men fling alms to a beggar solely to get rid of him; and the gentle Virgil reckons among the reasons of a wise man's happiness his indifference to the indigence of others. The divinities were cruel. Athens had an altar to pity, but without worshiper, priest or offering.

How different the teachings of Jesus! How he proclaims his mission! "The Spirit of the Lord is upon me. Wherefore he hath anointed me. He hath sent me to preach glad tidings unto the poor, to bind up the broken-hearted, to proclaim liberty to the captive." How he says of himself: "Foxes have burrows, and birds of the air have nests, yet the Son of Man hath not where to lay his head!" How his miracles were wrought to relieve the burdened; to give sight to the blind, speech to the dumb,

As my own mother used to comfort me —
Kissing the tears away—
Holding me close—aye, all too close for sobs,
I hold thee, little dear one, close to-day!

Calming my older pain, by stilling thine—
As mothers only know—
My heart-breaks lost in thine, as here is mine—
Long ago, little dear one, long ago.

As thou in turn, a woman grown and wise—
Shall kiss, as I kiss now,
Finding the sunrise ever in thy child,
Even thou, little dear one, even thou!

Martha Gilbert Dickinson, in Scribner.

hearing to the deaf, power to walk to the lame, strength to the paralytic, cleansing to the leper, food to the hungry, life to the dead, blessing to the little ones, comfort to the widow! How the proof of his Messiahship is in his deeds of mercy! "Go, relate to John the things ye do hear and see; the blind receive sight, the lame walk, the lepers are cleansed, and the deaf hear; the dead are raised up, and the poor have the gospel preached to them. And blessed is he that shall not be scandalized in me." And who shall say the Church is not in most direct succession to Christ and the apostles when caring for the poor and the needy, the widow and the orphan, the sick and the afflicted, the feeble and the aged, by the organized benevolences that belong to her mission among men?



"Don't want to have my picture taken."

What We Are Doing

By Annie E. Davidson

According to statistics gathered by the census bureau for 1905, there were 4,207 benevolent institutions in the United States; 485 supported by federal, state and municipal governments; 1,363 by religious denominations; 2,359 by private corporations. Ten million dollars was expended for orphanage work. In addition to this, in this Christian land many orphans are cared for by relatives or members of the churches to which their parents belonged. A good beginning has been made by juvenile courts and other agencies in large cities, for the rescue of children. The churches are doing a noble work in leading children to know and love Christ and his righteousness. They reach several million children in the Sunday-school and Christian Endeavor societies, devising plans with which to enlist them in work which has a tendency to develop them into helpful citizens of church and state.

This is the bright side. There is a dark side. When we look on the dark side we are forced to the conclusion that more Christian orphanages and rescue work are needed even in this favored land. More children need to be rescued from debasing environments which are ruining body, mind and spirit.

Investigators of child labor conditions tell us that over two million children in our country are spending their days, and in some industries their nights, in cruel toil, which, if it does not kill, will cause them to become so stunted in body, mind and heart as to be a menace to home, church and civil government. These three institutions must be guarded and improved if we would prevent the earth from becoming a hideous wilderness of wrong and misery, and the hope of a better world hereafter lost.

When we think of the present misery of these little ones, it makes us long to rescue more of them. Two causes are largely responsible for this slaughter of the innocents: namely, the liquor traffic, with all its blighting influences, and the fact that a million of people a year are coming to this country, most of the adults ignorant, with drinking habits, and large families of children.

The Church should increase its efors to gather more unfortunate children into Christian homes and orphanages, that it may help save the children and also thus strengthen the Church and State of the future.

The chief efforts of those who began in 1809 to preach and work and pray for the union of all Christians, on Christ and his word, was to organize churches according to the apostolic plan. They made heroic sacrifices to do this and met with great success. This pioneer work had to be done first before there could be any organized effort, and as our early churches stood alone, each doing good only to those near by, it has been one of the great tasks of the past half century to lead these churches of the Restoration movement to be workers together with God.

While we still fall far short in our Christian co-operation, every year there has been some growth in this direction. My topic includes some of the organized work of the Disciples of Christ for the children.

The progress made by our National Benevolent Association during the past few years is encouraging.

They began in 1887 with an income the first year of $85. Their income for 1906 amounted to $91,794.64. Their first orphanage was opened in February, 1889. Now their special work for children is done in six orphanages, in five states. The Babies' Home in St. Louis has cared for 1,420 babies; at present it has 38. Total number of children cared for since the organization, 4,065. Total number now being cared for, 316. Since the beginning of their work they have placed 2,207 children in family homes. This association has urgent calls to establish orphanages in many localities where there is great need and it has need of a larger income.

Another organization among us which is working for orphaned children in foreign lands, is the Christian Woman's Board of Missions. Their first organized effort to do this was in 1884 when they established their Young People's Department by forming children's mission bands and later Junior and Intermediate Christian Endeavor societies. Some of the results of this work can be tabulated. The last annual report shows a total of 2,790 societies with 50,000 members; 2,361 conversions and $27,215 raised for their missionary work, which is partly the support of six orphanages in India and Porto Rico, containing at present 500 children. Two of these have just been opened and will have many more children to care for by the close of this missionary year. It is easy to interest the children in suffering childhood. In India where the need of such work is terrible, orphanage work was first established in 1889. Soon they were filled with famine-stricken children saved from starvation, and child widows rescued from worse than death, who were cared for by the noble women who went to sad India to train the head, hand and heart of those little ones. Some of the orphans trained are now assisting as teachers in the twenty-four day and twenty-three Sunday-schools of the C. W. B. M. in India, and helping in other lines of work in all our mission stations in that country. One hundred and eight of these orphanage girls have married boys raised in the orphanage of the F. C. M. S. at Damoh, or other Christian young men, and founded Christian homes.

Conditions for children in Porto Rico seem as bad as in India. The girls' orphanage, established there by the C. W. B. M. in 1900, has proved a blessing. Last December a building equipped for home and industrial school for 200 boys, was dedicated on a farm owned by the C. W. B. M. in Porto Rico.

The above meager statistics are all that can be given in so short a paper. Both the N. B. A. and the C. W. B. M. feel deeply the need of more money with which to sustain and enlarge their orphanage work.

At the national convention at Buffalo, October, 1906, they agreed to make a united effort this year to induce all our Sunday-schools and young people's departments of the C. W. B. M. (where there is both a Sunday-school and Junior, they are asked to unite) to observe Easter as a great rally day for orphanage work in home and foreign lands, and divide the offering equally between the National Benevolent Association and the Christian Woman's Board of Missions.

The greatest need of the world is more good men and women. Those who are helping every wise enterprise to start the children right, are taking the surest way to supply this greatest need. If every church member was in earnest in helping to enlist and save the children, the knowledge of the Lord would soon cover the earth, and peace and prosperity would bless all lands in the near future.

Eureka, Ill.

GOOD NATURED AGAIN.

Good Humor Returns with Change to Proper Food.

"For many years I was a constant sufferer from indigestion, and nervousness amounting almost to prostration," writes a Montana man.

"My blood was impoverished, the vision was blurred and weak, with moving spots before my eyes. This was a steady daily condition. I grew ill-tempered, and eventually got so nervous I could not keep my books posted, nor handle accounts satisfactorily. I can't describe my sufferings.

"Nothing I ate agreed with me, till one day, I happened to notice Grape-Nuts in a grocery store, and bought a package, out of curiosity to know what it was.

"I liked the food from the very first, eating it with cream, and now I buy it by the case and use it daily. I soon found that Grape-Nuts food was supplying brain and nerve force as nothing in the drug line ever had done or could do.

"It wasn't long before I was restored to health, comfort and happiness. Through the use of Grape-Nuts food my digestion has been restored, my nerves are steady once more, my eye-sight is good again, my mental faculties are clear and acute, and I have become so good-natured that my friends are truly astonished at the change. I feel younger and better than I have for 20 years. No amount of money would induce me to surrender what I have gained through the use of Grape-Nuts food." Name given by Postum Co., Battle Creek, Mich. "There's a reason." Read the little book, "The Road to Wellville," in pkgs.

OUR NUMERICAL GROWTH

A study of the annual statistical reports rendered at our national conventions in recent years raises some perplexing questions. In the report of 1905 and on page six of the report of 1906 our membership in the former year is given as 1,238,515, while on pages two and four of the latter report the number is given as 1,242,690. Again, on page three of this year's report our number in 1900 is given as 1,025,000, while on the next page the number for the same year is given as 1,120,000. These figures can not all be even approximately correct. Which of them are the more nearly correct? Will our statistician give us any more light on the matter?

In the report of 1903 our number at that time was given as 1,220,841. The number given the next year was 1,233,984. The difference between these figures is 13,143, yet our gain for the year closing at the convention of 1904 was reported as 33,143. How can this be correct? Again, in the report of 1905 our number was given as 1,238,515. The difference between that figure and the number reported in 1904 is 4,531, yet our gain was given as 30,000. How can this be correct? Will our statistician give us any more information on the subject?

The writer has made a study of the comparative growth of the various religious bodies in America for some years. The data for this study consist of the annual statement of the membership and growth of the denominations prepared by Dr. H. K. Carroll, who was in charge of the division of churches in the census of 1890, together with the annual reports of our own statistical secretary. As a result I am led to believe that the comparison of the gains of the different denominations from 1890 to 1905, published in our secretary's report for this year, is misleading so far as it bears on the question whether we are increasing in numbers faster than the other large bodies or not. My point will be made clear by the following tables.

Dr. Carroll's figures for the membership in the seven largest Protestant denominations are as follows. Below the figures for the Disciples given by Dr. Carroll I have placed the figures for the same years given by our secretary. Not having the latter's figures for 1899, I have approximated it by subtracting from his figures for 1900 one-fifth of the difference between the figures for 1895 and 1900.

	1890.	1895.	1899.	1902.	1905.
Methodist	4,589,284	5,452,654	5,809,516	6,084,755	6,429,815
Baptist	3,717,969	4,068,539	4,443,628	4,629,487	4,974,047
Lutheran	1,231,072	1,390,775	1,575,778	1,745,588	1,841,346
Presbyterian	1,278,332	1,458,999	1,560,847	1,635,016	1,728,871
Protestant Episcopal	532,054	616,843	699,582	767,334	827,847
Congregational	512,771	600,000	628,234	659,324	687,042
Total	11,861,482	13,587,810	14,717,585	15,521,504	16,488,968
Disciples (C)	641,051	923,663	1,118,396	1,207,377	1,242,690
Disciples (H)	641,051	889,019	1,073,804	1,187,377	1,238,515

In the case of the first four given the whole denominational groups are included in the figures.

The gains during these periods were as follows:

	1890-95.	1895-99.	1899-02.	1902-05.
Methodist	863,370	356,862	275,239	345,060
Baptist	350,570	375,089	185,859	344,560
Lutheran	159,703	185,003	169,810	95,758
Presbyterian	180,667	101,848	74,169	93,855
Protestant Episcopal	84,789	82,739	67,752	60,513
Congregational	87,229	28,234	31,090	27,718
Total	1,726,328	1,129,775	803,919	967,464
Disciples (Carroll)	282,612	194,733	88,981	35,313
Disciples (Hoffman)	247,968	184,785	113,573	51,138

The average yearly percentages of gains during these periods were as follows:

	1890-1895	1895-1899	1899-1902	1902-1905
Methodist	3.76	1.64	1.58	1.89
Baptist	1.89	2.13	1.39	2.48
Lutheran	2.59	3.33	3.59	1.83
Presbyterian	2.83	1.73	1.58	1.91
Protestant Episcopal	3.19	3.35	3.23	2.63
Congregational	3.38	1.18	1.65	1.40
All of the above	2.91	2.08	1.82	2.08
Disciples (Carroll)	8.82	5.28	2.65	.98
Disciples (Hoffman)	7.74	5.20	3.53	1.44

It is much more important to know how our growth in the last few years compares with the growth of the other large bodies than to know how it compares for the last fifteen years, because it shows more accurately our present progress as compared with that of the other bodies. If these statistics are approximately correct, they show that our rate of growth was formerly greatly in excess of that of the others, but that it has gradually decreased until it has reached a point where for the last half decade it has been no greater than that of the others. It seems even to have been considerably less than theirs during the last period which the comparison covers. If these conclusions are correct, it is well that they should be recognized. If they are incorrect, it will be well to have that fact made plain.

Boston, Mass. R. H. BOLTON.

A Reply to the Above.

Through the kindness of the Editor I reply to the above.

First.—The difference in the numbers 1,238,515 and 1,242,690, both given for 1905, grows out of the fact that the former was given October 1 and the latter December 1, when the figures were verified and corrected. You will find a similar difference in this year's report.

Second.—In reference to the figures of 1903 I would say that 20,000 were cut out of the report of 1902 because states reported that number too many in 1902. The same thing was true in 1904. Several of our secretaries have been adding too many scattering members, which I have been gradually cutting out in order to bring our state secretaries' report down to the facts. While some of the state secretaries prepare accurate reports it has been exceedingly difficult to bring others down to the facts.

Third.—Allow me to say that the figures that Mr. Carroll gives are taken from our reports and the differences to which the above calls attention grow out of the facts mentioned in "Second." He took the figures as I reported them at the time, but when I found that some of our secretaries had made their reports too large, I cut them down after the reports had gone to Mr. Carroll. With possibly two or three exceptions every state has reached a solid and accurate basis.

Fourth.—This also explains the apparent difference in the percentage during the years given above. Our average percentage is not as large now as that given from 1890 to 1899, but it is larger than given from 1899 to 1905, but taken as a whole it is about right. And yet some of the figures and percentages given by Brother Bolton are not correct.

Now in conclusion allow me to say in the first place that statistics should never be taken too seriously in this rapidly developing country of ours. Our National Government pays out millions of dollars for gathering statistics and yet those who keep track of the reports know that some serious mistakes are made. Now when we take into consideration that $100 is the largest amount that was ever paid in any one year for the gathering of our national statistics in addition to a little for postage it will be seen at once how inadequate has been the expenditure for such a work.

Again, on account of poorly kept records and many inefficient and careless church clerks among all the denominations as well as our own people, reports are mere approximations. It is useless to think of church statistics in any other way. And yet for all practical purposes they are correct. Also, our gains during the present decade can not be as large as during the decade from 1890 to 1900. This is simply impossible. It does not matter how many additions or conversions we have. We have the basis of church membership that may take care of just so many and no more. In the year 1896 the State Secretary of Missouri, T. A. Abbott, reported 733 ministers in Missouri. In his last report, ten years after, he gives the brotherhood 665 names. Here is a loss of 68 ministers after ten years work. Now there is doubtless some mistake somewhere or explanation of these lists of ministers in Missouri. The writer is well satisfied that there has been little or no gain, but doubts that there has been such a loss. The same thing is true in some other states. As long as there is no gain in our ministry it does not matter how many additions you report you will find no net gain to our membership. It is only where the number and efficiency of our ministry are increased that we are reporting gains. But everyone knows that our ministers who have labored for and made our strong country churches are dying off, and we are preparing no one to take their places. Our colleges are unable to educate men fast enough for our town and city churches. The great need of the Churches of Christ, at the present time, is a larger ministerial force in the pastorate. This view is especially apparent among our country and village churches. Our gain in membership can never be what our additions reported indicate until our ministerial forces are largely increased.

G. A. HOFFMAN.

The New Theological Storm Center By William Durban

I have already paid a tribute to the genius and the splendid character of Reginald John Campbell, the successor of Dr. Joseph Parker at the London City Temple, which sanctuary is the chief shrine of European Congregationalism; and I have shown however, that it was becoming increasingly difficult to comprehend the drift of either the theology or the philosophy of this brilliant preacher. I had ventured to predict that Mr. Campbell was preparing a very radical departure from Evangelicalism and from all that is generally understood to constitute orthodoxy in doctrinal opinion. That expectation has been amply fulfilled, and suddenly a startling development has astonished Protestant Christendom in the direction of the most pronounced difference between Mr. Campbell and all the most representative ministers of his own denomination, with scarcely a single exception. I note with pleasure that, although a perfect cyclone of controversy is raging, the debaters who are most vehemently opposed to Mr. Campbell are as eager as his warmest supporters in his own congregation to testify to their profound admiration of the man himself. His evident earnestness, his profound piety, his exhaustless amiability, and his fine classic and philosophical attainments, acquired at Edinburgh and Oxford Universities, entitle him to a patient hearing. He is as true a prose poet as Ruskin, and I conceive that, on this account alone, he might have gained very much of the popularity which he enjoys among cultured people of all grades. High academic standing always attracts in the case of the Nonconformist pulpit in this country. Therefore, what is being styled "The New Theology," of which Mr. Campbell is regarded as the new prophet, derives very much of its claims on public attention from his personality. Apart from this magnetic factor I doubt whether we should have heard much of it.

The Five Points.

It is somewhat singular that, like Calvinism, which it vehemently antagonizes, this species of "New Theology," emanating from Dr. Parker's old pulpit, is summed up in Five Points. But, instead of Divine Sovereignty, Arbitrary Election, Effectual Calling, Total Human Depravity, and Final Perseverance of the Saints, the "New Campbellism" formulates, as its main theses, these Five Points—the Divine Immanence, Denial of the Fall of Man, Denial of Substitutionary Atonement, Denial of the Divine Paternity of Jesus, and the Fallibility of the Apostles. This classification is not my own, but is simply taken from summaries which are circulating in the newspapers, daily and weekly, religious and secular. The columns of these organs all over the land teem with articles and correspondence, day after day, written in many cases in accents of the most angry excitement.

Too Much Negative.

It will be noted that in this new creed there is an immense preponderance of the factor of negation. The average minds of the people seek to lean on something positive. But this Neo-Theology is marvelously like the typical Teutonic Neology of the notorious Tubingen period in the middle of the last century. That Tubingen school in Germany, together with the theories of Baur and Strauss, stirred the Protestant world to its depths, but after all left Evangelicalism as strong as ever. It is a curious fact that the doctrinal aberration in Germany ran exactly parallel with the Oxford movement in the direction of ceremonialism. The Broad Churchmen scampered forth in one direction away from the narrow pathway of orthodoxy, and the High Churchmen toddled off in another. But what have we seen in these latter days? Actually a tacit reunion between the "Broads" and the "Highs." For was not that famous book, "Lux Mundi," edited by Bishop Gore, and written by a group of High Anglicans, an astonishing approximation to the position of the most emphatic Latitudinarians? I make this allusion in order to illustrate the whirling confusion of the cross-currents of present-day ecclesiasticism. The older lines of demarcation are being rubbed away in the friction of erratic and eccentric opinion. It is now becoming more and more difficult to locate religionists. The time has come when precedent and authority count very little indeed, for, as we read in the Book of Judges concerning the Israelites of the chaotic period of national economy, every man is doing that which is right in the sight of his own eyes. So there is consternation amongst English Congregationalists because of the strange escapade at the City Temple.

Sport for the Philistines.

The "Daily Mail" sent a reporter to interview Mr. Campbell concerning his opinions. He most frankly ventilated his peculiar ideas. The report was a real fantasia of theological eccentricity. Mr. Campbell told the interviewer of that London daily that he did not teach the ordinary view of atonement, which alleges that one is to be beaten for the faults of another. He said it was untrue to teach that Jesus was born without a human father. He denied that the apostles were infallible. He insisted on the Divine immanence in all men, and denied that the Genesis account of the fall was fact. Sin he defined to be selfishness. Speaking positively, after these negations, he explained that he does preach atonement, but that atonement is always going on wherever there is the exercise of self-sacrifice. Now, these views are just what Mr. Campbell says he has been preaching for several years. Of course, therefore, the sudden and uproarious sensation caused by them is occasioned by the massive and abrupt formulation of them. They in this form administer to the consciousness of the religious public a sharp and quick series of shocks. But the gifted preacher of the City Temple has always been given to thinking in leaps and bounds. And, therefore, his ministry is one of ecclesiastical electricity. He has upset the religious world in a manner almost unprecedented in our time. The reason why Principal Fairbairn, Principal Forsyth, Mr. Silvester Horne, and nearly all the great and foremost English ministers are indignantly repudiating all sympathy with this fantastic confession of faith at the City Temple is intelligible enough. They all agree that here we have no new theology at all, for this Campbellism is just a medley of the various historic heresies known as Pantheism, Gnosticism, Theosophy, Buddhism, Spinozaism, Ohilonism and Socinianism. Mr. Campbell is an Ulster Irishman, and he has certainly treated the churches to an enormous mess of theological Irish stew. It has been said that the defect of Mrs. Eddy's Christian Science is that on the one hand it is not Christian, and on the other it is not Science. In like manner most of the critics consider that the new theology is dually defective, for it is not new and it is not theology. Many challenges have been addressed to Mr. Campbell. The City Temple was built at great expense by the mu-

(Continued on Page 410.)

SEA-ROVER'S REMEDY

Postum Coffee and its Power to Rebuild.

The young daughter of a government officer whose duties keep him almost constantly on board ship between this country and Europe, tells an interesting tale of the use her father made of Nature's food remedy to cure an attack of malarial fever:

"Father recently returned from a long sea-trip, bed-ridden and emaciated from an attack of malarial chills and fever," she writes: "In such cases people usually dose themselves with medicines, and we were surprised when he, instead of employing drugs, proceeded to devote himself exclusively to Postum Food Coffee, of which he has long been fond. He used two or more cups at each meal, drinking it very hot, and between meals quenched his fever-engendered thirst at all hours of the day and night from a supply we kept ready in the water-cooler. For several days his only drink and sometimes his only food was Postum Coffee, hot or cold, according to the moment's fancy.

"Within a day or two his improvement was noticeable, and within a week he was a well man again, able to resume his arduous occupation.

"He first began to drink Postum Food Coffee several years ago, as a remedy for insomnia, for which he found it invaluable, and likes it so much and finds it so beneficial that he always uses it when he is at home where he can get it." Name given by Postum Co., Battle Creek, Mich. While this man uses Postum as a remedy, it is in no sense a medicine but only food in liquid form. But this is nature's way and "There's a reason." See the little book, "The Road to Wellville," in pkgs.

Our Budget

—Easter greetings.

—He is risen.

—I want to live for my Lord.

—Because he was perfect and complete in his spiritual life the cross itself became the throne of mightiest power; the tomb a gateway to yet larger life.

—Said Samuel Rutherford: "We would all be glad to divide the spoil with Christ and to ride in triumph with him; but, oh, how few will take a cold bed of straw in the camp with him!"

—The orphans claim your sympathy in your gifts Easter day.

—When not specified, collections will be divided between the National Benevolent Association and the C. W. B. M.

—And now let there be a great campaign for the homeland.

—One month to educate thousands of brethren about the wonderful opportunities for the gospel in America. Read the last cover page of this issue.

—The illustration on our cover is Hoffmann's conception of Easter morning.

—There is good news from the editor. He expects to be back in St. Louis by the end of this week, and then to Cincinnati for the Congress of Disciples of Christ.

—Mrs. Helen E. Moses is at present in Old Mexico.

—We still continue to receive telegrams on Tuesday when our paper is already being printed. Let our readers take notice that these telegrams must reach us Monday morning to insure publication.

—Churches who have not yet sent in their offerings for state work should do so at once.

—Iowa, Missouri, Kentucky, Indiana and other states are calling upon the preachers for special work during April. Let the opportunity be embraced. The Bible school work has great possibilities.

—"Congratulations on your Bible school number this week."—J. H. Bryan, state superintendent of the Bible schools of Iowa.

—We call attention to Brother Abbott's notice about statistics. Editorial mention has already been made of the effort on the part of the national government to secure the statistics of all the religious forces of the country. Brother Abbott's words may do for every state. The matter of statistics is a much more important one than many of our brethren seem to feel it. If we are going to have statistics we may as well make an effort to have them accurate, and we all know that as things now are there is much looseness. On another page there is an article calling attention to some things that are not easily understood, and a reply from our national statistician. As we have practically no funds appropriated for the benefit of Brother Hoffman's work, he is necessarily dependent on the reports he may secure from the state secretaries and the newspapers. But no newspaper gives anything like full reports. Some preachers are always "rushing into print," while others are criminally negligent about reporting. The gathering of statistics might be a subject of discussion for every state meeting this year. The plan of the National Census Bureau makes it easy for us this year to get something like accurate reports of the condition of things in our Zion, and we trust every preacher in the brotherhood will make it part of his duty to see that this matter is attended to, not only by his own church, but by churches in his vicinity that may not have regular preachers.

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—M. M. Nelson, state evangelist of Colorado, is able to do duty again.

—O. L. Goodrich is to preach half time at Tyro and Havana, Kan.

—Evangelist Farnham is in a meeting with A. F. Reiter at Bluffton, O.

—Brother Scoville is in another great meeting with over one thousand additions.

—J. G. Slick has removed from Arapahoe, Neb., to take the pastorate at Tekoa, Wash.

—W. B. Reed has left Point Marion, Pa., to enter upon the pastorate at Davenport, Wash.

—W. F. Hamann, of the Broadway Church, Sedalia, Mo., has been visiting Texas.

—The brethren at Amarillo, Texas, are just beginning work on a $20,000 church building.

—J. W. Reynolds reports the work in all departments at Clinton, Ill., as going forward.

—Another building for the Thirty-fourth Street Church, Washington, D. C., is to be planned.

—C. M. Yocum, of Lisbon, O., is doing a good work there and is much beloved by his people.

—The church at Green Ridge, Mo., is still pastorless. A Sunday-school Institute is being planned.

—J. M. Philputt has been lecturing this week to the students of the Bible College, Columbia, Mo.

—James N. Thomas, of Saybrook, Ill., is to begin work for the church at Haskell, Texas, about April 1.

—R. H. Lampkin has resigned work at Dexter, Mo., and enters upon the pastorate at New Windsor, Colo.

—G. H. Morrison, of Dallas, Texas, is at present in St. Louis for the treatment of one of his children.

—After April 1 Fred Kline will take the work of the National Benevolent Association for the state of Illinois.

—The brethren at Peoria, Ill., are planning to pay off the entire indebtedness of the church by Easter morning.

—The church at Ipava, Ill., where J. T. Craig is pastor, will improve their building this year at an expense of $1,800.

—W. Remfry Hunt will start soon for his home in England. He will return to his mission field in China via America.

—Louis Goos, who has resigned the pastorate at Mount Morris, Ill., begins service for the church at Cameron, Ill., April 1.

—W. G. Johnston, of Roanoke, Va., has accepted a call to Lawrenceburg, Ind., and entered upon the work last Lord's day.

—State Evangelist W. A. Boggess has just organized a church of thirty members and a Sunday-school at Del Rio, Texas.

—C. O. Reynard, pastor of our church at Lansdown, East St. Louis, has accepted a call to Warren, O., to take effect May 1.

—The new building at Brookfield, Mo., is to be dedicated by June 1. R. E. L. Prunty reports the work continuing to grow.

—The new church at Cache, Okla., has been dedicated by J. M. Monroe with three times the amount of indebtedness raised.

—Thomas Wallace, of Croton, Ohio, passed through St. Louis this week on his way to his new field of ministry at Texico, New Mexico.

—O. P. Spiegel, who has been in a good meeting with the Central Church, North Tonawanda, N. Y., writes that its pastor, W. C. Bower, is loved by all and that George C. Rand is a great help to the work.

—A. Rector has entered upon the pastorate of the church at Middlesboro, Ky. At Pineville he effected an organization and had ten additions.

—S. W. Jackson is locating a preacher at Texico, New Mexico, as a result of his meeting there. He is also raising money to reduce the indebtedness.

—Sam I. Smith reports that the work at Duenweg, Mo., is going ahead. The prayer-meetings are the most largely attended he has ever seen.

—I. H. Fuller reports the work at La Monte, Mo., as prosperous. He will have time to hold a meeting of three weeks some time between April 1 and October.

—Charles G. Stout, assisted by C. H. Altheide and pastor F. D. Ferrall, has just held a fine meeting at Bloomfield, Ia., to the great delight of the congregation.

—The official boards of our larger churches in New York dined together recently and a conference was held looking toward a closer union and more effective co-operation. An aggressive Centennial campaign is the aim.

$250,000
For Foundation Work

The Centennial Program of THE AMERICAN CHRISTIAN MISSIONARY SOCIETY

contemplates the annual establishment of more churches in America.

This means the broadening of foundations for all otherwork. Once we make strong and wide and deep the American supports, our cause will speed around the world like light.

"The shortest route to China is by way of America." Let us preach the Gospel throughout America.

WM. J. WRIGHT, Cor. Sec'y,
Y. M. C. A. Building,
CINCINNATI, OHIO.

Graduate Courses at Home,

leading to degrees. If you can not come to the college, the college can go to you. Let us send you particulars. Write Pres. Chas. J. Burton, Christian College, Oskaloosa, Iowa.

—E. W. Finckle, minister of the church at Lawrence, Kan., highly commends Duncan MacFarlane, who has greatly strengthened the work there by his meeting.

—L. L. Carpenter will dedicate the new building at Clayton, Ill., next Lord's day. Surrounding congregations receive a cordial invitation to attend this Easter service.

—R. B. Neal requests that any one who has a copy of "Mysteries of the Mayas," by Dr. L. E. Plongeon, will lend this book to him. He may be addressed at Grayson, Ky.

—The growth of the church and Bible school at Cincinnati, Ia., is compelling the brethren to enlarge the building and R. C. Leonard writes that they are planning for a great advance.

—A. J. Chastain writes that the church at Cleo, Okla., closed its year out of debt, after making repairs on the house. H. C. Clark, of Ingersoll, Okla., has been employed to give part time.

—Lawrence Wright has been employed as state evangelist of the Dakotas, to give full time to the work. He has been holding a series of meetings in Platte, from whence he goes to Presho.

—J. M. Elam, of Carthage, Ill., is to devote the month of April among the churches of Texas under the direction of the American Christian Missionary Society in behalf of home missions.

—L. H. Otto announces that the new house at Ottumwa, Ia., will be dedicated in June. Since he entered upon this pastorate seven weeks ago the interest in every department has steadily grown.

—S. B. Moore, who some time ago resigned the pastorate of the Hammett Place Church, St. Louis, has accepted a call to the church at Paducah, Ky., for many years ministered unto by W. H. Pinkerton.

—Andrew Scott, of Danville, Ill., writes that Brother Chase and the church at Le Roy, where he has just held an excellent meeting, have a fine future before them. Brother Scott has had 156 additions in his meetings this winter.

—Evangelist I. A. Brown has just closed an excellent meeting for the church at Santa Cruz, Cal., which is greatly encouraged. Its minister, A. Lyle De Jarnette, writes that every one speaks in the highest terms of Brother Brown.

—A. L. Stamper is serving two churches —three Sundays at Yorktown, Ind., and one at Pleasant Run, some five miles distant from there. He has only been at work in this field six weeks and believes much good can be accomplished.

—Among the telegrams received last week too late for publication was one from S. J. Vance, who has just closed a good meeting at Lomax, Ill., with fifty-eight confessions. Brother Vance is now in a meeting at Hartford City, Ind.

—Mrs. David Rioch, wife of the living link of the Union Avenue Church, St. Louis, has been chosen as the living link of the East Dallas church. Brother and Sister Rioch are stationed at Damoh, but at present are in this country.

—There is great rejoicing, W. F. Turner writes us, at Joplin, Mo., for the prospect of the churches there supporting Charles E. Robinson and Miss Essie B. Forsythe at Sendai, Japan. Both are members of the First Church, Joplin.

—L. L. Carpenter has organized a church at Treaty, Ind., after a good meeting in which there were fifty-two accessions. He reports that they have a good place in which to meet, and it appears that a whole community may find a place in the church.

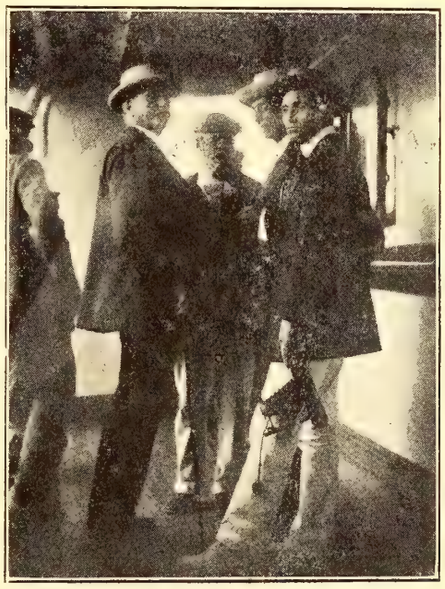
—Charles E. Smith, state evangelist of South Carolina, reports that the work is growing in the third district under the labors of T. S. Frost. The Islandton Bible school has been resuscitated and Brunson has been adding to her building fund and seeking a lot.

—The work of C. W. Comstock, at Huntsville, Mo., is prospering. A Y. P. S. C. E. has been organized and the Bible school is in contest with Princeton. The foreign offering was $131. A meeting has been arranged for next September with Fife and Saunders.

—John S. Zeran is anxious to have a member of the Christian Church fill the vacant principalship of the public school at Gurnee, Ill. One of our deacons is a member of the board and the rest are contributors to the support of the church. Write Brother Zeran.

—The work of the Dean Avenue Church, Spokane, Wash., is moving on prosperously with a most encouraging outlook. The building is now too small and it will be necessary to enlarge or build another church. There is opportunity here for a brother to take charge of the music and act as an assistant pastor. Communications may be addressed to J. W. Allen, 2301 Dean Avenue.

—The Christian-Evangelist had a pleasant call last week from L. D. Dozier, who was one of the party of St. Louis commercial men that recently visited the Panama canal, Jamaica, and other points of interest. The illustration on this page represents three of this party talking with



Governor Francis, L. D. Dozier, Captain Lovelace and Wm. Pearn.

our C. W. B. M. missionary and special correspondent, William Pearn. These St. Louis financiers had a very interesting interview with Brother Pearn, and Mr. Dozier speaks very appreciatively of him and the impressions he made upon the party. We learn from Mr. Dozier that the harrowing details of the results of the earthquake and fire at Kingston have in no sense been exaggerated. It is, indeed, a ruined city and the distress was great. So interested was the St. Louis party that on returning to their ship, at Mr. Dozier's suggestion, a collection was taken and some $3,500 secured for the benefit of the American sufferers. This fund is to be turned over to that being raised in the east, and the favorable impressions which Brother Pearn made on Mr. Dozier, Governor Francis and their party inspired the former gentleman to call upon us to learn what we knew of Brother Pearn, who will probably be made one of the committee for the distribution of American general relief. Our own missionary work needs special help, which should be sent to the C. W. B. M. headquarters, Indianapolis.

—E. T. Edmonds, of Fort Smith, Ark., has been preaching during March about everyday religion. His subjects have been: "The Problem of the Boy," "Life's Greatest Asset," "A Message from Wall Street," "The Problem of the Home," and "The Making of the City."

—The University Church, of Bethany, Neb., will support two foreign missionaries this year—one under the foreign board and one under the C. W. B. M. The local C. W. B. M. auxiliary of the church and J. Z. Briscoe support the latter. J. W. Hilton is the minister.

—Mark Wayne Williams, whose visit to America in May and June we have announced, will be open to lecture on "London Life," for any church or society wishing his services. Particulars as to time and terms may be had from J. Mad. Williams, 1212 28th st., Des Moines, Ia.

—The church at Lyons, Kan., has just given their new minister, W. L. Harris and family, a warm reception. Fully five hundred people were present in the church parlors and reports from every department showed that the work was in a healthy condition for a forward move.

—The annual report of the church at Grand Island, Neb., shows fifty additions —fourteen by confession and baptism, and all at regular services. An evangelistic campaign will be planned for this year. James McIntire has been called as pastor for three years at an increase of salary.

—The members at Lawrenceburg,, Ky., have been delighted by the gift of an individual communion set from Mrs. S. M. Lillard, who is always studying how she may help the Lord's cause. Walter C. Gibbs reports that the audiences frequently fill the auditorium and the Sunday-school room.

—J. W. Holsapple has twice been recalled to the church at Greenville, Texas, since his resignation. Brother Holsapple is a man of experience and excellent character, and if he decides to remain in his present pastorate some pastorless church ought to get into communication with him at once.

—Morton L. Rose reports that G. S. Humbert, field secretary for Eugene Divinity School, has visited North Yakima, Wash., and after a splendid address G. D. Yeager volunteered to enter upon the ministry. Brother Rose expects others from his congregation to decide for definite religious work.

—Since Austin P. Finley took charge of the Highland Street Church, Worcester, Mass., about five months ago there have been forty additions, nearly all being by baptism, while in a meeting in Rhode Island Brother Finley had seventeen accessions. There are now 175 members at Highland Street.

—J. M. Rudy, pastor of the church at Sedalia, Mo., says the people are looking forward with quickening interest to the coming of the state convention in June. "This ought to be by far the largest and best convention in the history of our people in Missouri. We can make it so if you will plan and work and pray."

—A rally for the Bible schools of Covington, Newport and vicinity, is to be held in the First Church, Covington, April 20 and 21. Another rally will be held in Louisville the latter part of April, and one for the South Kentucky schools will be held in connection with the South Kentucky Convention at Morganfield May 24.

—The church at Denton, Texas, has called O. J. Law, who is at present with the Ross Avenue Church, Dallas. His decision has not yet been announced. Denton is the seat of the North Texas Normal School and the Industrial School for Girls. It is also a stronghold of the non-progress-

ive brethren. They have a large college there. We have a good church, which was lately led by S. K. Hallam.

—Joel Brown announces that he is to hold a meeting at Hot Springs, South Dakota, beginning April 19. There is no organization of the Disciples of Christ here but an active aid society. Help is asked from the brotherhood. Any churches having song books that they do not need should communicate with Brother Brown, Des Moines, Ia.

—W. B. Clemmer, who has just entered upon the pastorate, succeeding O. W. Lawrence, at Rock Island, Ill., has begun a rally revival of two weeks with home forces. During his three and one-half years' pastorate with the First Church in Council Bluffs, Ia., there were 346 additions, 143 being by confession and baptism. A mortgage debt of two years standing and all the current bills were paid and the finances put upon a sound basis.

—G. Hubert Steed resigned the pastorate of the Second Church, Johnstown, Pa., after a ministry of eighteen months. He took work in another field but the congregation induced him to reconsider and he will remain at Johnstown. The foreign missionary offering of this church is one dollar per member. Last year it beat all previous records with an offering of $116, but this year the amount will be in the neighborhood of $175.

—The Kansas Institute meets with the church at Lyons April 9-11. Charles S. Medbury is to be the chief speaker. W. L. Harris, the new minister at Lyons, sends out the invitation: "Come out to this spiritual feast and we will give you bed, breakfast, dinner, and supper free. 'Kansas for Christ' is our battle cry. We want to double our membership in numbers and spiritually by our Centennial."

—There are now ten living link missionaries in the home field in Oklahoma. Recently the corresponding secretary, J. M. Monroe, secured the subscription of Z. A. Harris and wife for a living link. Brother Harris is a preacher and successful business man of Blackwell. The local auxiliary of the C. W. B. M., of Oklahoma City, has placed a living link in the field in the person of Mrs. H. S. Gilliam, wife of the State Bible School Secretary.

—Brother Yeuell's meeting in Boston is going ahead in a satisfactory manner. A telegram will doubtless be found in our "As we go to press" column; but at this writing the report is that forty-five have stepped out for Christ and that there is no friction. Brother Ward writes that it is taking a little time for the people to become accustomed to new methods. Brethren of the Disciples of Christ have come in for many miles around, and fully fifty Manchester people have attended. This meeting will be a source of stimulation to our cause generally in New England.

PIMPLES AND BLACKHEADS

Are Caused by Clogging of the Pores or Mouths of the Sebaceous Glands with Sebum or Oily Matter.

The plug of sebum in the center of the pimple is called a blackhead, grub, or comedone. Nature will not allow the clogging of the pores to continue long, hence inflammation, pain, swelling and redness; later pus or matter forms, breaks or is opened, the plug comes out, and the pore is once more free. Treatment: Gently smear the face with Cuticura Ointment, the great Skin Cure, but do not rub. Wash off the Ointment in five minutes with Cuticura Soap and hot water, and bathe freely for some minutes. Repeat this treatment morning and evening. At other times use Cuticura Soap for bathing the face as often as agreeable.

—C. C. Garrigues, of St. Louis, has been called to the bedside of his father, who is dangerously sick. He left Sunday evening immediately after the service. An effort will be made by the Hammett Place Church to secure, by a chest of Joash offering on Easter Sunday, a large portion of the money promised on the debt-reduction fund.

—Cecil J. Armstrong testifies to the character and ability of Henry W. Miller, who is to be associated with singing evangelist J. J. Taylor, of Lexington, Ky. Brother Miller is a member of the church at Troy, N. Y., and Brother Armstrong says his services are sought by the best churches for his unusual musical ability. He has decided to devote his life to singing the gospel and the Taylor-Miller combination, Brother Armstrong writes, will be a very effective one.

—Minor Lee Bates writes us that the Disciples' Union of greater New York is having a prosperous year. The recent banquet was more largely attended than ever before. We have already announced that Theodore P. Shonts was one of the guests. We now learn that Arthur Brisbane, the director of the editorial columns of the Hearst papers, Alexander Irvine, a vigorous writer on social problems, and Col. Alexander Bacon, a well-known lawyer and lecturer, were also speakers.

—The meetings of the Missouri Christian Ministers' Institute at Marshall comes the week following the Congress, April 8-10 being the date. We publish the program this week. The outside lecturer is Dr. Shailer Mathews, of the University of Chicago, who was unable to be present the last year at Canton. J. M. Philputt and C. M. Chilton are to express their opinions of "The Problems of the Old Testament," recognized as the strongest book discussing these questions along conservative lines.

—Frank Brown, who has been pastor of the church at Chagrin Falls, Ohio, for nearly two years, has been obliged to resign owing to the demands of business placed upon him because of his father's recent death. He will occupy the pulpit until a successor is obtained. During his pastorate the church is reported to have had a large number of additions from the younger people, and the Sunday-school has increased in numbers and working power to a very satisfactory condition.

—Frank G. Tyrrell, writing to us of the good work of the Magnolia Avenue Christian Church, Los Angeles, says that at a recent morning service Pastor J. B. McKnight called for $3,000 to pay off a floating debt, and the response amounted to $9,366, which provided for all the indebtedness on the church and started an organ fund of almost $1,000. This church is located in the choice residence section of Los Angeles, but has no very wealthy people in its membership. The mission it started about a year ago has developed into a full-fledged church.

—The year 1906 was one of the greatest years in the history of the congregation at Eureka, Illinois. The new directory with detailed treasurer's report has been issued. The total accessions for the year were 162, with a gain of 102. Every department shows a gain. The total contributions amounted to $7,162. There was given for missions and benevolence $2,730, and members of the church gave $2,600 for causes outside church channels. For four years the offerings for missions and benevolence have been greater than those for current expenses, barring building funds. Alva W. Taylor is the beloved pastor of this live church.

—L. W. Spayd has closed fourteen and one half months' labor with the church at Princeton, Mo. The report for 1906 shows a very busy ministry with eight received into the congregation and seventeen into other churches. For all purposes $1,805 was raised, $260 being given to missions and benevolences. Brother Spayd writes that there is a splendid field for the right man at Princeton, and communications may be addressed to Orvalle Casteel, church clerk, either in regard to the pastorate or as to the standing of Brother Spayd, who prefers to locate within one hundred miles of St. Louis, Chicago, or Cincinnati, as he intends to publish some books. He will be glad to hold a few weeks meeting for a church where there is a good high school, with a view to engagement.

GET READY FOR

CHILDREN'S DAY

For Foreign Missions

FIRST SUNDAY IN JUNE



The Foreign Christian Missionary Society will furnish Children's Day Supplies **Free** to those Sunday-Schools observing the day in the interest of Heathen Missions.

Supplies

1—"The Star of Promise." The superior new Children's Day exercise by P. H. Duncan. 16 pages of life, song and sunshine. The songs, recitations, drills and dialogues are high-class, yet simple enough for the smallest school.

2—Missionary Boxes. A new automatic, self-locking, non-opening box. In colors. Best yet.

3—The Missionary Voice. Children's Day number especially for children. Brimful of missionary interest.

ORDER AT ONCE. ALL SENT FREE

Give local name of school and average attendance

STEPHEN J. COREY, Secretary
Box 884, Cincinnati, Ohio

—In another column will be found a statement by Brother Hundley in reference to a building for the Disciples of Christ at Norfolk. The value of the building erected at the St. Louis Exposition was so apparent that we must cordially commend the plan to erect a building at Jamestown. We were practically alone in 1904, the only other building put up by a religious body being a small house to represent the home of Swedenborg. But at Jamestown there will be several buildings erected by the denominations, and the advertising value of a building representing the Disciples of Christ will be even greater in the east, where we are not so strong and not so well known, than in St. Louis. We are not informed just how much the cost is to be, but there is no reason why several thousand of our churches could not average a dollar per church in helping out the brethren at Norfolk in this enterprise. Action must be taken quickly, or the scheme must be abandoned. Read Brother Hundley's statement.

—W. L. Hayden sends us the resolutions passed by the Christian Ministers' Association, of Indianapolis, last week, commending the G. L. Wharton Memorial Home and scholarship for the children of missionaries. F. W. Norton, who has this work in charge, was present at this meeting and also presented the work to the Irvington church, whose pulpit he resigned

(Continued on Page 407.)

Come to See Us.

Friends of foreign missions attending the congress of the Christian Church, Cincinnati, O., April 3-5, are invited to call at the office of the Foreign Christian Missionary Society at any time during the sessions. Our latchstring is on the outside to all. *Please pull it!* The office is at 222 West Fourth street, third floor, room 35, and is open from 8 a. m. to 5 p. m. We heartily join our churches of the Queen City in a most cordial welcome to our brethren who may honor us with a visit. F. M. RAINS, secretary.

Cincinnati, O.

Kansas Convention.

There are eleven missionary districts in Kansas. They will all hold their conventions in April, May and June. The third district convention will be held at Neodesha April 2-4. The ministerial institute will be held in Lyons April 9-11. Charles S. Medbury will be the chief lecturer. The Fourth district will hold their convention at Augusta April 17-19. Eighth district will hold their convention at Hutchinson April 23-25. The month will close with the Ninth district convention at Garden City, April 30, May 1-2. The other districts will hold conventions in May and June.

Myron C. Suttle, the newly-elected Bible school specialist, will meet with Kansas workers for the first time at these conventions. There is the promise of large assemblages and enthusiastic gatherings. GEO. E. LYON.

Topeka, Kan.

Only a Suggestion.

To the Editor of THE CHRISTIAN-EVANGELIST.

I want to express my entire agreement with your comment in this week's CHRISTIAN-EVANGELIST concerning the conflict in date between certain state gatherings and the National Congress of Disciples. It was the desire of the executive committee of the Iowa Ministerial Association to avoid such a conflict. But at the time the announcement of the congress date appeared considerable publicity had already been given to the date and program of our institute, both through our state papers and by private correspondence. Under the circumstances it did not seem best to change the date. Our congress is of sufficient importance and interest to justify the announcement of the date and program at least three or four months in advance, and the date of other meetings will then be arranged accordingly. Very cordially yours, F. W. COLLINS,

West Liberty. Sec. Iowa Min. Ass'n.

[Our note was not personal, but intended merely as a suggestion for the future. There is a tendency on the part of all program-makers to delay.—EDITOR.]

Disciples' House on Exposition Grounds.

The church in Norfolk, for which I labor and upon whose invitation our national convention assembles here October 11 to 17, has done its best in gifts and execution of plans to raise funds for the erection of the building on the Jamestown exposition grounds to represent our people. The ground has been broken for the building and the plans are in contractors' hands ready for operations to begin. I have labored hard in office and travel to bring to the minds of our ministers and their congregations the importance of such a building to speak, during that great occasion, of the origin, history, plea, growth and work of our great brotherhood. Two thousand ministers have been urged through private correspondence to interest themselves and their congregations. Sixty business men have been urged likewise. Only twenty ministers have been considerate enough to answer communications, and only ten have had their church pledge any definite amount. Only one business man has answered my letter.

This exposition is the greatest ever held in this country, because it celebrates the birth of the greatest nation on the earth. This being true, such an occasion can only come once in a lifetime to the ministers now living and their congregations. Since the exposition is to be the celebration of three hundred years of historical events, how supremely important that such a great religious body as ours, whose origin is American, should be represented in this celebration. To eliminate it would be to cut out one of the greatest forces in the last century of our country's history. Do we need such a building? Our national boards, state boards and ministers endorse its erection, but we must have more than simple endorsement. Unless we are assured by our brethren in the ministry and business life in the next ten days, of a better and more definite support than we have already had, we shall be compelled to allow our brotherhood to suffer the humiliation of suspension of operations.

Please let those to whom letters have been written take this matter up at once in a loyal degree, and let us have something to represent our people creditably at this great exposition.

Will the ministers write to me at once?

I. T. T. HUNDLEY.

Pastor First Church, Norfolk, Va.

Card to Iowa Preachers.

Iowa preachers are good preachers. They can and do preach strong sermons on Missions, Education, Church Extension, Benevolence, Temperance and the Gospel. There is one topic upon which many a one of them has never preached a whole sermon. Therefore the following program has been arranged:

Time: The first Sunday in April. Theme: "The Chief Evangelistic Agency of the Church." It is urged that the whole sermon be preached by the preacher to his own congregation on Sunday morning, telling them of the tremendous power and possibility wrapped up in the Sunday-school as a soul-winning agency, and urging the members to use the school for the salvation of the community in which it is located.

Literature to assist in the preparation of the sermon will be gladly sent on application. The rally day in the schools will be the fourth Sunday in April. J. H. BRYAN,

State Superintendent, Des Moines, Ia.

Statistics, Statistics!

At the instance of the Department of Commerce and Labor we have sent to every minister in Missouri letters calling for the statistics of his congregations. To those having charge of one congregation we inclosed one card, to all others four were inclosed. Besides this a large number were sent to the officers of congregations the name of whose preacher we did not know. I am pleading for immediate attention to be given to this matter. Let me not be ashamed before these men who are trying to get accurate figures concerning all religious bodies. Remember these figures are to be published and our standing in the state depends on the promptness and completeness of your answers. A failure to report will cause your congregation's place to appear blank and a very incomplete and inaccurate list will thus be published. If you have not received one of these letters write me at once and I will send you one.

Once more. When you have filled out the card for the department, copy it on a postal card and send the same to this office that I may have your report with which to correct our own figures. I plead for immediate attention to this very important matter. T. A. ABBOTT, Cor. Sec.

311 Century Bldg., Kansas City, Mo.

Progress of the Hot Springs Mission.

I am glad to report to the friends of the Hot Springs Mission that we are making progress. We believe that we will be able to pay the balance yet due on our lot by May 1. The note is due the first day of April, but it will take thirty days more time for us to raise our shortage. We hope to be able to raise the shortage and make satisfactory arrangement with the holder of the note for thirty days' more time. The progress we have made toward raising this balance left over from our rally last winter has been due to the earnest co-operation of the friends of the Hot Springs work. We have one hundred and thirty little missionary books—value $5—in the hands of friends, who have agreed to raise that amount. If these books are returned, and we believe the larger part of them will be, success is in sight. We appeal to our friends for a continuation of their sympathy and co-operation. The Woman's Building Circle will be glad to send any sister who will drop a postal card one of these little missionary books. The amount which the book holds can be picked up in dimes and quarters in an hour or two. There were two additions to our membership last Lord's day.

T. N. KINCAID.

WALTER SCOTT

was in the "front rank" of the "Reformers," and his book, "The Messiahship," is a fine presentation of how the early fathers preached the Christ. We have only a few copies and these are slightly shelf-worn, hence our price, post-paid, is only 75 cents.

Christian Publishing Company, St. Louis, Mo.

Program of Missouri Christian Ministers' Institute.

MARSHALL, MO., APRIL 8-10.

Monday Evening—8:00, devotional; 8:15, lecture, "The Method of Jesus." Dr. Shailer Mathews, University of Chicago.

Tuesday Forenoon—9:30, discussion of Dr. Mathews' lecture; 10:00, lecture, "The Message of Jesus," Dr. Mathews; 11:00, discussion of lecture.

Tuesday Afternoon—2:00, lecture, "The Problem of the Old Testament." (Book Review). First paper, J. M. Philputt, St. Louis; second paper, C. M. Chilton, St. Joseph; 3:15, general discussion; 4:00, business.

Tuesday Evening—8:00, devotional; 8:15, address, "The Message of Victor Hugo," George H. Combs, Kansas City.

Wednesday Forenoon—9:30, devotional; 10:00, lecture, "The Use of the Scriptures in Theology." (Book Review). First paper, R. G. Frank, Liberty; second paper, C. G. Brelos, Tarkio; 11:30, general discussion.

Wednesday Afternoon—2:00, devotional; 2:15, address, "The Preacher's Life as Seen by the Preacher's Wife," Mrs. Alice M. Wickizer, Kirksville; 3:00, business; 3:15, open meeting. General announcements, introductions, etc; 4:00, social intercourse.

Wednesday Evening (Centennial Session)—8:00, devotional; 8:10, address, "Our Centennial as Related to our Past History," J. M. Rudy, Sedalia; 8:40, address, "Our Centennial as Related to our Future Opportunity and Mission," Newell Sims, Carthage.

Program of Iowa Christian Institute.

UNIVERSITY PLACE CHURCH, DES MOINES, APRIL 2-4.

Tuesday.—7:30 p. m., address, "Missions and civilization," A. W. Taylor, Eureka, Ill.

Wednesday Evening (Centennial Session)—8:00, "Things in the preacher that cripple his message," Finis Idleman; 10:00, discussion; 10:30, address, "Jewish social and religious life in Jesus' time," A. W. Taylor; 11:20, Discussion.

Wednesday Afternoon.—2:00, address, "Things in the church that defeat the message," Sherman Hill; 2:30, discussion; 3:00, address, "The heart of Christ's message, or the republic of righteousness," A. W. Taylor; 3:50, discussion.

Wednesday Evening.—7:40, address, "An ancient message for modern times," A. W. Taylor.

Thursday Morning.—9:30, address, "Conditions in the world unconverted that hinder or destroy the Gospel's power," Arthur Long; 10:00, discussion; 10:30, address, "Apostolic development of doctrine and practice," A. W. Taylor; 11:20, discussion.

Thursday Afternoon.—2:00, address, "The religious outlook," Rev. Howland Hanson, pastor First Baptist Church, Des Moines; 3:00, address, "Primitive Christianity and Christian union," A. W. Taylor; 3:50, discussion.

WILL CLOSE THEM OUT.

Have about 500 Easter Cards, beautifully embossed, in flowers and colors that we have decided to close out, at 2 cents each. They are 3 by 4 inches, and should sell at 4 cents each, but THEY MUST GO.

CHRISTIAN PUBLISHING CO.,
2712-14 Pine St., St. Louis.

Evangelizing at Bartlesville, I. T.

Bartlesville is a sample of the great opportunities before us in home mission work. A new evangelistic combination is to open up there Easter Sunday. The church is to be led in a tent meeting by the Brooks brothers, with W. E. M. Hackleman and J. Wallace Tapp assisting: H. J. Corwine, who has recently taken charge of the church, says that no ordinary effort will satisfy Bartlesville, and that the Christian Church there means to have this "big four" lead the way to the greatest victory the Disciples have ever had in the Territory. The four evangelists form a well-balanced male quartette. A. K. Brooks will do some of the preaching, conducting special services, and will have charge of the special music. W. E. M. Hackleman will be chorus director, leading with voice and cornet. J. Wallace Tapp will organize and direct an auxiliary chorus of children and have charge of the work of "booming" the Sunday-school. He is a specialist with young people. W. T. Brooks will speak each evening and will direct the whole campaign. The state board will put money into this meeting. Its progress will be watched with deep interest, not only through the new state, but by the brotherhood at large.

The attention of the whole country is especially directed to the Indian Territory and Oklahoma just now, and hundreds of progressive citizens of the Eastern and Middle states are going that way to "spy out the land." They are looking for better opportunities to gain a livelihood and earn a competency. Bartlesville, the metropolis of Northwest Oklahoma, has a population of between 6,000 and 7,000. Yet the census of 1900 gave it a population of 650. The "Bartlesville Enterprise" has this to say about this remarkable growth:

"When the leaven which has finally made Oklahoma a state first began to work, Bartlesville was little more than a name. It was not until oil and gas had been discovered and the Santa Fe railroad had pushed across the Kansas border and penetrated the rich lands of the Caney valley that Bartlesville shook itself and began to show those signs of vitality which have since made it known in every section of the world where petroleum is a word to conjure with. Since 1902 the metamorphosis has been wonderful. It is a well established fact that in 1901 a crop of wheat was grown on the land that is now covered with costly business blocks, sidewalks, paving and so forth, and the wheat was of a most excellent grade. Some stores were builded in the stubble of this wheat field and soon thereafter the great era of prosperity set in. It has continued to the present time, and all signs point to many years yet to come of the reign of the horn of plenty."

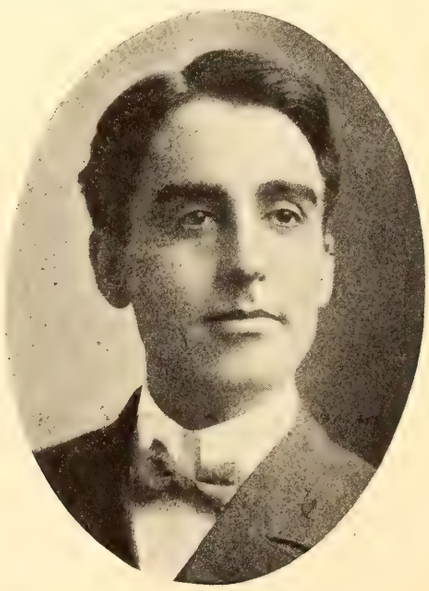
Bartlesville has practically all the advantages and few of the disadvantages possessed by the ordinary town of this size. Socially, politically and morally it ranks with the best towns of its size in the country. By reason of the very great development of oil and gas, the county of which Bartlesville is the county seat is the richest in the new state. Bartlesville is located in the Caney valley, where we have a large area of the finest farming land that remains untouched, and offers good inducements to the farmer for stock-raising, truck-farming, dairy establishments, canning factories, creameries, poultry and provision houses, etc., etc. Bartlesville is primarily an oil and gas city, being the headquarters for the major portion of oil men and the supply houses for the mid-continent field. Day laborers receive from $2 to $6 a day. But it is a city where other things count. The public school, under the wise management of Professor Lynn Glover, ranks first among the many good schools of the state.

It was when Bartlesville was a hamlet on the banks of the Caney that J. R. Charlton, lawyer and preacher, after the order of Judge Scofield, of Carthage, Illinois, came with gospel and grit. He found in and around the town about a dozen Disciples. The faithful few were brought together in a locust grove for the purpose of organizing a congregation. A two weeks' meeting was held, at which time a goodly number were added to the saved. From the locust grove they went to the Woodman's hall for Lord's day services, Brother Charlton driving from Caney, a distance of twenty miles, on Saturday, preaching on Sunday, and returning to his law office on Monday. The money received by Brother Charlton as compensation for his services, was turned over to the treasurer of the Ladies' Aid Society, to be kept intact for a church home. W. H. Johnstone, a man known in these parts for his generous and benevolent disposition, said: "Here is a lot; take it, build and I will help you." The proposition was accepted, and to-day the 125 bona fide members meet to serve the Lord in that house, which at the present time is too small to satisfy the demands of a great and growing town.

The present pastor said to the official board of the church (a board of enthusiasm and large vision): "The situation calls for a heroic effort; let us have a tent meting with the very best blood in the evangelistic field. Let us undertake very great things for the Lord. Our cause being just, let us fear no evil, but proceed on a high and lofty plane for the greatest revival ever held in the Southwest." The board said: "All right; push on and we will follow." The brethren throughout the new state are saying that the revival at Bartlesville will give a mighty impetus to the cause of Christ in this section of the country, encouraging the weak as well as the strong churches to noble effort.



W. E. M. Hackleman.



Herbert J. Corwine.



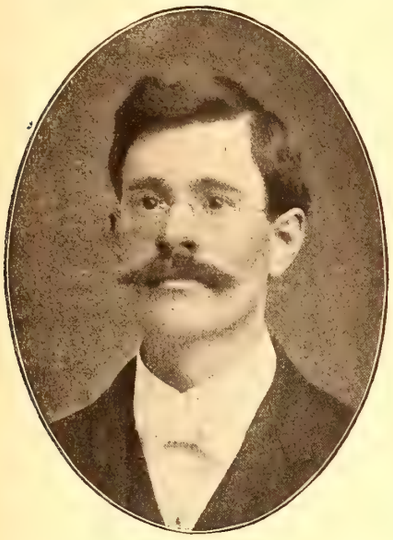
J. Wallace Tapp.



SOMEBODY said to Richelieu: "I could establish as good a religion as Jesus Christ, if I could only get a start in the world. How shall I get a start?" "I will advise you," said Richelieu, "to become such a reformer, such a leader of the race in truth, that the race will crucify you inside of three years, and then show such divine power as to rise from the grave in three days."—*Bishop J. W. Bashford.*

A Special Effort at McKees Rocks, Pa.

On Easter day special evangelistic meetings will be begun at the Christian Church at McKees Rocks, a part of greater Pittsburg. The pastor, C. A. MacDonald, late



Oscar W. Riley.

of Akron, Ohio, will do the the preaching and Oscar W. Riley, of Washington, Pa., will have charge of the music. Bro. MacDonald is a graduate of Hiram College and has been in the ministerial work in Ohio for the past six years. Each year he held a successful meeting for his church, the last one at Akron resulting in forty-six additions. Brother Riley has been in the pastoral work in western Pennsylvania for five years and is strongly recommended as a personal worker. He has a tenor voice and is a good chorus director. At McKees Rocks he will have forty voices to direct, and on the first two evenings of the evangelistic series the cantata "King of Israel" is to be given. Other special music is being arranged. With a good building, seating 700 people, a membership of over 300 and a recognition as one of the three leading churches in the midst of 12,000 people, this congregation is hoping for good results during the coming days.



Christian Church.



C. A. MacDonald.

As We Go to Press.

Butler College has raised its endowment.

Special to The Christian-Evangelist.

Santa Fe, N. M., March 26.—In behalf of delegation to Inter-Church Conference in New York City. I request a meeting of brethren during the Congress at Cincinnati to consider what response we shall make to its official communication soliciting our co-operation.—J. H. Garrison.

Special to The Christian-Evangelist.

Parsons, Kan., March 25.—Harlow meetings continue with unabated interest; 116 in 15 days.—J. M. Keersey, minister.

Special to The Christian-Evangelist

Litchfield, Ill., March 25.—One hundred and eighty added to date. Teaney family is the fifth saloonkeeper and entire family converted by Brother Violett in twelve months.—M. S. Johnson, pastor.

Special to The Christian-Evangelist.

El Reno, Okla., March 25.—Thirty-five additions first week; great meeting in opera house to-night; prospects bright; O. L. Smith, pastor.—Fife and Saunders.

Special to The Christian-Evangelist.

Boston, Mass., March 24.—Baptist and Disciple union meeting week old, with 146 confessions, same as in our meeting. Herbert Yeuell preaching a full gospel. Greatest meeting ever held in the great and conservative church.—A. L. Ward.

Special to The Christian-Evangelist.

Bethany, Mo., March 24.—Offerings for foreign missions last year from this church $32.54; of church and Sunday-school combined less than $60; more than $500 was raised by this church to-day; the Sunday-school will provide another hundred dollars. Bethany, Mo., becomes a living link. —T. J. Golightly.

Special to The Christian-Evangelist.

Lawrence, Kan., March 24.—Began here to-day; built tabernacle to seat 1,200 people; turned away 600 to-night; will increase size of building. This will be a great meeting. Five confessions first day. Wilhite and Tuckerman, evangelists.—C. L. Milton, pastor.

Special to The Christian-Evangelist

Newcastle, Ind., March 24.—Closed to-night with 204 additions. Newcastle's greatest meeting from every standpoint; 27 to-day; 146 baptisms, 54 grown men. Meeting will mean a new church. All departments in splendid working order; Sunday-school doubled. Brother Howe is a strong factor in the city as well as the church. Richmond, Ind., next.—Wilson and Lintt, evangelists.

Special to The Christian-Evangelist.

Logansport, Ind., March 24.—One hundred and seventy-two converts in union meetings to-day; 224 last Sunday; two overflow meetings; 1,031 to date.—Chas. Reign Scoville.

Special to The Christian-Evangelist.

Champaign, Ill., March 25.—The revival begun by the Brooks brothers closed yesterday with another great day. There was a license mass meeting in the afternoon; the 26 saloons must go. Four hundred and twenty-four total additions—336 with evangelists in eight weeks and 88 since with home forces, twelve weeks in all. Mrs. Powell's solos great help; 1,051 added since occupancy of new building four years ago, 828 in last two and one-fourth years. Building committee under way for enlargement.—Stephen E. Fisher, minister.

Special to The Christian-Evangelist.

Taylor, Texas, March 25.—Seventy-seven in eighteen days. Church prepared and consecrated. W. P. Jennings, pastor. —J. H. O. Smith.

Special to The Christian-Evangelist.

Shelbyville, Mo., March 25.—Fifty-four in thirteen days; we closed last night; 29 yesterday.—J. N. Crutcher and Clarence Wagner.

Special to The Christian-Evangelist.

Mansfield, O., March 25.—One hundred and twelve additions; two services in Memorial Theater yesterday. Police needed to keep crowds back from locked doors an hour before time to begin last night. The house was already full to its limit. The Netz sisters, of Toledo, are assisting us. Their work is marvelously blest.—Brooks Brothers.

LOVE PURIFIED.

BY CELESTA BALL MAY.

This beautiful book is particularly adapted for an Easter gift, as its pages glow with the Easter thought, and are embellished by a border of Easter lilies.

The paper, printing, binding, and illustrations are all in keeping with the highest grade of artistic work.

For sale by Christian Publishing Company, St. Louis.

Our Budget.

(Continued from Page 404.)

in order to devote himself to this work. The ministerial resolutions commended the Wharton Memorial as in every way worthy of the hearty moral and financial support of Christian churches and church members, and expressed the belief that Brother Norton is suited in every way to lead in this movement. The brethren at Irvington made an offering, in cash and pledges, of $254. These expressions from Indianapolis, where Brother Norton is so well known, are the best kind of testimony for his fitness as a special representative to bring about the establishment of a home and scholarship for the children of missionaries, in the name of G. L. Wharton, our first missionary to a heathen land. It should be noted that this is not a special scheme of Hiram College, but was located there by the board of the Foreign Christian Missionary Society, on strictly business principles, seeing that the college made the first and best offer and that the rural surroundings are ideal.

St. Louis Business Men's Banquet.

The annual banquet of the business men of the Christian churches of St. Louis will be held at the Jefferson Hotel, on Monday evening next, April 1, at 6:30 p. m. The chief speaker wil be the Hon. Champ Clark. Last year's banquet was a most enjoyable affair and some three hundred men were present. It is hoped that this number will be exceeded this year. The charge is $1 per plate and names should be sent at once to Mr. W. Palmer Clarkson, Pioneer Cooperage Company, 2212 De Kalb Street.

NEWS FROM MANY FIELDS

A Good Meeting at Elgin, Ore.

A five weeks' meeting marked by a spirit of humility and prayer has resulted in sixty-five confessions and eight additions by letter. There were forty-two men and thirty-one women and girls. Special offerings were made for local benevolence, ministerial relief, the Benevolent Association, and Chinese relief, while there was also a substantial increase in the subscription to the general expenses. At the close the church presented Brother Willis, their beloved minister, with a fine baptismal suit and his wife with a purse, as well as remembering me. This was an exchange meeting. Brother Willis is now preaching for us in La Grande. O. H. KING.

Mt. Vernon's Greatest Meeting.

Our minister, Lawrence O. Newcomer, assisted by C. H. Altheide, of Bloomfield, Ia., as chorus leader, has just closed what we consider to be one of the greatest meetings ever held by our people in Mt. Vernon, and among the greatest ever held in this part of the state. The interest never lagged during the four weeks. There were additions every night. One Sunday there were 43 additions, and of these 36 came at the morning service. There were in all 137 additions and had we been able to accommodate those turned away this number would have been largely increased: No clap-trap or sensational methods were employed. The plea of the Disciples of Christ was presented plainly and forcibly from night to night, yet so tenderly that few, if any, ever took offense. Brother Newcomer is especially strong in presenting "first principles" and appeals to the intellect as well as the heart. On Sunday afternoon, February 24, to a large audience of men, Brother Newcomer delivered a masterly address on "The Measure of True Manhood," based on the first Psalm. This address was universally complimented throughout the city.

The music, conducted by C. H. Altheide, was a special feature of the service. All were well pleased with Brother Altheide, both as soloist and chorus leader. There will be a meeting on Wednesday evening of each week for the new converts, when the minister will talk upon the requirements of the Christian life. The Vine Street Christian Church of Mt. Vernon, O., looks hopefully toward the future. C. W. MCKEE., elder.

A Meeting at Van Wert, O.

Two years ago the church at Van Wert was torn asunder and came into disfavor among the people of this city. Through the efforts of Harry Minnick, who became pastor and commanded the respect of the community, the church rapidly revived. George W. Watson took up the work in September, 1906, a few months after the brief ministry of Brother Minnick closed. Brother Watson found a congregation ready and willing to move forward. He is a young man, active in body and in mind. The interior of the house was redecorated and other improvements made. The church, numbering sixty-three members was paying their pastor $1,000 per annum. That they were ready to go forward, led by their beloved pastor, is seen by their faith in planning for the meeting which has just brought ninety-one additions to the church. The revival began the second Sunday in February and was the greatest ever held in the city, the Methodists, with eight hundred members, having had eighty-two additions in a meeting some years ago. J. O. Shelburne was our evangelist. The meeting moved along in a quiet way, there being additions at nearly every service. There was no clash with other religious bodies, and the Presbyterians tendered their house of worship, which was filled, Brother Watson preaching to overflow congregations in the basement. Many prominent families were reached who had not been in regular attendance at church for years. Brother Knight's work as organizer and chorus leader was effective.

Yeuell at Cincinnati.

Herbert Yeuell and Arthur Wake have closed an excellent meeting at Walnut Hills, Cincinnati, O. There were fifty-three accessions with five more yesterday. The meeting was only just started, as the evangelists had to hold a union meeting in Boston, which they regarded as of paramount importance, and then go to England. To enter the most wealthy and conservative section of Cincinnati and to more than lay the foundation of a revival would be impossible in three weeks. Our evangelists should devise some means whereby they will not be compelled to close a meeting when it has just begun, in order to keep another engagement. Nothing but a long campaign should ever be attempted in a conservative section of a great city, if great results are to be assured. Brothers Yeuell and Wake measured up fully to our expectations. R. W. ABBERLEY.

Winning Favor at Mulkeytown.

A note from E. M. Hunt informs us that a successful meeting has just been concluded at Mulkeytown, Ill., F. A. Scott being the preacher. Brother Hunt commends Brother Scott very highly as one who preaches faithfully and whose converts are won without any excitement and through thorough instruction. All feel that a permanent spiritual work has been accomplished and a much better impression of the character of the Disciples of Christ and their work has been made upon the people of the town.

Benj. L. Smith in a Meeting.

The meetings at Lisbon, O., closed with 44 additions, 34 confessions and 10 by letter. The services were the most helpful and interesting conducted in the church for many years. Benjamin L. Smith, who was not among strangers, this having been his first pastorate twenty years ago, preached most excellently. His sermons were of the true evangelistic type, and not only stirred sinners but threw about us all an atmosphere conducive to continuance in apostolic doctrine, spirit and service. Professor and Mrs. Cappa did splendid work in the song service, he being an excellent soloist and leader, while Mrs. Cappa "knows how" to turn the children to account in a meeting using them to marked advantage in the public service in her Bible drills. The church is in excellent condition with 400 members, a Bible school double in attendance the school of one year ago, a Christian Endeavor of 80 active and consecrated workers, a Junior Christian Endeavor of 45 little hustlers and other organizations in gilt-edge shape. We look forward to a year of unparalleled accomplishments and set as a Centennial aim a new church building.

C. M. YOCUM, JR., pastor.

Pinkerton at Sedalia, Mo.

W. H. Pinkerton, of Paducah, Ky., has just concluded a series of evangelistic meetings for the First Christian Church of this city. His efforts here were against great odds. He was called home to wait at the bedside of loved ones until death relieved them. These dear ones were his wife's aged father and mother. He returned to us from the sick bed of his own mother, leaving his brother, T. W. Pinkerton, of Kenton, O., in charge of their mother. After this Brother Pinkerton himself was sick for several days. During these intervals the meeting was kept going by the pastor and the church. It began January 27 and closed March 10. One hundred and one were added and over $1,500 raised for work and repairs. For a while Brother Pinkerton had the help of H. S. Saxton, of Troy, O., one of our best known singing evangelists. Brother Saxton proved a great inspiration in the meeting. He left the last week for Angola, Ind., to assist Vernon Stauffer, the pastor, in preparing for another meeting. Brother Pinkerton has since joined them. He is one of the strongest evangelists in the field. His preaching is always on and about vital things. If churches that have him will just get all the men out for two weeks at the beginning, he will get them to thinking sure enough, and they will act in spiritual things.

J. M. RUDY, pastor.

Dr. Osgood and His Living Link Church.

The Men's Club of J. E. Lynn's church at Warren, Ohio, met together on the evening of March 9, in an enthusiastic meeting. Dr. Osgood, the church's living link on the foreign field, was the guest of honor. "America's Contribution to the Remaking of China" was the subject discussed. In some remarkably well prepared addresses the speakers, who are business men, showed their knowledge of a subject which by most Americans has been relegated to our diplomats and an interested circle on the Pacific coast. Here is a live church with a great men's club of nearly 300 members, who are making it their business to take a part in the uplifting of all mankind. All honor and praise for such Christian zeal in such a group. The climax of the week was a meeting of the women of the church addressed by Mrs. Osgood, followed by a missionary tea, to which the whole church was invited.

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Frank J. Cheney makes oath that he is senior partner of the firm of F. J. Cheney & Co., doing business in the City of Toledo, County and State aforesaid, and that said firm will pay the sum of ONE HUNDRED DOLLARS for each and every case of Catarrh that cannot be cured by the use of Hall's Catarrh Cure. FRANK J. CHENEY.

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Georgia.

We had splendid audiences here at Acworth third Sunday, morning and evening, and at the morning service made our offering for foreign missions, which was more than our apportionment.——The splendid church building at Wrightsville was formally dedicated the fourth Sunday in February, Dr. T. L. Harris, of that place, preaching the dedicatory sermon.——A new church building has just been completed in a good community near Decatur. J. F. Lambert, of College Park, is their minister.——The Georgia State Board is preparing for an enthusiastic evangelistic campaign during the summer months. Hot weather and revivals seem to be congenial in our southland.——Evangelist Harlow and son are expected to begin a meeting at Athens within the next ten or fifteen days, and the Athens people are making full preparations for the meeting.——The "Junior Aid Society" of the church here expects to secure Dr. W. E. Hall for a lecture in April.——Brother Wallace and Brother Newton Briney expect to "storm the fort" at Valdosta, beginning the fifth Sunday in this month.——The writer is receiving calls from "far and near," but at present he has the "greatest plenty."——The Atlanta district will hold a spring convention at College Park, April 28-30.——The writer will preach at Hampton next Sunday and at Dial, Fannin county, the fifth Sunday. E. L. SHELNUTT.

Acworth.

Nebraska.

Ministerial.—T. A. Lindenmeyer is open for engagements as pastor or evangelist. His family has recovered from scarlet fever. Address Falls City. C. P. Evans has been supplying at McCook to hold the church together until a preacher can be found. He is open to hold meetings or supply within reach of Arapahoe. J. G. Slick has resigned at this place. He has had a call to Washington, but we hope he will not leave this state.

Meetings.—F. D. Hobson has organized with twenty-one members at Gibbon. He had a short meeting, baptizing four. The little church will meet regularly. J. S. Miller has twenty-four additions at the end of his second week's meeting with his church at Edison. S. C. Shoup reports three additions since the closing of his meeting at Litchfield. Unadilla, where E. G. Hamilton is pastor, expects to have a tent meeting in August. There were twenty-three additions in the Wilbur meeting besides some renewals. Resolutions were adopted commending Brother and Sister Whiston for their excellent work, and thanks extended to the state board for sending the evangelists. This church also sent the full cost of the meeting as evidence of their appreciation. Guide Rock and Murray have also done the same. O. A. Adams closed with seven additions at Table Rock and is now at Eddyville.

Miscellaneous.—New material is being reached at Norfolk. A new building will soon be commenced. John L. Stine is pastor. D. A. Youtzy preaches alternate Lord's day afternoons at Scott's Bluff. The Bible school numbers thirty. R. D. McCance is still endeavoring to plant the cause at Maywood. The church at Lincoln has just begun to erect a much needed new church to cost $40,000. Beatrice, too, is building one of like size and Bethany needs a building worse than either of these, yet each of these churches will support a missionary in the foreign field, while the C. W. B. M. and J. Z. Briscoe will provide the support of Miss Lucile Ford in India, thus giving four living links from Nebraska.

The State Secretaries' Association of Iowa, Missouri, Kansas and Nebraska, will meet at Des Moines April 1. The Nebraska secretary will also attend the convention of No. 1 district at Verdin, which begins April 2.

A remittance of $5 from the far off state of Washington to pay a tabernacle pledge reminds us that many of our brethren remember Nebraska missions after they have gone to other states. Such loyalty is worthy of mention and should stimulate those of us who live here and still have the benefits of the work and enjoy the privileges at the park, not only to pay pledges made but to increase them. Individual gifts to state missions should be larger than ever.

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Ministerial Exchange.

The church at Patoka, Ill., needs a minister for fourth time work.

F. H. Cappa, singing evangelist, may be addressed at Dayton, O., box 203.

Charles E. McVay, song evangelist, Benkelman, Neb., has some time not taken during the summer.

J. T. Craig, of Ipava, Ill., has an arrangement with his congregation which will enable him to hold at least one meeting this year. He would be glad to correspond with any church desiring his services.

The church at Riverton, Ia., desires to correspond with a strong man with a view of locating him. Salary about $1,000.

Ernest E. Bilby, an excellent singing evangelist and helper, of Frankton, Ind., has an open date for April.

The church at Tuttle, I. T., desires to engage a male singer for a meeting beginning second Lord's day in June. Give terms and references. Address U. L. White, clerk, Roff, I. T.

The church at Wadsworth, O., will be in need of a minister about April 1. Can pay about $200 per year. Good town and country. Write J. N. Eleert for particulars.

The church at Maitland, Mo., is in need of a pastor for one-half or three-fourths of his time, to commence at once. Address D. P. Lewis.

Churches wanting to secure a pastor will learn something of interest to them by writing to Ira W. Kimberling, Oneida, Kan., lock box 6.

The East Moberly Church is in need of a pastor for full time. Write Logan Coates, 516 Barrow street, Moberly, Mo., enclosing stamp.

The church at Sweet Springs, Mo., wants a good pastor. Write T. C. Andrew.

SUBSCRIBERS' WANTS.

Advertisements will be inserted under this head at the rate of two cents a word, each insertion, all words, large or small, to be counted and two initials being counted as a word. Advertisements must be accompanied by remittance, to save bookkeeping.

MEMBERS of the Christian Church coming west should write J. W. Martin, Amity, Oregon.

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J. W. MONSER will fill vacant pulpits on Lord's days for preachers. Address 514 Quincy Ave., Kansas City, Mo.

WANTED—To employ an experienced man or woman, who has ability for raising funds for mission work. Write Mrs. S. M. Howard, Hot Springs, Ark., 311 Onachita Ave.

MRS. EMILY COLLINS, who has excellent credentials as to her qualifications as evangelistic singer and worker, can be secured to assist pastors. Address her, Keokuk, Ia.

SEND for catalog of Christian University, Canton, Mo. Departments—Preparatory, Classical, Scientific, Biblical, Commercial and Music. For ladies and gentlemen. Address Pres. Carl Johann, Canton, Mo.

BY REQUEST, the sermon of I. J. Cahill in last week's Christian-Evangelist, "Why I Am a Disciple," has been printed for distribution. Five cents per copy; thirty-five cents per dozen; $1.50 per hundred, postpaid. I. J. Cahill, Dayton, Ohio.

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DEDICATIONS.

Pana, Ill.

The brethren at Pana called me to help them in the dedication of their new church building. The money to cover the debt was all pledged. The neighbors took great interest and gave liberally. J. O. Henry, the minister, and all were delighted. I organized a Bible school there about three years ago and the fifth district followed with a meeting in a tabernacle. J. O. Henry, of Tower Hill, conducted the services and encouraged the church that was organized and the brethren have great appreciation of his work among them. The house is very creditable and the people who live near it are very much pleased with it. It will seat 300 people and can be enlarged, as demands may be made by future growth. M. R. Corbett, one of our business brethren, did a splendid part not only in liberal giving but by his personal attention to the erection of the house. In fact the building is a monument to his energetic effort.

Bloomington, Ill. J. Fred Jones, Sec.

Lakewood, Ohio.

The Church of Christ, corner of Detroit and Roycroft avenues, was dedicated March 10. C. J. Tannar, of Detroit, Mich., assisted in the dedication. The building is a model Bible school room, built of pressed brick and finished in hard wood, and cost about $13,000. Of this amount we had $5,200 to raise, and we provided for the entire debt in good pledges, to be paid within one year. The largest individual gifts were $2,000, by A. K. Teachout, $500 by Abram Teachout and $470 by Mr. and Mrs. J. C. Cannon. The church has purchased sufficient ground to build a parsonage at the south end of the building and a large auditorium on the north end. The church is in a most prosperous condition and growing rapidly. Since Jan. 27 there have been twenty additions, and we are expecting more. On Sunday, March 31, we begin a series of meetings; the pastor, E. D. Salkeld, will do the preaching.

Bristol, Tenn.

A new house of worship was dedicated March 10, the services being conducted by President T. E. Cramblet, of Bethany College. J. Lem Keevil conducted the afternoon service, when the Lord's supper was observed. With the co-operation of the state board, some forty-five members of the older church, with twenty-five other Disciples whose membership was not in Bristol, but who lived on the Tennessee side of the town, where a thriving Sunday-school had been conducted for several years, effected an organization in the courthouse on that side. W. T. Couch was called to become minister, and began immediately, following the organization with a short meeting. For eighteen months the courthouse was used, but one of the best building lots in the city was secured and within two years a Sunday-school room, with a seating capacity of 250, was erected. Within a little more than three years from the date of organization, and with constant help from the state board and a loan from the Church Extension Board, the brethren are now worshiping in a $10,000 building. Every department of the work shows growth. The membership of the church has increased 100 per cent. The past has not been free from hindrances, but the outlook is a bright one, though trials may come.

A Gratifying Report.

Most encouraging news from the March offering for foreign missions. For the first twenty-one days of March 1,177 churches contributed $23,474, a gain of 275 churches and $7,844 in the amount contributed by the churches, as churches, over the corresponding time last year.

Altogether, the sky looks bright. We are encouraged over the outlook. Our people are coming to larger things in the world's redemption.

Many churches have not yet responded. We beseech them to hasten to do so. We do not want to lose a single church from the ranks of those giving last year; on the contrary, we want to enroll a great number of new ones while we hold all the old.

F. M. Rains,
S. J. Corey, } Secretaries.

The March Offering.

Worcester, Mass.—We exceeded our foreign mission offering.—Austin P. Finley.

Amboy, Minn., March 16.—Offering for foreign missions last year $5.74, this year $22. Cresco took an offering of $5 for foreign missions and $5 for famine relief in China.—Fred M. Lindenmeyer.

Abilene, Texas, March 13.—Church greatly exceeded its apportionment.—Granville Snell.

Marshfield, O., March 10.—Thirty-seven dollars and fifty cents raised here yesterday for foreign missions. Apportionment $30.—Harry F. Rector, minister.

Wichita, Kan., March 6.—Central's offering for foreign missions $200.—E. W. Allen.

Fairfield, Ill.—Passed apportionment. All are rejoicing.—Allen T. Shaw, pastor.

Palmyra, Ill.—Raised $20. Apportionment was $10.—W. H. Kern.

Shelbyville, Mo., March 17.—Offering for missions over $45. Will reach our apportionment.—W. A. Dameron.

Collinwood, O.—Increased out foreign offering this year over last.—M. L. Buckley.

Kendallville, Ind.—The church raised $50 and the Y. P. S. C. E. $36 for foreign missions.—J. D. Hull.

Milestone, Sask, Canada.—Offering has increased to $19.30, lacking only a few cents of being double our apportionment.—A. R. Adams.

Everett, Mass.—Foreign mission offering of the Hancock Street Church has reached $137, with more to follow.—A. T. June.

Aberdeen, S. D.—Our offering was $70, the apportionment $50.—T. B. Sapp.

Meridian, Miss., March 20.—Our apportionment was $50. We raised $107. Of this amount $50 goes to paying for a cot in Dr. Jennie Fleming's hospital in India.—W. M. Baker.

Los Angeles, Cal., March 19.—Boyle Heights Church makes an offering of $84.45. Apportionment was 40.

New Theological Storm Center.

(Continued from Page 401.)

nificence of people who arranged the construction of a trust deed protecting the pulpit and the congregation from heresy as the term is usually understood. Therefore, in many quarters there is a persistent demand for the pastor's resignation, but he emphatically declares that he will only withdraw when asked by his congregation to do so. They are most unlikely to solicit any such action on his part, as he is admired and loved by his flock beyond words. His beautiful disposition and his personal charm, together with his splendid equipment for his position, fully account for his great hold on his vast following. But his policy is likely to create a disastrous rift in his denomination. The Congregational Union may be greatly agitated at its forthcoming spring assembly, just as the Baptist Union was at the time of the famous Downgrade Crisis. That trouble led to a serious split amongst British Baptists which is unhealed yet. Students of ecclesiastical history are all well aware that such crises generate sects and denominations. Therefore, I imagine that some lighthearted observers who reckon that this cyclone, of which the City Temple pulpit is the center, is only, after all, a temporary trouble, are judging without having studied some of the most momentous of lessons of history.

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PREACHER PROBLEMS

By W. T. MOORE

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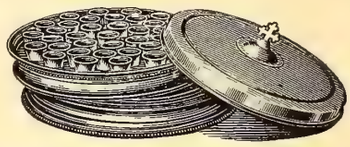
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Evangelistic

We invite ministers and others to send reports of meetings, additions and other news of the churches. It is especially requested that additions be reported as "by confession and baptism," or "by letter."

California.

Visalia, March 19.—Fourteen added in last two Lord's days—eight by baptism, six by letter or statement.—I. H. Teel.

Los Angeles, March 19.—W. T. Adams, of Corona, is with the Boyle Heights Church in a short meeting. Four added thus far; one confession and three by statement.—Walter L. Martin, minister.

Los Angeles, March 15.—I have been assisting H. J. Young in an eighteen days' meeting at the El Monte Church. Forty-five added—33 by confession and baptism.—E. H. Kellar.

Illinois.

Lomax.—Meeting closed March 18, with 58 confessions, one by statement and two from another religious body.—S. J. Vance.

East St. Louis.—C. O. Reynard held a meeting of one week with his own church at Lansdown. There were six additions by confession and baptism, and two by statement.

Nebo, March 18.—Preached at Independence, a country church, last Lord's day. Three additions—two baptisms, one reclaimed. Brother Veach, of Detroit, Ill., has just closed a successful meeting at Independence with 40 additions. Brother Hutchinson, of Canton, is pastor.—J. W. Pearson.

Washburn, March 18.—Two confessions last night.—Rochester Irwin.

Roseville, March 18.—Three baptized last Thursday evening at prayer-meeting. All departments advancing.—J. A. Clemens.

Patoka, March 18.—Am here in a short meeting. Seven added.—Allen T. Shaw.

McLean, March 18.—Good day yesterday. Fine audience, and three confessions.—T. L. Read.

Hume, March 18.—Began a week's meeting here yesterday. Twenty confessions the first Lord's day. Church much stirred.—O. L. Lyon.

Atlanta, March 19.—Two by letter.—Ivan W. Agee.

Clinton, March 15.—Four accessions since last report. Seventeen at regular services since November.

Indiana.

Fountaintown, March 18.—Interest intense and house crowded. Nine came forward last night, eight to confess Christ.—Charles E. Shultz.

Pittsboro.—Three additions since last report. One man was 69 years old when he made the good confession. I have just closed an eighteen days' meeting for my brother, G. S. McGaughey, at Palestine, Ill., in which there were 44 additions—39 by confession and baptism.—O. W. McGaughey.

La Fontaine, March 17.—Greatest meeting in history of town just closed. Forces led by R. R. Bulgin, of Terre Haute. Seventy-two confessions, ten from other sources.—A. C. Martin, minister.

Pleasant Run, March 20.—Two confessions.—A. L. Stamper, minister.

Corydon, March 19.—Robert N. Simpson, my son, of Lexington, Ky., has been in a meeting with us two weeks with 19 confessions, and two by statement.—John Simpson.

Indian Territory.

Chickasha, March 17.—Four added to-day. Eighty at regular services in the past five months.—Dinger and Gardner, ministers.

Iowa.

Ottumwa, March 11.—Thirteen additions at the First Church since last report.—L. H. Otto.

Knoxville.—Closed with 83 added. It was a great meeting.—Joel Brown.

Charles City, March 21.—Just closed a ten days' meeting with State Secretary B. S. Denny as evangelist. We followed a union meeting which resulted in 67 additions; 27 of these united with the Christian Church. Others came independent of the union effort and others will come.—G. A. Hess, minister.

Fairfield, March 18.—One confession yesterday morning.—W. H. Betts, minister.

Webster City, March 18.—Eleven were baptized last night. All came at regular services in the last two weeks. Work moves along encouragingly.—R. M. Dungan.

Clearfield, March 19.—We are in a great meeting with home forces. Seventy-seven additions to date—65 by confession and baptism. Town stirred. Church jubilant.—S. R. Reynolds, pastor.

Bloomfield, March 14.—Our four weeks' meeting closed with 45 added—33 by confession and baptism, 12 by letter and statement. Charles G. Stout, of Des Moines, was our evangelist. Charles Altheide, our own singing evangelist, of Bloomfield, was with us the last two days. The remainder of the time the pastor took charge of the song service.—F. D. Ferrall.

Murray, March 10.—Meeting closed with 20 additions—11 baptisms, six from denominations, three from other sources.—G. L. Bohannon.

Kentucky.

Owensboro, March 21.—Seven additions here last Sunday.—R. H. Crossfield.

Kansas.

Vining, March 21.—Great meeting here with 35 to date, mostly confessions. Many more interested. Continue a few days. W. L. Ennefer is the minister.—Adams and Henning, evangelists.

Anthony, March 20.—Before our meetings were suspended by the health officer there was great interest and 25 had been added. After eight days' suspension the work was continued with 35 accessions—18 baptisms. J. M. Lowe was the preacher.—David Lyon.

Hiawatha, March 17.—Seventeen added the first day of our meeting, 15 being by confession. G. W. Burch, the minister, is doing the preaching.—Charles E. McVay, song evangelist.

Missouri.

Brookfield, March 18.—Four confessions recently and one added by relation.—R. E. L. Prunty.

Clinton.—Two added here Sunday, one at Armstrong Monday.—A. N. Lindsey.

Shelbyville, March 17.—Two added—one by letter and one by statement.—W. A. Dameron, minister.

West Line, March 18.—Four by letter yesterday.—Clyde Lee Fife.

Ash Grove, March 19.—Two additions to the Cabool church last Lord's day.—B. F. Norris.

Milan, March 19.—Two by confession and one by statement here Sunday.—O. W. Jones.

Iberia, March 22.—Closed a two weeks' meeting here last night with 17 accessions.—Joseph Gaylor, state evangelist.

Mooresville, March 21.—Closed an eight days' meeting here with 13 baptisms, two by letter, one reclaimed and three from other churches. N. J. Nicholson was here four days.—O. L. Sumner.

Harrisonville, March 19.—Four additions—three by letter, one by confession.—King Stark.

Sweet Springs, March 22.—Closed a twenty-three days' meeting at the East Moberly Church, with 31 added—18 by confession and baptism, and 13 by letter and from other religious bodies. We have been here twelve days and there have been 18 added—all by confession except one.—C. O. McFarland and wife, evangelists.

New York.

Buffalo, March 18.—Two baptized yesterday at Forest Avenue Church, and one received by letter. Also two others by letter recently.—B. H. Hayden.

Troy, March 18.—Three received into fellowship, since coming here.—J. S. Raum.

Oklahoma.

Olustee, March 18.—Have just closed a fourteen days' meeting with 21 additions.—J. A. Tabor, evangelist; McKinney and Lucey, musicians.

Cleo.—H. C. Clark began his work here with a two weeks' meeting which resulted in 11 additions—three baptisms, eight by statement.—C. J. Chastain.

Norman, March 20.—The meeting here is four weeks old with 40 additions to date—more than 30 by confession and baptism. Pastor R. E. McCorkle is being assisted by Singing Evangelist Douthit, of Austin, Texas.—J. C. Powell.

Ohio.

Bluffton, March 14.—Four recent additions—three by statement and one by letter.—A. T. Rieter.

Dayton, March 17.—Began a short meeting here to-day with I. J. Cahill, the pastor, doing the preaching. Eight additions, splendid interest and fine chorus.—F. H. Cappa, singing evangelist.

Oregon.

Junction City, March 15.—Closed a fine meeting with D. L. Morgan, with 47 accessions—40 baptisms.—R. L. McHatton.

South Carolina.

Merritt's Bridge.—Two added at Merritt's Bridge, six at Sumter and two at Charleston.—Charles E. Smith, state evangelist.

Tennessee.

Knoxville, March 18.—Two additions at Third Church yesterday.—Dean L. Bond.

Texas.

McKinney.—Two added yesterday morning.—James M. Bell.

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INVITATION TO TEXAS CONVENTION.

I hereby acknowledge an invitation to attend the state convention of our people in Texas at Fort Worth, June 6-11. I have agreed to do this service provided it is thought I can be spared from the Missouri work for three or four days at that time. The Texas brethren are planning for larger things and they want our help to get them going. If permitted to go it will be a great pleasure to me to meet once more with the Texas convention.

COMBINED SERVICE.

The following is the program of the combined service of the Bible study, communion and preaching service of the church at Farmington for March 10. Edward Owers is the minister. Reports from there assure me that this plan is working finely. 10:00 a. m., Bible school open; 10:00 a. m., study of lesson; 10:45 a. m., hymn, Scripture reading and prayer; Hymn; breaking of bread; offering; sermon, subject, "The Lord's Supper"; hymn; benediction.

BLACKWELL-TONKAWA BIBLE SCHOOL CONTEST.

1. Object—The stimulation of a greater interest in this department.
2. Plan—The contest shall be on the attendance of teachers, scholars and contributions.
3. Counts—Teachers, 25; scholars, 50; contribution, 25. The attendance of teachers shall be estimated on the percentage basis.
4. Reports—Each school shall report by telephone every Sunday at 11 o'clock a. m.
5. Time—November 4, 1906, to January 27, 1907.
6. Prize—The school winning in the contest shall be presented with a beautiful banner bearing the following inscription, "Won from ——— Bible School."

D. W. Miller,
Superintendent Blackwell School.
Grace M. Easter,
Superintendent Tonkawa School.

Blackwell won the banner. The contest was a great success. It not only stimulated the attendance of the Bible school at the morning preaching service, but all the services of the church were greatly benefited. It has compelled both churches to build larger. The Tonkawa church began building an annex during the latter part of the contest. The Blackwell church will build either an annex or a new church.

"ONLY A SOJOURNER."

But while this Missourian sojourns in Iowa, he is doing a fine work for the Lord, as his modest letter shows:

"Moulton, Ia., March 6, 1907.

"Dear Brother Hardin—I am only a sojourner in Iowa, and still am essentially a Missourian. Perhaps you may be interested in the way things in the Bible school are shaping themselves here. The town is a scant 1,500, and with four schools the field is limited. We are trying to enthuse each member and we feel this is the surest road to increase and greater efficiency. The credit system has been introduced for class effort and is strengthening the organization along all lines. Washington's birthday evening our Baraca class had its first banquet, and though organized scarcely two months we had forty-two young men, a large number of whom had not been in any way connected with Bible school work before since childhood, if at all. The toasts were timely and germane, closing with an address from Evangelist Arthur Stout, on 'The Ideal American.' We have larger attendance than ever, and the interest grows. We are planning a contest with the largest Sunday-school in the county for early next month. Fraternally yours,

"Nelson Trimble."

"Bloomfield, Mo., March 3, 1907.

"J. H. Hardin, Kansas City, Mo.:

"Dear Brother Hardin—How do you unite the church service and the Bible school? I see in The Christian-Evangelist that some are doing that and speak very highly of it. We have a good school, but if there is any way to make it better we want to know it. J. G. Engle."

In answer to this question, I refer Brother Engle to the program of Farmington published above. It is very simple and easy when you get the "hang of it."

GOOD MAN FOR AN INSTITUTE.

Having more work pressing than I could do I asked Bro. L. P. Kopp, minister at Ivanhoe, Kansas City, to hold an institute for me at Shelbyville. Here is what they say of his work:

"Shelbyville, Mo., March 6, 1907.

"J. H. Hardin, Kansas City, Mo.:

"Dear Brother—Brother Kopp arrived Saturday evening. Though a little delayed everything moved off nicely and for six services we had a real feast. Brother Kopp is a good man for the institute work. We feel that our Bible school work has been greatly helped by the institute. The plans that were submitted will be followed as far as we are able to carry out the advanced work of an up-to-date Bible school. About twelve persons manifested a willingness to enter the teacher-training class and we will at once take up the work of training and equipping a corps of teachers better prepared to do effectual work in the Bible school.

"I would have very much enjoyed having you with us in our institute, yet I know that you have all that you can do. Brother Kopp's work was satisfactory in every respect. I wish you the greatest possible success in the work you are attempting to do for the brotherhood of Missouri. We will send our offering for the Bible school work in April. A. Dameron."

THE APRIL RALLY—Evidences are increasing that the April rally for 100 new Bible schools in Missouri is going to sweep over the state with a mighty force. See that your school is in it at the first movement and stays in it till the work is done if it takes all summer.

LESS THAN THREE MONTHS till we gather in Sedalia in the greatest gathering in our history in the state. Let a part of our spring rally be the organization of a "Meet Me at Sedalia" league in every school in the state.

A GOOD BEGINNING—One of the first things to get the school well started into the rally and rightly headed towards Sedalia is to send in your money for state work. Do it to-day and send to the address at the head of this column.

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Sunday-School

April 7, 1907.

Jacob's Vision and God's Promise.—Gen. 28:1-5, 10:22.

Memory verses, 13, 14.

Golden Text.—Behold, I am with thee, and will keep thee in all places whither thou goest.—Gen. 28:15.

The character of Jacob, as has already been said, was a strange mixture of contemptible and admirable elements. He would have made a sorry saint, but God uses as his efficient instruments a great many men who fall far short of sainthood.

Jacob's most obvious characteristic, or course, was shrewdness. His crafty purchase of his brother's birthright, his dishonest but ingenious method of getting his father's blessing which was intended for Esau, and his shrewd dealing with Laban in the matter of the ring-streaked, speckled and spotted of the flock, sufficiently illustrate this quality.

On the other hand, Jacob had conspicuous virtues. He had, in the first place, the prudential virtues. It is no bad thing, in itself, for a man to be able to earn a living for himself and his family. We are, perhaps, in no special danger of underestimating that virtue in these days, but there are always some who feel that careful dealing and a good eye to business are the sign of a small soul. It is not so. The openhanded prodigal, who is generous with other people's money and who inevitably has to fall back upon others for his support has no inherent advantage in the matter of character over the man who takes all necessary pains to make ends meet. It is something of an achievement, even an index of character, as far as it goes, to make ends meet.

More than that, Jacob had tenacity of purpose. That was one large reason why God could use him. It is hard for any man to be useful who can not keep one idea before his mind for a long while. At this point Esau failed and Jacob succeeded. While Esau was pulled here and there by the strongest passion of the moment, Jacob was capable of carrying out a continuous course of action reaching over years. He went to Haran, for example, to take a wife. He found the woman whom he wanted and he remained until he had won her and discharged all obligations to her father's family. It took him fourteen years to do this, but his purpose never wavered.

Jacob had, moreover, a capacity for sustained affection. We expect affection rather from the free and open nature of an Esau than from the shrewd and calculating character of a Jacob. But it was affection for Rachel which carried him through those fourteen years' of service for Laban, and it was his great love for Joseph that furnished the motive and guiding principle for all the latter part of his life. A man who has tenacity of will and continuity of affection, has two qualities which go a long way toward the making of a strong character.

It is apparent, too, that Jacob had what his brother lacked—a certain susceptibility to spiritual influences, a certain openness of ear to hear the voice of God. There are men who appear to be, in large measure, spiritually deaf. Their souls have lost sensitiveness, if they ever had it. The soul should turn toward God as the magnetized needle turns toward the pole. But if the needle is demagnetized it will no longer respond to the earth's magnetic influence. So there is a certain spiritually magnetic condition of the soul which renders it sensitive to the divine influences which play upon it. Jacob may be taken as representing one of the types of men who are, in a high degree, spiritually magnetic. When spiritual influences played upon him, he was moved and guided by them. His father's blessing stirred him as it could not have stirred his well-meaning but unimpressionable brother. The possession of the birthright meant more to him than it had meant to Esau. The vision at Bethel became an abiding inspiration, the memory and effect of which did not pass when the morning light scattered the angels of the dream and showed only the stone stairway of Judean hills which lay open to the eye of every traveler who passed that way.

The journey to Haran was a suggestion of the crafty Rebekah, from whom Jacob seems to have inherited his shrewdness. Her idea was to get Jacob out of the way of Esau's vengeance for a short time, and to get Isaac's consent to the journey, by suggesting a fear lest the son who now had the birthright should marry a woman of the Canaanites.

The journey to Haran, to the house of Jacob's uncle Laban, was marked by an incident even more important than the main purpose of the journey. Jacob came, toward evening, into the broken country about Bethel. The hills rose about him in strange and unfamiliar forms to one accustomed to the open and more level country of the South. He made his simple camp and lay down to rest with a stone for a pillow. Then, as he slept, the stairway of the rugged hills was transformed into a radiant ladder pressed by angelic feet and leading into the very heavens. The voice that came from the top of that ladder which linked heaven and earth gave assurance of the continuance of the covenant to and through him. The birthright and the blessing took on a new and larger meaning. A new inspiration has come into his life. His character is still that of a shrewd and calculating business man, but his abilities are now thoroughly enlisted in the service of an ideal, a great work which he has been called to do for God.

Jacob did a wise thing when, in the morning, he set up a stone for a memorial and a perpetual reminder of his vision. We all forget. There come to us, from time to time, from books, from men, from experience, from worship, certain uplifts and impulses toward the better life which we hope to live. But we forget. The vision passes with the coming of the morning. We find ourselves in the same old commonplace world with no ladders crowded with angels, but only rough hills ahead which we must toilfully climb. That is the time to set up a stone of remembrance. By whatever method or device, we must contrive to give permanence and effectiveness to the impulses and insights of our best moments. That is one great value of the church, with its ordinances, its forms, and its routine of work and worship. Those things are as memorial stones set up to call back to our vivid remembrance the spiritual quickening which we have received on those best days when, for us, the heavens have been opened and we have seen our vision of things divine.

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Midweek Prayer-Meeting

By Charles Blanchard.

Through Tribulation to Triumph.

Topic April 3, Rev. 7:14.

"All that would live godly in Christ Jesus shall suffer persecution," Paul tells us. And he knew whereof he spoke, for the preceding verse tells us of the persecutions and sufferings that befell him at Antioch, at Iconium, at Lystra; adding "but out of them all the Lord delivered me." (2 Tim. 3:11, 12.) There is wonderful encouragement in this last statement. "Out of them all"—deliverance! Christ did not save Paul from the persecutions and sufferings but brought him through them in triumph. Not freedom from suffering but salvation in the midst of afflictions is the promise of the Master. It was thus with those concerning whom the elder asked, "Who are these which are arrayed in white robes? and whence came they?" And the answer came, "Thou knowest." And he said unto me, "These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb."

"Out of great tribulation" is a part of the purification process. One of the lop-sided characteristics of the popular theology of the last quarter or half century, or longer, has been the overemphasis of "blood-atonement," to the neglect of the genuine repentance that issues in reformation of life—"repentance unto life." It is because of this lop-sided sort of religion that some claim to "get"—mis-named "Holy Ghost religion"; this sort that puts great emphasis on the "cleansing of the blood" and the special work of the Holy Ghost in conversion and regeneration, while neglecting righteousness and justice and the practice of the homely virtues, that we find sensible men of affairs discounting religion in general, and this particular sort especially. This is not said to belittle the work of the Holy Spirit in regeneration and sanctification, or to be understood as denying the apostolic statement that "the blood of Jesus Christ cleanses us from all sin." It is the neglect of the conditions that go with the cleansing—faith, repentance, obedience, confession, fellowship and down-right and upright Christian living that I am hinting at and hitting at. The heroes of the faith in the ages past came out of great tribulation and washed their robes and made them white in the blood of the Lamb. They were made perfect through suffering as the Son of God himself.

"Tribulation" comes from a Latin word, meaning a kind of threshing stage, on which wheat and other grains were flailed out, or trampled out. The threshing floor was covered with stones or iron pins, according to some descriptions. The threshing process is a severe operation, under all conditions. Think of being run through a modern threshing machine! It does the work up in short notice, but the old style of flailing it out was quite as effectual, if a much slower process. It did the business. It separated the wheat from the straw and then followed the sifting process, which was done by throwing chaff and wheat up in the wind. "The wicked are as the chaff which the wind driveth away," the Psalmist says. And Paul says, immediately after speaking of the persecution of the godly: "But evil men and seducers wax worse and worse, deceiving and being deceived." It's a hard process, the separation of the wheat from the straw and the chaff, but it has to be done. And so refinement, purification, perfection of Christian character come only through suffering and persecution. This is the explanation of the Master's beatitude: "Blessed are they which are persecuted for righteousness' sake; for their's is the kingdom of heaven." It is a part of the law of compensation, running all through nature and holding in the realm of righteousness, in things spiritual and eternal. Through tribulation to triumph is the law of Love, though we are slow of heart to understand, as the two disciples that walked the Emmaus way, unto whom the Master said, "Ought not the Christ to have suffered these things and to enter into his glory?" It is the way of the Cross, but it is the Glory Way of all beautiful, blessed life!

Christian Endeavor

By Geo. L. Snively.

April 7, 1907.

Consecrating the Lord's Day.

DAILY READINGS.

M. God Sanctified the Sabbath.	Gen. 2:1-3.
T. We Should Sanctify It.	Ex. 31:12-14.
W. A Covenant.	Ex. 31:15-17.
T. A Staunch Sabbath-keeper.	Neh. 13:15-22.
F. Jesus Kept It.	Luke 4:16-24.
S. The Day He Arose.	Luke 24:1-7.
S. Topic.	Jer. 17:19-27.

What a blessed promise this commandment must have seemed when the people of Israel first heard it pealing forth from Sinai. They had been accustomed in Egypt to hear every morning the command of their taskmasters driving them to labor. But there is the command of the God inviting them to complete rest one day out of every seven.

Almighty God, our Creator, who made our physical frame, knew how much toil it could stand and where the rest periods should come in. One day in seven, one year in seven, hours of darkness for sleep, time to rest and eat, all these needs are indicated. The man who disregards them must suffer physically. He is controverting a law of nature which is a law of God.

We should remember that the obligation of one day in seven is still upon us, though we are delivered from the obligation of the seventh day. Paul in Romans 14:6 takes it for granted that God's people will regard a "day onto the Lord." At the same time he is insisting upon our liberty to make it any day we choose and he would withhold us from interfering with another's choice.

The Lord's day, the first day of the week, is not a matter of statutory obligation, but the choice of the common Christian judgment. It soon appeared the choicest day upon which Christian liberty could settle. It is even a more beautiful day than the original Sabbath. When Jesus rose from the dead it was the beginning of a new creation.

The Lord's day should be to us a holy day. Old Testament holiness had its root idea in separation. The Sabbath day was separated from all other days in the manner of its observance. In the same way we should make the Lord's day a different day. Its character should be distinct and marked. It should be the most beautiful day in the cluster of seven.

It is, first of all, a day fragrant from the first blush of morn to the last glow of evening with memories of our risen Saviour. His appearances crowded the hours of the first Lord's day. We can have some helping memory of his resurrection for almost every hour. How beautiful to be allowed to walk amid such memories one day out of every recurring seven.

In addition to the worship such a fellowship would inspire there must be time for physical rest. Our six days' work will be worship if we use the first day right. There may be so much running to church and meetings that we may go cranky and cross to our week day toil. The day is not all for rest. There are many good deeds waiting for this day as the most convenient as well as the most fitting time. Jesus did not hesitate to work on the Sabbath when his labor brought blessing to one who needed it. We can well employ this day as our blessed Lord used it.

OBITUARIES.

[*Notices of Deaths, not more than four lines, inserted free. Obituary memoirs, one cent per word. Send the money with the copy.*]

ROBNETTE.

Truman Wood Robnette was born at the family home near Halsey, February 11, 1882, and has spent his entire life in the vicinity of Halsey, Ore.

He became a member of the Methodist church early in life under the preaching of Rev. Oberg, and later, three years ago, came into the Christian Church under the preaching of W. T. Matlock, where he has since served his Master faithfully side by side with his faithful young wife, both always ready where and when duty called.

He was married in June, 1904, to Miss Edith Porter. He died March 11 at the home of his uncle, twenty miles from Halsey, where he had been called to assist in the operation of a mill.

His death was very sudden and came as a shock to all, he having been sick only one week. His family was at his side in his last hours. The funeral was conducted by the writer at the Christian Church, assisted by Rev. Clark, of the Methodist Church, of which the parents of the deceased were faithful members.

The remains were interred in the Brownsville cemetery, the Woodmen of the World having charge of the service there. While we could not view his death as a calamity, but a glorious victory, for he was ready, still the loss of this noble life was felt so keenly by the family, church and community at large that all were bowed in a common grief. The funeral was probably the most largely attended of any that has occurred in Halsey for many years.

Brother Truman, as he was known in Halsey, leaves a father, mother, three brothers, two sisters, a wife and baby daughter.

The church will greatly feel the loss of this efficient helper, for he was an officer of real worth, having served the church in the capacity of deacon for several years.

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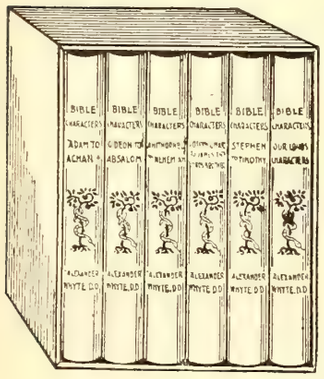
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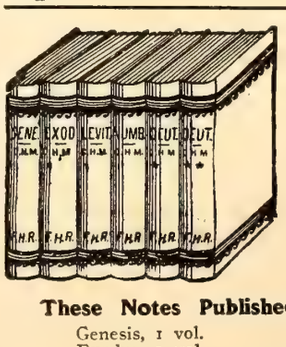
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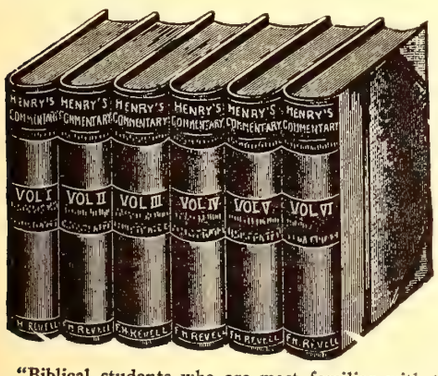
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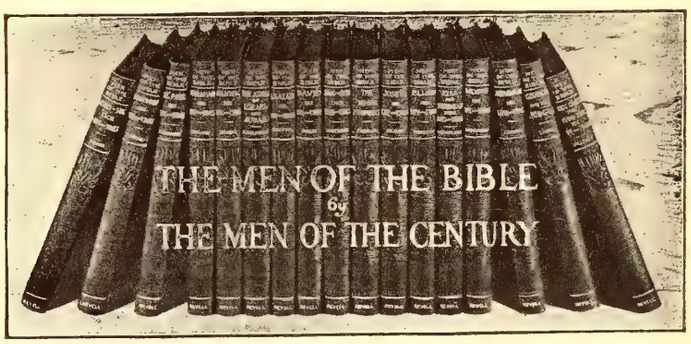
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The Home Department

A Spotless Preacher

By Mrs. Harriet A. Cheever

Janie was losing faith. Had anyone told her a few years before that this would ever be possible, she would have thought the man or woman who said so "reckless" a thing had gone daft, clean daft. She had the blood of the Covenanters in her veins, and was too proud of the fact ever to conceal it. Under special stress she slipped into Scotch phrase and the slow, chant-like voice suggestive of the old hymns she once loved to sing.

When Tammas, her ne'er-do-weel husband passed away, she was so overwhelmed with gratitude that he "accepted his Lorrud" in time, before breathing his last, that mourning was swallowed up of thankfulness, but when Willie went, her bright, bonny, winsome Willie, lad as he was of twenty-one, ah, then it was that gradually, and because of blind and ceaseless repining, Janie was falling out with her Lord.

"He's still me beloved Faythe in Heaven," she would say to herself, "but alack, the seevere he can be! Heart of me breast! the seevere he can be."

She might have recovered her balance without serious deflection had it not been that her busy, active habits of life were suspended through the disheartening influence of unyielding illness. The "rheumatics," dire source of many a season of discouragement to hosts of other sufferers, made all the world look dour and sad to poor afflicted Janie.

Now, at the end of three years of sorrow and pain she was asking if after all it was worth while striving to cling to the auld beliefs. And after all, did they hold?

Although they took good care of her at the "Home" she had been glad to enter, she yet held it a hard and bitter thing being helpless and bed-ridden in addition to her other misfortunes.

"I'm misdoubting me own releegion," she muttered, finding a sense of companionship in talking to herself, "and fear me I have been for some time."

Little by little Janie was becoming aware that an undercurrent of rebellion had all along been smothered in her heart beneath a surface of seeming submission.

"I've kep it down till now," she murmured again, voicing in fitful speech the uprising current within her, "I've kep it down till now, but the hand o' the Lorrud hae been heavy upon me. Yes, th' hand o' the Lorrud hae been heavy upon me!"

She did not remember that it was passion week. There was no one to remind her of it, and once having let doubt as to the goodness of the Lord enter her mind, it was not strange that with her straightgoing, practical nature it should be swift in gaining an ascendency.

"What do we actually *know* about things annyway?"she questioned. "No one has ever come back to tell us o' the far, far leal-land we try to believe in. I felt it when my man ganged away, but he had been ailing, puir soul, for a year or more, an' I blessed the Lorrud that he died in the faith. But me laddie! me laddie!

"What need had the Lorrud o' my Willie, him as would hae cared for his mither all the days o' her life. Oh, child, child, I've greeted for ye! I've greeted for ye sair. And was not the written promise that them as honored fayther an' mither should be long upon the land? And did ivir bairn or young man honor parents more than my boy Willie honored his?

"No, there did not, there did not! An' I'm greetin' for ye, lad, I'm greetin' for ye. There comes no answer; all th' worruld is silent as the grave. We know but leetle o' what comes after this life ends, but verra leetle, me ain son Willie!"

Poor sorrowing Janie! She did not realize that lapsing faith was an added cause for her heart's sad cry along with unhushed grieving for her vanished child.

* * *

Benny stood open-mouthed before a rare display, the like of which he had never seen before. He had been gazing at the beautiful array of lilies and azaleas in the florist's window, then had ventured inside the fragrant store.

He was a quick-tempered, warm-hearted little chap, swift to retaliate if teased or pestered, but generous to his small heart's core, and greedy of chances to do a favor. His fondness for flowers amounted to a passion, yet he never stole a blossom in his life, and—pitiful to add—he never yet had been given a fine flower.

He could fight like a little game-cock, and would too upon occasion. The worst element in all his queer make-up was that fiery temper for strange to say he never gave way to it without feeling sorry afterward.

Now all else forgotten, the child's beauty-loving eyes were drinking in the rare stateliness and loveliness of those white, majestic lilies.

"Jinks! but they're fine!" he murmured. "Seems like they was goin' to say something to a feller."

He edged nearer the plants, his gaunt little face fairly illumined by the brightness of his eyes. He had been afraid at first that some rude voice might order him out. No, they were all too busy to notice the wretchedly clothed atom of a boy whose appreciative young soul was fast becoming oblivious of everything but just the glory of those spotless blooms.

Benny moved forward, then stood transfixed before three jars, each holding a single lily that had been forced to the very perfection of growth, until, standing each like a full bouquet of itself, surrounded as they were by a circlet of glossy leaves, they were marked with a price tending toward repaving the florist's care and skill.

With lean hands crossed, great lustrous eyes gazing upwards, he looked the picture of a small, enraptured saint. A trifle grimy for a saint, to be sure, but his passionate little soul was for the moment all pure ardor and admiration.

"Jinks! they make a cove want to be good. Wisht I was good. Aint got ennybody to tell me how to get good."

Absorbed and dreaming, the little urchin was unaware of a pair of bright eyes that, dancing with the pure love of life and the means of enjoyment, were watching him in turn. The owner of the eyes said to a young companion:

"Handsome litle wretch, look at his expression, and muttering at the flowers, I do believe."

Just then a burly voice burst out:

"Do for love of the Lord somebody give that little limb a lily for his own!" But Benny never heard.

Turning, the young fellow saw that an iceman on his way out had been arrested by Benny's ardent face.

Leaving his girl companion for a moment, the young man went up to a clerk, and selecting one of several exquisite lilies lying loose on the counter, bought it and approached the still gazing boy.

"Here, Mr. Huckleberry," he sang out softly but blithely, "allow me to present you"—and he held toward Benny the sweet lily gleaming midst leaves of glossy green.

Benny frowned. "Needn't be foolin' a cove," he said angrily.

"Take it," the young man said. "I bought it for your little lordship. You needn't think I'm fooling you; it's no such thing."

Benny's hands hung limp at his sides.

"Guess you think you're smart, don't you?"" he said, his big black eyes snapping.

Suddenly the young lady took the flower.

"Here," she said gently, "this was really bought for you; take it like a good boy, and thank the gentleman."

Benny slowly raised his hand and took the lily, said a faint "thank you," then passed with pitiful shyness and confusion toward the door.

"Here," called the young man, "you'd better put this over it," and he handed the boy a sheet of white wrapping paper.

Benny walked home in a dazed condition.

"Glad he thought of the paper," he mut-

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tered. "Some o' them coves at the alley might a-fit for it."

In his mite of an attic room Benny feasted his eyes for moments at a time on the perfect flower, his first possession of the kind. He often did errands for the matron at the "Home," so earning a few welcome pennies. And he had learned to love the sweet face and quaint speech of "Mistress Janie," as she was called.

After Benny went to his attic for the night he gazed as long as he could see even its outline at his precious lily, standing in a mug on the window sill. He had changed the water three times since placing it there, in his eagerness to keep it fresh.

"Shouldn't wonder but 'twould keep a week," he whispered. "Wisht other folks could see it. Jinks! wouldn't it make Mistress Janie's eyes stick out! I wonder would it make her smile?"

He grew thoughtful.

"No, I don't believe I could," he said at length.

But the boy lay thinking.

"Jinks! but I will!" he said stoutly. Then he fell asleep.

The next morning over at the "Home," when Benny pushed open the door of Janie's room, she was dozing. He put the mug on a table near her cot, where Janie would see it as soon as she opened her eyes. He took one lingering look at the still fresh and perfect flower and stole softly away.

◈ ◈ ◈

Wider and wider opened the woman's eyes as that stately flower loomed on her vision.

"Whence came ye?" she gasped. "Aweel, aweel, but yer bonny! bonny an' fair."

She was silent a moment, her lips quivering. Then at a sudden thought she asked:

"What is it th' day? Easter? Easter, as I live! Oh, flower, flower, but ye're breaking into my verra soul. I mind me o' th' auld meaning—Reesurrection! That's it. Aye, that's it! What's the ither lang worrud? E-mortality. Th' auld meenister uset to tell us it meant 'rise again.'"

She began to sob. "Flower, ye blind me eye. I canna look upon ye, ye're so pure an' white. It's belike ye knew me wicked doots an' unchreestian argufyin' wih' th' Lorrud. Him as I trusted all th' days o' me life till I let me faith fail."

All the morning Janie looked alternately at the silent preacher standing straight and eloquent before her, and closed her troubled eyes.

A great mental struggle had been stirred by its presence. One moment it towered a pale wraith full of mournful meaning and reproach. The next, it seemed fairly singing of the love, the pity, and the forgiveness of the Lord. It sharpened her memory, bringing back texts heard long ago in the auld kirk. She thought of days of youth, of young married life, then of widowhood, pain and childlessness. Willie, oh, Willie! Where was the bairn? Had God forgotten?

All at once it was as if the whole great burden of sorrow, her poor soul's desperate need of comfort, her waning faith and its bewildering consequences all arose and found expression in her burning eyes and fast flowing words; the floodgates long repressed gave way midst tears and sobbing.

"Lily," she cried, "Lily, ye've found me oot! Found oot me bitter loss, me bitter greeetin'. Ye've found out me departure frae me ain dear Lorrud. Ye're white like the angels, lily, white like th' blessed Lamb o' God. Ye come preachin' to my puir soul. What right has I rebellin' 'gainst th' will o' the Most Highest?

"An woe is me, lily, that I were near forgettein how th' dear Lamb o' God becom the reesurrection an' th' Life, but I see it all, I see it a'.

"Let me greet in hopeless sorrow no more. I know where bides me laddie. I know to what glory and whiteness my winsome boy hae gone. Shame on me sinfu' heart! Yet, th' kind Lamb o' God weel not forget 'tis the hearrut of a mither. Tinder thing, lily, oh, a tender thing, the bruised hearrut o' a mither!"

The old look of grief returned for a moment, but only for a moment. Janie's comely face grew luminous as she spoke again, and this time in tones triumphant. Facing the liy with steadfast eyes her voice rang true and unwavering:

"Ye lay in th'e damp, cauld earth, and a wizzened thing ye were to see. Then God spoket and oop ye came, white, an' sweet, an' new. That's it, ye were new, lily, ye were new! I see it all, I see it a'.

"We must bide our time, an' dree the Faythers will, an' never, never, falter in th' faith. Then, by an' by, we shall rise into a life all new."

Her voice softened beautifully.

"Willie bides in the sweet new life. Glory for the laddie! Ye can hae him, Lorrud, ye can hae my bonnie boy, an' I'll grudge him niver more to th'e land o' the leal. His mither gives him joy, I gie him joy!

"Some day, puir Janie will be white an' new, thanks to th' risen Lorrud o' glory. Preach on now, lily; aye, but ye're the sweet one to deescouse to a lone lady. Ye look the vera peecture o' new life, ye do indeed!"

She added dreamily and contentedly.

"Reesurrection, E-mortality."

Bennv peeping in at the door, saw the brand new look on Mistress Janie's face.

"Jinks, but she's smiling!" whispered the boy.

Then Janie spied him.

"Come here, wee laddie," she called. "I ken verra weel who bringed yon lily to puir Mistress Janie, the generous, heartsome leetle ween that ve are! But coom nigh whilst I tell ye what the lily means; 'twill be th' best kind o' thanks."

For fully an hour Janie talked, with scarcely a pause.

"And will the Master help me to get good and keep my broily temper down?" asked Benny.

"He'll help you to th' verra eend, laddie, help you to th' verra eend o' life, an make your soul as white an' booie as yon lily. Just as white an' bonnie as yonder Easter lily, Benny boy."

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Chapter IV.

Cornelia Eversole was almost tall in stature. Her form was full and rounded. Her face was delicate of feature, her complexion fair, and her cheeks rosy with the hue of health. In her eyes shone the clear light of a calm mind, and in her smile was a subdued sweetness.

To Adrian Ardath she seemed the perfect woman nobly planned. In her presence, he was no longer the gay, talkative man of the world. He became almost timid, and allowed her to do most of the talking. But whether or not she talked it was all the same to him. He was satisfied to sit silent and gaze happily into her sweet face.

The night following Christmas found him at her home. It seemed to him that there was a closer sympathy between them than ever before. The indefinable barrier which, so many times, had kept him from declaring his love seemed to-night to have been removed. He leaned forward and looked yearningly at her.

"Cornelia, I love you," he said.

A radiant look flashed into her face, and remained a moment; then it quickly faded away, and tears glistened in its stead.

"Oh, have I hurt you?" he asked, tenderly. "Does it frighten you, distress you, dearest, for me to say I love you?"

She had been strictly reared by her parents in the Methodist faith, and was very conscientious.

"Oh, I am so—sorry," she replied brokenly. "I fear I am to blame for this; I did not mean that it should happen. I must have forgotten myself, and—and—"

"And what?" he asked, beginning to tremble. A mist was before his eyes, and his breath came irregularly. "I would like to know what you mean. As God is my witness, I believe, and have believed for some time that you care for me. Perhaps I have deceived myself; if so, I ask your pardon for having annoyed you."

She made a slight deprecatory gesture with her hand.

"No, no; you have not annoyed me," she replied. "I am only sorry."

She seemed to struggle with herself; then she looked up at him and said bravely:

"You have not deceived yourself; but we can never be anything to each other but friends."

"What, do you mean to say that you love me!" he exclaimed, sinking on his knees before her, and clasping her hands.

"Yes," she whispered; and her eyelashes lowered, and a faint flush suffused her pale face.

"Then why can we never be more to each other than friends?" he asked, appealingly. "Why can not we be husband and wife?"

The question seemed to hurt her. She shrank back and again appeared to struggle with herself.

"Because—because—Oh, Adrian, I can not say it!"

"It is only just to me that you should," he said, decidedly.

"My parents object to you. All my friends say I should not marry you; and the pastor of my church warns me against you," she said in a scarcely audible voice.

"Why—how is that?" he gasped. "I had no idea that I am so objectionable!"

(Continued on Page 421.)

The Origin of Easter.

By Jane A. Stewart.



To the student of the world's history there is great interest and food for reflection in the facts concerning the origin of the religious observance of Easter. Strange though it may seem, this popular church festival dates back to a heathen custom. Our twentieth-century celebration is the modern evolution of heathen ideals and the transformation by Christian usage and environment of a great popular pagan festival of olden time—that of the goddess Ostara. In the Anglo-Saxon language this festival was termed "Eastre," and the name was applied to a celebration which the Saxons of old were wont to observe about the same season at which the Christian festival of Easter takes place.

The goddess Ostara seems to have been regarded as the personification of the morning, or of the east, and also of the opening year, or the beginning of spring. Apropos of this heathen representative of the east, it is to be noted that from very early times the east has been held in certain distinction above the other points of the compass and enveloped with a sort of sacred halo. The ancient worshipers of the sun used to place their altars in the eastern part of their temples facing the rising orb of day. That the east had a certain sacred character is evidenced in the Scriptures, which contain several noteworthy references: "The glory of the God of Israel came from the way of the east" (Ezekiel xliii., 2); "There came wise men from the east to Jerusalem" (Matthew ii., 1); "And, lo, the star, which they saw in the east, went before them" (Matthew ii., 9.) A high regard for the east was manifested by the early Christians, who perpetuated the idea handed down from their ancestors. Looking toward the sun in the east, in praying or repeating the creed, was thought to put worshipers in remembrance that Christ is the sun of righteousness, and such was the attitude in olden times during devotion—a custom now obsolete.

It was from northern Germany in the very early days that the worship of Ostara, the goddess of the east, was brought to our ancestors in Great Britain. It is well known that the Anglo-Saxon name of April was *Estermonath,* and in Germany this month is still known as Ostermonath. Many of the popular observances of Easter, even to this day, clearly indicate its heathen origin. The heathen bonfires were perpetuated in the paschal tapers with which the churches were once lighted on Easter eve. The brilliant illuminations of the churches, and parts of some of the cities, in Russia at Easter, are also reminders of the early heathen festivals.

Easter, it is said, is the modern English form for the Saxon word "oster" or "osten," meaning "rising." The German word is "ostern," the Hebrew-Greek form is "pascha," the French "paques," the Scotch "pasch," the Dutch "paschen," the Swedish "pask," and the Danish "paaske." The common name in the East was the "paschal feast," because kept at the same time as the paschen, or Jewish Passover, and in some measure succeeding it. In the sixth of the Ancyran canons it is called "The Great Day."

The proper time for the celebration of Easter was the source of great discord among the early Christians. It has aptly been pointed out that though there has never been any difference of opinion in the Christian church as to why Easter is kept, there has been a good deal of disagreement as to when it ought to be kept. The paschal controversy, which for a time divided Christendom, grew out of a diversity of custom, the errors of an imperfect calendar, and the process of amalgamation of a new order upon the old. The great mass of the Eastern churches in



Asia Minor, among whom were many Judaizing Christians, kept Easter on the 14th of Nisan, the Jewish month corresponding to our March or April, considering it to be equivalent to the Jewish Passover. But the Western churches kept the feast on the Sunday following the fourteenth day, remembering that Christ's resurrection took place on the Sunday, and also desiring to mark more clearly their disconnection with the Jews.

The difference, borne at first with mutual forbearance and charity, assumed regrettable bitterness and rancor during the third century. The East was unhappily severed from the West, and all who, after the manner of the Asiatics, kept Easter day on the 14th, whether that day were Sunday or not, were styled "quartadecimans" by those who adopted the Roman practice.

A primary source of the divergence was the imperfection of the Jewish calendar. This was so defective that it came about that the Jewish Christians often celebrated their Easter before the vernal equinox, a circumstance which was strenuously objected to by the early Christians of the West, who regarded the vernal equinox as the commencement of the natural year. They were opposed to a mode of reckoning which might sometimes cause them to hold their paschal feast twice in one year, and omit it altogether the next. So strong was this feeling that it culminated in a drastic apostolic decree which declared that "If any bishop, priest, or deacon celebrated the holy feast of Easter before the vernal equinox as the Jews do, let him be deposed."

It was through the happy initiative of the Emperor Constantine, in the early part of the fourth century, that the uniformity of practice was inaugurated which, though not immediately accepted, finally prevailed and obtains at the present time. The Emperor so influenced the great Ecumenical Council of Nice, of 325 A. D., that a canon was passed which favored the practice of the Western churches by declaring that everywhere the great feast of Easter should be observed upon one and the same day, and that not the day of the Jewish Passover, but the Sunday after. As a result, the rules were laid down which we find in the Book of Common Prayer of the twentieth century.

"That the 21st day of March shall be accounted the vernal equinox. That the full moon happening upon or next after the 21st of March shall be taken for the full moon of Nisan. That the Lord's day next following that moon be Easter day. But if the full moon happen upon a Sunday, Easter day shall be the Sunday after."

On Easter day depend all the movable feasts and fasts throughout the years. It was debated, at the time of the introduction of the Gregorian calendar, whether Easter should continue to be movable or a fixed Sunday. Deference to ancient custom, it is said, led the ecclesiastical authorities to adhere to the method of determination by the moon. It is an interesting fact and worthy of remembrance that the date of Easter was fixed by what is known as the "calendar moon," which, it appears, always follows the real moon by two or three days. The object in arranging a calendar moon, it is said, was to prevent the occurrence of Easter on the same day as the Jewish Passover. The precaution, however, has been a failure, for the two festivals, it transpires, have fallen on the same day in 1805 and 1825. The year 1903 was marked by the same unique coincidence, both Easter and the Jewish Passover occurring on the same day, April 12. This unusual event will happen again in 1923, 1927 and 1981. Many like to think that, instead of owing its derivation to the heathen goddess "Eastre," the word comes from the Teutonic "oster," which signifies "rising." If the latter supposition were correct, Easter would be in name, as well as in reality, the feast of the Resurrection.

The apostle Paul calls Christ "our Pasch." It was he who wrote the inspired words which are embalmed in church liturgies, and hallowed in the hearts of men because of their beauty, truth, and power: "If in this life only we have hope in Christ, we are of all men most miserable. But now is Christ risen from the dead, and become the first fruits of them that slept. For since by man came death, by man came also the resurrection of the dead." The blessed argument is that Christ's resurrection is the proof of the fulfillment of the promise of the resurrection of his faithful followers. Orthodox Christianity hinges on the reality of that event, which is the real origin of

the spirit of the Easter festival.

It is perhaps to be regretted that the inauguration of the holy celebration of Easter should have been connected with a heathen festival; that from pagan sources comes the word which commemorates the most blessed fact in the Christian faith. But it is well to remember, as has been appropriately pointed out, that we must take it as it is found and fill it with the noble, high, and divine meaning for which it now stands. The names of the days of the week and the months of the year are also heathen in origin, and in their earlier associations; but we must accept them, as we can not unwrite history and unmake language.

Easter in its modern sense has no taint of heathen idolatry. It means a living, pulsating Christianity born of the life of God, which is illustrated in the life, death, and resurrection of Christ—in the soul of men. —*Leslie's Weekly.*

AGNES OF THE BAD LANDS

By J. BRECKENRIDGE ELLIS.

Not Taught in the Public School.

To Jennie 'Tilda's suggestion of adoption, Agnes said nothing, for she did not know what "adoption" meant. The eleven-year-old girl had told her something else, however, better suited to her understanding, and she reverted to it, as each sat on the floor, the dwarf stove between them, and the "hay ma" lying ingloriously upon the rug! Agnes wanted to know more about the danger that threatened her liberty.

"I'll tell you all about it," said Jennie 'Tilda, yawning cavernously, "though I'm most *dead* for sleep—been on my feet the living day at the factory. Few days ago, I sneaked up behind your pa and your stepma and I heerd 'em *a-talking;* and she was asking him to sell you to her for keeps, and he didn't want to sell you, and was mighty *mad.* And after that, some of the gang got with your pa and made him as drunk as a dog, and then your stepma come to him agin, and she give him a five-dollar goldpiece, she did—oh, you ought-a *seed* it! And he writ something on a paper an' said, 'Then you can *have* her,' and he give her the paper and went erway with the money, to git drunker— *I* reckon. So you see, he's sold you to her for five dollars; and she's come after you oncet that I *know* of, an' she'll come agin, you *bet!*"

"But what does she want of me?" stammered Agnes fearfully.

"She'll take and lock you up in her house till you promise to do everything she asts you to, and then you'll be her slave as long as you live. They want to git me, but they dassent as long as they think my ma is a-living. Good thing I got you, ole woman," cried Jennie 'Tilda, turning to kick the dummy in the side. Then she explained to Agnes, "You see, they thinks if I disappeared, my ma she'd foller 'em up and make trouble. But if they sperrit *you* off, *nobody* wouldn't keer!"

Agnes cried out, "But pa told me never to go with her, never!"

"He'll talk different when he's drunk," said Jennie 'Tilda, "and as he's drunk most of his life, that *is* his life; and when he gits sober, them is jest sorter unnatural spells, you know, his gittin' *sober* is."

Agnes began to cry in vague terror.

"Don't cry," said Jennie 'Tilda. "Maybe you kin keep out of their clutches. And anyhow, if they git you, it won't do no good to cry about it. Let's go to bed. If I knowed I was to be hung in the morning, I'd sleep sound to-night." Jennie 'Tilda yawned with widely parted lips, and began to take off her shoes. As she drew off her stocking, a piece of folded paper fell out upon the floor. "La!" cried the girl, picking it up, "I *thought* something was a-scratching me occasional, but I'd forgot I rambed that in my stocking early this morning. I found it on the street."

"What is it?" asked Agnes wiping away her tears in a new interest.

"Reading," said Jennie 'Tilda. "Ain't I ben to school two years? I know all about such things. Before pa was killed in the fight, he *made* me go to school. After that I had to work at the factory."

"I never could read," said Agnes in awe.

"'It ain't nothing to do when you know how," returned the little hostess. "You begin over at one edge and keep on the pavement till you come to the next white crossing. I'll git the lamp and show you." Forgetting her bare feet, Jennie 'Tilda took the lamp from the bracket and placed it upon the floor. "Don't you kick it over," she warned. Then she held the torn paper to the light and laboriously read in a highly artificial and mincing tone,

8. "He that loveth not, knoweth not God; for God is love."

"Oh, oh!" cried Agnes, "it is a piece of God's book!"

Jennie 'Tilda stopped and stared at the little one. "What do you mean?" she demanded, displeased at this interruption.

"Don't you know?" cried Agnes eagerly. "God, he made a book and told in it just what he wanted us to do to get the water of life."

"What water of life?" returned Jennie 'Tilda. "What you talking about?"

"Don't you know about God?" Agnes asked pityingly.

"I reckon I know all they is to be knowed," said Jennie 'Tilda severely. "Ain't I been to school two years?"

"And did they teach about him there?" asked Agnes breathlessly.

"They never mentioned him," retorted Jennie 'Tilda triumphantly. "There! It was the public school, too! They teach everything that is any use to know. And they never mentioned God. There was reading and spelling and 'rithmetic and jogerphy and *everything.* But no God. I guess you think you are mighty smart! When you've been to school as much as me, you'll know something. Do you want to hear this read, or not?"

"Oh, yes, yes! please read every word!" cried Agnes so excited that her cheeks were blooming as with roses, and her eyes were shining like little seas reflecting the beauty of the rising sun. "It's God's book! It's a piece of his own book! Oh! won't you give it to me, Jinny 'Tildy?"

"You kin have it when I've read it," said the other indifferently; "but you'd better listen, now, for I'm going to bed in a minute." Then she began again in the same painstaking, stilted manner:

8. He that loveth not, knoweth
not God; for God is love.
9. In this was manifested the
love of God toward us
that God sent his only
Son into the world
might live through
10. Herein is love
loved God
and sent his Son
11. Beloved, if God so loved us,
we ought also to love one an-
other.

"Oh!" cried Agnes, clasping her little hands, "read the other side!"

"It is so tore up it don't make no sense," said Jennie 'Tilda disparagingly.

"*I* know what it means," said Agnes. "It's lots of sense to me."

Jennie 'Tilda read the other side:

'God is love; and he that
dwelleth in love, dwelleth in God,
and God in him.
17. Herein is our love made
may have boldness
in the day of judgment
we in this world.
18. There is no fear in love; but
perfect love casteth out fear

"It is all love—*love!*" whispered Agnes to herself. "No fear—*no fear.*" She took the torn leaf eagerly, and when Jennie 'Tilda blew out the lamp, Agnes pressed the paper to her lips again and again. It was a piece of God's own book! She had hardly dared to hope that it could ever be her amazing fortune to behold that book which the great God had made for the human race. And see how strange a thing had happened! a part of that very book, a scrap of that volume made by him who made the stars, was hidden in her bosom! Once in the night-time she woke up, and felt the bit of paper pressed between her garment and her heart, and a warmth and comfort animated her thin form, and extended throughout her being. It was to her childish fancy as if he who had made her, had written her a letter, to say that he was love, all love, and that in love is no fear.

(To be continued.)

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The Green Hills and the Ocean.

Fastnet Light.

BY C. A. FOSTER.

It can not be said of many of us, that we have had very clear visions of the life beyond the grave, and the burden of many a heart is to catch a glimpse of what seems to be a forbidden land. At many a bedside there has been a last embrace, and the spirit so purely and passionately loved has passed out into the night. Would that we could follow and see, but our eyes can only stare into the darkness. No familiar voice comes from its depths to cheer us, no ray of light to give us hope, but we should remember, that often,

"Our hearing is not hearing,
Our seeing is not sight."

The deepest truths of life are not seen at once, but are revealed to those who have looked for them with longing eyes. The very fact that we never cease to look out into the darkness which has engulfed the one we love, shows that we never fail to hope that a light may flash out from its depths, a light that will establish our hope that there is something beyond the darkness.

One night, a few years ago, I stood on the deck of a small steamer, longing for the sight of the homeland. We had passed three fearful nights in the North Atlantic, and on the night of which I speak, the darkness was intense, and the wind, laden with spray, shrieked and roared about us. We could feel our good ship quiver as it rolled and pitched in the storm. We longed for the home fireside, for the green fields and the ones we loved. We could see nothing beyond the darkness, and hear nothing but the roar of the storm. Suddenly there came a cry from the lookout: "Fastnet Light on the port bow, sir," and from far over the sea there came just a speck of light, a light from the shores we could not see. I knew then that our voyage was almost over, and with the coming of the dawn the storm ceased, and there, stretched before us, were the cliffs and the green fields of Old Ireland, peaceful and fresh beneath the morning sunshine. I feel, on Easter morning, that flashes and gleams from the shores of the unseen world are sufficient for us now. The morning of fuller vision will come.

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Adrian Ardath, Infidel.

(Continued from Page 418.)

"You surely know; you ought to know," she said, turning her eyes away from his piercing gaze.

"I assure you that I do not," he declared emphatically. "But if you love me, you should not care what others think. You know, and they know, too, that I am an honorable man. My position, financially and socially is as good as the best. I can not imagine why or how I have become an object of opprobrium to them. And why, dear, should you consider their opinions of greater consequence than our happiness?"

Adrian was not a patient man when his pride was wounded. He arose to his feet and looked down at her sternly.

She felt the look, and her resolve strengthened. She also arose and looked him steadily in the eyes.

"I will tell you, Adrian, she replied, calmly. "There is nothing against you as a man—but—but a Christian—a member of the church—should not marry an unbeliever."

He stood still as a statue.

"I am more sorry than I can say," she continued, "I fear that I am largely to blame; but I could not find it in my heart to treat you coldly. I have always tried to prevent your speaking. Forgive me, Adrian, that I forgot myself this evening."

"So," he said, and his voice was icy cold, "it is because I am what is called an infidel, is it, that you refuse to marry me!"

"I must not. The Bible says that Christians must not be unequally yoked with unbelievers."

"Is this your irrevocable decision?" he asked evenly, not deigning to debate the question further.

"It is," she replied, with bowed head.

"So be it," he said, solemnly and walked to the door; there he turned and bowed to her, and the next moment was gone.

It would be impossible to fully describe the emotions of the young man as he walked away. In his heart was a fearful conflict between royal pride and devoted love. It was hard to give Cornelia up. All the hopes and plans which he had cherished for the future included her; now, ambition seemed dead in him forever. The castle which he had builded had, at a few hammer strokes from without, fallen. The beautiful statue at the feet of which he had worshipped, had, at a breath, crumbled into common clay. He placed the palm of his hand upon his hot forehead and groaned.

"But why should I permit myself to be so punished?" he asked himself, after a while. "Am I not as worthy as she? Although not a church member, would not my character compare favorably with hers? Am I not as well-bred, as cultured? Am I not more wealthy, and better educated? Why should I get down upon my knees to her? What right has she or anybody else to degrade me? I am as honest and sincere in my beliefs as she; have not I as good a right to demand that she believe as I, as she has to demand that I believe as she? Is belief, after all, more sacred than love? Are its demands more imperative; its results more important? Should hearts be broken and lives blasted for the sake of silly sentiment? I say no! and in his vehemence, he spoke the words aloud.

I hate a bigot! And I will never solicit Miss Eversole's love again—no not if I die of a broken heart—unless she, herself, calls me back to her! I will be master of these tender, misplaced feelings within. I will banish them from my mind forever! I will seek the theater, the dance hall, the saloon—anything that will help me forget! And he forced a whistle to his lips and put his feet down in a firm, decided way. It never occurred to him that the fidelity which had prompted Cornelia to sacrifice her love for her religion, would, if once pledged to him, have kept her true to him forever; he was too angry and indignant, just then, to think of anything but the injustice which he felt had been done him.

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JOHNNY'S DISCOVERY.

Or, A New Way of Raising Eggs.

Johnny closed his book with a bang of deep disgust.

"Don't see nothin' 'bout plantin' eggs in the whole thing; what's the use of this flower and seed annual anyhow?" he soliloquized.

"Just as if a fellow couldn't raise eggs that way as well as flowers. Drat that old hen, I say. Here's mother promised me a settin' of eggs ever so long ago, an' it's nearly Easter an' I haven't been able to find one."

"But I'll fool the whole coop," he murmured after a long and rather silent pause. Then, with a roguish laugh at the unconscious fowl's expense, he hastily scampered out into the backyard, first, however, possessing himself of a small set of garden implements. Soon he was digging away in the hard and frosty ground, now and then stopping to blow his rapidly numbing fingers, and glancing about to see if he was unobserved. Presently, when he had dug quite a little hollow, he carefully deposited the setting of eggs borrowed from his mother, and covering them over with a handful of loose earth, retraced his steps, tools in hand.

"I think I'd better write a note to old 'Santa,'" he mused, and suiting the action to the word, he was soon busily engaged in composing a letter. "I guess it's kinder hard to read," he ruminated, eyeing the finished missive with a doubtful air, "but then he'll remember I'm only seven years old and can't write like a copy book."

"Now, when it gets a tiny bit darker so's nobody can see me, I'll tiptoe back to the yard, and lay it on top of the eggs with a small stone to keep it from blowing away and then, when Santa makes his rounds, he'll see it sure, and after he's read it, I know he'll help me." And once more he raced out into the yard, and placed the note over the spot where he had buried the eggs.

. . . . . .

"What is Johnny doing out in the backyard this cold evening, Milly?" queried his mother to his elder sister, as they both peered out of the window in the gathering dusk just in time to see Johnny disappearing over the low fence.

"I don't know, ma, but I'll go and see," was Milly's reply, as she quickly left the room, returning in a few minutes holding his little ink-stained note aloft. "Goodness, what's that," ejaculated her mother reading the note. "Well, I declare, if he hasn't just the funniest notions for a little seven-year-old scamp; and to think of him asking 'Santa Claus' to assist him," she laughed; "but, never mind, we'll not disappoint the little chap. Go and put the note exactly where you found it, dear, and don't let him suspect, that we've the faintest notion of his wonderful scheme."

. . . . . .

One fine morning some weeks later, whilst Johnny was at school, Milly and her mother could be seen busily engaged decorating a dismantled Christmas tree, which they had rescued from the attic; when they had completed their task, it was truly a beautiful sight to behold.

Easter eggs, candy eggs, china eggs, in fact, every thing in the shape of eggs, were festooned and hanging from its drooping branches. And the little dirt-begrimed note held a conspicuous place of honor, at the very apex. Just as soon as darkness enveloped and hid everything in its misty embrace, they both carried the gorgeously laden tree into the back-yard, and planted it on the identical spot Johnny had selected for his eggs.

This completed, his mother tied a letter to the base of the tree, which read as follows:

"My Dear Little Boy.—In going my weekly rounds, of all the little girls and boys, on my list, I discovered your note; it is rather early in the season to apply to me especially, as my particular friend, Mr. Rabbit, has charge of the Easter season. But, upon looking up your record, I find that you have been a pretty good boy, so I have done all in my power to assist you. Affectionately yours, SANTA CLAUS."

When Johnny awoke that Easter morning and found his wonderful egg-laden tree, his whoops of delight fairly awoke the still sleeping household. And both mamma and papa had to promise to apply for a patent at Washington; as for the note, he treasures it as the apple of his eye, and is the envied hero of all his litle companions. RAY TRUM NATHAN.

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—We hope all will be pleased with the services our editors and contributors have tried to render them in this our beautiful Easter number.

—"Helps to Faith," "The Holy Spirit," and "Christian Union," by Editor J. H. Garrison, are among the crown pieces of our literature. Only $1 per volume.

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—It is a pleasure to receive acknowledgements from pastors and evangelists all over the land of the part this paper is having in the wonderful revivals of these days. Of course the chief pleasure lies in the knowledge that so many are being added unto the number of the saved.

—Editor Garrison's masterly refutation of the Chicago "Monroe Street idea" was accomplished to the complete satisfaction of the brotherhood. Would the churches like to have the salient features of this defense of the faith and practice of the true Church of Christ of all ages prepared in tract form?

—Few papers indeed exercise such rigid censorship as do the Christian-Evangelist and "Our Young Folks" in the matter of advertising. We reject thousands of dollars worth annually, out of deference to the ethical tastes of our readers and our own notion of what constitutes high class religious journalism.

—If you are to hold a meeting, supplement the pulpit work of your evangelist with the fireside ministries of the Christian-Evangelist. 300, 500 or 1,000 of these will cost but a few dollars per week and often make the difference between simply "a good meeting" and one of the great Pentecostal events so characteristic of our present day evangelism.

—The signs of the times indicate that the Christian-Evangelist will be the first of our papers to regularly visit the homes of 100,000 Disciples. If its readers who believe it to be the truest exponent of the faith and hopes of those constituting this Restoration movement, and its spirit to be more acceptable than others to the Master will lend a helpful hand right now, we will soon begin Centennial propagandism in 100,000 Christian homes.

—"The American Boy," a magnificent magazine for sturdy boys, and The Christian-Evangelist for one year, $2.25. The Christian-Evangelist and the "Woman's Home Companion" one year, $2.50. The Christian-Evangelist and the "Review of Reviews" one year, $3. You can not purchase the latter paper anywhere for less than $3. We secure you the magazine without discounting The Christian-Evangelist.

—For the last quarter century W. W. Dowling has earnestly devoted great abilities to the perfecting of our Bible school literature. For many years it has been the best offered our schools. It is being still further enriched and its adaptibility to present day conditions increased by the scholarship and practical-mindedness of his new colleague—Marion Stevenson. If you are not familiar with it send for samples. Order it immediately for the second quarter.

—I. J. Cahill's great sermon, "Why I Am A Disciple," preached in the First Presbyterian Church at Dayton, O., appears almost in full in our issue of March 14. We still have several hundred copies of that great edition that we will send to any church engaged in revival services at $1.25 per hundred, postage prepaid. While each issue of the Christian-Evangelist is a splendid tract for revival services. Brother Cahill's sermon adds greatly to the value of the issue named.

—While most of the subscriptions to the Christian-Evangelist continue to come by ones and twos, the following new $1.50 clubs were received last week. For nearly two years we have each week presented lists of clubs ranging from more than one to several hundred. This paper reaches several thousand postoffices. If even one of its admirers in each of these offices would devote one week to an earnest endeavor to secure the greatest possible number of new readers, in less than one month the Christian-Evangelist would be visiting one hundred thousand homes—an achievement of vast significance to our brotherhood and all the religious world.

Iuka, Kan., J. E. Stebbins, minister	3
Keensburg, Ill.	4
Abilene, Texas	4
Galesburg, Ill., N. G. Brown, minister	5
Kansas City, Kan., S. W. Nay, minister	5
Princeton, Ill., C. C. Carpenter, minister	6
Grayville, Ill.	11
Sebring, O., Homer E. Sala, minister	17
St. Louis, Mo., H. E. Alexander, minister	30
St. Louis, F. N. Calvin, pastor	26
Logansport, Ind., J. H. Craig, minister	53

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WHAT OUR FRIENDS ARE SAYING.

"Enclosed find $1.50 for my Christian-Evangelist. If possible, it is growing better. I have read it. lo! these many years and can not do without it.—J. M. Freeman, Lawton, Okla.

"I can not do without The Christian-Evangelist and do myself justice. I read many papers here in the Y. M. C. A. but none equals this. Behind the editorials is a clear mind and a big warm heart."—Robt. Lilley, Corydon, Ia.

"Enclosed find $1.50 for my Christian-Evangelist. We have no church home but attend the Methodist church. We like the pastor, but get hungry to hear one of our own. How we do enjoy your weekly visits and pray it may long continue its good work."—Mrs. J. H. McCormick, Gallipolis, O.

Cincinnati, O., March 18, 1907.

Dear Brother Stevenson: I do not know whether to congratulate you or the Christian Publishing Company or the brotherhood at large for the good news in the recent numbers of The Christian-Evangelist.

I am truly glad to know that you are going to give us the benefit of your study and experience. I still think your expositions of the lessons in the —— the best anywhere. I study them every week, even though I have the "Sunday School Times" and four or five other helps. Yours,

Chas. M. Fillmore.

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EASTER JOYS

WOULD be sweeter far to every one of us if we knew that thousands of our brethren who have long pleaded for a little help were now in the enjoyment of the same gospel privileges which are ours to-day.

But, alas, for the memories of men! We have forgotten the cries of our brothers; forgotten the command of our Lord; passed by the open doors unheeding; neglected the wandering sheep of the House of Israel; given so sparingly of our means that with the need of $250,000 ringing in our ears we have laid far less than half that sum upon the Altar of our country's need.

We have entered the great golden fields of Canada, West.

We have opened new work in New Mexico and Arizona, Florida and the Dakotas.

We have multiplied forces in Mississippi, Alabama and the Carolinas.

We are flooding Idaho with the Endeavor influence.

Right now the Lord is opening the way into Alaska.

The wondrous movement towards Christian Unity among the Scandinavians has been given momentum and direction through an increased aid.

We—but we can not tell the whole story. We can only cry our need.

Every church, every disciple, in all our brotherhood, enjoying the Holy privileges of Easter Tide, ought to remember the struggles of our brethren in desperate need all over this land.

THE FIRST LORD'S DAY OF MAY IS AT HAND.

That day has been set apart as the Festal Day for Home Missions—The May Day of America. We MUST have a great offering upon that day. Nothing must be allowed to sidetrack it or interfere with it.

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Volume XLIV. Number 14.

THE CHRISTIAN-EVANGELIST

A WEEKLY RELIGIOUS NEWSPAPER.

ST. LOUIS, APRIL 4, 1907.

A HOLY NATION

LET liberty run onward with the years,
And circle with the seasons; let her break
The tyrant's harshness, the oppressor's spears;
Bring ripened recompenses that shall make
Supreme amends for sorrow's long arrears;
Drop holy benison on hearts that ache;
Put clearer radiance into human eyes,
And set the glad earth singing to the skies.

Clean natures coin pure statutes. Let us cleanse
The hearts that beat within us; let us mow
Clear to the roots our falseness and pretense,
Tread down our rank ambitions, overthrow
Our braggart moods of puffed self-consequence,
Plow up our hideous thistles which do grow
Faster than maize in May time, and strike dead
The base infections our low greeds have bred.

—Richard Realf.

The Christian-Evangelist.

J. H. GARRISON, Editor

PAUL MOORE, Assistant Editor

F. D. POWER, B. B. TYLER, W. DURBAN, } Staff Correspondents.

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WHAT WE STAND FOR.

For the Christ of Galilee,
For the truth which makes men free,
For the bond of unity
Which makes God's children one.

For the love which shines in deeds
For the life which this world needs,
For the church whose triumph speeds
The prayer: "Thy will be done."

For the right against the wrong,
For the weak against the strong,
For the poor who've waited long
For the brighter age to be.

For the faith against tradition,
For the truth 'gainst superstition,
For the hope whose glad fruition
Our waiting eyes shall see.

For the city God is rearing,
For the New Earth now appearing,
For the heaven above us clearing,
And the song of victory.

J. H. Garrison.

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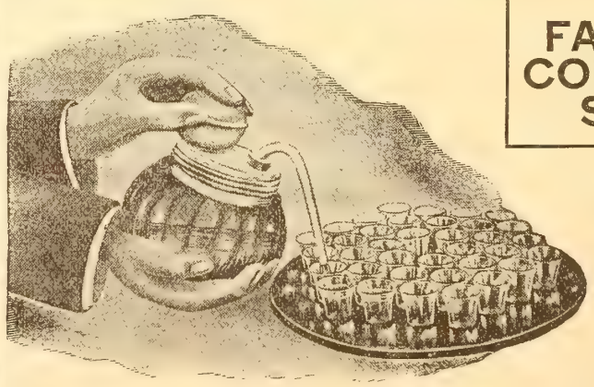
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THE
CHRISTIAN-EVANGELIST
"IN FAITH, UNITY; IN OPINION AND METHODS, LIBERTY; IN ALL THINGS, CHARITY"

Volume XLIV. ST. LOUIS, APRIL 4, 1907. Number 14.

1809 CENTENNIAL PROPAGANDA CHURCHES OF CHRIST 1909

: : : GEO. L. SNIVELY : : :

CENTENNIAL GLEAMINGS.

This concludes Brother Hayden's philosophical studies of first century conditions and the application of wise principles deducted therefrom to our progress through the nigh-approaching second century. They contribute a Christian scholar's full share toward our deliverance from errors of judgment and policy into which our fathers fell. May they greatly help in the extension and intensification of the Kingdom everywhere!

Lesson of the Closing, for the Coming Century.

W. L. HAYDEN.

The commission of our risen Lord to his apostles is the vital nexus between the crowned Head of the church on high and his body on earth. It presents two distinct phases, viz.: the evangelical and ecclesiastical. The former includes the making of disciples and bringing them into personal and vital union with the divine life in Christ. The latter embraces everything necessary to the observance of all things commanded by Christ in order to the perfection of his people and the order and usefulness of his Church in the fulfillment of its mission.

The Disciples of Christ are invincible on the evangelical side of their work, and this is fully attested by their marvelous growth during the closing first century of their history.

On the ecclesiastical side they are vulnerable and, because of their weakness in the constructive phase of their movement, they have suffered loss in numbers and influence that has much diminished the manifest fruits of their victory.

The logic of events will force us into closer relationship with aggressive denominations which will test the great power of organization in the churches. In this day of mighty combinations of forces for largest enterprises the moral and religious organizations will be drawn into stronger co-operative affiliation to carry forward world-wide movements in promoting the kingdom of God on earth. In the century now before us the better organized bodies of Christian people will inevitably have the greater power and rise to the highest place in leading on the hosts of the Lord.

In 1823 A. Campbell said: "An individual church or congregation of Christ's disciples is the only ecclesiastical body recognized in the New Testament. Such a society is 'the highest court of Christ' on earth."

This premature utterance led to our notion of congregational independence, but is without Scripture support, since neither the word "congregational," nor the idea in any terms can be found in the New Testament.

When experience produced the bitter fruit of this extreme congregationalism, he said: "The Lord Jesus, the Messiah alone, reigns over his Church. Though a spiritual kingdom not of this world, his Church is not a mob, nor a fierce, lawless democracy." In his mature years and wisdom he plead for the "senatorial government of the church"—presbyterial polity.

In 1835 Campbell's Extra on Order was published, and later he said: "Since *the* Christian church is not a Christian church, but comprehends all congregations of Christians, contemplated as one great, universal community or kingdom, the co-operation of churches in districts, states and nations is essential to the highest triumph of the church of God in its grand mission on earth." This is representative action by congregations through their chosen messengers or delegates. The time will come, and is now at hand, when competition between denominations must be superseded by co-operation of Christian congregations serving the same Lord.

Unity and independency are a contradiction. Practical unity consists in concert of action, identity of aim, interest and honor. It involves mutual obligation, helpfulness and comity in giving or accepting counsel, in combined efforts to extend the Kingdom, or in ending hurtful strifes in the churches.

When John Rogers was compelled to cease his evangelical labors in 1835, he wrote: "Unless this Reformation be greatly reformed, we may not hope to succeed." This was written with reference to the order of worship, the conformity to the whole will of God in our lives and in our ecclesiastical procedure. Accordingly, J. T. Johnson and others adopted a scriptural plan of operations in four counties in Kentucky that proved to be very successful. It restored the primitive evangelist, as Timothy and Titus, to his appropriate place; followed the apostolic precedent of using sanctified common sense as to plan, time and conditions; bound the churches to harmonious action through their chosen representatives, and provided sufficient support by all sharing in the sacrifices and the joys of victory.

The restoration plea began in Ohio in concert of action by the churches of the Mahoning Baptist Association at New Lisbon, Ohio, in 1827. After three years of unparalleled success by this organic unity of the churches, the association was hastily dissolved in 1830 and the principle of concert of action perished among us and the churches lapsed into a state of apostasy from our first principles.

The wisest men saw the ill-advised action and deplored it, among whom were A. Campbell and William Hayden.

Near the close of his life the latter wrote: "I perceived within six months of the beginning of my labors the necessity of system in our operations, of which we had none, to call out and prepare fit men to preach and teach and care for the converts, to insure reasonable support for such men, and to secure harmony among the preachers for holding the ground already gained. * * After twenty years' hardship, toiling against wind and tide, my brother, A. S. Hayden, and I resolved to lay before the brotherhood the expediency of founding an institution of learning, the Eclectic Institute," now Hiram College.

A. S. Hayden says: "The chief glory of that institution was that it created a most desirable and useful general confidence. We united and joined hands around one good enterprise." This was the beginning of our return to our own first principles.

A. Campbell wrote in 1849 of the dissolution of the association in 1830: "I have before intimated my approval of the Baptist associational formulas, pruned of certain redundancies and encroachments upon faith, piety and morality. * * * Reformation and annihilation are not with me now, as formerly, convertible or identical terms. We want occasional, if not stated, deliberative meetings on questions of expediency in adaptation to the ever-changing fortune and character of society."

The younger pioneer, Hayden, says: "Other religious bodies could have taught us wisdom if we had not spurned everything that the fingers of 'sectarianism' have touched. Our gospel has won many friends who have been lost to us through feebleness of plan and want of system."

It is scarcely too much to say that fifty per cent of all who come into the Kingdom through our unorganized evangelism are lost to us by entering churches of better order and organization, or backsliding into sin and worldliness.

In the future progress toward the union of all them that believe in Christ, we will come up solidly against strong organizations that are permeated with the scriptural teaching and methods of our reformatory movement. Our ecclesiastical weakness will be conspicuously manifest and we will suffer rapidly increasing loss thereby. More than thirty years ago a venerable pioneer pointed out that "our religious papers are assuming prerogatives that belong solely to the churches." The tendency which was then working has become a real menace to the cause of union. A weekly, claiming a great circulation, assumes to be "an ecclesiastical directory," to regulate the ministry, to adjust differences in opinion, to supervise colleges and other institutions of learning and to save churches by giving publicity to long strifes and contentions that have well nigh wrecked a strong and peaceful church, destroyed its harmony and divided its honest membership. It exercises a censorship over our missionary societies and their worthy officers and joins our anarchists by conceding "they are right in saying that co-operative organizations are dangerous." Nothing is more needed to correct all these departures from the first principles of the fathers of the restoration plea than a fresh baptism of their spirit of wisdom and understanding that will bring us back to the original ground of the Declaration of the elder Campbell and the interpretation of it by the unanimous teaching and practice of the pioneers.

This is for us the most important lesson of the closing, for the coming century of our history.

Indianapolis.

Current Events

More Control of Railroads.

The President is only at the beginning of his plans for the federal control of railroads. It is stated on good authority that he has two plans now in mind which will seem radical even to those who are heartily in sympathy with the principles and provisions of the railroad rate bill. The first is a plan to control the issuing of bonds by the railroads. The revelations of the Harriman testimony gave increased ground for believing that, in a large number of cases, stock and bond issues represent no actual investment for the improvement of the roads, but merely a transfer of cash from the pockets of the investors to the pockets of the manipulators. The result is an outrageously large unearned profit to the said manipulators, as in the case of the $24,000,000 profit from the reorganization of the Chicago and Alton, with a corresponding increase in the nominal capitalization upon which the patrons of the road must pay dividends and interest. The proposal is that the government, acting through the Interstate Commerce Commission, shall be given authority to examine all proposed issues of bonds and stocks, permit them if they are necessary, prohibit them if they are unnecessary, and, if they are permitted, take measures which will assure the application of the funds thus secured to the actual betterment of the road. Such a plan, if it worked perfectly, would prevent the watering of stock hereafter, and would check that simple Harrimanic device of issuing bonds on one road and using the proceeds to purchase the control of another. It would also, in a measure, protect the innocent investor who is tempted to spend his money for railroad stocks which have no considerable value except as specimens of artistic lithography. The other plan, which is closely connected with the one just mentioned, is to authorize the Interstate Commerce Commission to take measures to ascertain the actual value of the railroad property in the United States.

Overcapitalized, or Not?

Mr. John D. Rockefeller, in one of the infrequent bursts of confidence in which even that unimpassioned financier occasionally indulges, recently said that the railroads of this country were very much overcapitalized, and that, as the result of this and other unhealthy conditions, our era of present prosperity was likely before long to be rounded with a period of hard times. Mr. Harriman, who also knows something about railroads—more, indeed, than he is willing to tell—denies this. In language more eloquent than logical, he replies thus to the bearish comments of Mr. Rockefeller: "No, you must remember that this is a wonderful country. It has been made by the enthusiasm, the imagination and the speculative bent of a superbly capable people. They have been a people that are magnificent pioneers. They saw into the future and adapted their works to the possibilities. There is much left to be developed in this country. The roads are not overcapitalized for the country and its capabilities." In the presence of such joyous optimism and patriotism, it seems almost picayunish to suggest that the capitalization of a commercial enterprise ought to be in keeping with the actual value of the investment, and not adjusted to the magnitude of the country in which it is located. Our bosoms swell with pride, as Mr. Harriman's evidently does, at the remembrance of the "magnificent pioneers" of the past and the undeveloped resources of the present. But we are stupid enough not to be able to see any reason why our pride in these things should make us complacent toward an arrangement by which $40,000,000 worth of railroad property is capitalized at $100,000,000, and, by an arbitrary adjustment of rates, is made to pay interest on that amount.



Has the Climate Changed?

Most persons of middle life or past cherish a settled conviction that the winters nowadays are much milder than they were thirty or forty years ago. They had real winters in those days. The snow lay two feet deep for weeks, if not months, at a time. Sleighs were the ordinary means of transportation from November until March. But the climate has changed since then. Now comes the chief of the Government Weather Bureau, Professor Moore, and asserts that it is impossible to prove that there has been the slightest change in the general climatic conditions in the past thirty-seven years, the period during which the weather bureau has been recording, preserving and studying the statistics of weather and climate. Cold years and warm years, wet years and dry years come at irregular intervals just as they always have. We are not taking sides in this issue between science and the popular impression. The goose-bone weather prophets think that they can beat the official forecasters in predicting the changes in the weather, but it ought to be quite generally conceded that, however fallible may be the weather bureau's forecasts, it has superior facilities for telling us about the weather of yesterday and last year and thirty years ago. If the popular impression is wrong in this matter and the winters are no milder now than they always were, the explanation of the general opinion is doubtless to be found in the fact that the mind, working in a casual way and over long periods of time, cannot accurately cast up averages. Exceptional conditions or events are remembered and after a lapse of time are assumed to have been customary. Perhaps the weather bureau is right. But just the same, the next time we see a foot of snow on the ground we will all, with one accord, characterize it as a regular "old-fashioned winter."



The End of Economy.

A suit is in progress to escheat to the state the property of the Harmony Society of Economy, Pa. If successful, this will mark the melancholy end of one of the most prosperous and promising of the communistic colonies which have, at one time and another, been planted in one part or another of this country. Over a century ago—in 1804, to be exact—George Rapp came to this country from Germany with a band of followers who held with him certain peculiar religious beliefs, chief of which was the doctrine that they should have all things in common. They established a colony in Pennsylvania, prospered, sold out and went to Indiana where they founded New Harmony, again prospered and sold out to Robert Owen, who continued the colony, while they returned to Pennsylvania and founded the colony of Economy, near Pittsburg. Again they prospered financially. All property was held in common. When a party wished to secede from the colony as the result of a disagreement, the seceders were given their share of the property over $100,000 and allowed to go in peace. Marriage was not practiced and the colony dwindled. Their theory was not one of universal communism. All members of their religious organization had all things in common, but outsiders were received as employes. The society preserved the ownership of all the property and business of the town. In recent years the colony has presented the peculiar spectacle of a town entirely owned by a few heirless old men who held all the property in common, and, as autocrats of the village, exercised a puritanical oversight and control over the manners and morals of the other residents, who were their tenants and employes. The society has now practically died out, and the suit is to wind up its affairs and turn its property over to the state. So, one by one, do these Utopian schemes fail. In the early part of the last century there was something of an epidemic of this type of communistic socialism, which found expression in the organization of such ideal communities. Their success depended upon a constant succession of choice spirits in the communities. They were not intended to be plans applicable to society in general, made up of all sorts and conditions of men. Herein they differed from modern socialism, which tries to work out a scheme of society suitable for all men taken just as they are. Most of these schemes failed at once. Economy has been one of the longest-lived, but it has gone the way of all plans and devices which leave out of account the factor of individualism. Society may need reorganizing, for the elimination of the selfish scramble for personal advantage and private gain. No reorganization will long survive which does not reckon with the fact that man is an individual, as well as a member of a social group. "The race must be run by one and one, and never by two and two."

The New Cardinals.

Dispatches from Rome announce that the Pope has definitely decided to hold a consistory during April, at which time six new cardinals will be appointed. Their names have already been given out, and they are all Italians. American Catholics who have been interested in the appointment of Archbishop Ireland to the "Sacred College" are much disappointed. If the church of Rome were really a Catholic, or universal church, it would be very strange that a large majority of the members of its highest body should be chosen from one nation, and that a nation which is in no way a leader in religious activity of any sort, and that America should have but one representative and England no representative at all in that body. But, the Roman church being what it is, a close corporation managed in the interest of an Italian hierarchy, there is nothing surprising or particularly objectionable in the fact that the new appointees all belong to the same favored circle.

Editorial

A New Study of Some Old Doctrines.

XII—Christian Sanctification.

We have in these studies been climbing a doctrinal ascent whose summit we have now reached. There is nothing higher than sanctification, except that to which it leads, namely, glorification, and that lies beyond the veil. By a strange coincidence, just as we pencil these lines in a Pullman car, the long train, drawn by two engines, which for some time has been toiling laboriously up the long ascent from Lamy, near Santa Fe, has just reached the summit of the Glorietta Range, and paused for a moment at the station called *Glorietta*. The toilsome ascent toward Christian perfection is called *Sanctification*, and on its summit, hid by the dazzling light upon which mortals can not gaze, is the glorious City of God.

In what was probably Paul's earliest epistle, he said to the Thessalonians: "This is the will of God concerning you, even your sanctification." In the same epistle he offers this prayer for the Thessalonian brethren: "And the God of peace himself sanctify you wholly: and may your spirit and soul and body be preserved entire, without blame at the coming of our Lord Jesus Christ." The same thought is expressed by him in his letter to the Romans, where he says: "For whom he foreknew, he also foreordained to be conformed to the image of his Son, that he might be the firstborn among many brethren." It was, then, God's original and eternal purpose that those whom he foreknew would accept the salvation offered through his Son should be conformed to the image of that Son. This is the end toward which sanctification looks. The believer, therefore, who, professing faith in Christ, refuses to be conformed to Christ's image, but prefers to be conformed to the world, is antagonizing God's will and seeking to thwart the divine purpose. All satisfaction with commonplace mediocrity in Christian character while there are unattained, yet attainable, heights ahead of us, is disloyalty to God's will and purpose concerning us. This, perhaps, is the most universal sin and chief weakness among professed Christians.

The primary meaning of the word *sanctify* is, to set apart to holy uses. Hence the vessels in the temple were said to be sanctified. Out of the primary signification comes very naturally the idea of holiness. The person who is set apart by his confession and baptism to the Christian life, has devoted or consecrated himself to holy living. The idea common in hierarchal systems, that the religious life is something belonging to special orders, whose members attain holiness by separating themselves from men and the common affairs of life, is foreign to the teaching of the New Testament. Holiness of life is the vocation of all Christians, and it is to be attained, not in leaving the world, but in keeping one's self from the evil of the world. Another view, held by some Protestants, that sanctification is a "second blessing," which comes instantaneously in answer to prayer and complete self-surrender to God, we must believe to be erroneous, especially when held as a general law of the Kingdom. Prayer is indeed the atmosphere in which sanctification must be carried on, and complete self-surrender to the divine will is an essential condition of its progressive realization; but such prayer as our Lord uttered on the eve of his betrayal, and such oneness with God as that prayer manifests, are achievements which are not ordinarily attained by "a single bound." The act of consecrating one's self to Christ may be instantaneous, but becoming conformed to his image is a process that requires a lifetime, and how much more we do not know. But this we *do* know, with John, that when Christ "shall be manfested we shall be like him, for we shall see him even as he is." We can not doubt, however, that the chief business of this life here in the world is to seek to conform our own lives to the divine ideal, and to lead others into the same heavenly calling.

No one who takes time to think about it can doubt that the chief task before the Church and its individual members is such a manifestation of the life of Christ as will convince the world that Christ still lives in his followers, and is still carrying forward his world-wide plans of beneficence through the Church, which is his body—a reincarnation of his life. This is the supreme apologetic for which the world is waiting. As we have before stated, and as thoughtful Christians must now see, Christian union, as Jesus prayed for it, waits on the sanctification of Christ's followers—such a sanctification as will subordinate all personal preferences and denominational pride and glorying to the unity of Christ's divided church and the conversion of the world. "For whereas there is among you jealousy and strife, are ye not carnal and do ye not walk after the manner of men? For when one saith, I am of Paul; and another, I am of Apollos; are ye not men?" In vain do we labor and pray for the unity of a carnal-minded church, except as we labor and pray for its sanctification in the truth in order to its unity.

Is it not self-evident, therefore, that we who have been called of God to plead for the unity of Christ's followers, should ourselves walk in closest union with Christ, and in love toward each other? Are we worthy to be entrusted of God with so holy a cause? What heart-searching, what earnest prayer, what humility of spirit and lowliness of mind this question should inspire in all our hearts as we approach the Centennial of this great movement for Christian unity!

Here we close this series of studies of some of the fundamental doctrines of Christianity. If they have been helpful to any of our readers in coming to a clearer understanding of the things of the Kingdom, and therefore in quickening faith and religious zeal, our aim has been realized, and our thanks are due to Him through whom has come to men the revelation of truth and grace.

A Call for Presidential Aid in Religion.

A committee of prominent pastors from the Empire City have been interviewing Mr. Roosevelt for the purpose of securing his potent influence to check infidelity in that great commercial center. "Love of material things has usurped the place formerly held by the love of God. We are tottering on the verge of a terrible religious disruption. Nothing can save the city from sinking into the depths of oblivion but immediate efforts by the church and the people to revive religious interest. In the last five years there has been an increase of more than three hundred thousand in the city's population, but a decrease in the number of churches. Such conditions are terrible. A great crisis is at hand. Herculean efforts will have to be put forth to keep us from falling. Already we are beginning to slip. In a short time our city will become a home of atheists." Such is the plea from the Federation of Churches of the leading city of America. The president signified his willingness to co-operate with the federation for the revival of religious interest in New York, and hopes to appear in the autumn there for this purpose. He has had strong views on all religious questions and has never hesitated to express them. He is himself a pronounced Christian, a consistent church member and church goer. He has not infrequently occupied Washington pulpits. His strong deliverances at such times have attracted attention and exerted wide-spread influence. No doubt any part he may take in the effort to save the city in whose behalf his services are solicited will have weight, and it will be heartily approved by all good men.

First, however, would it not be well for the preachers and churches of the city to arouse themselves? Concerted action on the part of the people of God in New York should be taken. God's institution for the saving of men is the Church, the gospel. It will be of little avail to call in the chief magistrate of the nation to speak for this failing cause, if those directly charged with this responsibility are idle. Paul stands alone in the midst of licentious Corinth, the city after which New York copies possibly more than after any other metropolis of ancient times, and with the gospel he works a marvelous transformation. Put Scoville and Yeuell, Small and Brooks, and a score more like them to work and men would pause in their mad rush even in such a money-mad center. The gospel is the dynamite New York

needs. Not the word of the president, but the word of God.

Then trust in divine help is essential. The mayor of the national capital has on his desk a framed motto from Psalm 127: "Except the Lord keep the city the watchman waketh but in vain." Without the blessing of God the sleepless anxiety of the statesman, the eloquence of orators, avail nothing. The Christians of New York had the divine promise given when the commission was given: "Lo, I am with you alway." Using the gospel they are assured of the fullness of the blessing of the gospel. Let them give themselves unto prayer and the ministry of the Word. That is the divine order. First prayer, then the ministry of the Word. Without God, without all. With God, enough. Believing in the overwhelming and omnipotent Providence we have nothing to fear. One of the Red Republicans of 1793 was telling a good peasant of the Vendee, "We are going to pull down your churches and your steeples—all that recalls the superstition of past ages and all that brings to your mind the idea of God." "Citizen," said the good Vendean, "pull down the stars, then."

J. V. Updike.

This eminent evangelist and servant of God departed this life at three o'clock on the morning of March 29, at his home in Bloomington, Ill. Thus, in the midst of a great campaign, when the forces are moving forward triumphantly on a thousand battlefields, we pause to drop a tear of sympathy and to offer a tribute of love and appreciation for one of the most successful and most widely known of our evangelists, who has "fallen on Zion's battlefield."

This is not the time nor the place for a biographical sketch. That will appear later. We only desire to express here our high appreciation of Brother Updike's Christian character and supreme devotion to the work of the Lord. He had a passion for winning men to Christ. He was by temperament an evangelist. There was about his preaching an earnestness and zeal which left no doubt on the hearer of his sincerity and consecration. His preaching made church members desire to be better Christians, and led thousands of sinners to turn from their evil ways to serve the Lord. He held great meetings in all parts of the country, and seemed equally at home in the pulpit of the finest church and in the rude tabernacle or tent. Thousands of believers who have been won to Christ under his ministry will deeply mourn his decease.

Born in the year 1850, he was not yet an old man, but zeal for his Master had consumed him. For a few years past his health had been seriously impaired, and for a few weeks he lay in a hospital, trembling between life and death. Recovering from that, his friends hoped that his health would soon be restored and that he might resume his work. But it was not to be. His work is finished. He has fought a good fight; he has kept the faith; he has finished his course, and henceforth there is laid up for him a crown of righteousness which the Lord Jesus will give unto him and to all who love his appearing.

Notes and Comments.

Some of Mr. Lincoln's sayings show a wisdom and insight that indicate clear thinking and profound meditation upon some of the moral and religious problems which have engaged the thought of men. Take the following as an illustration:

"I am not bound to win, but I am bound to be true. I am not bound to succeed, but am bound to live up to the light I have. I must stand with anybody that stands right, stand with him while he is right, and part with him when he goes wrong."

The moral nature that could conceive a rule of life like that and stand by it, was worthy to be the beacon light of a nation in a great crisis. We are "not bound to win," but we are "bound to be true"; we are not "bound to succeed," but we are "bound to live up to the light we have." We may not make another man's standard of right our standard. Each must be true to the light that is in him. Equally penetrating and far-reaching in its application is the principle that we "must stand with anybody that stands right, stand with him while he is right, and part with him when he goes wrong." This is an important principle that must guide us in our co-operation with others for the advancement of the right and true and good.

One of our ministers has hit upon a plan which he thinks would "settle this racket of receiving the unimmersed into the church." It is very simple. He went into a new community, hired a hall, preached to the people who gathered thither, baptized those who wished to be baptized, invited all Christians to join with him, and dispensed with any formal method of receiving members into the church except by baptism, but making no distinction between the baptized and the unbaptized so far as fellowship was concerned. He asks us to comment on this method of settling the question. When Congress has fixed an hour to adjourn, and finds that its business requires a longer time than the hour fixed allows, some one either stops the clock or turns the hands back, and in this way they "settle" the question of adjourning on time. Our brother's method seems to us a little like that. These congressmen know that the hour has passed when they were to adjourn, but they will not allow the official timepiece to *declare* that fact. The members of this congregation know, of course, that some of its members have complied with the New Testament conditions of membership, and others have not, but by dispensing with any method of receiving members into the congregation, they avoid any *formal* declaration of this distinction. The *facts* are not altered; it is only a question of *ignoring* the facts. While this method might work very well for an introductory meeting, we do not see that, if permanently pursued, it would result in a church with clearly-defined limits, so that its members would feel amenable to it or be subject to its discipline or feel the responsibility of maintaining it. There would be lacking, too, that bond of unity, as it seems to us, which is essential to the efficiency and aggressiveness of any church.

"Butler College makes moonlight touchdown. Fights for $250,000 goal after nightfall. Goes $1,637 beyond line." Such were the headlines in an Indianapolis paper giving the report of the really exciting effort made to secure the endowment which Butler has been trying to raise. On another page will be found a report of this triumph for Butler. Friends of higher education all over the country will rejoice at this success and the great possibilities for increased usefulness it means to this institution. It just shows what can be done when people really get in earnest and have a good cause to advocate. It will be remembered that W. E. Garrison gave up the assistant editorship of The Christian-Evangelist to initiate this special effort, and that his health broke down while President of Butler College, over exertions in the field on behalf of this endowment. No one, we feel sure, will rejoice more keenly with the official board, acting president, professors, students, and all Indiana friends of the institution than he who was compelled to go to a far country by reason of the dangerous condition of his physical health, induced by the double work of the position he occupied. Bro. Joseph Irwin, of Columbus, Ind., whose proposition to give $100,000 to increase Butler's endowment, on condition that $250,000 be raised for the same purpose, gave rise to this campaign, has reason to rejoice over this happy consummation.

In connection with the success of this effort of Butler College to increase its endowment, a word of hearty praise and appreciation is due to the city of Indianapolis for its public spirit and liberality, not only in making possible the completion of this $250,000 additional endowment for Butler, but for the more than $400,000 which it had just raised for the Y. M. C. A. and Y. W. C. A., making in all about half a million dollars in a few weeks for these public enterprises, standing for the higher life of the city and the state. It would not be easy, we fear, to find another city in the whole country, with equal population, in which this achievement could be duplicated. Even Indianapolis could not have done it without the generous aid and hearty co-operation of its daily press, which, in its moral tone and its devotion to the higher ideals of life, we are bound to say, surpasses that of most cities of the country, and is excelled by none. All honor to Indianapolis—its public-spirited citizens, and its high-toned, enterprising dailies—for the noble record they have made, and our hearty congratulations to the beneficiaries of their zeal and liberality. This success of Butler ought to stimulate all our other colleges to put forth similar efforts.

Editor's Easy Chair.

Given, a clear, bright day with a bracing breeze, under the bluest of skies, a picturesque road, a comfortable rig and a spanking team, and genial companionship, and you have all the essential ingredients for a delightful outing. Such were the conditions in the last expedition we made before leaving the capital of New Mexico. Our destination was the old Tesuque pueblo in the Tesuque Valley, nine miles north and a little west from Santa Fe. The road, smooth as a macadamized highway, leads up a long inclined plain from the Santa Fe valley to the summit of the divide, several hundred feet above Santa Fe, which at a certain point commands a view not easily excelled for its breadth of vision and for its variety of color and topography, in any land and under any skies. In the rear of us the old city of Sante Fe is seen nestling in its quiet basin, while far beyond, the wide valley, bounded by the San de Christo mountains on the left, and the Sandia range on the right, stretches away with a dim perspective, in the distance, that suggests infinity. In front of us, five hundred feet below Santa Fe, and one thousand feet below where we are standing, lies the Tesuque Valley and beyond it the tiers of red ridges intervening, on and on to where the snow-capped summits of the Jemez bound the horizon to the southwest. What amolitude, what richness of tone and color, and what contrasts—wide-stretching plains, deep valleys and gorges, and lofty mountain peaks! It was only a ride of a few minutes over the smooth road, down the steep incline until we reached the Tesuque valley, a thousand feet below. Following the winding valley as it turns a little to the west, threaded by a sparkling stream of water glistening in the sunshine, with blooming orchards, and antique adobe houses, we reached the ancient Indian village which was our destination.



The first thing that attracted our attention on nearing the village was a group of Indian children clad in bright colors, playing on the bank of the little stream that rippled by, just as our children would do under the circumstances. The village itself consists of a quadrangle of low, adobe huts, on one side of which there is an entrance way through which we drove and where we hitched our team to a post while we investigated. Everything suggested antiquity; nothing was new. An aged Indian with a pappoose on his back, held in place by a red blanket drawn around his shoulders, was willing to be photographed for a quarter, but when we asked some children to stand with him for the picture he demanded more and the trade was off. An Indian woman invited us into one of the huts and showed us her baby suspended in a cradle from the low ceiling, sold us a piece of her pottery and ground some corn for us on the stone used for that purpose, and asked a dime for the exhibition. Most of the buildings were two stories, the upper tier of rooms being reached by a rude ladder, and setting back so that the level roofs of the lower rooms constituted a sort of front porch for the upper rooms. Women in several of these huts were anxious for us to enter, for in this way they collected a good deal of revenue from white visitors. They could all speak a little Spanish, by which the Professor was able to communicate with them. On one side of the quadrangle was an ancient little Catholic church, for all these Indians are good Catholics. There are said to be about one hundred Indians in this village, which must be but a small remnant of the larger tribe which once occupied this valley. Marriage with the Mexicans and with other tribes is gradually diminishing the population of the village, and it is only a question of time when the few signs of life now manifest will be extinguished and the village deserted, leaving only mounds of earth to be excavated by the antiquarian of the future.



Here within these narrow, circumscribed limits, are enacted the tragedies and comedies of their lives, and here are experienced something of the joys and sorrows that enter into human life everywhere and under all conditions. In this little church they offer their homage, in their own crude way, to the great Spirit; in the little square surrounded by their hovels, they hold their dances at certain seasons with a religious constancy; in the little estufa, without door or window, and entered only from the top by a ladder, the council of the village meets and determines its civic life; and here, within these humble mud huts, have been kindled for generations the fire of love on the altar of the heart, between the young Indian brave and his dusky maiden. Occasionally a group of these Indians put on their gayest attire and visit Santa Fe to sell their wares and make such little purchases as their tastes may dictate and their meager funds justify. Here they get glimpses of that larger life in the great world, which is, no doubt, as mysterious to them in the range and diversity of its interests, as the New Jerusalem is to us. And so we left the village of our dusky brothers and sisters thinking how diversified are the lots of God's children on earth in their heredity, conditions, opportunities, degrees of culture, and outlook on life. No doubt these humble children with red faces and rude tastes and manners, are judged by their opportunities and surroundings as worthy of God's favor as most white people, and some of them may even rise in the judgment to condemn us for the better use of their limited light. Our drive homeward by a different route, through romantic gorges and glens, was as delightful, in its way, as the trip out to the village. In a little sunny glen, on our return, we paused long enough to eat our lunch, and reached home by the middle of the afternoon, feeling that our visit to the Tesuque pueblo would remain a bright spot in our memories of New Mexico.



The journey from Santa Fe to St. Louis was not only without accident but was a delightful trip in every way. One cannot but feel grateful to the railroads which make possible such journeys across the country with such speed and comfort. While we are seeking to bring the great railroad corporations under the dominion of law and rightful regulations, as they must be, together with all other corporate interests, let us not be carried to the extreme of imposing any unjust regulations upon the railroads which have done so much for the development of this country, and are yet so necessary to its future welfare and development. We can say this with the greater grace, now that the editorial transportation, even for advertising, has been abolished and we are paying our fare just as other people have to do. We feel sure that President Roosevelt is aiming only at just regulation and that he would oppose any unfair dealing with the railroads of the country. Some of our state legislatures, with a zeal less tempered by a full knowledge of all the conditions, are in danger of enacting laws which will be injurious to the best interests of the people. We are in full sympathy with the President and with all others who are seeking, by wise legislation, to correct abuses in railroad rates and in violation of laws and the principles of justice and equality of rights, and we are only suggesting that this legislation should be enacted with a full knowledge of all the conditions and with the view of protecting the rights of railroads as well as of correcting their abuses. We regret that legislation, so far, seems to be more concerned about rates, than about better regulations looking to the prevention of accidents through the use of better appliances and the better care of the employees, on whose alertness, clearness of vision and steadiness of nerve the safety of the traveling public depends. No doubt both these matters need attention but the latter seems to us more urgent.

This is the season of the year in which Nature is teaching us, in her own way, the great doctrine of the resurrection. Out of the coldness and deadness of winter she is bringing forth leaf and bud and flower. All the forms of vegetable life which seemed to have been dead are putting forth signs of life. They were not dead, but sleeping. Indeed, Nature has been carrying on her hidden processes of life even during the period of barrenness and seeming death. During the days of winter, down beneath the snow and frost, Nature has been replenishing her vital forces and preparing for the awakening of Spring. Does she not teach us by this parable that life and not death is the dominant force of the universe, and that though there may be seasons of quiet and repose, during which, to our human eyes, nothing seems to be doing, yet the slumbering forces of righteousness may be silently marshalling themselves for a new advance movement? This should teach us not to be too impatient with what seems to us unsatisfactory results from our labors. Above all, does not Nature, in the familiar phenomena of spring, corroborate the great fact of revelation, that life evermore springs out of death, and that the grave is not the end of life, but only an incident of its development?

Our Final Refuge

By S. S. Lappin

The remedy for every evil in America is the gospel of Jesus Christ. And this is the final and only remedy. We may work along other lines and promote reforms, but we will come finally to settle it Christ's way. This is because the defect is in humanity. It is in systems and organizations but only because they are built of human stuff. Shift the material as we may the defect remains. The gospel strikes at the bottom of the matter by repairing the defect. America can be saved only by saving her people and they can be saved only by the gospel of Jesus Christ.

An unchristian man with a ballot in his hands may be a real menace to government. It is ten times more important to save America than if we were a monarchy, if we look at it from the patriotic standpoint. But a man with a ballot becomes a mighty power for righteousness if he be Christian in all his actions. There is no place where the individual counts as he does in America. There are many ways the truth of the gospel may be preached. Social settlements, benevolent enterprises and moral teaching all help in the right direction. But the one way ordained of God is by the preaching (proclaiming) of the gospel. To this we must come with zeal if America is to be saved from the fate that has come to other great governments. Better spend more this way and less for jails and almshouses; more to save men from going wrong that we may need less to care for the criminal and win the sinner from his sin.

Better for America than ten thousand Fourth of July celebrations or political rallies is a campaign of revival meetings in which the gospel is preached. Every preacher who takes the May offering and every member who makes a contribution will help to such a campaign. "Back to Christ" has been our cry for long; let us extend its meaning on the first Lord's day in May so as to mean "America back to Christ."

Investigating Ourselves

By Jasper T. Moses

A recent investigation of the great millionaire corporation known as the Disciples of Christ has brought out conditions most alarming to the stockholders, many of whom are women and children. It appears that over six thousand of the different branches of this organization are either yielding no profit or are being operated at a dead loss. Only one-third of the total number of branches produced any visible dividends in the past year. With operating expenses of $6,575,000 and a net return of only $380,000 above the cost of equipment and maintenance, it is time to call a halt and see what is the matter.

It further appears that one Satan has, by skilful manipulation, secured at least temporary control of sufficient stock to misappropriate for his own private use tens of millions of the funds of this company. This sickening fraud was made possible only by the gross carelessness of the stockholders and by the most flagrant violation of the charter of the Disciples. The provisions in Matthew 28:19, 20 have been almost entirely subverted notwithstanding the fact that they are amplified and reiterated throughout the entire document. It now seems certain that these devilish tactics have so depreciated the financial paper of the organization that two-thirds of the common and preferred stock is watered.

Instead of leading the Christian world in carrying out the one purpose of the church, the Disciples of Christ are the most pitiable tailenders. We talk the loudest about the scripturalness of our position and do the least to demonstrate that we really love and wish to obey our Master. About all the progress we can claim is that in the recent March offering some of our staid, respectable and disgracefully rich churches that never before made a decent contribution to world-wide evangelization have finally been shamed into giving perhaps 50 or 75 cents per member to become living links. There is not a church of one thousand members in the brotherhood that is not amply able to support five or six missionaries, and not a church of two hundred that ought not be ashamed of itself until it has at least one.

How our Bolengi church shames us, every ten members supporting their living link. Yet we have the effrontery to point with pride to these brethren just out of heathendom. We ought rather to look within and appoint a day for solemn fasting and praver that the Lord will set our own hearts right with him and toward the cause for which he died. For centuries the Moravians have been doing what our congregation of ex-cannibals is accomplishing, and there are religious bodies of one-tenth our numerical strength (?) that far excel us in giving. If all our brethren in the United States had given at the same ratio that our little congregation in Monterey did last year, our offering to foreign work would have been ten million dollars. Yet, poor as we are, not one of us here gave to the full extent of his ability nor even enough to count it real denial of self.

Our religious movement will not even hold its own, not to mention the making of progress, for more than another decade unless there is an immediate revolution in our ranks. The "stand paters" must go. Our plea is in danger, not from the outside but from the indifference within. It is useless to talk and to attempt to legislate for Christian union on mere doctrinal terms. When we can demonstrate to the world that the plea we are making leads us to excel all others in service, all will accept it as divine. Unity will come not from theological definition but from the highest attainment of the purpose of the Great Commission.

Our condition is by no means hopeless, but it requires prompt and decisive action and a vigorous remedy. The example of some of our religious neighbors who are setting their house in order should be helpful. In a recent conversation with the Rev. William Marquis, of Rock Island, Ill., I learned something of the details of the forward movement for missions undertaken by the men of the Presbyterian church. For breadth of conception and definiteness of purpose this new crusade of our Presbyterian brethren may well challenge our admiration and our emulation.

Some months ago the mission board decided to arrive as nearly as possible at a concrete answer to the question, "What is the duty of the Presbyterian church toward the heathen world?" The different fields of work were studied, and an attempt was made to decide as accurately as might be what proportion of the population of each district was dependent on the effort of Presbyterian missionaries for the hearing of the gospel message.

From the reports of missionaries and other sources it was decided that no less than one hundred million of the heathen was their fair share of responsibility. The next question that arose was, "How many missionaries and how much money will it take to reach these people within a reasonable length of time?" It was figured that one missionary to each twenty-five thousand heathen was surely not too much to ask from the church. This meant four thousand new missionaries. To support these and the thousand already on the field six million dollars annually would be required. This means an average of five dollars per member for the Presbyterians in America, an amount that they as well as ourselves are amply able to pay. The members of this church are now giving one dollar per member to foreign missions. But one thousand and fifty-seven men of the church in the recent convention at Omaha decided that this forward campaign must be carried to a victorious conclusion and pledged their efforts toward this end. One of the greatest features of this movement will

be the effort to raise up an army of young people for the foreign field.

Among the statements made at this convention was one that we believe is equally true of the Disciples of Christ; that is, that of the total amount raised for missions considerably more than half is given by the women of the church. The Presbyterian women gave sixty-three per cent of the twelve hundred thousand dollars raised last year. Just how these figures are obtained we do not know, for it would be a hard matter to know what share of the receipts of our foreign society come from the sisters. This we do know, that most of the missionary education of our churches, little as it is, comes from the systematic study of the auxiliary societies. It is reasonable to suppose that those who are the most interested in missions are the most liberal givers through all of the various channels.

Let us see exactly where the Disciples stand in regard to the one business of the church as laid down in the Great Commission. In comparative missionary statistics we are seldom fairly represented, as the offerings of the foreign society alone are given. This is so invariably in the reports in the "Missionary Review" and elsewhere, so far as I have seen. God knows that we are doing little enough; but if there is an extra ray of hope let us throw it on the scene. To the nearly $269,000 given through the Foreign Christian Missionary Society add half the receipts of the Christian Woman's Board of Missions, or $104,000, for the work of the women is equally divided between the home and foreign field, and then to give our nonco-operating brethren credit for the work they are doing in independent missions in Japan and elsewhere, add $7,000 to the other two amounts, and we have $380,000 as the sum total given by the Disciples of Christ, "a million and a quarter strong," to the cause for which their leader lived and died,—an average of twenty-nine cents each!

Can we stop patting ourselves on the back over the vast number of additions that our evangelists are reporting long enough seriously to consider to what are these people being added? Is it to the living, working, consecrated body of Christ or is it to an organization chiefly for the support of a fine church building and to pay some preacher's salary? Unless these converts are given some definite soul-absorbing work to do, we shall be guilty of making them twofold more the children of indifference than are we ourselves. How else can we broaden their interest in the Kingdom, make them realize their privilege as sons of God and their duty to mankind, except as we train them in the church's one great purpose? It is bad enough that we have been twenty-nine cent "Christians"; can not we save these new brethren from a like fate?

To the thoughtful disciple who is trying to take Christ at his word, who really believes that Paul understood what the gospel meant, comes the question, "How long will the Lord endure such profitless servants?" When one-third of our boasted eleven thousand congregations do all of the giving and the other two-thirds are absolutely deaf to the supreme entreaty of the Saviour, it is time not only for reflection but for action.

Think of an army two-thirds of whose soldiers were off guard, careless, indifferent, asleep, mutinous even, at a time when the crisis of conflict was at its height. One of our great commanders, a Napoleon or a Grant, would give such troops a course of discipline, of executions, of summary punishments such as the world would long remember. But our Lord is full of mercy, even to the unfaithful of his own flock, those who daily crucify him afresh. It is not ours to judge them harshly, but it is our duty to these erring brethren, to ourselves and to our Captain to begin immediately such a campaign of missionary instruction and definite information as we have never dreamed of before.

The noblest and most convincing achievement of our Centennial would be ten thousand churches contributing for missions. The Disciples of Christ are at the bar of judgment. Not only our Heavenly Father is weighing the testimony of our actions, but the religious world to whom we owe so vast a duty in the New Testament plea that we bear, is watching us as never before to see if we really mean what we have been saying, as we have so loudly professed our loyalty to the apostolic order. If our allegiance is merely to a form of words, they will have none of us, for the present is a time for action. Oh, that the spirit of Christ, the missionary spirit, might animate all our hearts and drive us forward to great things in the name of our Lord! How little and how empty seem mere doctrinal differences, the splitting of theological hairs, however logical the demonstration, when every year souls are dying by the million and we for whom Christ died are complacently dropping our twenty-nine copper cents into the contribution basket.

Let us quit taking up collections for missions and make real offerings. Let us have seasons of united prayer not only for the heathen but for the worse than heathen, the coldly negligent, the smug, self-complacent church member who sees no farther than the paltry limits of his village. Let us be cranks and disturbers of the peace if need be to shake off this sickening sense of "We are the people, watch us grow," that holds the majority of the Disciples in hide-bound provincialism.

What weightier theme could come before our congress than the consideration of how to turn the shame of the Disciples into victory? Let us have a definite program for the conversion of our non-missionary pastors and churches, a plan devised by our wisest men and backed by every Disciple, who believes that Christ died for the salvation of the whole world. A session of our next national convention should be devoted to this crying need of our people. Our business men's associations should take the lead for an aggressive financial campaign, as are the brotherhoods in other churches.

We ought to get out our next year book in two divisions distinguishing between the churches and preachers that are helping to carry out the commission of our Lord and those who are merely existing, the fruitless, the parasites. Let us have a division of our total statistics on this basis and see where we really stand. Then let it be our aim to make the next year book tell an entirely different story. It will be interesting to know how many of the 6,500 preachers listed are in the business largely to build church houses and raise their own salaries. Such men, if they refuse to see their duty to missions, should receive no honorable recognition from the church as a whole nor from its agencies.

If we are to be Disciples of Christ, as we are proud to call ourselves, let it mean something real. After we have done all that is possible to cleanse our great brotherhood of open disloyalty to our marching orders, let us have the courage to lop off the dead and decaying members and purge our great branch of the main stem that it may bear more fruit. Mere numbers without loyalty are worse than nothing, they convict us of hypocrisy. Let us learn from Gideon and array our forces more effectively for the fight. The battle is always to the courageous, the whole-souled, never to the half-hearted, the indifferent. Brethren, it is time to be men!

Monterey, Mexico.

Sin and Salvation

By Arthur M. Growden

The word sin, and its derivatives, occurs about six hundred and fifty times in the Bible. It means "a missing of the mark," so ending in failure. It is defined as the transgression of the law, 1 John 3:4.

The possibility of evil is in man, as seen in James 1:14, 15.

Man being a moral agent, is capable of sinning; he is also capable of resisting sin. One side of this truth should be emphasized as strongly as the other. Many public teachers fail to make this impression as they should. The contrast picture of resisted sins, of moral battles and victories will act as a moral tonic to the men who fight against long odds and great temptations. The mission of the pulpit is to inspire man to form character; it is not to denounce, overwhelm with invective or discourage, but by the power of eloquence to lead men to appreciate the glory of moral resistance. Only a moral agent can build character.

The formation of one godly, sin-resisting character is a greater achievement than the erection of a hundred Westminsters. One is the power of mind over matter; the other, the power of moral choice.

Moses was greater when he turned away from the royalty of Egypt than he could ever have been seated upon the throne, even though his choice led him to associate with an outlawed and despised race.

Salvation is the opposite of sin. Sin is always destructive. The genius of the New Testament is to bring in salvation by a new and living way, one never tried before, "which he hath consecrated for us, through the vail, that is to say, his flesh." Heb. 10:20. "'Twas great to speak the world from naught, 'twas greater to redeem."

Christ understood sin, being "tempted in all points, yet without sin." He touches humanity not only on the line of sympathy, but on the line of experience. Christ touches the human race on the line of blood-salvation. "Through his blood" is the hopeful, profound truth of the Bible.

How blood can save is *not* the question; that it does is the blessed assurance. "Without the shedding of blood is no remission of sins." A pulpit which has eliminated the blood is invalid and helpless. The shedding of his blood was prefigured for thousands of years. The red line runs with the history of fallen man; it is the line of hope.

In the fulness of time we see one of divine face and heavenly mien appearing among men. He climbs Calvary, carrying his cross, despising the shame, stooping to conquer, saving a world. "It is finished" is a note of triumph.

Under the old dispensation, "there is a remembrance again made of sin every year. Under the new, "their sins and iniquities will I remember no more." Heb. 8:12. "For the wages of sin is death; the gift of God is eternal life through Jesus Christ our Lord." Rom. 6:23.

Some Peculiar Temptations Besetting the Ministry*

By Chas. M. Fillmore

Man is a creature of temptation. Dual in his nature—a celestial spirit dwelling in a terrestrial body—his soul is the battle-field where a constant struggle for supremacy is waged between these antithetic elements. Over against every aspiration after Christian grace is an inherent inclination toward that which is mean and base. Each one of us is more or less of a Jekyll-Hyde. The seeds of both good and evil lie dormant, side by side, in the soul of every child, ready to spring into life, and grow in strength if warmed by desire, watered by imagination and cultivated by will and action. Formed in the image of God, man may become transformed into the likeness of Satan.

Temptation is universal. The serpent crept into the garden of Eden to beguile the first man, and from that day to this no son of Adam has escaped his alluring fascination. When the Word of God became the Only-begotten of the Father and the son of Mary, he could not escape the common lot of humanity. Being born of the seed of David according to the flesh, made in the likeness of men, found in fashion as a man, it behooved him in all things to be made like unto his brethren, sharers in their flesh and blood, and hence subject to temptation, even as they.

The minister of the gospel, being a man with passions like unto his fellowmen, is subject to temptation just as they are. In becoming a preacher of the divine omnipotence, he does not cease to be a creature of human importance. While proclaiming the free grace of God to a lost and erring race, he dare not be found claiming the grace of freedom from errancy for himself. While giving men the precious heavenly water of eternal life, he can only offer it to them in an earthen vessel, which may be full of defects, and liable in many ways to be marred and broken.

And yet, though the preacher is only a man, and subject to every temptation to which human flesh is heir, there are some sins to which he is peculiarly liable, because of the very nature of the work in which he is engaged. Every occupation in life has its characteristics differentiating it from all others. The merchant has things to contend with of which the professional man knows nothing, and vice versa. The artisan has not the same problems to face as the artist. And so it is natural to suspect that there are some peculiar temptations besetting the ministry.

While, as has already been intimated, there is no sin in all the catalogue to which the preacher is not liable, and none of which some preacher, somewhere, at some time, may not have been guilty; yet no doubt some of the sins to which the enemies (and even some professed friends) of the church charge the ministry with being especially prone, are not as common to the ministry as to humanity in general. In other words, they are not peculiar to the minister, but are, rather, comparatively rare with him.

In this category I would place the sins of sensuality. In spite of the fact that a friend, on hearing that I was to write a paper on this subject, remarked, "The peculiar temptation of the ministry is woman." In spite of the fact that the enemies of the church are fond of charging the ministry with frequent infraction of the seventh commandment, no one has ever been able to make this claim good. On the contrary, instead of this being one of the peculiar temptations of the minister, and one leading frequently to his fall, the very opposite is true, and a careful collation of statistics will show that preachers are less guilty of this sin than any other class of men.

Again, the enemies of the ministry are fond of charging them with being mercenary. How frequently do demagogues prate of the high-priced parson! This charge, too, is unsustained by adequate testimony. True, some preachers get big salaries. But they are few. The average salary of ministers the world over is not as high as that of professional men generally. Where one preacher receives $5,000, there are hundreds of lawyers, doctors and merchants getting $25,000. Nor is it true that the preacher is constantly looking out for a field with a larger salary. Where one preacher does so, there are scores who refuse such calls from a sense of duty. If there is a sin in this connection of which the preacher is peculiarly guilty, it lies at the other extreme of neglecting to consider sufficiently the financial side of his duty, to the sorrow and suffering of his family.

Other sins which are charged up against the ministry might easily be shown to be equally unjust, but time forbids, for we have enough to do to face the temptations which are truly ours, without stopping to vindicate ourselves from those we know not of. To see ourselves as others see us may exhibit neither a very beautiful nor attractive picture, and yet may be a useful and essential proceeding. If we can not diagnose our ailments or if we delude ourselves with the mistaken belief that we are healthy and hearty when an insidious disease is preying upon our vitals, we are in a truly deplorable condition.

What, then, are some of the peculiar temptations besetting the ministry?

First, I would mention the sin of laziness. The preacher is not compelled to get up at a certain hour in the morning in order to be at his place of business on time. Hence, it is so easy for him to assure himself that he needs a little more of nature's sweet restorer, balmy sleep.

When it comes to preparing sermons or doing pastoral work, he finds the same freedom from physical compulsion. He has no set engagement to call on this, that or the other family to-day. To-morrow will probably do just as well—or better, and so the calling is postponed from day to day.

There is no especial reason why he should spend four hours Tuesday morning studying his sermon for next Sunday night—there is plenty of time yet for that, and so he reads the newspapers or the magazines or the new novel, or something else, for he hardly feels rested from the exertion of last Sunday. Besides, he has noticed several times that when he spent a whole week preparing a sermon the people did not seem to appreciate it, or enjoy it as much as they did some of his efforts that were largely extemporaneous, and upon which he bestowed very little previous thought. And, again, he had read somewhere that a noted and popular preacher finds some of his most "taking things" from reading the newspapers. Perhaps he can do the same. So a thousand siren voices sing their songs to allure him from hard work into a state of *dolce far niente*, which may be as delightful as any dream inspired by poppy juice—and just as deadly.

"But," one will say, in extenuation of his sin, "a preacher must have his leisure, and rest and recreation as much as any other man. He can not go with a full head of steam all the time or he will break down before his natural days of usefulness are half over."

Very true. And that leads to another general observation. Sin is usually excess. Over-indulgence in even that which is lawful is wrong. Evil generally results from going to an extreme. And so it comes to pass that while some preachers fall into the sin of indolence, by an over-indulgence in ease, perhaps there are just as many who, in striving to escape this Scylla, make wreck of themselves upon the Charybdis of zeal and enthusiasm. With a kind of Pharisaic pride, they thank God that they are not like their slothful brother, that they have not a lazy bone in their bodies.

They set an alarm clock to waken them in time to study an hour before breakfast. (They have studied so late the night before, and they know that nature will protest against their getting up early; hence, the necessity of an alarm clock.) It is a waste of time to tarry at the table, so they either hurry through their meals, or, that no time may be lost, they study while eating. If compelled to ride on the street car or train, they must have a book to read. They even try to read while walking along the street.

They are equally enthusiastic about their other work. Last year they made one thousand calls; they must make fifteen hundred this year. They had seventy-five additions last year, they must have one hundred this year. They raised $2,000 for missions last year, they must make it $3,000 this year. And so it goes all along the line. They have a zeal for God, but not according to sound judgment. And when their lazy brothers are laid on the shelf, because of fatty degeneration, they are set aside because of nervous prostration. Both have sinned and come short of the glory of God, through yielding to opposite temptations.

(To be Continued.)

*Read before "The Christian Ministers' Association of Cincinnati, and requested for publication by a unanimous vote of that body.

Christian Science and the Creeds By J. M. Rudy

Christian Science is doing still another service. It is teaching the world that our lives are not ruled by logic, or by reason, or by intellectual harmonies, or by consistent faithful statements of truth or doctrine. The heavens are bigger than our astronomy. The facts that lie deep in the earth will ever be more suggestive than the geology that attempts to state them. The flowers and plants with their wealth of fragrance and their variety and beauty of bloom can never be crowded into our botany. Nature is more than any science that attempts to set forth her laws and explain her relationships. Truth is ever larger, deeper, higher, wider, than any statements of truth. The deeds of man are not and never have been wholly regulated by the creeds of man considered as statements of truth and definitions of doctrine. The Bible is bigger than all of its interpreters collected together.

How many people are made any better in their lives by being stood up before other people and made to give assent to 35, 37, or 49 articles or a half dozen articles in the creed? We may nod our heads, or say "Yes," but, as the heavens are far separated from the earth, so are the meanings and the subtle ties of these creeds separated from the common lives that we live.

The teacher thought to increase the vocabulary of the children, so she asked the boys to please tell her the meaning of "dogma"; all were dumb. Finally one little fellow raised his hand and said: "My dog-ma has seven pups."

The creeds are lofty things, but they form little vital connection with the lives of men and women, and if men and women were compelled to tell what the creeds mean, they would come about as close to it as the litttle boy did with "dogma." The truth is we can only understand and conceive of things in terms of the life that we are living. Mrs. Eddy can no more be accused of being rational, logical, sensible, or consistent in what she says than can people generally be accused of being rational, logical, sensible or consistent in their lives. She comes with a zig-zag philosophy pregnant with positive assertions of the good and equally pregnant with assertions of the nonexistence of the bad, and this zig-zag philosophy just fits down upon a class of people whose lives are very zig-zag with the ups and downs of health and sickness, with their swaying ins and outs of sentiment, desire, passion and impulse—fits down over them like a cap over the head. And quite often it shuts the eye away from the light of truth, and stops the ear to the noise of reason and common intelligence.

How we are made more and more to feel that "orthodoxy" is just a word! Shall I say a dead word? Does it bind or hold as it did once? So far from this, it has no longer any vital connection or contact with the great, sorrowing, rejoicing, suffering, sighing life of the world. The cry of the world is for the touch of sympathy, the joy of fellowship, for communion in thought and feeling with God. Whoever comes, not by logical definition, but it may be by mere force of suggestion, and shows how to get these lives of ours into closer touch with each other and with the great Source of all life, has a message for the world. For many, Mrs. Eddy had this message. The thing that often amazes one is the anxiety with which many Christian people look upon any testimony that serves to strengthen faith in a revival of divine healing. I suppose that, if once more deaf men should be made to hear, and blind men to see, and lame men to walk, we have good men and women who would shake their heads and say, "That will never do." If a voice in these latter days should break out above the pain and agony and anguish of human flesh, crying, "Go and show John again those things which ye do hear and see; the blind receive their sight and the lame walk and the dead are raised up," who would not rejoice? The divine record has this to say concerning the gospel's first start: "Which, having at the first been spoken through the Lord, was confirmed unto us by them that heard; God also bearing witness with them, both by signs and wonders and by manifold power and by gifts of the Holy Ghost, *according to his own will.*" Should there come such a "revival of healing" it will be again "according to his own will." Dogmatic assertion here is not the spirit and mood of the devout Christian. I confess it would be very difficult for me to bow down at the bedside of a sick, suffering friend and ask God to spare his life if I believed that God takes no interest in such matters. To say the least, my prayer would not be a prayer of faith, and whatever is "not of faith is sin."

How many people would take down the telephone receiver and speak, were they certain there was no "Central" to answer, "Hello, what number?"

We should read, and read believingly, "Bless the Lord, O my soul, and forget not all his benefits; who forgiveth all thine iniquities; who *healeth all thy diseases;* who redeemeth thy life from destruction." Spurgeon used to say to his students: "Certainly you must pray for the sick, for 'the effectual fervent prayer of a righteous man availeth much,' but don't make a hobby of 'healing' and don't dictate to God." He also testified that he believed his own prayers for the healing of the sick were many, many times answered. A. J. Gordon, author of "My Jesus, I love thee, I know thou art mine," believed to his dying day in divine healing. He also published a book of considerable merit on the subject. In a later article, when I come to "Dangers," I shall have occasion to introduce the name of Dr. Gordon.

If Christian Science can bring men and women to a keener sense "of the presence of the living God in the society of to-day," it will do good. What a boon to modern life would he be who, under God, could make the men of to-day know and feel that:

There is no unbelief;
Whoever plants a seed beneath the sod,
And waits to see it push away the clod,
He trusts in God.

There is no unbelief:
Whoever says, when clouds are in the sky:
Be patient, heart, light breaketh by and by,
Trusts the Most High.

There is no unbelief:
Whoever sees 'neath winter's fields of snow
The silent harvests of the future grow,
God's power must know.

There is no unbelief:
Whoever lies down on his couch to sleep,
Content to lock each sense in slumber deep,
Knows God will keep.

There is no unbelief:
For thus by day and night unconsciously
The heart lives by that faith the lips deny,
God knoweth why.

Sedalia, Mo.

We older children grope our way
From dark behind to dark before;
And only when our hands we lay,
Dear Lord, in thine, the night is day,
And there is darkness nevermore.

Reach downward to the sunless days
Wherein our guides are blind as we
And faith is small and hope delays;
Take thou the hands of prayer we raise,
And let us feel the light of Thee!

—*Whittier.*

WHEN DINNER COMES

One Ought to Have a Good Appetite.

A good appetite is the best sauce. It goes a long way toward helping in the digestive process, and that is absolutely essential to health and strength.

Many persons have found that Grape-Nuts food is not only nourishing but is a great appetizer. Even children like the taste of it and grow strong and rosy from its use.

It is especially the food to make a weak stomach strong and create an appetite for dinner.

"I am 57 years old," writes a Tenn. grandmother, "and have had a weak stomach from childhood. By great care as to my diet I enjoyed a reasonable degree of health, but never found anything to equal Grape-Nuts as a standby.

"When I have no appetite for breakfast and just eat to keep up my strength, I take 4 teaspoonfuls of Grape-Nuts with good rich milks, and when dinner comes I am hungry. While if I go without any breakfast I never feel like eating dinner. Grape-Nuts for breakfast seems to make a healthy appetite for dinner.

"My little 13-months-old grandson had been very sick with stomach trouble during the past summer, and finally we put him on Grape-Nuts. Now he is growing fat and well. When asked if he wants his nurse or Grape-Nuts, he brightens up and points to the cupboard. He was no trouble to wean at all—thanks to Grape-Nuts." Name given by Postum Co., Battle Creek, Mich. Read the little book, "The Road to Wellville," in pkgs. "There's a Reason."

San Francisco the Wonder of the World

By P. C. Macfarlane

On April 18 a disastrous earthquake visited the city of San Francisco. On the 18th, 19th and 20th a terrible conflagration raged in the business and residence sections of the city, burning five hundred city blocks and destroying over a billion dollars' worth of property. Fifty-nine miles of streets were rendered impassable by debris, and two hundred and forty miles of street railway were rendered inoperative. Millions upon millions of tons of stone, steel, brick and mortar lay in hopeless tangle and confusion over all. For days there was neither



Where the fire raged fiercest. New buildings on February 18, 1907. Temporary school building in foreground.

gas, water nor electric service. Within two weeks following the fire 375,000 people left the city.

Twelve days after the earthquake shock tumbled people from their beds the work of rehabilitation began. Thousands of men attacked the heaped-up debris. In ten months $70,000,000 has been expended in reconstruction and rehabilitation, of which $28,000,000 has been paid to labor. Forty thousand men are engaged in reconstruction work, and more than $150,000 a day is being paid to them. For construction material $32,000,000 has been expended, and $10,000,000 has been expended by merchants in replacing destroyed stocks of goods.

Before the ashes were cold in the wholesale districts temporary buildings were being erected. One-third the entire four square miles of ashes is now under cover. Land in the burned district is selling today for more than it brought with the buildings on it before the fire. The fire left thirty-five class A buildings in condition where they can be repaired. These are now all occupied in whole or in part. Building permits up to February 18, or ten months after the fire, total $45,222,753. The rebuilding of Baltimore seemed a marvel of industry and enterprise. Please note that the total value of building permits in two years after the Baltimore fire totaled but $28,000,000, while in San Francisco in ten months they reach $45,000,000.

Before the fire San Francisco had a population of five hundred thousand. Within two weeks after, there remained of these but one hundred and twenty-five thousand; but a careful census taken on February 1, 1907, found four hundred and twenty-eight thousand people once more in San Francisco. Market street, Kearney, Post, Sutter, Pine and California are filled during business hours with throngs of people, and the restaurants and cafes at the luncheon hour are so crowded that one gazes in wonder, asking where all these people come from. San Francisco is once more leading the march of the empire. In cellars, in basements, in corrugated iron shells, in squatty-looking one-story buildings built of cleaned brick from the debris piles, and frequently in hastily-constructed but luxuriously appointed frame buildings her merchants are doing a greater business than was ever done before in the city's history. The bank clearings of February, 1906, were $156,271,911.56. Note the splendid and amazing advance to $194,294,366.93 in February, 1907. Los Angeles bank clearings for the same week amount to $53,000,000, or a little more than one-fourth as much. The disaster increased the population of the cities of Alameda, Oakland and Berkeley by nearly fifty per cent, and notwithstanding the fact that San Francisco's population is nearly back to normal, the population of the trans-bay cities does not decrease; but, on the contrary, continues to increase by leaps and bounds. It is safe to say that there are two hundred thousand more people about bustling San Francisco Bay now than there were a year ago. There will be another increase of two hundred thousand in the next twelve months. By 1913 there will be a million people about San Francisco Bay.

In San Francisco, with 475,000 people, there are four churches of the Disciples, the First Church, the mother of them all, being homeless, and her people waiting and watching beside their roofless new building, wondering if our brotherhood cares enough for the church that crumbled to ashes in that awful holocaust of flame to give the $35,000 that are necessary to complete the structure. On the eastern side of the bay, in Alameda county, is a territory ten miles one way by fifteen another, with a population of 250,000 people, in which the Disciples of Christ have but one finished church building. This district will soon embrace half a million people. Our single church in the great city of Oakland dwells, as did Paul in Rome, in a hired house. The church in Alameda, which had long outgrown the little schoolhouse-like building in which it had worshiped, and which began on April 18, 1906, to arrange for a new building, sees this new structure drawing toward completion, with $7,000 yet to raise before the $5,000 loan of the Extension Board will finish it. The new Alameda building is one of the handsomest churches in California. Alameda's crisis was produced by the same disaster that suddenly congested our sister cities with a great increase of population. These incoming thousands, with hearts made soft and their eyes turned toward God by their experiences, must be cared for religiously. We started at once to build for them. We are asking of our brothers in the East assistance to the extent of a few thousand dollars. Do you not believe in the justice of our plea? In the reality of our need? The denominationalists of the city of Alameda do. In the last few weeks subscriptions have been received from them as follows: From a Presbyterian, $375; from another, $175; from another, $100; from another, $50; from a Methodist, $100; from an Episcopalian, $100; from a Unitarian, $100; from another, $60; from another, $20. These people, members of other churches in the city of Alameda, know our need and believe in us. Is not their action the best argument we can make to you for assistance?

All over this great area, with its population to-day of 650,000 people, we want to plant churches of Christ, to buy the lot, and throw up a chapel, and get ready for the harvest of the thousands that are to gather here. Brethren, give us the hundred thousand dollars for San Francisco reconstruction and rehabilitation we are asking for, and we will give you a score of great churches in a few years. No missionary investment such as this ever presented itself to our people. This is the tide in the affairs of our cause on the Pacific coast which, if taken at the ebb, will lead on to prosperity. Brother Ford, pastor of the homeless First Church in San Francisco, has an article in a recent "Christian Century," stating that Mrs. Jane Stanford, once a member of our church, was lost to us because we had no church home to offer her in San Francisco. Compute the loss! Think what it would mean to us if Stanford University stood in the same relation to California that Drake does to Iowa or K. U. to Kentucky! How many homeless Jane Stanfords are wandering about San Francisco, Oakland and environs to-day looking for Christian churches and finding none, I do not know. But surely



Telegraph Hill, San Francisco, shorn of residences by the fire; entirely rebuilt with three and four story buildings only ten months after.

there are many precious opportunities opening to us here. "Give me three grains of corn, mother," pleaded the starving Irish peasant. Give the reconstruction commission of Greater San Francisco but a hundred thousand dollars in the next three years, and we of the coast will realize golden dreams of hope whose bright accomplishment will send a thrill of joy through the brotherhood. Take the offering for San Francisco Reconstruction. Take it in a whole-hearterd way. Tell your people they never gave in a better cause. Tell them that it will grow and grow again. The grand old First Church has agreed to give back in a short time every dollar of help it gets; to give it back to the commission for the planting of other churches. She will do it. Give her the money, brethren. She is your watchman on the western walls of Zion. She speeds your missionaries through the Golden Gate. She welcomes their return. Send your offerings to G. W. Muckley, Kansas City, Mo.; W. J. Wright, Cincinnati, O., or Dr. R. L. Rigdon, 2101 Webster street, San Francisco, Cal.

Alameda, Cal.

That "Exaggerated Ego" By W. T. Moore

I like the new phrase. It is expressive. It answers a purpose. It is convenient. Like charity, it covers a multitude of sins. In short, it is a necessity. It is a wonder that it was not coined long before this. Heretofore it has been difficult to get on with some people, who did not like for you to say they were crazy. People do not relish being called crazy. You preferred not to call them fools, for that term is condemned in the Bible. To say that they were "tramps" would carry with it a sort of degrading thought. But all the same you have had to deal with a class of people with whom there was something the matter, and while you have felt like characterizing them, you have never been satisfied with any phrase at your command. Now you can manage the matter without much difficulty. They are simply afflicted with an "exaggerated Ego." That is the whole trouble.

Editors will be especially grateful for the new phrase. I have had some editorial experience myself, and nothing has worried me more than the class of people who are properly described by the phrase under consideration. Some man has a special fad which he wishes to ventilate; but the editor does not regard this fad of sufficient importance to furnish space for its discussion. The author at once regards the editor as destitute of the bump of appreciation, and proceeds to order his paper stopped, and then begins to do everything he can against its circulation. In the days of my editorial career I was accustomed to call these people crazy or fadists; yet this never seemed to me to be a very respectable way of disposing of them. But now, if I was an editor, I would keep a list headed "Exaggerated Egoists," and place on this list all who are afflicted with the mania that they have something very important to say to the world which has no importance whatever in the view of sensible people. This temperament (I suppose it ought to be regarded as a temperament) manifests itself in many directions. Sometimes it blooms out into poetry, but more generally it takes on the habit of regarding all men as simpletons except the man who is pleading for his special contributions to see the light. Occasionally it seeks to subsidize a paper to its own special interest. I know a man now who is in the habit of "writing himself up" and his performances for the local newspapers where he may be, and then using these local notices as advertisements of his great abilities in his profession. Of course, it is quite true that the local papers ought not to lend themselves to such a small business; but the local papers are often dependent upon these "write ups" from the outside for reports of certain social and professional functions. And the local papers are frequently in fear of this "Exaggerated Ego" man. He might meet the editor on a roof-garden somewhere and give him the "happy dispatch" for his pains of excluding well-written articles concerning the man who is seeking public notoriety through self-laudation.

There is still another way in which editors have been troubled by "Exaggerated Egoists." They come to the editorial sanctum through photographic galleries. Now it is all right to have one's picture in the newspaper at least once a month. Most of us could stand this. But when these pictures appear nearly every week, one begins almost to wish the "Exaggerated Ego" was in Halifax, or some other seaport, where we might never hear of him again. Nevertheless, even in this case there is some compensation. We need not say that the man who has his picture appear so frequently is himself an egotist. That is what we might have said some time ago, and that would have been offensive. But now we have a phrase which modifies the situation considerably. He has simply an "Exaggerated Ego," and that may mean either that we have *exaggerated* it, or that he has himself *exaggerated* it; and consequently his egotism is not so obnoxious after all, for it is only because it is "exaggerated" that it becomes offensive. How delicious the new phrase is! See how beautifully it works? You can pull it any way you please, and it lends itself to the solution of all difficulties. I especially congratulate the editorial fraternity upon the coming of this luminous phrase into our literature.

But it will be found to work well in many other directions. It is a far better phrase, for practical purposes, than "Functions Serviceably." Indeed, the two phrases go together very well. "The Exaggerated Ego functions serviceably." Is not that fine? Well, the young language is growing. It now looks as if we shall soon have a phrase to meet every case in state, church and social life. The old phrases will soon be out of date. The time was when, if a man made a fool of himself, no one hesitated to regard him from that point of view; and if a man thought more highly of himself than he ought to think, no one hesitated to measure him up by the standard we had for the egotists. But now all this is changed. Things are softer than they used to be. There is no necessity for using the bald, straightforward, straight up and down personal pronoun I, in capitals. When so used we must now understand that this letter is exaggerated, and probably behind it is represented a personality so meek that it may inherit the earth. Any way, the man is not crazy in the sense in which we have generally used that term, nor is he a fool, nor is he again wickedly disposed. He is simply afflicted with a disease known as an "Exaggerated Ego"; a disease which is an apology for all kinds of evils, even when these evils are constant worries to other people. Other people ought to know what is the matter with these "Exaggerated Egoists," and should, therefore, regard them as entirely innocent of any evil intention, no matter what their crimes may be.

For Preachers—and Others.

Underwork is wicked and overwork is waste.

If you are a victim of your own conceit, you can easily be victimized by another's deceit.

Manner is an endowment, manners an acquirement—both necessary.

A gentleman may be rough, but never a ruffian.

The heads of a sermon count for more than headlines about the sermon.

The "Holy Grail" developed heroes, while the "holy graft" develops hypocrites.

Sermons must be jointed with skill and pointed with will.

To be a divine mouthpiece you must be a human masterpiece.

The true pastor prays for his people, while the impostor preys on them.

Your position is not so important as your disposition.

A little place more than filled is better than a large place less than filled.

A FRIENDLY GROCER

Dropped a Valuable Hint About Coffee.

"For about eight years," writes a Mich. woman, "I suffered from nervousness—part of the time down in bed with nervous prostration.

"Sometimes I would get numb and it would be almost impossible for me to speak for a spell. At others, I would have severe bilious attacks, and my heart would flutter painfully when I would walk fast or sweep.

"I have taken enough medicine to start a small drug store, without any benefit. One evening our grocer was asking Husband how I was and he urged that I quit coffee and use Postum, so he brought home a pkg. and I made it according to directions and we were both delighted with it.

"So we quit coffee altogether and used only Postum. I began to get better in a month's time and look like another person, the color came back to my cheeks, I began to sleep well, my appetite was good and I commenced to take on flesh and become interested in everything about the house.

"Finally I was able to do all my own work without the least sign of my old trouble. I am so thankful for the little book, 'The Road to Wellville.' It has done me so much good. I haven't taken medicine of any kind for six months and don't need any.

"A friend of ours who did not like Postum as she made it, liked mine, and when she learned to boil it long enough, her's was as good as mine. It's easy if you follow directions." Name given by Postum Company, Battle Creek, Mich. Read the little book, "The Road to Wellville," in pkgs. "There's a reason."

Our Budget

—Easter is past. Did you make that offering for the joint interests of the Benevolent Association and the C. W. B. M.? If not, attend to it yet.

—Our congress in Cincinnati will be in session by the time this appears, and we hope it will be a notable gathering of representative men who have convened in the spirit of truth to discuss some vital problems of the time.

—Our congress will be followed by the Missouri lectureship at Marshall, April 8-10, and that by the Central Illinois Ministerial Institute at Heyworth, April 16, 17. Both of these have splendid programs, and should be largely attended by the ministers of the respective states.

—The Western Tennessee Christian Missionary Convention, a program of which we have received, will meet at Alamo, Tenn., April 16-18. Fuller notice next week.

—The St. Louis churches all had great meetings, with liberal offerings, on Easter Sunday. The offering at Union Avenue Christian Church was over $500, and will probably reach $600 when all the classes are heard from.

—The Sunday-schools of the Union Avenue Christian Church and the First Christian Church, of St. Joseph, Mo., have entered into a contest, to begin next Sunday and run for two months, in attendance, contribution, on time, etc. This is likely to prove an exciting contest.

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—Belleview, Ky., is to have a new house of worship.

—At Hunter, Okla., a growing interest is reported under B. F. Stallings.

—The work at Newton, Kan., under S. S. McGill, is growing in every department.

—C. H. Altheide is singing in a meeting being held by E. M. Richmond at Bowling Green, Mo.

—J. W. Holsapple closed on Sunday at Greenville, Texas, and enters the general evangelistic field.

—A meeting with home forces will be begun by James M. Bell at McKinney, Texas, the first Sunday in May.

—The tenth annual conference for education in the South will this year be held at Pinehurst, N. C., April 9.

—R. H. Crossfield reports that the church at Owensboro, Ky., will also become a living link in the Home Society.

—R. W. Abberley, as will be seen from our Cincinnati letter, is to take the work at Rushville, Ind., vacated by W. W. Sniff.

—J. Breckenridge Ellis, the author of "Agnes of the Bad Lands," has been on a trip to Mexico City, and is due home about April 4.

—A. M. Growden has just held a good meeting at Murray, Iowa, the pastor there, G. L. Bohannon, supplying two Sundays at Osceola.

—E. B. Redd is now located at Columbia, Mo., and would make arrangements to preach for some churches within reach of that point.

—The church at Cleo, Okla., closed its year out of debt. H. C. Clark, of Ingersoll, Okla., is to preach once a month for the brethren there.

—Lucius E. Christian has just been united in marriage to Miss Anna Osterhus, sister of C. S. Osterhus. They are to reside at Turtle Creek, N. D.

—It will be of interest to many to know that a son has been born to Mrs. William J. Russell and has been given the name of his late lamented father, William J. Russell.

—Dean L. Bond, of Knoxville, Tenn., reports that money is in sight for a new building, and the contract will be let at once. Prospects are bright for a great work.

—J. M. Lowe is strongly commended by David Lyon as especially fitted for holding union meetings. Brother Lowe has had good success in recent meetings of this kind in Kansas.

—Ivan Agee, of Atlanta, has accepted a call to the pastorate of the Greenville (Ill.) church. George L. Snively is supplying the Greenville pulpit till Brother Agee's arrival.

—W. T. King, of Diller, Neb., is to take the pastorate at Hartford City, Ind., where S. J. Vance has just held a good meeting. Brother Vance was asked to return for a second meeting this year.

—F. M. Pitman reports a good meeting by our Ohio correspondent, C. A. Freer, at Dravosburg, Pa. The high water hindered this meeting, as well as many others in that part of the country.

—Brother Castleberry reports that most of the 108 additions within the past three weeks at Union City, Tenn., were the result of a union revival. He is having great joy in his faithful ministry with a faithful people.

—W. B. Harter's home at Rocky Ford was invaded by his congregation on a recent evening, and a most warm welcome given to him. A purse of money was among the things left behind when the friends departed.

—Guy B. Williamson, who has served the church at Jacksonville, Ill, two years as assistant pastor, musical director and financial secretary, can be secured for the same kind of work in another church. He may be addressed at 347 W. North street, Jacksonville, Ill.

—T. H. Mathieson, who has been in this country taking work in the Bible colleges, will depart soon for Europe on his way to his home land, New Zealand. He goes to take charge of the church at Oamaru, which is one of our best churches in that far-off land.

—On April 7, at 10:45 a. m., Bro. O. A. Bartholomew will preach in Hammett Place Church in honor of the nineteenth anniversary of his work in St. Louis, and the fiftieth anniversary of his labors in the ministry. The date is also the anniversary of his birth.

—At Farmington, Mo., the anniversary of the dedication of the Christian church and the annual roll call will be held on Sunday, April 7. James H. Mohorter, general secretary of the National Benevolent Association, will be the chief speaker of the day. Edward Owers is pastor.

—Leonard Daugherty paid The Christian-Evangelist office a brief visit while passing through St. Louis to his home at Louisville, from a series of successful meetings with R. R. Hamlin in the Northwest. He reports it a great country and a great field for the New Testament plea.

—J. A. Tabor, who is being assisted in his evangelistic work by Edward McKinney and T. Elmore Lucey, had to close the meeting at Olustee, Okla., by reason of an outbreak of smallpox, but they are to return in the summer for a union camp-meeting. They are now at Quanah, Texas.

—Since John L. Zeran and his wife took charge of the work at Gurnee, Ill., last November, a $2,000 parsonage and lot have been purchased and the bulk of this money paid in. Friends outside the church contributed liberally. The audiences and interest are increasing and a meeting is now being contemplated.

—Jesse T. Craig, the writer of the series of Elderburg papers that appeared recently in The Christian-Evangelist, can hold a meeting for some church this year, and correspondents may address him at Ipava, Ill. Brother Craig's quality was seen in the interesting papers he wrote for The Christian-Evangelist.

—E. A. Child, minister of the Christian church at Meridian, Idaho, has published a book on "How to Live One Hundred Years." We have not seen it, but hear it well spoken of as a good presentation of nature's own remedy for disease. All money derived from the sale of this work goes to missions in Idaho.

—We regret to learn that the wife of T. B. Larimore has passed away. Brother Larimore sends out a letter to the press in which he regrets that it is impossible for him to answer in person many of the precious messages of sympathy and love which have come to him. He must refrain, however, from writing till he has regained his normal condition.

—The work at Clinton, Ill., under J. W. Reynolds, is making progress. There are more than two hundred in the Sunday-school. Brother Reynolds has just had four confessions in a service held at a schoolhouse some miles away. There is a large opportunity for this kind of work before the congregation, as its cause is established in the country as well as in the city.

—The Christian Endeavor Society of the church at Gallatin, Mo., is responsible for putting out an annual church bulletin, which prints not only a directory of the church, but a statement of the position of the Disciples of Christ and the church's history as well as the reports for the year. Some of our best known preachers have worked with this church, and at present R. E. Callithan is the pastor.

—Percy T. Carnes, who is pastor of our church at La Plata, Mo., can hold three or four meetings during the spring and summer. Brother Carnes is a man of good standing and a successful preacher. He can, too, when desired, organize chorus choirs in his meetings. The brethren where he has preached heartily commend him, and those desiring the help of a capable evangelist should address him at once.

—The church at Marshall, Mo., is looking for the biggest lectureship ever held in the state. Brother Wharton, the minister, writes us that the entertainment is free and every preacher in the state is bidden welcome, but names should be sent at once to A. C. Knight, chairman of the entertainment committee. This is a courtesy that ought to be observed, and it will be appreciated by the hosts. Assignments will be made at the church.

—Lowell McPherson, who some months ago took charge of the work at Wellsville, N. Y., is publishing a little church paper called "The Helper," for the purpose of weekly announcements. From it we learn that the congregations show a permanent growth in all departments of the church likewise. The Bible school is the largest in its history. For purposes of contest it is divided into Greeks and Romans. We are sure that Brother McPherson will accomplish a good work with the Wellsville brethren.



Girls May Secure Education.

I can show a few sprightly and energetic girls who are willing to do some work at home how to secure an education without money in one of the best southern schools for girls. It will pay to investigate this proposition, but only those meaning business need apply.

G. P. Simmons,
President Madison Institute, Richmond, Ky. Box 575.

—The Richmond Avenue Christian hurch, Buffalo, N. Y., has an active mem-ership of 367. Last year it raised, above reg-lar expenses, over $3,800, while for mis-onary work in the church and its various ocieties, it reported: Foreign, $1,256; Iome, $475; State, $331; Ministerial Relief, 38; Anti-Saloon League, $135; J. M. Trible und, $80; National Benevolent Society, 37.26; San Francisco Relief, $107; Inter-ational Missionary Conventions, $270; hurch Extension, $99.08; local and mis-ellaneous, $97.07; total missionary work, 2,927.17. R. H. Miller is the minister.

—C. J. Green, Medina, Ohio, in a letter, rges the brethren to follow the example f observing the Lord's Supper given in ie New Testament as far as possible. 'his is exceedingly important as to the pirit and meaning of the institution, the lements used and the words by which the upper is instituted. As to the mere de-ails, such as the number and size of the ups used for the wine, and whether the oaf should be broken by the officer presid-ng or by each member for himself, these nay be wisely left to the choice of the con-regation, only remembering the admoni-ion, "Let all things be done decently and n order."

—Recently the Board of Church Exten-ion received two gifts on the annuity plan. A gift of $500 was sent from a friend in Oblong, Ill., and $300 from a friend in Georgetown, Ind. This was the 188th con-ribution to the Church Extension fund on he annuity plan. It should be remembered y those who can give money this way that ll of our annuity money goes out at once o help build churches. Our annuity money s loaned to churches at 6 per cent when ve can not help them with 4 per cent noney. We could use $100,000 of this noney now. For information write to G. V. Muckley, Cor. Sec., 600 Water Works Bldg., Kansas City, Mo.

—How we do play on words! Here is a brother, for whom we have a very sin-cere regard, who sends us a report of his meeting, saying that the secret of his suc-cess was that he had no time to preach ower criticism, etc. Why mention this fact? Were it not for the "lower criti-cism" he would be a good deal at sea as to the text of his New Testament. He evidently forgets that this is simply the effort of scholarly men to find out what was the meaning of the inspired writers. It has nothing to do with destructive and rationalistic criticism any more than his own efforts to find out what is the pure, sweet gospel of Jesus Christ and present that to the sinner.

—Owing to the unexpected length of his meetings, Herbert Yeuell will only be able to hold one evangelistic meeting in England, that at Cheltenham, where J. H. Versey is pastor. Brother Yeuell's address for April and May will be 55 Pellatt Road, East Dulwich, London, Eng. The Bentonville, Ark., meeting is to begin in June. The last meeting was only a short one, as Brother Yeuell had engaged to go to Elwood, but the official board of J. W. Ellis' church persuaded Brothers Yeuell and Wake to return to Arkansas. In July they are to hold a union meeting at Albany, Mo., and immediately following the national convention will enter upon a two months' campaign at Detroit, Mich.

—Chin Yin, the leader of the Chinese young men of the Fifty-sixth Street Church, New York, has just returned to his home near Canton. At their own expense our Chinese brethren provided Bibles, song books and organ and everything necessary for him to do mission work among his people. Our exclusion laws permit him to remain in China but one year. By that time he hopes to have a mission established when another of the young converts will return to conduct it for another year. The report from New York is that Chin Yin is a man of exceptional personality and ability and there are great hopes that he will accomplish much in the work he is undertaking.

—The advance in the work at Ellensburg, Wash., is witnessed by the crowd that filled every part of the new Christian church just dedicated by Victor W. Dorris. Over $1,000 was raised to meet what remained of the indebtedness. Three years ago there was a little handful of people, but now the congregation is one of the strongest in the city. In the afternoon of dedication day there was a fraternal gathering, ministers of the city giving short addresses and reports being heard from the auxiliaries of the church, while as a climax the Lord's Supper was observed. The dedication was at the evening service. C. H. Hilton is the pastor and deserves great praise not only for this handsome building but for the able way in which the work has been carried on in all departments of the church. During 1906 there were 142 additions.

—J. N. Wooten has just entered upon his second year in the pastorate at Hereford, Texas. An excellent showing was made during the year just closed, there being fifty-six additions to the membership, while $3,907 were raised for all purposes. Of this amount $850 went to benevolence, $345 to missions, $250 to education, $231 expended by auxiliaries and $2,270 to general expenses. In addition to this, individual members of the congregation subscribed several thousand dollars to purchase the dormitory for Panhandle College. We are not surprised that the church is prosperous, happy, and the future bright. Brother Wooten is a cultured young man. His quiet demeanor does not indicate his real strength. We are glad to know that the college is enjoying the most prosperous and successful year of its history.

—The Central Church, Waco, Texas, has just $200 for foreign missions, thus doubling its apportionment and making a very great increase over its offering last year. Its missionary spirit is increasing rapidly. Since October last its offerings for missions have exceeded $800. It has become a living link in state missions, and it increased its offering on educational day to nearly $230. The Endeavor Society will support an orphan in India. A new mission is soon to be organized in the city. A building committee, looking to the enlargement of the church building, has been appointed. The church is out of debt and never in its history have its local finances been in better shape. Chas. A. Lockhart, the minister, says: "We are looking forward to a great meeting in the near future." There have been forty-five additions since October 1.

—We have received an art souvenir of favorite quotations which has been edited and compiled under the auspices of the Junior Bible Class of the First Christian Church, St. Louis. It is a very creditable production, indeed. Excellent representations of the church and the pastor, John L. Brandt, appear, followed by statements of the position of the Disciples of Christ, their origin and present status, together with a retrospect and prospect of the church and a list of its officiaries. Then are printed a number of favorite quotations of different members of the church. It is an interesting fact to note that every one of the Chinese members makes his quotation from the Bible. The church roll is included in this booklet. Much of the credit for the "souvenir" is due Mr. R. C. Buchanan, assistant teacher of the Junior Bible Class. The teacher of the class is Mr. Thomas Curtis Clark, whose poetry frequently appears in the columns of The Christian-Evangelist.

FOR SALE

On account of failing health, I will sell my $3,000.00 stock of groceries, flour, feed and seed; also store fixtures, horses, wagons and harness. Town of 11,000. Good schools and churches. New brick $11,000 Christian church dedicated last Sunday, free of debt. Business established thirteen years. Will rent store or sell building on easy terms. Member of Christian church preferred. Reference, German-American Bank, or B. L. Kline, pastor Christian church. This is a rare chance to buy a business that will pay well from the start. Address or call on

GEO. T. PURVES,
615 Second St.,
Fort Madison, Iowa.

$250,000
For Foundation Work

The Centennial Program of THE AMERICAN CHRISTIAN MISSIONARY SOCIETY contemplates the annual establishment of more churches in America.

This means the broadening of foundations for all otherwork. Once we make strong and wide and deep the American supports, our cause will speed around the world like light.

"The shortest route to China is by way of America." Let us preach the Gospel throughout America.

WM. J. WRIGHT, Cor. Sec'y,
Y. M. C. A. Building,
CINCINNATI, OHIO.

Milk That is Wholesome.

Since the scientific handling and preservation of milk, originated by Gail Borden in the early '50s, the use of Eagle Brand Condensed Milk has become general, but for those purposes where an unsweetened milk is preferred, Borden's Peerless Brand Evaporated-Milk fills every requirement.

—The annual meeting of the First Church, East Liverpool, Ohio, has just been held. It was reported that over $4,800 had been contributed, $565 being for missions. The total Sunday-school contribution was $631. The average attendance was 207. The church clerk reported a membership of 408, with an increase of 30 per cent. The increase in the missionary offerings was about 200 per cent, the average gift per member being, for that purpose, $1.37. Brother Wise ought to feel good over this fine advance and bright outlook.

—Grant W. Speer has closed his work at Hicksville, O., and accepted a call to the Central Church, Toledo. His pastorate at Hicksville covered more than twelve years. Nine years ago a new building was dedicated, which is one of the most beautiful edifices among the Disciples of Christ in Ohio. There is a good parsonage and no debt. The church assisted two missions to good buildings during his pastorate and helped in every good work. Brother Speer goes to Toledo because he feels it has greater opportunities for him to do a still better work.

—Among topics for sermons it might be profitable to occasionally include one on the use of church letters. We frequently get communications such as the following: "Our greatest hindrance seems to be the fact that those who once were members and workers back home, since coming to this country have fallen into indifference. The fact that they are not even identified with the congregation here hurts the cause the more. Will not the churches sending out members to this state-to-be insist on their taking their church letters, and write to the pastor of the church in whatever town they propose to locate? Only about half of the members of the Christian church who have moved to this town have identified themselves with the work." This is a note from W. A. Merrill, of Hobart, Okla. Such a state of affairs ought not to exist.

—On March 3 W. H. Bagby entered upon his second year with the church in Missoula, Mont. The report made on the occasion showed substantial progress. Of the twenty-nine members added during the year, twenty-six are still in town, and, with but one or two exceptions, among the most active and helpful workers. Between $450 and $500 has been put into improvements upon the property. A financial plan designed to make every member a contributing member has been inaugurated. After rigid revision the roll shows 143 names. After ten years of experience in the west, Brother Bagby pronounces Montana the most difficult field for Christian work in all that region. Yet he says it is a hopeful field, with a great future before it. During the entire month of February the Baptist, Methodist, Presbyterian and Christian churches engaged in union evangelistic services. From the first there was a fine attendance of church members, but the madly rushing stream of the world halted not for one moment to notice the effort that was being made in their behalf. This indicates how difficult is work out there.

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A Guide to Bible Study.—J. W. McGarvey.
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Heroes of Modern Missions.—W. J. Lhamon.
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—We wish to discourage the practice of having several reports of the same meeting. The pastor sends in one and the evangelist sends in another. Frequently these have not consulted and the reports traverse, in a large degree, the same ground. Each writer feels called upon to highly commend the work of the other. The result is that editors either have to print the reports as they are received or do a great deal of editing which is displeasing to the writers. In the former case valuable space is taken up with duplicate matter and in the second place the editor has unpleasant work. A newspaper man who does edit runs a risk of giving serious offense, as we find frequently. We think a very much better plan would be for the preacher and the evangelist to consult together and agree upon some one who shall report the meeting in one concise, clear report without any unnecessary laudation.

As We Go to Press.

Special to The Christian-Evangelist.

Litchfield, Ill., April 1.—Two hundred and twenty-one additions to date; over six hundred at Bible school. New members raised $640 for current expenses. Brother Johnson's salary increased $200. Send 300 Christian-Evangelists, last issue. We continue.—E. E. Violett.

Special to The Christian-Evangelist.

El Reno, Okla., March 31.—Thirty-two additions to-day; 82 to date; interest growing; great crowd at opera house to-night; continuing.—Smith, Fife and Saunders.

Special to The Christian-Evangelist.

Terre Haute, Ind., March 31.—Twenty added at regular services to-day; interest intense; many turned away; L. E. Sellers great general.—LeRoy M. St. John.

Special to The Christian-Evangelist.

Lawrence, Kan., March 31.—Great meetings here; 31 added to-day; 45 first week. Between twelve and thirteen hundred present to-night. Great rejoicing. Wilhite and Tuckerman evangelists.—C. L. Milton, pastor.

Special to The Christian-Evangelist.

Boston, Mass., April 1.—Closed to-night; great crowd to Yeuell's lecture, "Ben Hur;" hundreds turned away last night; in all 252 confessions, most of whom will be baptized. Voted greatest meeting, spite of shortness, ever held in this section of Boston. Herbert Yeuell and Arthur Wake sail for England to-morrow.—A. L. Ward.

Special to The Christian-Evangelist.

Logansport, Ind., April 1.—One hundred and forty-one converts in Scoville union meeting to-day; the full gospel was preached; if you doubt it, come and see; 1,300 converts to date; Cedar Rapids next, with two Christian churches.—Thomas Penn Ullom.

George H. Combs Says

of "Christian Union," by J. H. Garrison, that it "has a wideness of appeal given to but few books. By its catholicity of view, its positive constructiveness, its irenic spirit it has a message not only for our own people but those as well without our fold. And this is the supreme test of a book. A provincial book is fit only for the fire. This book is *not* provincial, which is to say that it is not sectarian. It is just the kind of a book one would like to put into the hands of a brother minister, in the Presbyterian church, say, confident that by its study there would come to this brother preacher an increased respect for those who call themselves Disciples and a greater hunger for the realized unity of the church of God. Incidentally there is a calm and dispassionate discussion of the federation movement, which for a little while threw us into a foolish hysteria and was provocative of coarse assailments of good men. In the light of this judicial treatment one wonders at all this unbecomingness. Judicial? Yes, that is the note throughout the book; yet, though judicial, it is a genuinely eloquent note and withal astonishingly fresh."

The Centennial Secretary.

Here is a little bit of interesting personal news that is not generally known about W. R. Warren. Incidentally it proves the great value of a religious paper. It seems that Brother Warren's parents and grandparents always had religious journals in their homes. One time two of the small children were overheard talking when at play. One of them said: "What are you going to do when you get grown?" The little girl replied: "I am going to take Mrs. M. M. B. Goodwin's place in the 'Christian' when she is old." "Well," said the boy, "I am going to be a professor of mathematics in some college." The girl is now the mother of three almost grown children, all consecrated Christians. Her husband is a fine Sunday-school superintendent, and many say she has made him what he is. The boy is our Centennial Secretary. Suffice it to say he could have been what he first desired as he was studying the cube root in arithmetic when he was eleven years old.

KANSAS.

Second District.

The second missionary district, under the new division, is composed of nine counties, viz: Shawnee, Osage, Coffey, Anderson, Franklin, Douglas, Johnson, Miami and Linn. The district includes the capital of the state, the seat of the State University, and the location of the largest Chautauqua or summer assembly in the West.

At Ottawa, our district convention will be held May 27-29. J. J. Setliff is the energetic pastor of this enterprisng church. We are assured of a hearty welcome and the convention should be worthy of it. Each church is requested to contribute a sum equal to 1 cent per member for convention expenses. L. S. Ridnour, of Osawatomie, is the secretary and treasurer, to whom this money should be sent as soon as possible.

Paola. W. S. Lowe, president.

Triumph for Butler College.

Butler College has completed its task of raising $250,000 for endowment purposes. Monday evening, March 25, witnessed the close of the campaign. The total amount reported to that date was $251,637.90. Later an additional $1,000 came in by telegraph and the announcement was made of a $3,000 gift of real estate with life-time reservation.

Joseph I. Irwin, of Columbus, Ind., offered $100,000 on condition that $150,000 be added to the gift. Charles T. Whitsett, of Indianapolis, at once contributed $12,500. Andrew Carnegie added $25,000, and the work of adding the required amount began.

President W. E. Garrison gave himself without reserve to the work. Failing health compelled his retirement from the presidency, and Prof. T. C. Howe was chosen to lead the campaign. In Hilton U. Brown, president of the board of directors, he had an able assistant. These two men began at once to organize the work. They canvassed the alumni and former students, and interested many in the movement.

The Commercial Club of Indianapolis endorsed the movement. John Hollett, attorney, one of the Commercial Club directors, secured not only endorsement but co-operation, with an active canvassing committee. This committee worked steadily and effectively, accumulating a neat sum for the institution.

About the same time friends of the late Catherine Merrill, whose life was spent in close contact with Butler, first in the chair of English, then in the capacity of a friend to the college among the literary people of the city, started a movement for the endowment of a memorial chair in her honor. The movement proved a popular one.

Meantime the Irvington and alumni funds grew until from the three sources almost $50,000 had been pledged, bringing the total to $181,000.

Then came the whirlwind campaign of the Y. M. C. A. followed closely by that of the Y. W. C. A. In less than thirty days these organizations raised in Indianapolis for new buildings more than $400,000. When these campaigns closed the Butler endowment committees decided to profit by the lesson learned. On Monday, March 18, teams composed of more than 100 canvassers began a seven-day campaign for $69,000. Reports were made to headquarters each day at noon. In the midst of the canvass Marshall T. Reeves, of Columbus, Ind., sent in a pledge of $25,000.

Saturday at noon there remained $16,500 to be raised, with no large gift in prospect. The workers plunged into the final canvass. The Indianapolis newspapers, loyal through the campaign, threw themselves heartily into the final struggle. Non-residents of Indianapolis became interested. At 8 o'clock Monday evening the amount was not completed. The crowd waited in silence while the citizens' committee set the telephones to work. In less than an hour the victory was won. Cheers, college yells and songs, and congratulatory speeches until a late hour marked the close of the contest.

Too much praise can not be given the students, who raised by their own efforts almost $6,000. Praise is especially due to the "Indianapolis Star," with Merle Sidener, its city editor, in the thick of the fight, and to the "Indianapolis News," whose business manager, Hilton U. Brown, is president of the Butler College Board. The Commercial Club comes in for a large share in the victory, and the Christian churches of Indianapolis and Indiana did not neglect the opportunity for a large co-operation in the movement. To the faithful leaders in this movement, whom space forbids to mention, unstinted praise should be given.

The consummation of this movement will encourage other large gifts. Before the trustees there has been for some years the vision of a large university, commensurate with the great brotherhood with which it is connected. The opportunity has come for this larger work. Surely we will not let it pass.

Charles E. Underwood,
Secretary Indiana Christian Education Society.

Kentucky District Conventions.

Boston, April 9, 10; Sonora, April 11, 12; Harrodsburg, April 16, 17; Somerset, April 17-19; Walton, April 23, 24; Owingsville, April 25, 26; North Pleasureville, April 30, May 1; Frankfort, May 2, 3; Mayslick, May 7, 8; Clay City, May —; Edmonston, May 24-26; Middlesboro, May 28, 29.

The C. W. B. M. occupies the first day and Bible school interests, the second with a joint service at night. R. M. Hopkins.

Louisville, Ky.

Program of Central Illinois Christian Ministerial Institute,

HEYWORTH, APRIL 16-17, 1907.

TUESDAY AFTERNOON.

2:15—Devotional service, I. L. Parvin.
2:30—Problems of the Church To-day—R. T. Thrapp.
3:00—The Bible School as a Field for the Minister.
3:30—The Program of Public Worship, F. M. Rogers.
4:00—Discussion.

TUESDAY EVENING.

7:15—Devotional service, P. Baker.
7:30—The Place and Power of Preaching, W. W. Sniff.

WEDNESDAY MORNING.

8:30—Devotional services, R. B. Doan.
8:45—History of Illinois Disciples, T. T. Holton.
9:15—The Literary Work of the Preacher, Edgar D. Jones.
9:45—Has Modern Thought Changed the Emphasis in Preaching? N. H. Robertson.
10:15—Cultivating the Spiritual Life, Or the Secret of Power, J. H. Garrison.
11:00—Discussion.

WEDNESDAY AFTERNOON.

2:00—Devotional service, Rochester Irwin.
2:15—The Preacher and Our Centennial Aims, Alva W. Taylor.
3.00—Christianity as a Social Factor, C. C. Sinclair.
3.30—Discussion and Business.

WEDNESDAY EVENING.

7:15—Devotional service, W. D. Deweese.
7:30—The Union Problem: Its Duties and Dangers, J. H. Garrison.

Lodging and breakfast free, dinner and supper furnished at the church at nominal charge.

R. H. Newton, Sec.

Missouri's State-Wide Campaign.

Your state board has been planning for several months for a state-wide campaign for souls. It was at first thought that we would undertake a simultaneous effort in every part of the state, but this was found to be impossible. We have a difficulty to contend with not found in any other state, that is, the great number of churches that have preaching only once per month and whose minister is serving two or three other congregations. Manifestly it would be an utter impossibility for such a minister to hold meetings in all of his churches at the same time. This one thing was sufficient to compel us to abandon the idea of the simultaneous campaign.

We then thought of taking it district by district, holding all the meetings simultaneously in all the churches in district No. 1, then in district No. 2, but the very same difficulty caused us to abandon that plan also. After much prayerful consideration the board proposes to the churches of the state the following plan:

1. That we ask all of our fourth-time and half-time churches to hold their meetings, during the period from August 1 to October 31, 1907. That beginning as near as possible with October 1 this year, all other churches not included in the first class, hold meetings, this period to close with March 1, 1908.

We are confident that the first period will suit our country and smaller town churches much better than any other time in the year, and we are sure that the last period will suit those in the cities and larger towns much better than the first. We want the churches to have the largest latitude in the matter of time, the main thing being to get them committed to the matter of holding a meeting that shall be intensely and emphatically a campaign for souls. Let it be understood that this is more than a mere protracted meeting; it is the intention to make it intensely a soul-winning campaign, the meeting to be planned for, prayed for, and pushed as hard as the importance and value of such efforts demand.

Our Centennial year is upon us. Our brethren everywhere are entering heartily into this soul-winning effort. Missouri must not be laggard. We want every minister in the state who will pledge himself to bring his church into this state-wide effort to immediately write a postal card to the corresponding secretary, telling what church or churches he is serving and about what time he will try to hold the meetings. Let us have your answers, brethren, immediately.

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NEWS FROM MANY FIELDS

A Three Months' Protracted Meeting.

What is to be our three months' meeting at Baton Rouge, La., was a week old last night with seven additions, five of whom were confessions. Our big house was filled with the largest audience in its history last night. Pray for us in this struggle to save one of our capital city churches.

John A. Stevens.

Another Meeting of the Hull Brothers.

At Garrett, where I preached during the Hull brothers' meeting, there were 74 additions. The meeting was remarkable, in that all were grown persons but six, and many families united. There was no church house belonging to our brethren and the meeting was held in a house of another religious body, which was too small to accommodate the audience. Everything considered, this was one of the best meetings we have ever held.

Our Bible school at Kendallville has reached an attendance of 321. Sixty-one young married men and women were in the minister's class. During my ministry of two years and three months at Kendallville, there have been 175 additions to the church, which places the membership over 400. Our aim is five hundred by the close of this year.

J. D. Hull, minister.

Kendallville, Ind.

A Great Meeting at Springfield, O.

One hundred and ninety-seven additions would not, from the standpoint of mere members, be considered such a great meeting to-day, yet measured by its effect in a conservative Lutheran town and by the substantial increase to the strength of our church, the meeting just held by W. J. Lockhart and his singer, Frank A. Wilkinson, at Springfield, O., must be counted a very successful one. W. A. Harp and his faithful wife have for almost eight years been zealously working in this field. With practically nothing at the start they have gathered one of the best and largest schools in the city, enlarged and remodeled the old church building, and won the respect and love of all who knew them. Few men give themselves and all they have to the Lord's work as does W. A. Harp. But Springfield is largely a Lutheran city and our membership was small and made up of new and largely untrained workers. There has been a meeting every winter of recent years so that the field was fairly well gleaned, but the simplicity of our plea won many friends, as presented by Brother Lockhart and his helpers. While the subject of baptism was forced to the front, that which seemed to appeal to the people most was the effort to get them to make Christ the creed and to take the Bible as the only expression of faith in him. There are no Christian churches nearer than Dayton, and though our church is located in one corner of the city, yet the meeting commanded the attention of the entire community. Brother Lockhart's abilities need no commendation. He is as effective in the pulpit as he is a tireless worker outside of it. Brother Wilkinson, who has a rich baritone voice, managed a large chorus with consummate skill and seemed greatly to enjoy personal work among the people.

A new religious spirit has been awakened in the city and a number of churches have begun revivals. Our membership was raised from about 300 to about 500, 152 of those who came being by confession and baptism. The new converts almost fill the new auditorium and have pledged $1,080 for the current expenses the coming year. Financially the meeting was a great success. All expenses were easily met and some money was left in the church treasury. The pastor's salary was increased $300 per year. The people were liberal and happy, and all, evangelist, pastor and people, rejoiced that they undertook this work for God.

Kansas City Notes.

F. L. Graham has come from Florence, Kan., to the pastorate of the Argentine, Kan., Church.——Almost without exception the Kansas City churches report increased attendance upon their midweek meetings since their protracted meetings.——T. P. Haley, pastor of Linwood Boulevard Church, has been preaching a series of sermons Sunday evenings on "Beginnings." Large audiences have been attracted by the sermons.——On account of sickness E. V. Bond has had to give up the work at Sheffield. He and Sister Bond have gone to relatives in Kentucky, where it is hoped Brother Bond will soon regain health. The ministers of Kansas City at their meeting Monday passed a resolution of regret and of appreciation of Brother Bond's work among them.——L. S. Cupp has preached a series of missionary sermons at Hyde Park Church, taking for his subjects one country after another where missionary work is being carried on. He filled the sermons brimful of information about the lands in question.——F. M. Rains, corresponding secretary of the Foreign Christian Missionary Society, spent a recent Sunday in Kansas City, speaking at the Independence Boulevard Church and the Jackson Avenue Church.——W. F. Richardson read a paper at the general alliance of the ministers of all the churches of Kansas City at its March meeting on the subject, "Some Abiding Results of Modern Criticism."——A contest in the Young People's Society of Christian Endeavor at the South Prospect Church resulted in forty added to the membership and $193 added to the funds of the society. At a meeting when the result was announced one of the forty added to the society responded to the gospel invitation.——W. F. Richardson has a series of ten evening sermons to young men and women on character. The initial letter of the subjects of nine of the sermons spell the word character.——An Intermediate Christian Endeavor at the First Church has a membership of 24, and is only four weeks old. Every member is at work in office or on some committee.——The Kansas City local union of Christian Endeavor has installed officers and the reports showed a great variety of work done.——A contest is in progress between Ivanhoe Park and Budd Park churches, with honors about evenly divided. Both buildings have been taxed to accommodate the attendance, while Budd Park has been obliged to rent a near-by cottage to meet the demand for room. Such contests have been held between several of our schools with wholesome results in the matter of increase of attendance and offerings, and increase in percentage of attendance of scholars at preaching services.——A boys' club, styled "Light Bearers," at Ivanhoe Park Church has enlisted some forty boys. The influence of the club, as noted thus far, has been decidedly good. The constitution requires membership in Sunday-school or church, and abstinence from the use of tobacco, intoxicants, and profane or vulgar language. The club meets once each week, and after a business session engages in some approved form of amusement or entertainment.——The men's club of First Church is particularly active now in helping to build up the attendance at the Sunday night services. The March meeting of the club was addressed by Judge Kyle, of the police court, whose insistance upon law observance has been such as to make law breakers fear to be brought before him.——The quarterly meeting of the Kansas City Federation of the C. W. B. M., held on March 6, was followed by a two days' prayer meeting.——The protracted meeting at the Central Church, Kansas City, Kan., S. W. Nay, pastor, closed March 17, after five weeks, with 307 added. This was the third and greatest meeting the evangelists, Wilhite and Tuckerman, have held in Kansas City. The membership of the church has been doubled by the meeting and the income will be increased nearly 100 per cent.

Kansas City. Barclay Meador.

A Missourian in California.

We closed a four weeks' meeting here, being ably assisted by E. M. Smith, of Centralia, Mo. Thirty were added to the church—24 by baptism, five by statement and one reclaimed. This has been the best meeting in the history of the church. Unfortunately Brother Smith was obliged to withdraw owing to a bad case of conjunctivitis, and he was confined to the sanitarium for some days. The entire community was stirred as never before. Twenty-four of those who came were men and women. The church at Centralia, Mo., may well be proud of their pastor, who has served them so well for eight years.

Selma, Cal. D. M. Stewart.

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as mercury will surely destroy the sense of smell and completely derange the whole system when entering it though the mucous surfaces. Such articles should never be used except on prescription from reputable physicians, as the damage they will do is ten fold to the good you can possibly derive from them. Hall's Catarrh Cure, manufactured by F. J. Cheney & Co., Toledo, O., contains no mercury, and is taken internally, acting directly upon the blood and mucous surfaces of the system. In buying Hall's Catarrh Cure be sure you get the genuine. It is taken internally and made in Toledo, Ohio, by F. J. Cheney & Co. Testimonials free.

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Cincinnati Letter.

H. C. Runyan, of Latonia, Ky., is assisting H. C. Bowen in a very good meeting at Columbia. The recent high water hindered the attendance somewhat for a while, but there have been a number of additions to the church.——Charles M. Fillmore reports the organization at Carthage of a men's club which promises to be a successful feature in the church there. He announces also the organization of a building and loan association in the interest of their new Sunday-school building.——Central Church is enjoying happy and prosperous days now. Improvements are being put into the interior of the church which will be of great benefit in the church services. J. L. Hill is doing a very acceptable work there, and the church is enjoying a splendid growth.——J. N. Green recently began his sixth year at Northside. The congregation gave a reception for him and Mrs. Green, by way of observation of the occasion, and as a further manifestation of their appreciation for them they presented each of them with a handsome gold watch. This church is in a very prosperous condition.——The meeting of Walnut Hills, conducted by Yeuell and Wake, resulted in about fifty additions. This was a splendid meeting for this church. Brother Abberley, the pastor, has resigned to accept the pastorate of the church at Rushville, Ind. We regret to see Brother Abberley go from our midst. He is one of those valuable men whose life and labors are always to be appreciated. We believe in him here for his fidelity, and prophesy that he will do a great work at Rushville. We congratulate the Rushville church upon securing him.——J. M. Helm is in a good meeting at Madisonville. George W. Mills is the pastor there.——W. E. Ellis, of Cynthiana, Ky., is assisting J. W. Hagin in a meeting at Fourth Street Church, Covington.——Roy E. Deadman, of Drake University, preached at Evanston, March 24 and 31, to the delight of the brethren there. Evanston contemplates the erection of a new building soon.——The brethren at Norwood have been putting in extensive improvements in the interior of their building, enlarging the seating capacity. Norwood church is one of the most hopeful in this vicinity. J. D. Armistead is minister.——On March 24 the brethren at Bellevue, Ky., voted to begin the erection of a new house of worship at once. S. B. White is minister.——W. G. Johnston, of Roanoke, Va., has been called to the pastorate of the church at Lawrenceburg, Ind., and is proving himself the man for the place.——W. G. Loucks held a good meeting in March at Lindenwald, O. Five were added by confession and the work very much strengthened in every way. Brother Hedges is doing a very fine work in this new field and the Lord is blessing his labors.

W. G. Loucks.

Sta. R.

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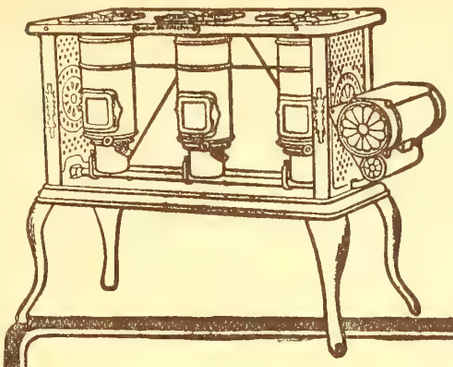
POSITIONS

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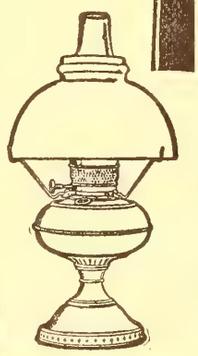
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Conditions in Louisiana.

We are beginning our fourth week at Lake Charles with bright prospects. The church had been without a pastor for some time, and as a result some of the auxiliaries were not what they had been in the past. Lake Charles is the third largest, and without doubt the best city of its size in the state. It has a population of 13,000, eight modern sawmills with a capacity of 900,000 feet daily, the largest sulphur mine in the world, having a capacity of 1,200 tons daily; the largest rice mill in the South; street railway, paved streets, etc. We are thirty-five miles from the gulf, and have river connection, boats running all the time. The Lake Charles congregation is the wealthiest in the state, and, as would be expected, a large and liberal giver. It is composed of a spiritually-minded people, who are sacrificing for the upbuilding of "Our Plea" in this sin-ridden section. This is truly on the "Firing Line"; in making the trip from Kansas to Louisiana, one begins to realize the greatness of the "Home Field." We pass through hundreds of the smaller towns where, if there is a church building at all, it is off to one side, with the windows broken out, perhaps. There are hundreds and hundreds of cities and towns where the people have never heard the plan of salvation.

This extreme southern portion has been under the ban of French Catholicism for a century, but the light is beginning to dawn; the more intelligent class is getting tired of the corruption and rank inconsistencies of Catholicism. One of the most intelligent and consecrated members of our congregation here came out of the Catholic church.

After being here for one month, I can more fully realize the helplessness of the struggling congregation at Baton Rouge. If you will stop a moment to consider that a large percentage of the population there is negroes and a large majority of the whites Catholics, and that the denominations there are bitter against us you will see the need of rallying to their support. The national convention will be held within a few miles of this spot in 1908. What are the great congregations all over this land, worshiping in splendid buildings, paid for, with a pastor and everything prosperous going to do in regard to this matter?

In the four weeks we have been in Lake Charles our congregations have about doubled, and we have a good prayer-meeting. The spiritual pulse of the church beats strong; and we expect to do things between this and the convention in New Orleans.

G. F. Bradford.

Arrest It—$50 Reward.

A small sample bottle of Ec-zine will be sent free to every reader of The Christian-Evangelist who is suffering with any kind of skin disease or eruption—Eczema, Blood Poison, Fever Sores, Cancer, Rheumatic Pains, or any other Germ or Virus disease or sore of any name or nature.

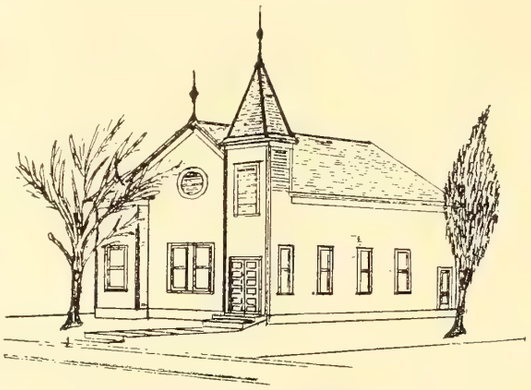
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A Sample of Possibilities.

A new church and a new house of worship has grown to be an old story, so frequently do we read of such progress among the great brotherhood of the Disciples of Christ. The accompanying cut represents a little home recently built by a small band of zealous workers in the common cause at Woodlawn, Ala. A photograph would have given a better representation, but it was not possible to secure this in time for this publication.

Less than six months ago I entered upon the duties of city evangelist for greater Birmingham, and found in this beautiful little suburb of about ten thousand people a band of Christians making an heroic effort to hold together a Sunday-school of something like seventeen members. Two years ago they had struggled to establish the primitive faith and had grown somewhat discouraged and skeptical of the possibilities of ever reaching the goal set for themselves. But they were willing to try again and on December 5, about twenty scattered Disciples met at my home and organized a church. Then came a problem greater than we had solved, namely: where to worship? There were twenty people and less than $100 in hand. With only this amount and a determination to go ahead we purchased a lot and immediately began the erection of a little frame building whose seating capacity is three hundred. We made it thoroughly modern and our first meeting, five weeks after we began the building, continued nightly for two weeks. There were twenty-two additions, thus doubling our membership. We have now grown to sixty-four members, thoroughly organized for work, and on March 3 we doubled our apportionment for foreign missions. The home board co-operating with the First Christian Church of Birmingham, supports this work on the living link plan. We trust that as our work may be noted it will serve as an inspiration to enlarge the offerings of the brotherhood to home missions this year. H. W. Milner.



Christian Church, Woodlawn, Ala.

Good Results of a Contest.

"Provoke one another" is an apostolic command which we have been obeying during the last three months in the form of a Sunday-school contest. "Love and good works" is the result; our rivals—Hamilton, LaHarpe and Blandinsville, all of this county—having benefited by the process. Weekly averages were as follows: Attendance, Augusta 140, Hamilton 123; Collection, Augusta $8.37, Hamilton $6.86; Bibles, Augusta 69, Hamilton, 52. LaHarpe was a near third. The closing day was one of unprecedented enthusiasm, 233 being present, and $50.65 collected. Sister Holt's adult class sprang from a dozen to 68. If only we had a room for each class and the adults in the auditorium, we could capture most of the "go nowheres" of the town. Alas, for our limitations!

A new order of service, combining "school" and "church" without the usual break, has been inaugurated to-day.

One addition by confession last week, and two by letter yesterday. T. R. Hodkinson, pastor.

Augusta, Ill.

Georgia C. W. B. M.

At a recent meeting of the executive committee of the W. S. G. M., The Christian-Evangelist was adopted as the official organ of our work, and the publishers of this paper kindly agree to print our news free of charge. I hope to read in its columns the doings of all societies in the state. I have been chosen chairman of the literary committee, and if preferred all matter for publication may be sent to me, and I will take pleasure in sending it to the paper, or you may send it direct to the paper.

Recently I received a most delightful letter from Mrs. W. Joe Elder, of Watkinsville. She has two societies under her protection. The one at old Antioch is in a promising condition. She writes she proposes to do more than ever for W. S. G. M. this year. That means much, for she and her good husband have always been friends to W. S. G. M.

The executive committee is sending out programs, which are carefully prepared by a special committee for that purpose, for the monthly meetings. I mail one every month to some one in each society. I have received letters from several who say they are very helpful and attractive. If any president, secretary or collector fails to receive one, please let me know and I will send immediately with pleasure. I hope many good things will be reported in these columns.

Acworth, Ga. Mattie Mitchell.

Kentucky.

In a fine meeting held at Hazel Green, fifty-two were baptized and four added otherwise. H. L. Atkinson, the minister, says the Sunday-school is largest in history of work both at Hazel Green and West Liberty.——Seven additions at Jackson. W. J. Dodge closed his work March 1, and has gone West. He did, in many respects, a very fine work at Jackson. A man to take his place has not been found.——C. M. Summers is hard at work as usual in Big Sandy Valley. He was with Brother Cocke at Paintsville and was the Baptist part of the time.——The bad weather in the rural sections of Eastern Kentucky interfered much with the work. Z. Ball reports one added in Jackson county. A horse kicked and crippled him.——Sickness and bad weather hindered S. J. Short very much; five added and some other good done.——E. Petty added six and had a meeting that promises much more in the way of results in Boyd county.——C. A. Van Winkle indicates that the work moves on much as usual at Berea. The determined attitude of the school authorities in the matter of refusing the students the privilege of attending Sunday-school and night services militates very much against the success of the work. ——J. W. Masters preached fifty-five sermons in January and added twenty-one. High water, and sundry other obstacles did not keep him from preaching almost daily to the people.——Nine additions were gained in the labors of H. L. Morgan. ——W. L. Lacy induced eight to confess their sins and renew their allegiance to the Lord.——C. W. Campbell led thirteen to join the ranks in Rockcastle county.——One added at Bardstown where J. B. Briney preached two Sundays.——One added at South Louisville and a Bible Study Class organized by the preacher, Edw. B. Richey.——H. W. Elliott was unable to leave home. The collections are better than usual, $656.38, a gain of $239.84 over last February, and a gain to date of $733.57 as compared with same period last year. If you have any money for Kentucky missions, please send now. We need it.

Sulphur, Ky. H. W. Elliott, Sec.

Western Pennsylvania.

A call has been issued for the selection of three committeemen from each of the twenty-six churches of Allegheny county. These will form a general committee of arrangements for the Centennial convention.——A Centennial rally will be held on Monday evening, April 15. The morning and afternoon sessions will be taken up by the Home Missionary rally.——Ye scribe from Ohio has been in a successful meeting at Dravosburg.——A three-story building adapted to social settlement work will be erected in McKeesport in the midst of 15,000 foreigners. Bro. B. S. Kensseff and Miss Christine Vasicek are succeeding beyond all expectation in this field.——Brothers Buchanan and Gardner added a new congregation to our sisterhood of churches by a most successful meeting at Philipsburg; 161 were added. Efforts are being made by our Bible school superintendent, E. A. Cole, to have Brother Stevenson hold a series of institutes among our Bible schools. May success attend him.——Brother Frick is leading the forces at Crafton to victory. Their new building is a great aid to them. While planning for a new building the McKeesport church will divide. Over thirty members in the east end of the city will accept a union Bible school building without debt or expense and set up the East End Church

Are You Still Scribbling?

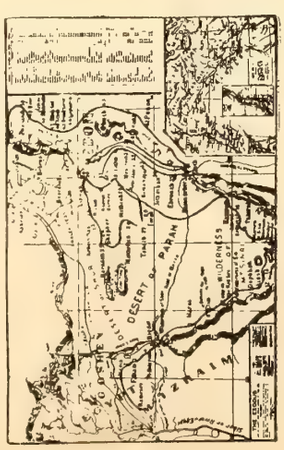
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of Christ. The building is a better one than the first church has and the field is almost unoccupied. This is a great gain to our cause.——Braddock, Homestead and Duquesne are without preachers. Send us some good men. Howard Cramblet.

Education Day in Illinois.

Education day in Illinois is an established fact. If the other states would devote an equal amount of effort to the observance of the day, it would soon be recognized as a national day of prime importance.

The cause in Illinois only lacks the impetus gained from a general movement—a united effort, from all quarters. Education day was observed under the auspices of the Illinois Christian Educational Association by seventy-six churches and the contributions of the day aggregated $2,134.

The church of Pittsfield became a living link by raising $100. This gives them the privilege of free tuition for one student for one year. Several individuals also became living links.

At Eureka the occasion was observed by two sermons on Christian Education by Pastor A. W. Taylor and by President R. E. Hieronymus; and a most excellent program was arranged by the young people for the evening service. This last feature is strongly commended to other churches. The receipts for the day were $656. Two individuals became living links and thirteen became life members, giving $25 each into the I. C. E. A. treasury. The great majority of the active members of this church are regular members of the I. C. E. A. paying $1 per year. The organization of the I. C. E. A. is conceded to have been worth more to Eureka College the past year than a hundred thousand dollars endowment. The association hopes soon to have an enthusiastic and capable man in the position of field secretary, left vacant by the resignation of J. G. Waggoner.

Georgia.

Had a good day at Hampton last Sunday and raised our apportionment for foreign missions.——J. H. Wood, of Winder, reports splendid services there last Sunday and one addition.——Seven were added to the church last Sunday at Watkinsville. D. R. Piper is the minister.——The Griffin district is planning for an energetic evangelistic summer campaign.——C. R. Miller is preaching for the churches in the Tallapoosa field.——The Junior Aid Society of the church here will give an "Easter egg hunt" to the children Saturday afternoon, March 30.——Beginning May 15 the Acworth church will hold a ten days' meeting with J. H. Wood, of Winder, as evangelist.

Acworth. E. L. Shelnutt.

Ministerial Exchange.

The church at Muscogee, I. T., is without a preacher. They need a strong man. Address J. C. Pray, clerk.

C. H. Altheide, singing evangelist, who is now in a meeting at Bowling Green, Mo., has time open for a June meeting.

The First Christian Church, Pacific Grove, Cal., wants a minister. Young married man preferred. Address F. O. Edwards, clerk.

Evangelists Orwin L. Adams and Charles Henning can assist some church in a meeting after April 15. Terms reasonable. Address them at Bethany, Neb.

Changes.

Betcher, L. A.—Solomon, Kan., to Rock River, O.
Cook, Randolph—Tulsa, I. T., to Enid, Okla.
Cottrell, M. L.—Seymour, Wis., to Wytheville, Virginia.
Haner, J. P.—Purdy, Mo., to Moran, Kan.
Speer, Grant W.—Hicksville, to 802 Oakwood, Toledo, O.
Staley, R. A.—Dinuba, Cal., to Hebron, N. M.
Tilburn, Edward O.—Mishawaka, Ind., to Butte, Mont.
Clarke, W. J.—Tampa, Fla., to Sparta, Ky.
Crerie, Wm. C.—Haverhill, Mass., to Fredericksburg, Va.
Grimes, John M.—Angola, Ind., to Montpelier, Ohio.
Hands, C. H.—St. Louis, Mo., to McLeansboro, Illinois.
Johnston, W. G.—New Castle, Va., to Lawrenceburg, Ind.
Motley, W. R.—Montague, P. E. I., Canada, to 115 Thirty-fourth street, Newport News, Va.
Polly, Roy H.—Henderson, to 1421 Twenty-second street, Des Moines, Ia.

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The March Offering.

Nebo, Ill., March 26.—Offering for foreign missions, taken at Mozier, Ill. (Bay Church), last Sunday. Apportionment, $15; raised, $18.—J. W. Pearson, minister.

Elliott, Ia., March 25.—Our apportionment raised for home, foreign and extension funds.—Sam B. Ross.

Weaubleau, Mo., March 25.—Our foreign mission offering was $8.55.—S. E. Hendrickson.

Troy, N. Y., March 18.—The Third Avenue Church doubled apportionment and raised $40 for foreign missions.—J. S. Raum.

Clinton, Ill., March 15.—Good offering for foreign missions. Past the gift of last year and not yet through.—J. W. Reynolds, pastor.

Amarillo, Texas.—We will raise our apportionment for foreign missions.—Jewell Howard.

Danville, Ky.—Church raised $600 for foreign missions.—H. C. Garrison.

Ceres, Okla., March 25.—Raised our apportionment for foreign missions. The church at Billings raised $21.79.—George F. Dennis.

Somerset, Pa.—Somerset remains a living link.—J. D. Garrison.

Norwood, Ohio, March 29.—Offering to foreign missions, $275.

Keota, Iowa, March 30.—We exceeded our apportionment for foreign missions and will be assigned a station.—Leon F. Davis.

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Evangelistic

We invite ministers and others to send reports of meetings, additions and other news of the churches. It is especially requested that additions be reported as "by confession and baptism," or "by letter."

Connecticut.

Danbury.—Brother Hackleman and I have just closed a twenty-two days' meeting with 24 confessions at our great church in Danbury, where E. J. Teagarden is pastor.—O. P. Spiegel.

District of Columbia.

Washington, March 25.—Present at ministers' meeting: W. F. Smith, F. D. Power, J. P. Lewis, W. T. Laprade, J. E. Stuart, H. H. Jenner, George A. Miller and the writer. Additions: Ninth Street (George A. Miller), one confession; Fifteenth Street (J. E. Stuart), two by statement; H. Street (W. G. Oram), four confessions; Vermont Avenue (F. D. Power), three confessions; Thirty-fourth Street (Claude C. Jones), one by statement. General conditions of the churches very gratifying. W. G. Oram is holding his own meeting.—Claude C. Jones, secretary.

Florida.

Jacksonville.—Twelve additions yesterday. Have had additions every Sunday this year—68 in all since January 1.—J. T. Boone.

Illinois.

Clinton, March 23.—Since the last report eight members have been added to the church—four by letter and four by statement.—J. W. Reynolds.

Patoka, March 25.—Have just closed an eleven days' meeting at Patoka with 19 added. The church had been without preaching for months.—Allen T. Shaw.

Iowa.

Keota, March 30.—One addition by baptism since last report.—Leon F. Davis.

Oelwein, March 25.—One addition yesterday by letter and three by baptism.—C. L. McKim.

Elliott, March 25.—One added by statement.—Sam B. Ross.

Charles City, March 21.—Closed a ten days' meeting with State Secretary B. S. Denny with 67 additions, 23 of which came from the union meeting.—G. A. Hess.

Indiana.

Indianapolis, March 28.—Two confessions at the Bargersville church last Sunday evening.—Clay Trusty.

Indian Territory.

Pauls Valley, March 29.—Four added at Lindsay last Lord's day—two by letter, one baptized and one from another church.—J. E. Couch.

Kansas.

Vining, March 28.—Meeting continues with 54 to date, nearly all by confession.—Orwin L. Adams and Charles Henning, evangelists.

Fredonia.—Thirteen added at regular services since last report.—H. M. Johnstone, pastor.

Newton, March 25.—One confession.—S. S. McGill.

La Harpe, March 25.—Our meeting one week old continues with increasing interest. Five additions to date—all heads of families.—J. P. Haner, evangelist.

Hiawatha, March 25.—In the first six days there have been 24 additions in the meeting here conducted by the pastor, G. W. Burch, and Charles E. McVay, singer. Twenty-one were confessions.

Cherryvale, March 29.—We closed an eighteen days' meeting here March 21. Brother Nichols, of Winfield, Kan., did the preaching. Twenty-one were added to the church; nine confessions, ten by letter or statement, and two from other churches. One confession since the meeting.—B. D. Gillispie.

Kentucky.

Elizaville, March 26.—Three additions March 24—two by letter and one by confession and baptism.—D. C. McCallum.

Michigan.

Adrian, March 26.—Two confessions and three from another church.—B. W. Huntsman.

Missouri.

Marshfield, March 27.—R. B. Havener, of Windsor, Mo., state evangelist, has just closed a two weeks' meeting with this church, resulting in six additions.—Mrs. J. P. Callaway, church clerk.

Norborne, March 27.—One confession here Lord's day.—C. C. Taylor.

Franklin, March 27.—Closed a short meeting at Franklin March 9, with three confessions.—R. B. Helser.

Wellsville, March 25.—Three by confession and one by statement.—Walter Jennings, pastor.

Knobnoster, March 25.—Six additions at Adrian last Lord's day—one by confession and five by letter.—R. A. Blalock.

Harrisonville, March 25.—Three added here yesterday—one by letter, two by statement.—King Stark.

Mississippi.

West Point, March 27.—Thomas L. Cooksey, of Indianapolis, and A. R. Davis, of Diamond, O., closed a very successful meeting here to-night with 27 added to the church.—J. L. Greenwell, minister.

New York.

Buffalo, March 26.—Six more confessions since last report.—B. S. Ferrall.

Oklahoma.

Hobart, March 25.—Five additions yesterday—three confessions.—W. A. Merrill.

Ceres, March 25.—We closed a nine days' meeting here last night with Evangelist G. T. Thomas in charge. There were 12 additions.—George F. Dennis, minister.

Oregon.

Portland.—Our four weeks' meeting, under the leadership of E. W. Darst, of Berkeley, Cal., closed on March 11, with 45 accessions. It was a great all-around meeting, and the church received a grand spiritual uplift from the splendid preaching of Brother Darst.—E. S. Muckley.

Newberg, March 25.—Ritchey brothers began a meeting here yesterday at Crater's Hall. Fourteen added first day. This is a missionary meeting for the northwest district of Oregon. Prospect favorable for a good organization.—Arthur F. Ritchey, singing evangelist.

Oklahoma.

Hobart.—Three additions—one by obedience and two by letter. Our audiences are increasing and we are hopeful.—W. A. Merrill.

Hunter, March 25.—Three additions yesterday—one by baptism, one from another religious body, and one by statement.—B. F. Stallings, minister.

Pennsylvania.

Dravosburg, March 26.—The Freer meeting closed last night with crowded house. There were 14 additions—ten by confession and four by statement.—F. M. Pitman, pastor.

Tennessee.

Union City, March 25.—One hundred and eight additions the past three weeks, nearly all by baptism.—J. J. Castleberry, minister.

Texas.

Amarillo.—Six added.—Jewell Howard.

Greenville, March 25.—Five confessions, four baptisms and one from another church yesterday.—J. W. Holsapple.

Washington.

Walla Walla, March 25.—Two confessions yesterday at our morning service and three by letter in the evening.—Gregory and Shaffer.

THE CHURCH OF CHRIST BY A LAYMAN

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This is the third edition of the first part of the work, which was entitled "The Bible vs. Adventism." It was highly commended by the press, and the chapters on "The Intermediate State" and "The Resurrection of the Dead" were read before the Society of Science, Letters and Art, of London. Part Second is on the "Invisible Universe," and the book is nearly doubled in size. It now contains 114 pages; it is beautifully bound in book paper, and sells for only 40 cents per copy.

THE WHO AND WHAT of the DISCIPLES OF CHRIST

By J. W. LOWBER.

This is the fifth edition of the first two parts of this work. The third part is entirely new, and greatly adds to the value of the book. It supplements some things discussed in the first part, especially on the Holy Spirit. While the author believes that in apostolic times the baptism of the Holy Spirit was accompanied with supernatural gifts, at the same time he thinks that the figurative expression, "born of the Spirit," means Spirit baptism, the same as "born of water" means water baptism. This work has also been highly commended by the press. It contains 116 pages, and sells for only 30 cents per copy.

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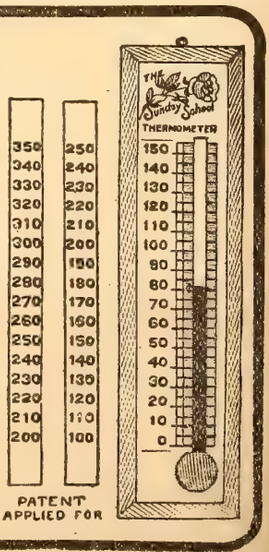
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Christian Endeavor

By Geo. L. Snively.

April 14, 1907.

Lessons From the Patriarchs.—III. Jacob.—(Gen. 48:1-19.)

DAILY READINGS.

M.	The "Supplanter."	Gen. 25:27-34.
T.	The Dreamer.	Gen. 28:10-22.
W.	The Lover.	Gen. 29:9-20.
T.	The Covenant-maker.	Gen. 31:43-55.
F.	The Penitent.	Gen. 32:1-12.
S.	The Prevailer.	Gen. 32:24-32.
S.	Topic.	

In Genesis 32:9-12 Jacob, the penitent, appears in chastened character so fair as to redeem his name from the unloveliness with which he invested it in the role of Jacob the supplanter. Yes, penitential tears are to-day the greatest beautifiers of character, after Jesus' blood.

"All the world loves a lover." The constancy of Jacob's love for the amiable Rachel and his chivalrous devotion to her as his wife have done much to invest his biography with romantic interest and to soften the judgment of the world on other phases of his character. There is in the pure love of which all hearts are capable that which tends to make godlike men otherwise ignoble.

The gains of Jacob's shiftiness or "business acumen," or whatever names be given to his questionable transactions, were only apparent successes. All his real and abiding prosperity came after he ceased being "Jacob the Supplanter" and became "Israel the Prince." It is true to-day. Every dollar acquired in such manner as will bring a blush to our faces as we stand in His immediate presence will be added to the millstone's weight to press us down in the sea of destruction.

Doubtless Jacob justified much of his own double dealing and Machiavelian policy by his memory of Rebekah's dressing his arms with the skins of the kids that he might receive the birthright blessing intended for Esau. God help us all to erase from our memories any transactions wherein our parents appeared in any other than honor's ways. Let those of us who are parents realize that errors in our own lives are apt to prove fatalities in the lives of our children even after we are gone and by the world forgot.

In his later years Jacob apparently walked blamelessly before God as became a patriarch; and yet, because of Rebekah's and his own intrigues against Esau and his sharp practices with Laban, his name suggests shrewdness rather than trust, and stratagems rather than nobility of conduct. His place among the Bible nobility seems rather a matter of heredity than of worth. This should impressively warn us against all youthful profligacy. Even decades of right living are not sufficient to dissociate from our names the suggestiveness of early escapades.

In a preacher's study is an engraving of a gowned and slippered patriarch with face inclined on his cane, looking intently into a glowing grate. "Memories" is the significant title. Unfurling on those scroll-like flames are all the scenes of the past in which he was an actor. How reproachful each one when his face was turned from honor! How radiant and delectible all those where as a true knight of Christian chivalry he did the truth and honored God! Gazing on that picture has helped the writer refrain from more evil and inspired him to more good than any sermon he ever heard. Let us so live now as to make the memories of old age an unfailing source of joy.

Jacob's dream of angels ascending and descending between earth and sky was one of the chief determining factors of his entire after-life. He never afterward doubted the reality of this terrestrial and celestial commerce. "I will surely give the tenth unto thee," was one expression of it. His wrestling with the angel till the coveted promise was given was another. His solemn commitment of his children and grandsons to the favor of heaven was another. It was the mainspring of that later godliness confirming his title as one of the grand triumvirate of patriarchs. God give us faith to dream the dreams and see the visions that will overwhelm for us the consequence of time with that of eternity.

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By Charles Blanchard.

Paul's Devotion to Jesus.

Topic April 10. Phil. 1:20, 21.

The pathetic in Paul's life is lightened and glorified by the splendid heroism that marked his devotion to the Master, "whose I am and whom I serve," as he tells us. Nor was it an empty boast. Paul had a right to glory, even in the things of his infirmity. For he served the Lord Christ. His courage and fortitude were of the noblest sort. His intelligence kept pace with his zeal. He was no blind leader of the blind. He knew whom he trusted and out of much conflict and manifold perils and sufferings he came into the persuasion that he could safely commit himself and his future into his hands, against the final day of trial.

The sanity of Jesus was only equaled by the clear-eyed vision and fine apprehension and practical devotion of the greatest of his apostles. As I read in the daily prints the tragic and long-drawn-out agony of the Thaw trial, with the endless squabble of attorneys over the sanity of the defendant, I find myself reflecting on the gospel story of the Son of Man and wondering when men will have and hold as keen and sensible an interest in the story of the tragedy of the cross. The sanity of Jesus is a theme that ought to interest the inquiring minds of men everywhere. And I am quite sure that a candid investigation of the life and teachings of Jesus of Nazareth, and of Paul, the great exponent of his gospel and expounder of his teachings, would convince the indifferent and the gain-saying of our age and of all ages of the sanity and supremacy of the Christ and likewise of Paul, the apostle and servant of Jesus Christ.

But what of it? Was Jesus Christ a mere enthusiast? Was Paul beside himself, as Festus declared? The reading of the gospel records and the Acts and epistles of Paul is sufficient answer. I think it would be a good thing now to preach a sermon on the "Sanity of Jesus and Paul." It is a good subject for the prayer-meeting, by way of emphasizing the appeal of the New Testament. What the world—the big, bothered, bored reading world—needs to learn is the downright good sense of the gospel, and the sanity, the safety, the superiority, the supremacy, of the teachings of Jesus. Paul was neither a fool nor a fanatic when he said: "For me to live is Christ, and to die is gain." It is the language of a man inspired by a lofty purpose, an all-consuming zeal, unflagging devotion, unshaken confidence, unswerving fidelity. He knew whereof he spoke. He knew whom he had believed. The Spirit of the Christ moved, the love of the Christ constrained him, his earnest expectation and hope sustained him, a great passion for souls animated him. He, as the Master whom he served, was an enthusiast—God-filled—but with a depth of intelligence, a breadth of spiritual sympathy, a warmth of unspoiled human affection, a steadfastness of devotion that marked him a man among men, and more, a man of God.

Love with Paul spelled loyalty. Duty spelled devotion—both wrought destiny. And such were his sympathies, such his charity, his saving good sense, that he could rejoice, "every way, whether in pretence or truth, Christ is preached." This fact is further proof of the sanity as of the sympathy of the Great Apostle. It takes a great man to find occasion for rejoicing in the midst of envies and strifes of little men with little minds. It shows his far-sighted vision, his grasp of the spiritual and the eternal, beyond the arm-lengths of petty preachers or pretending apostles. It was literally true that for Paul to live was Christ. And who is there, with right reason, who would say that it was not gain for him to die? Do you think the Infinite made a Soul and filled and fired it with a spirit such as animated Paul just to be snuffed out by a Nero—by nothing?

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Sunday-School

April 14, 1907.

God Gives Jacob a New Name.—Gen. 32:9-12, 22-30.

Memory verses, 26-28.

Golden Text.—Rejoice because your names are written in heaven.—Luke 10:20.

Twenty years had elapsed since Jacob's journey to the house of Laban at Haran. What was begun as a little sojourn of a few months to escape the wrath of his defrauded brother and (ostensibly) to find a wife among his own people, became a residence of twenty years. The young man Jacob had become the middle-aged patriarch, a man of substance and importance, with wives and children and many servants and huge flocks and herds.

The relations between Jacob and Laban were intimate but never cordial. Both were sharp and tricky traders. In giving Jacob for a wife the daughter whom he did not want and compelling him to serve fourteen years for the one he did want, Laban got the best of Jacob. In the matter of the flocks and their increase, Jacob got the best of Laban. The two men were too much alike to get on well together.

But there was one great difference between them. Jacob, with all his shrewdness, was a man of spiritual vision, capable of receiving impulses and motives from Jehovah. He believed that he was especially favored of God. Laban believed it, too, and spoke of Jehovah as "your God." Laban, as a part of his business shrewdness, cultivated the friendship of Jacob in the hope that he might indirectly gain some of the prosperity which Jacob had because of his relation with Jehovah. Laban was akin to that modern type of man who, being without any personal religious or moral convictions of his own, nevertheless considers it good business policy to associate with good men and perhaps even to join the church.

At the end of his twenty years of service (fourteen for his wives and six for his flocks) Jacob was ready to return. Doubtless he remembered the promise that had been given to him on the night of his memorable vision, and wished to go back to the land which Jehovah had given him. But he departed secretly, lest Laban should interfere. The story of Rachel's stealing her father's "gods," or teraphim (household images) throws some light upon the religious conditions of the age. And the pursuit by Laban and the agreement between Laban and Jacob to peaceably separate and keep out of each other's way practically closes the account of their relations. When the two shrewd men, who had repeatedly cheated each other, finally parted and could no longer watch each other, they set up a monument as a token of their agreement and said, "now Jehovah shall watch between us."

Jacob's eagerness to get back home and to his promised land was cooled somewhat by his fear to meet his brother Esau, whom he had defrauded of his blessing. To purchase peace and to make a favorable impression of his own importance, he sent in advance a splendid present of cattle and sheep and camels to Esau. But word came back simply that Esau was coming, whether for good or evil he could not tell.

Meanwhile, Jacob hastens to get his possessions and retinue across the brook which formed the boundary and prepared to meet Esau with strategy and win the land by cleverness as he had won the blessing by guile. That night, after the others had crossed the brook, Jacob remained behind.

It was a night as memorable as that of his vision twenty years before. On that former night he learned that he was to inherit the land; this night he learned how he was to inherit it. Jacob trusted much in his own shrewdness. Hitherto he had prospered by it. He needed now to learn that the great blessing was to come not through the exercise of his own subtlety and cunning, but through the gift of God.

A defeat is sometimes the only road to success. Jacob needed one to shake his confidence in the all-conquering power of his own cleverness. He had come to the very bank of the river still trying to "wriggle" himself into the promised land by subtlety and deceit. His scheming nature needed to be taught to "stand erect," to have a clear eye of faith toward God and a frank and manly attitude toward men.

It was in his wrestling with the angel that Jacob learned these lessons. The lameness, which came when the angel touched the hollow of his thigh, was a sign of his own insufficiency apart from the help of God. And the new name, Israel, was a token of the new and more intimate covenant upon which he was entering.

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CAMPBELL.

Josephine, daughter of Elisha and Minerva Wellman, was born July 18, 1861, at Cassville, Wayne county, West Virginia. She was married to Elder D. W. Campbell June 20, 1880, sharing with him the trials, privations and joys of twenty-seven years of active ministerial life. United with the Christian Church at Yorkville, W. Va., August, 1885. Since then she fought the battle of the Christian life, dying in the hope of immortality, March 8, 1907. She endured intense pain and bodily suffering during her last sickness. She received all the attention and ministries which kind hands and loving hearts of the Milton Christian Church, to which her husband ministers, could give. Funeral services conducted by H. L. Veatch, of Detroit, Ill. Interment in Milton (Ill.) cemetery. SHEELER CAMPBELL.

COLLIVER.

Aaron Masterson Colliver was born in Rush county, Indiana, December 22, 1838, and died in Los Angeles, Cal., March 5, 1907. He removed to Davis county, Iowa, in 1856, from where he enlisted as a Union soldier in the civil war. In 1872 he removed to McPherson county, Kansas, where he resided until failing health sent him to Los Angeles, in 1905. He was married to Miss Margaret J. Deupree, of Bloomfield, Ia., February 18, 1880, who, with their three children, survive. Mr. Colliver united with the Christian Church at Galva, Kan., in 1889, of which he was an elder for many years. Upon coming to Los Angeles he united with the Magnolia Avenue Church, where his faithful life endeared him to those who knew him. JESSE P. MCKNIGHT.

Los Angeles.

DAVIS.

The congregations at Tazewell, Graham and Falls Mills, Va., have received a severe shock in the death of their beloved minister, Stephen Davis. He had served these congregations for one year and a half, and no minister was more loved than he. He was born October 9, 1875, in the town of Burnside, Ill., and died February 27, 1907, in Tazewell, Va. A graduate of Drake, Canton and Yale universities, he was possessed of more than ordinary intellectual ability. Pneumonia did its fatal work. While passing through the valley and shadow, he preached the gospel that was his theme when in health and strength, and sang the songs he was accustomed to sing in the protracted efforts that he was so often called upon to assist in. Among these songs was one entitled, "My Lord and I." With this song on his lips he entered in to be forever with the Lord. A service was held at Tazewell and addresses were delivered by Brother Harmon, and the Baptist preacher, Brother Pugett. His body was taken to Graham and then it was shipped to his boyhood home in Burnside, Ill., where services were conducted by J. T. Adams, President Johann, of Canton Christian University, spoke and Brother Shiplet made a few remarks as the minister of the local congregation. Brother Adams was asked to preach in the evening, and the joy of that crowd can be imagined when the aged father of the young man buried a few hours before stepped to the front, and after seventy years of procrastination, confessed Christ. So the death of the son brought life and peace to the father.

He leaves behind on this mortal shore a father, three brothers who were physicians, two sisters and a large host of friends. J. T. ADAMS.

JEFFRIES.

The beloved wife of our pioneer preacher, J. B. Jeffries, died March 4 in a Minneapolis hospital from the effects of an operation. Daughter of George and Isabelle Pease, and born in Hancock county, Illinois, April 21, 1855. She confessed Christ in her fifteenth year and was baptized by R. E. Trickett in the Mississippi river. She married J. B. Jeffries, February 25, 1875. In 1891 she removed with her husband to Sargent county, North Dakota, and in 1896 to Marshall county, South Dakota, near Britton. She leaves a stricken husband, a brother, Mr. Pease; Mrs. Anna Palmiter, daughter, and three sons, Milo E., Waldo and W. B., of Aberdeen. The funeral was conducted by the writer March 6.

FINLEY B. SAPP.

Aberdeen, S. D.

JONES.

Dr. Willis C. Jones was born September 3, 1827, and died at Amity, Ark., March 15, 1907. He was one of the pioneer Christian preachers of this section of the state. He belonged to a family of preachers, Joe H., of Hot Springs, being a son, and Granville, Arthur and Claude L. Jones and Robert Highsmith, being nephews.

Arkadelphia, Ark. E. S. ALLHANDS.

SAPP.

Ulysses Sheridan, the son of Benjamin Franklin and Mary Lydia (Weaver) Sapp, was born near Gladesville, W. Va., March 4, 1867, and died of turberculosis March 1, 1907. About fifteen years ago he confessed Christ and was baptized, and was ever a liberal supporter of the cause of Christ. He was united in marriage by Ephraim Doolittle, his father in the gospel, about ten years ago, to Miss Minnie May Zinn, and to this union were born Byron, Louise and Virginia. The deceased was a first cousin of the writer and was one of his most trusted and beloved friends. There is no better commentary on the religion of Jesus than this life of simple faith and duty.

Aberdeen, S. D. FINLEY B. SAPP.

WILKINS.

D. P. Wilkins entered this life in Germany, 1835, and eternal life at Fulton, March 5, 1907. When an infant his parents came to Ohio and later to Missouri, where Brother Wilkins resided for sixty-four years. He was a member of the Christian Church for thirty-seven years, being one of those men who, with open Bible read his way out of another communion into ours. During his long residence near Santa Fe, in Monroe county, his house was the preacher's home. In 1857 he was united in marriage to Susan E. Gorham, who "went home" some ten years ago. Four sons and one daughter survive, three of these sons being faithful and efficient members of the church at Mexico, the others elsewhere. Thus like Abraham of old, Brother Wilkins "commanded his children and his household after him." Truly "gray hairs are a crown of glory when found in the way of righteousness."

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When I Have Time.

When I have time, so many things I'll do
To make life happier, and more fair,
For those whose lives are crowded now with care,
I'll help to lift them from their low despair,
When I have time.

When I have time, the friend I love so well
Shall know no more the many toiling days;
I'll lead her feet in pleasant paths always,
And cheer her heart with words of sweetest praise,
When I have time.

When you have time the friend you hold so dear
May be beyond the reach of all your sweet intent,
May not know that you so kindly meant
To fill her life with sweet content
When you had time.

Now is the time. Ah, friend, no longer wait,
To scatter loving smiles and words, or cheer,
To those around whose lives are now so dear,
That may not meet you in the coming year,
Now is the time.

AGNES OF THE BAD LANDS

By J. BRECKENRIDGE ELLIS.

Agnes Disappears.

Agnes was awakened in the morning by a voice in her ear saying, "You'd better git out of thar!" The speaker was Jennie 'Tilda, and the room was the one under the eaves where the ceiling sloped down to the floor. The lamp was burning, for it was, oh, so early! Jennie 'Tilda was already dressed. The fire was made and upon the dwarf stove something was bubbling musically. The top of the stove was just large enough to support two triangular vessels by putting their flat sides together. In one were the coffee-grounds from, nobody knows, how many meals, saved over and added to; in the other were potatoes. The potatoes had had much the longer start, and were racing with the coffee to see which would be done first. Agnes dressed in heavy drowsiness, and the hay-and-rag dummy was lifted to the bed and carefully covered over. "Good old hay ma!" murmured the hay ma's daughter, giving her something between an affectionate pat and a vicious blow.

"Ain't it awful early?" shivered Agnes.

"Yap. I got to be at the factory at seven, and the six o'clock whistle has already blowed. I got to cook my dinner now, 'cause you don't git to leave the factory at noon, and they's jest half an hour for eating. Sorry I can't give you nothin' but bread and coffee, Agnes, but them two potatoes I'm biling, they's all I got for dinner, what with the bread we leave."

"That's all right," said Agnes politely.

They had to wait on the coffee, and that reminded Agnes that she had the precious scrap of paper in her bosom. She asked Jennie 'Tilda to read it to her again. "I reckon," said the older girl, "you think you kin ketch me as to see if I done it right last night."

"No," said Agnes, "I just want to hear it over, and over, and *over!*"

"As why?" inquired the other, staring.

"It's a piece of God's very own book," Agnes explained simply.

Jennie 'Tilda carried it to the lamp and read: "He that loveth not, knoweth not God; for God is love."

"That's nice," said Agnes. "I love May; and Miss Maud. It's good to love people; it makes you feel warm and like you've had something to eat. I'll love you, Jinny 'Tilda, if you want me to."

"I don't keer," said Jennie 'Tilda. "If it'll make *me* feel warm and full of victuals, go ahead for *me*. Now I'll read: 'In this was manifested the love of God toward us'—it's tore off here—'that God sent his only'—it's tore off here—'might live through'—it's tore off here—"

"I wish you'd quit a-saying 'it's tore off here,'" Agnes complained, "it hurts my head. That Son, I know who *he* was," and Agnes nodded several times, smiling to herself. "That was the little boy in the manger. Jesus, his name was."

"What manger?" demanded Jennie 'Tilda. "What are you talking of?"

"Don't you know what a manger is?" Agnes inquired pityingly. "Miss Maud told me all about it. Them is what cows eats out of."

"Cows," said Jennie 'Tilda conclusively, "eats out of buckets. You can't tell me nothing about cows. Where *is* a manger?"

"God's little boy was born in a manger," said Agnes stoutly, "right amongst the cows and horses and hay, and it was only a barn."

"Was it in the Bad Lands?" queried Jennie 'Tilda.

"It might of," said Agnes cautiously.

"When was it?" the hostess demanded suspiciously.

"I don't think it was very long ago," Agnes hesitated.

Jennie 'Tilda handed her back the torn leaf. "I can't make nothing of this," she said, "but the coffee's biling and that's something I kin take a-holt of." They partook copiously of the black liquid, but sparingly, indeed, of the baker's loaf. When they had finished, Jennie 'Tilda declared "the 'taters biled." They were so hard the girl's thumb could scarcely make a dent in their coats. She wrapped them up in a piece of newspaper with a hunk of bread. Some salt was inclosed in a separate paper. That was the noon meal of the little factory-girl. By this time a dirty yellow light had struggled through the dormer window and the lamp had been blown out, leaving a heavy, irritating smell in the room. Jennie 'Tilda threw open the stove door and raking up the half-burned coal upon her shovel, dropped it into a tin bucket of discolored water. There was a delightful hissing and bubbling, and a dense cloud of steam, and a vengeful odor. Then the girl fished out the half-charred bits and scattered them upon the bare floor to dry during the day. Jennie 'Tilda was an economist. They left the room and went out in the soapy corridor, Jennie 'Tilda cried shrilly, "Goodby, ma!" at the insensate dummy, and Agnes cried "Goodby, Mizzie 'Tilda!" for, never having heard Jennie 'Tilda's last name, she supposed "'Tilda" was the one handed down from the founder of her family.

Agnes went part of the way with her new-found friend, then branched off toward the hospital. It occurred to her that she had better go to see Miss Maud before visiting the sick ward; for once at the hospital, she might be obliged to stay there. Accordingly she sought out the fashionable street of the vacant lot and the stone front. By this time it was broad daylight, and Agnes, untroubled by knowledge of the artificial laws of society, imagined that one time was as good as another for the making of calls. Moreover, this was the very first chance she had found to return to Miss Maud's, since her day in the wonderful palace of music and pictures and shells. Her heart was all throbs and her blood all tingles as she stood before the front door, wondering where to take hold of it. She had never rung a doorbell in her life, nor lifted a knocker. She tried her little knuckles upon the panel, but Sesame did not charm. While she was waiting in painful uncertainty, suddenly a form appeared at her side. It was a policeman.

"What are yez doing here?" he demanded.

"I want to get in," said Agnes, very much terrified, for there is a legend in the Bad Lands that policemen are the enemies of mankind. "Miss Maud told me to come, long time ago, but I couldn't until right now."

"All these people," said the policeman, waving his club upward at the house, "is gone to the ould counthry. They wint day before-re yist'd'y. Yez should av koom airlier, me gur-rill."

His manner was kind, and Agnes took courage. "Is that very far away?" she asked.

"It's on the ither side of the airth," said the officer.

"Oh!" cried Agnes, clasping her hands in bitter disappointment. "Miss Maud old me to sure come back next day, she had a big sapprise for me; but I couldn't come, papa was so burned up, it was awful."

"Now, are yez that little gur-rill?" cried the man sympathetically. "Sur-re, I know all about yez. I am a frind av a lady that lives wid yer Miss Maud, an' she tould me as Miss Maud had intinded to tek yez wid her acrost the ger-rate say, if yez had koom whin she axed yez."

Agnes burst into sobs. "Don't cr-ry," said the man kindly. "Thim as is on the ither side of the ger-rate say is always wantin' to koom acrost; and thim on this side is always wantin' to go acrost; and nobody is contint, unless it is thim as is drowndead in the middle av it."

Agnes was not old enough to draw comfort from this philosophy, so she hurried away to the hospital, weeping bitterly on the way. But when she reached the great building of dull gray her tears ceased, and she went up the stone steps with a conscious poise of her little head; for in youth the spring of tears is near the surface, and the first gleam of sunshine is often sufficient to dry up its source.

That day she had a long talk with her father, who, in spite of his sufferings, restrained his groans to make himself clear to his daughter. He vaguely remembered having sold her to her stepmother, and he related the event as well as he could. He expressed remorse for his treachery, and for his years of heartless treatment of Agnes. He repeated his warning that she be on guard against Mrs. Hilton, and lamented that his blindness would prevent him from being any protection to her in

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the future. Agnes was not needed in the hospital now, and she soon gathered the impression that she was in the way. But she stayed until the closing hour, because she had no place to go. She had spent her nickel for lunch, and as she made her way toward the Bad Lands in the twilight she was hungry, with no means to appease her hunger. As she came well into the "Tenderloin District," two burly men approached her. Their coarse, red faces caused her to shrink against the sooty brick wall that ran along the pavement.

"Hello there, Aggie," said one. "You know Alley Jim, I reckon? He sent us for you. He wants to give you something. Come on."

The little one hesitated, but by this time the other had her by the arm.

"It's all right, Aggie," said the latter. "We're friends of yourn, and so is Alley Jim. He wants to see you bad!"

Agnes did not know whether to believe them or not, but she found herself pulled and hurried her along as fast as her little legs could travel.

"Alley Jim," said one man to the other, "he's an awful jolly chap, hey, Wiggles?"

"Awfully," said Wiggles. "You're all right, Aggie. He's got supper waitin' for you, Alley Jim is."

"I don't want to go with you," cried Agnes, desperately. "I don't think you are going to Alley Jim's."

"Oh, yes, we are; and you hurry up or we'll run a knife into you; won't we, Wiggles?"

"That's our program," said Wiggles, "and here's the knife for the principal character."

"Don't stick her with it yet, Wiggles," cautioned the other. "I think she'll come alive. I'd ruther she would. Alley Jim would be mighty discomposed if we taken a little dead gal to his supper table, hey, Wiggles? Come along here, Aggie, and stop that foolishness!"

"Why, bless my soul," cried Wiggles, "if here ain't a cart backed up to the sidewalk, a man a-holdin' the hoss. What a hulky looking fellow to be holdin' a hoss! Let's get in and ride; what do you say, Aggie?"

"Oh, no," cried Agnes, wildly. "I don't want to."

"Oh yes you do," said Wiggles. "Little girls oughtn't to be a-walkin' when hosses is just standin' around spiling to be drove. Git in here!"

Agnes was lifted violently into the cart and cast prostrate upon its board flooring. The three men got in and drove, standing; the cart had no seat. The men stood over the helpless child in such a way that she was hidden from the passers-by. The cart rattled over the uneven cobblestones. Agnes, violently shaken, screamed again and again, but her thin voice scarce made itself heard to the ruffians in the cart, much less to the throngs on the pavements. She struggled from time to time to wriggle up from the stinging planks, but a brutal foot pushed her back.

After a long time the cart stopped with violent abruptness. It was now perfectly dark save for a distant gaslight. Strong arms snatched at the girl and carried her up some stone steps. There was the opening of a door, the entrance into close, unwholesome air, the rattle of a key, and Agnes of the Bad Lands had "disappeared."

(To be Continued.)

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Adrian Ardath, Infidel.

By Rochester Irwin.

CHAPTER V.

Very different, indeed, from the scene in the Eversole drawing room was that presented, the same evening, at the Central Baptist Church. There, Lily Sanger, joyfully following in the footsteps of her Lord, was inducted into his body through the rite of baptism. The ceremony was one of more than usual solemnity; for, as everybody knew, she was the daughter of the most wealthy and influential saloonkeeper in the city.

Scarcely had she risen from her watery grave when her brother, overcome by a desire also to confess his faith, presented himself to the pastor and trembling asked that he, also, might be taken into the church. After a few minutes of consultation among the members, his request was granted, and, lest anything intervene to prevent his baptism, he asked to be baptized at once. This, too, was granted, and, just as he was, he "put on Christ" in baptism.

At the close of the meeting, brother and sister clasped glad hands, and looked joyfully into each other's eyes. Earth never had held for them a happier moment than this.

A few persons were at first inclined to doubt the sincerity of the two; "for," they argued, "how could the children of a saloon-keeper be honest?" But when they beheld their solemn joy, they doubted no longer, and welcomed them with cordial expressions of love. A severe trial, however, awaited the young converts.

Mr. and Mrs. Sanger were not present at the baptism of their children. They knew, of course, of the intention of their daughter, but, strange as it may seem, they made no objection to it. Mrs. Sanger was indifferent in the matter, and the saloonkeeper, himself, was rather pleased, for he had a man's reverence for a good woman; and experience had taught him that such were more likely to be found in the church than out of it. While he cared not one whit for all the churches in Christendom so far as himself and other men were concerned, he experienced a feeling of fatherly pride in the fact that Lily was a church member.

But toward Harry it was different. When he learned that his son had professed Christianity, he was surprised and angered. The sunny smile which habitually lit up his handsome face vanished instantly and a dark frown took its place. It had been his purpose to make Harry a rich man in the liquor business, and he was exceedingly annoyed at this early influence to the contrary. He firmly resolved, however, to allow no religious nonsense to thwart his purpose, and, a few evenings afterwards he ordered his son to attend bar. "Wilkins has an attack of nervous headache, and has gone home; you must take his place."

Harry turned pale. "Father, I am a church member; I ought not to do such work," he replied.

"Ought not?" snarled his father, lowering upon him. "Then why did you join church? You surely know that I mean for you to follow my occupation, and I intend that you shall do so; so you might as well make up your mind to do as I say without arguing the case."

"Oh, father, I don't want to do it; don't make me!" pleaded the boy.

"You shall. Go along, and let's have no more nonsense about it," and with no gentle hand he shoved his son into the saloon and behind the bar.

Such treatment from his father shocked and pained Harry dreadfully. Whatever Mr. Sanger's faults, he had always been kind and considerate to his children; now his father's black looks, harsh words, and rough action sent a pang of grief and terror into his tender, loving heart, and this, mingled with the shame of having to sell liquor, was too much for him, and for some moments he wept wildly. Fortunately, no other persons were in the saloon at the time, and so the man's rage and the boy's sorrow were witnessed only by themselves and God. Soon the man went out and the boy dried his tears, and held himself in readiness for customers.

They soon began to come. Some noted his red eyes and shamed air as he served them, and swore softly under their breath; others grunted disdainfully, and declared within themselves that it would not require many evenings at Sanger's saloon in company with this funereal-looking boy to drive them entirely away from the place. Some thought it a good schooling for him; and still others paid no attention whatever to him, but laughed and joked unconcernedly among themselves. None of them pitied him.

Mr. Sanger's customers belonged to the better class of drinkers. Generally they came, got their drink, and went away. But there were a few congenial spirits who loved to linger in the brilliantly lighted rooms and have a chat with "mine host," for Mr. Sanger loved good company and was at some pains to secure it. This evening, however, he was absent, and these favored guests soon departed; but others came from time to time, and Harry was kept busy. Almost the last arrival was Adrian Ardath. He at once noticed the forlorn appearance of the little clerk behind the counter, and he leaned over and asked kindly what was the matter.

It was the first kind word the lad had received that evening, and he looked gratefully at the young man and explained the reason of his position there.

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not at all to your taste?" said Adrian sympathetically.

"I hate it!" exclaimed Harry. "Besides, I belong to church now, and should not do such work. I shall be too much ashamed ever to go to church again"—and he made much ado to keep back the tears.

Adrian pitied the boy. "I wonder at your father forcing you to do what is so obnoxious to you," he said, slowly and thoughtfully. "I should have thought he would have allowed you to choose your own profession."

"Oh, if you would only speak to him about it," Harry said, eagerly, his face lighting up with hope. "He would listen to you. You have more influence with him than anybody else. Please speak to him and get him to give up trying to make a saloon-keeper out of me. I am fit for something better; don't you think so?" he asked, appealingly.

"Perhaps—yes; I think I shall speak to your father about it; but, it's getting late. Good night," and he went out, leaving behind him a grateful, almost happy boy.

About ten o'clock Mr. Sanger returned to the saloon. He looked searchingly at his son, and apparently drew his own conclusions. "Get out of here!" he commanded harshly, and his words were like a blow to the shrinking boy. Oh, who would ever have believed that his father could talk to him thus! If he lived to be a hundred years old, Harry was sure that he could never forget that night's experience.

After this time it was impossible for Harry to be happy at his father's house. His heart was continually heavy with forebodings for the future. He well knew that, henceforth, he must either show a willingness to attend bar whenever his father so desired or incur the latter's anger. Either alternative seemed dreadful to him. He loved his father, who had always been kind and indulgent toward him until now; and he loved the Lord Jesus Christ, too, and yearned to do his will. What was he to do? To please the one was to be disloyal to the other. Poor fellow, the strain upon him was almost greater than he could bear.

(To be Continued.)

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The Green Hills and the Ocean.

The Village in the Valley.

Very early last Thursday morning I climbed to the summit of a mountain that overlooks a certain Vermont village. The air was clear and the morning mist, which hung over the lowlands, seemed to sparkle with sunbeams. The great green hills around me were peaceful and beautiful, and down in the valley I could see the quiet little village. The world was filled with the music of early morning; the bird songs and the lowing of the cattle in a distant meadow. As I looked down upon the village I counted the spires of four or five struggling churches, all erected for the worship of the same God. One temple would have been enough. One great spire pointing skyward would have given an added glory to that beautiful valley.

One is nearer God, and perceives more clearly his truth, when surrounded by such environments as I was on that morning, and as I looked down upon those four or five small churches I could not help but think of the prayer of our Lord: "That they all may be one, even as thou, Father, art in me and I in Thee." I thought of all those I loved, some in this sect, some in that. I thought of all our theories and differences; but putting all these aside, I felt that we are all his little children, living together under his skies and amidst his holy hills. He could not have made a more beautiful home for us all, and how must it grieve his heart when we fail to love each other, and when the beauty and harmony of his world is marred by our petty strife.

CHARLES FOSTER.

Cheerfulness is the rubber tire on life's vehicle. It breaks the jolt wherever prudence and industry have been unable to remove the stones from the road.

Odd Pockets.

Pockets of some kind seem to be really necessary, for all sorts of people seem to find it impossible to get along without carrying things about with them. So, when a pocket is not provided by the dressmaker or the tailor, it must be provided in some other manner.

An Indian girl once came to the door of a cabin in the hills of the state of Washington with berries for sale. The woman to whom she offered them wanted them very much, as fruit was scarce in the mining country. Seeing the girl's difficulty in speaking, she did not try to talk to her except in a sort of sign language which anyone could understand. She held out a fifty-cent piece, and shook her head in sign that she had no smaller change; for she knew that the berries were worth about twenty-five cents.

Instantly the girl put down her berries, and, opening her mouth, dropped from it a handful of nickels, dimes, quarters, and a silver dollar. Then she looked up, and laughed at the amazed expression on her customer's face as she handed over the berries and twenty-five cents in change.

Quite as unusual pockets are those of the Chinamen of Honolulu. These men carry vegetables, fish, and other household necessities in two baskets suspended from a pole, which is balanced across one shoulder. It is the custom to buy many of the family supplies from these peddlers, who go from house to house; and, when it is necessary for one of them to produce a nickel or a dime in change, he calmly takes it out of his ear.—*Selected.*

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Not long ago a man was about to purchase a barrel of apples at the establishment of a produce dealer. They appeared to be especially fine ones, but an old farmer, standing near by, whispered to him to look at the middle of the barrel. This the would-be purchaser did, to find that with the exception of a layer at each end the apples were small and inferior.

"I'm much obliged," he said, turning to the old farmer.

"I've got some nice ones on my wagon I jest brought in," the old fellow ventured diffidently.

"I'll take a barrel from you, then," the man said, paying him the price and giving his address for their delivery.

"Say," a bystander asked, as the purchaser walked away, "how did you know those apples in the center of the barrel were no good?"

A twinkle came into the old codger's eye.

"O, that was one of my bar'ls," he said.

I took a piece of plastic clay
And idly fashioned it one day;
And as my fingers pressed it, still
It moved and yielded to my will.
I came again when days were past,
The bit of clay was hard at last;
The form I gave it still it bore,
But I could change that form no more.

I took a piece of living clay
And gently formed it day by day,
And moulded with my power and art
A young child's soft and yielding heart.
I came again when years were gone,
It was a man I looked upon;
He still that early impress wore,
And I could change that form no more.
—*Helen McLeod.*

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BY A KENTUCKY MOUNTAIN BOY.

"We walked across the paster field
A-goin' home from singin'.
The good, old, solemn meetin' tunes
In both our years a-ringin'.

"The moon a-hangin' on his end,
He lengthened out our shadders,
While now and then a bullfrog's note
Was fetched across the medders.

"The calico that wrapped her form,
The lace that trimmed her bonnet—
I loved it, every thread and stitch,
An' every button on it.

"I wished that I'd a been the grass
The dew was bendin' over,
So I could kiss her pretty feet,
As she walked through the clover.

"We'd nearly got across the field
When, what should we diskiver,
But Bates' bull, a raisin' sand,
Like death was in his liver.

"She jumped, I caught her in my arms
For fear the brute 'ud horn her.
I wish this world was full of bulls
On every side and corner."

—*From the Bibliotheca Sacra.*

There are two words so short that they are uttered before reflection has time to repress them. So light that they flutter from mouth to mouth, without our even knowing from whose lips they came. So powerful that they justify slander, authorize calumny, reassure the most timorous consciences, and circulate without contradiction the gossip which destroys reputations and prepares the ruin and despair of families. They are called "They say."—*Golden Sands.*

"Inasmuch as Ye Did It Not."

"Master, I have this day broken no law of the Ten—have hurt no one. Is it enough?"

"Child, there stood one by thy side burdened with heavy tasks of lowly, earthly labor. For a little help, a little easing of the burden, he looked at thee. Thou hast time and strength."

"Master, I did not hear."

"Thine ear was dull. There came a guest to seek thy converse, a human friend in quest of fellowship. I marked thy sigh, thy frown. Why was thy heart not glad?"

"I was reading. I hate to be disturbed, to be called from great thoughts to trifling talk."

"The children would have thee some few moments in their play. Without thee they went wrong—how far wrong thou wilt not know. It is too late."

"Child's play? But I was searching for a hidden truth of spiritual import."

"Thou didst not turn aside to lift that lame one who had fallen by the way."

"I was in haste to do what I had planned. I meant to help him when I should return."

"Another lifted him. Shall I question further?"—*Selected.*

There are nettles everywhere, but smooth green grasses are more common still; the blue of heaven is larger than the cloud.—*Browning.*

Advice to Girls.

Do the little things, and then, if you have the time, dream of the great things, says an authority well worth while heeding.

Be natural. Remember there are others as lovely as you are.

Have many friends. A chum usually is disappointing and leaves a sore spot which might have been avoided.

Be conservative. Your acquaintances do not want your confidences.

Be pleasant at all times. A smile does more good in this world than all the preachings.

Think beautiful thoughts. "Beautiful thoughts are angels bright."

Remember that you are judged by your actions, don't dream them all day long."

Do You Know Her?

Kelly Pool makes this inquiry: Do you know her? Who? The sunshine woman. She who greets you always with a smile that warms you to the heart and whose very nature abounds with the radiance of sweet, generous impulses and kindly sentiment. Her name is not legion, neither is the priceless gem found in vast numbers, but like the diamond, she scintillates the more brilliantly amid the dark and gruesome surroundings. The sunshine woman as a girl is the particular star in the circle of classmates, who in after years perhaps forget the others, but who dwell lovingly on the name, even in memory, of the gentle being who turned away the shadow and made the presence of the sun more evident. In the home she is the one to whom mother looks for joy, sympathy and in whom father finds a restful delight after the fatigues of the day. If cook is cross, the children fretful or the financial bureau is in a state of depression, the sunshine woman can always find even in such a doleful triumvirate something of a cheerful character, something which once brought to light raises the spirits of the household in proportion to their depression heretofore.

When the sunshine woman becomes a wife, she brings into her husband's life an element of joy that no future calamity can entirely eliminate. She is a helpmate in very truth, though she may not be able to make a loaf of bread, and has the most extraordinary ideas on the subject of domestic economy. She is a sort of bracer, the effervescence of the sunbeams brightening all within a radius of their influence. Life to her is never so gloomy but that it could be gloomier. She revels in the very joy of living, and even when physical misfortune pursues her, the beautiful soul smiles forth from the patient eyes until we inwardly remark, "God bless her," and know that the world would be better if there were more like her.—*Cole County Democrat.*

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Romans—*H. C. G. Moule, D. D.*
Second Corinthians, Thessalonians—*James Denney, D. D.*
Galatians, Ephesians—*G. G. Findlay, D. D.*
Philippians—*Rober Rainy, D. D.*
First and Second Timothy, Titus, James, Jude—*A. Plummer, D. D.*
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The whole work contains 5,261 double column pages, averaging 877 to each volume. It is printed on fine, clear paper, from new electrotype plates (brevier type) costing $17,000; is strongly and handsomely bound in dark green genuine buckram cloth, with flexible back, so that each volume will readily lie open.

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CHRISTIAN PUBLISHING COMPANY, ST. LOUIS, MO.

Advance Society Letters.

BY J. BRECKENRIDGE ELLIS.

William Walter Jacob, Iowa City, Iowa: "I am six years old. Grandma and I are doing the Advance Society work. May we be Av. S. folks?" (Well, I should say so! And I want to tell everybody that this letter was written by William Walter and not by any old person, either. Now, who of you, only six years old, can write such an interesting letter?) Willie's grandma adds the following: "My little grandson and I come to join your noble Av. S. band. I am anxious that he, while young, may get the habit of thinking good thoughts and doing good deeds. He gets his little Testament and reads his verse, sometimes several before he starts to school in the morning. I read the history to him; Bonner's Child's History of the United States. I read the Av. S. letters to him and he wants to know what took Charlie's leg off." (A great big doctor.) "Willie sends you a dime for Charlie. God bless Drusie and those who are aiding her by money, kind words or prayers."

Mrs. Ira J. Chase, Muncie, Ind.: "I have been very much interested in what I have heard of the Av. S. My daughter has read to me about it; it has been more than 40 years since I have been able to read a word for myself, but I am interested in all your work, especially the missionary part, and I have a deep sympathy for any orphan. I wish to add a little to the work where it will do the most good." And here is a note from her daughter: "My mother has just written inclosing a dollar for the Av. S. She has been blind for 45 years, and for the past three years has been crippled by a fall so that she gets around only in a wheel-chair."

Walter S. Whitacre, Mt. Vernon, Ill.: Please accept the inclosed mite for Drusie's Christmas tree. I think it would get a box of hairpins that might come handy to her. The balance of my contribution goes in prayers and best wishes. No, they can't balance either, for I know my wishes are far greater than my mite. I hope no one else will make such an unbalanced contribution as this. I am glad Felix is happy in his Arkansas home, but I wonder if he is never lonesome with no little boy or girl to play with? He must be a good cat, indeed, to be so contented at home and not go tramping back to the old home. If he ever concludes that he wants a mate after his own kind, and is a good swimmer and not afraid of Illinois mud, tell him I have a very agreeable cat, noted for her good looks and good sense. Her name is Felicia, her complexion black, slightly ring-streaked with yellow. I could not be induced to give away my Felicia, unless Felix in person asks me for her paw."

Drusie R. Malott, North China: "Yours has just reached me, bringing another $5; also the Christian-Evangelist, bringing news of the first presents for the Christmas tree. The articles are all very useful. Yes, Bertha Beesley, there is always use for stationary. Well, it touches my heart deeply to see the interest of the dear Av. S. friends. The Lord abundantly reward each. A number have written me personal letters—good, cheery, homelike letters that seem from old Kentucky. You do not know how much I appreciate such messages." (About like I do from old Missouri, I suppose.) "Each letter will be answered when I find opportunity. The fifth book-present has just reached me. Really, words can not express my appreciation of this kindness." (I am sending Drusie another $10 to-day).

Mrs. Edith Slightam, Spokane, Wash.: "My gift for our missionary shall be one dozen American beauty roses; you can put them in the Bronze Vase until you are ready to forward them to Drusie. I inclose $3."

Mrs. Margaret Knight, Pittsburg, Kan.: "Inclosed find $2" (I found 'em) "for Charlie's educational fund and Drusie's Christmas tree." (When I had to change cars at midnight at Pittsburg, coming down to Arkansas, it didn't seem to me that there was anything in Pittsburg so pleasant as $2. But that only shows that at night everything looks blacker than it is.)

Mattie Dever Sturges, North Platte, Neb.: "I was glad to see you and Felix in the picture. I enjoyed the poem, 'Christmas Memories.' Gerald, my S. S. class and I shall remember Drusie soon." (Mrs. Sturges sends a post card with a picture of Buffalo Bill's residence at North Platte. It is a picturesque building with many windows from which Mr. Cody gets a range on the buffaloes coming in from all directions. In Arkansas the buffaloes have all been exterminated).

Mrs. J. W. Smith, Auburn, Ky.: "You will please find enclosed a check for $5, which I have been trying to get sent for more than two months." (Postmaster there ought to be ashamed of himself. Likely he is.) "It is for Drusie's tree. I do hope it is not too late. Last summer, while visiting my sister, Mrs. N. C. Skinner, of Dorsey, Ill., I met the Av. S. orphan Charlie, and heard of the Av. S. work. I am anxious to have a hand in it, too, and I believe you are willing, too." (I'll never throw up my hands to Barkis on that proposition.) "Just let me know when a small donation will be needed and I will try to respond." (Why don't everybody do their giving that way?—as if it were a pleasure? You say, "Oh, but the money is gone—it was so needed—I can not spare it. Don't tell me it's no fun to spend money!)

Did you ever see a lady spoil the effect of her Easter bonnet by wearing a gloomy look over the cost of it? And a man that smokes cigars—he oughtn't to smoke, I know, and I'm sorry he does; but does he wear a sour look all the time he smokes because he is burning money? No, no, our antipathy (that means dislike) to giving, arises not because we hate to part with money, but because we're not spending it on ourselves. I like the spirit of this letter from a justly proud father in Kentucky: "Mary had long desired sending something to the Av. S., so just before Christmas she told her mother if she was going to give her anything to give it in money. So she divided it between orphan Charlie and some other little needy ones. Last summer she had her heart set upon certain things pertaining to a girl's outfit, but when her mother went to get them, Mary begged her to let her give the money for missions. Do you blame us for being proud of our girl, especially as she is the only child we have? She is 16 and expects to get her M. A. degree in June" (so it seems she knows other things besides giving.) "I think the Christian-Evangelist the best religious paper published. Of course I have written the above without our little girl's knowledge." (If you will kindly take the trouble, get a bunch of flowers for Mary's commencement and put a tag on it from me, will you?)

A Puzzled One: "I have two questions to ask you. No. 1. If a person has done wrong in the past, and is trying to escape from the past, and become a follower of Christ, but everybody frowns upon this person, what is to be done, when one becomes discouraged? No. 2. Should one with a good reputation risk it by associating with one of a bad reputation, when such association is a good influence for the other? I should be much obliged to you if you would answer these questions." If one is trying to follow Christ sure enough—not as a figure of rhetoric, you understand, but in a practical, everyday kind of way without too much talking about it—it seems to me that if he gets discouraged, the thing to do is to seek encouragement from Christ. Suppose people are frowning. It's not the people you're following. If Christ can't give a person trying to follow him all the encouragement needful, it is useless to apply for any at Bentonville. I think the trouble with both questions, but particularly the second, comes from imagining that encouragement has to come from mere human beings. One should never injure one's reputation for any consideration. Don't go with people who have bad reputations. It won't make their reputations good for you to do so, but it will injure yours. You may ask, "Do you draw no distinction between reputation and character?" That's all right! I think it would be singularly lonesome for me to sit here knowing I was good, while half the town had their doubts about it. There are a good many things in books—and public speeches, too, I'm sorry to say—that sound well at a distance but squeak on application.

Anyway, what has this to do with the Advance Society? I'm sorry for any one to be puzzled; very sorry; but let's attend to business. I found out just this afternoon that I'm to start to-morrow for Old Mexico. (Of course it's no older than New Mexico). I shall go down to New Orleans, take a steamer, and get out through Texas, and I reckon I'll find my way back to Arkansas. So, as I have to pack my things and buy something for a lunch, I'd better be going down town. I don't know what to buy that would last a ride of 1,875 miles. Some of the candy here in Bentonville, I judge, has already been out that long. And yet candy doesn't seem the thing. I will write up an account of my trip for this page in two weeks, and I don't think we'll have anybody else writing that day except myself. If I can find enough things to tell about I'll spread out over the page, and I won't need pictures to fill up the room, either. Goodby.

Bentonville, Ark.

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—Yes, the Dowling Lesson Commentary contains interpretations of all the lessons for all the year. Only $1.

—Did you ever see another paper of our large circulation, and produced at such great cost as The Christian-Evangelist, that contained as little advertising?

—At the close of Marion Stevenson's last Bible school institute he gave a pay lecture which defrayed all the expenses for the week and left $21 in the school's treasury.

—The problem of retaining Bible school teachers will be largely solved if you will supply them with our new series of Teachers' Quarterlies. They cost only 8 cents per quarter.

—Marion Stevenson greatly delighted his Lexington (Ky.) audiences with his expositions of the Pentateuch, and observations on modern methods of Bible school teaching and organization.

—Our Miss Eva Lemert is engaged for a week's Bible school rally at Warrensburg, Mo., just prior to Pastor J. T. McGarvey's regular evangelistic campaign. The wisdom of this arrangement is very obvious.

—We have doubled our last quarter's order to the printers for Teacher's Quarterlies. The preparation and distribution of these teachers' helps has proven to be one of our most popular ministries. Equip your teachers with them at once.

—Notwithstanding Herbert J. Corwine has Brooks brothers, W. E. M. Hackleman and J. Wallace Tapp helping him in a great meeting at Bartlesville, I. T., he deems it wise to supplement all this talent with 500 copies of the best evangelistic tracts Disciples publish—current numbers of The Christian-Evangelist.

—Physicians desiring new locations, churches wishing Disciple business men to move into their communities, Bible schools wanting to buy or sell slightly-used songbooks or organs, preaching and singing evangelists seeking engagements (professional) should patronize our "Subscribers' Wants" column. It is not expensive but is very effective.

—C. A. MacDonald, of McKees Rocks, Pa., one of our most successful pastor-evangelists, is assuring success in his present home meeting by using 1,000 Christian-Evangelists as tracts for distribution throughout the vicinity of his church. This practice by so many whose proceedings are characterized by success is significant. It is not expensive. Write us for terms.

—"The Reader Magazine" is one of the most popular $3 magazines published. It contains the Bryan-Beveridge debates. These brilliant papers by two of America's greatest orators and writers will cover all matters of political, social and industrial interest now before the people. You can not get the magazine for less than $3. We send it and The Christian-Evangelist for $3.25.

—Notices to the churches of Marion Stevenson's enlistment for editorial and lectureship Bible school work must not be construed as signifying any abatement of Bro. W. W. Dowling's zeal in this great realm of Christian activity. Nothing but translation to that fair land to which he has lured and directed so many thousands will stop the hand that has penned religious instruction to most of the present generation of Disciples from enriching our columns with the treasures of a great mind and heart wherein truth has sanctuary.

—Churches already furnish pews and preaching, song books and Sunday-school helps to the membership. Why not supply the home of every member with at least one of our best church papers? Some do, and the results are so satisfactory the plan will never be abandoned. The reading of our best Christian literature is a root from which will spring practical interest in benevolences, missions and education, attendance on prayer-meeting and our church conventions, growth in knowledge and grace, and all desirable traits of character. Write us for our plan.

—The Christian-Evangelist is not without honor even in its home city. Within the past few days more than 100 new subscriptions have been received from our various St. Louis congregations. The following new clubs, from home and elsewhere, were received last week, in addition to the new ones constantly flowing in singly and in pairs:

Winders, Ga.	3
Ludlow, Mo.	3
Belmont, Ill.	3
Palouse, Wash.	3
Denver, Colo.	3
Liberty, Mo., Graham Frank, pastor	3
Moriarty, New Mexico, W. P. Jewett, minister.	5
St. Louis, E. C. Alexander, minister	5
Fairfield, Ill., Allen T. Shaw, minister	9
St. Louis	15
St. Louis, J. G. M. Luttenberger, minister	22
St. Louis, F. N. Calvin, minister	22
Salem, O., H. H. Clark, minister	32
East Palestine, O., M. S. Decker, minister	39

—Naturally we are pleased with this encomium on one destined to be a great factor in the development of Bible school interest among our people and all people.

Chandlerville, Ill., March 25, 1907.

Marion Stevenson has just closed a very successful and helpful Bible institute with the Christian Church of Chandlerville, Ill. Every Sunday-school in the state should, if possible, hear his addresses on the "Pentateuch."

Words can not express our appreciation and commendation of his work. Get in touch with the Christian Publishing Company and have him visit your school. It will prove a blessing to your school and community. Your standard of what a Sunday-school ought to be will be placed on a higher plane. H. B. Boone,
President Cass County S. S. Association.

WHAT OUR FRIENDS ARE SAYING.

"Enclosed find $3 for my Christian-Evangelist. May I suggest that one among many merits of your paper is the sweet spirit maintained among the trials of controversy? I am never ashamed to show The Christian-Evangelist to my friends. I know that intellectually and in the true Christian spirit I need not be afraid of it."—H. S. Merritt, Huntington, Ind.

"My time has expired for The Christian-Evangelist and 'Our Young Folks.' For goodness sake do not stop either as I would rather do without dinner than deprive my spiritual side of these repasts."—E. D. Ankneney, Murphysboro, Ill.

"I am proud of The Christian-Evangelist, and especially of the Editor's reviews of the Monroe Street Church's departure from the plain, simple teaching of the New Testament. I am not a stickler for holding on to things, simply because the fathers did, and taught them, but I do stand for the teaching of our Lord as revealed in the New Testament. May God give you wisdom and grace to keep things straight and moving upward and onward. I hope to send you some names for your most excellent paper."—R. N. Davis (minister), Santa Cruz.

"I want to say a word in praise of the constructive and liberal policy you are pursuing. Until a year ago I was largely prejudiced against you. Since then I have read your able work on the "Holy Spirit" and have been a subscriber to The Christian-Evangelist. I wish to acknowledge myself a convert to your policies. My case represents that of scores of other preachers throughout the south. There is no doubt that a deeper spiritual life is the solution of every problem confronting the Disciples to-day. You seem to have caught this idea. Stay on the positive and constructive side of the things and your reward from God and man is assured. Negation has become too much the characteristic policy of the Disciples of to-day."—Robt. Mobley, (minister), Alamo, Tenn.

Fifty Years the Standard

DR. PRICE'S CREAM BAKING POWDER

A Cream of Tartar Powder Made from Grapes

NO ALUM

Christian Science

By MARK TWAIN

Illustrated. Crown 8vo, Cloth, $1.75.

In this great work Mark Twain devotes himself seriously and logically to a serious theme; the result is an earnest, painstaking, and impartial study of Christian Science in all the details of its growth and church organization.

This book is the result of years of careful investigation of Mrs. Eddy's cult and writings, and of the church which she has founded. It is an honest effort to answer seriously those questions which the public generally has been asking about Christian Science.

The reader will like the way Mark Twain goes vigorously into details, writes plain English, and gets to the bottom of things. He is equally frank with praise or censure, as the case demands. And while his book must be ranked as the most serious and extended criticism of the subject that has yet been made, it is not without repeated touches of humor which make it, while instructive, also deeply entertaining.

CHRISTIAN PUBLISHING COMPANY, ST. LOUIS, MO.

To the brethren Everywhere –

The offering for Home Missions is of the most vital importance this year. Immense responsibilities have been assumed and greater things must be provided for. Fully 5000 churches composed of supposedly loyal disciples of Jesus, have never contributed a dollar to the Evangelization of America. Isn't it time for every Contributing church to make a Missionary of its Minister? Isn't it time to wake up the people to the necessity of acting "our plea" as well as believing it? Every dollar of the $250.000 asked for Home Missions this year could be immediately, Effectively and wisely appropriated to the help of thousands of our brethren who have a right to count on our help. Let us stir the brotherhood this one time – and among the 1.260.000 of us, raise $250.000 for Home Missions this year.

Wight + Ransbarger

P.S. Watch this space.

Volume XLIV. Number 15.

THE CHRISTIAN-EVANGELIST

A WEEKLY RELIGIOUS NEWSPAPER.

ST. LOUIS, APRIL 11, 1907.

"And He healed many that were sick."—Mark 1:34.

IN his last sermon Henri Perreyve spoke thus of Christianity as a social power. "Let us beware," he cried, "of being mere humanitarians, who, losing sight of the soul, aim at naught save material progress. The inefficiency of all such blind benefactors of mankind is too notorious to need demonstration. But, on the other hand, let us beware of that subtle refinement which affects to ignore all save that which is spiritual, and which disdains to care for the physical sufferings of our brethren. Such was not the mind of Christ. Wheresoever Jesus met with human suffering, He paused to give it a heedful pity. . . . Do not aim at being more loosed from earthly ties, more spiritual than the Son of God. In this day it seems to me that no intelligent, independent Christian man should suffer himself to be outstripped in the study and practical application of the social sciences. The Christian should not tolerate that the world be better able to deal than ourselves with those great questions which are so powerfully, so inevitably at work amongst us, questions which the gospel alone has called forth; I mean such as pauperism, labour, family ties, refuges, and asylums, the labour of women and children."

Christian Publishing Company
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J. H. Garrison.....President
W. W. Dowling.....Vice-President
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A NEW BOOK
That is a satisfaction to us as its publishers and that will charm and help you as a reader
"The Victory of Faith"
Containing in its 268 pages, enclosed in its handsome binding, a choice selection of
TWENTY SERMONS and ADDRESSES
—By—
E. L. POWELL, Pastor First Christian Church, Louisville, Ky.
Brother Powell's reputation as a thoughtful and popular speaker and writer is well sustained by this book which is offered
At the Popular Price of One Dollar, Postpaid.
CHRISTIAN PUBLISHING COMPANY, - - - - ST. LOUIS.

—Write us for terms for a Bible school rally—"a double-up campaign," under the leadership of our Miss Eva Lemert.

—We have yet to receive the first complaint about the fountain pen we give as a premium for one new subscriber to The Christian-Evangelist, or two for "Our Young Folks."

—Bro. W. W. Dowling is busily engaged on next year's Lesson Commentary. Half the year will be in the beautiful book of John. This will be one of Bro. Dowling's masterpieces.

—The comparatively few discontinuances of The Christian-Evangelist astonish experienced newspaper men. Disciples do not merely "take The Christian-Evangelist." They read it and love to read it.

—Marion Stevenson's Bible school lectureships are proving of vast help to both school and church wherever held. As to cost, the receipts during the institute will probably leave a surplus in the school treasury after defraying all expenses.

—Every preacher and elder among us should read W. T. Moore's "Preacher Problems." Preachers would have more time for vital gospel ministry if the membership generally would read it and cease complicating preachers' problems. It only costs $1.50 net, postpaid.

—Some papers may devote more pages to "news" but our news service is so intelligently edited that in the space our editors have assigned that department our readers will learn of more religious procedures worth knowing than they can get from any other source of information.

—The Campbell library, composed in the earlier part of our first century, and the Garrison, written toward the close, not only include most that is best in our literature but are in themselves splendid equipment for the young Gospel preacher. The one is $8.00, the other $5.00, both and a year's subscription to The Christian-Evangelist for $13.00.

—Follow up the suggestion that those congregations supplying their membership with free pews, song books, and Sunday-school helps also furnish each home with one of our best church papers. This will soon be a development of our present community of interests and the sooner it comes the sooner will the Kingdom come throughout the earth.

—Last week was another in which our lists grew rather by ones and twos than by clubs, yet we are pleased to present these new $1.50 lists:

Washington, Pa., E. A. Cole, pastor	3
Petersburg, Ill., W. M. Groves, pastor	3
Logansport, Ind., J. H. Craig, pastor	4
Lawrence, Kan., Wallace Payne, pastor	4
Mason City, Ill., O. C. Bolman, pastor	5
Neodesha, Kan., I. W. Carpenter, pastor	5
Canton, O., P. H. Welshimer, pastor	7
Chicago, Ill., Will F. Shaw, pastor	9
St. Louis, Mo., C. C. Garrigues, pastor	17

—One day this week we recorded the splendid number of 300 new subscribers for "Our Young Folks." This paper is gaining so rapidly that we find it almost impossible to anticipate the gain sufficiently to give our pressmen a large enough count to supply the demand. This paper should be found in the hands of every officer, teacher and senior pupil in your school. Our great "Double-up Campaign" is rapidly advancing in the Bible schools all over the land. If you want to know all about this campaign. If you want your school to be increased in attendance and made better along every line of its work, read "Our Young Folks," and for information place a large number of this splendid paper in your Bible school.

—If Procrustes had read Christian Publishing Company literature, he would have made his iron bed of torture into the girders of a home for the poor. If Anti-ism would read it, the hearts of myriads of our brethren would thrill anew with missionary zeal. If denominationalists would all read it, Israel would soon be one. The first individual is now beyond our power, but you can help redeem the last two classes by surcharging them with the spirit of this House.

—All of the W. W. Dowling series of Quarterlies, both for pupils and teachers, are increasing in popularity. Our Bible Student Quarterly, which is used by teachers and senior pupils, also to a large extent throughout the Home departments, has a tremendous circulation. If you have not examined this quarterly, as well as all of our other quarterlies, and if you desire to place the best helps in the hands of your pupils and teachers, send to us at once for samples, and we will mail them to you promptly.

—Marion Stevenson is preparing a series of Supplemental Bible Lessons for our Sunday-school teachers and pupils which is really supplemental. They cover the books in which the regular lessons are found, and really teach the whole Bible to the whole school in connection with the regular lessons. They are prepared for all grades of the school, and are published without extra cost in our quarterlies. You will find them in our quarterlies beginning the third quarter. Place orders with us now that we may print enough for all.

—The "Western Christian Advocate" thus speaks of one of our books that is fast coming into wider appreciation:

Helps to Faith: A contribution to Theological Reconstruction. By Rev. Dr. J. H. Garrison, Editor of The Christian-Evangelist. (Christian Publishing Company, St. Louis.) $1. Dr. Garrison has rendered his readers, inside and outside the denomination in which he is a vigorous and noble leader, a distinctive service by writing this book, in which he suggests, in this age of transition through which we are passing, some of the substantial and imperishable phases and facts of Christian doctrine. He uses modern phraseology, puts the truth tersely, wastes no time in obsolete speculation, awakens no sectarian bitterness or contention, and puts the emphasis where it belongs—on Christocentric truth. How apt and direct, for example, are these sentences: "Salvation is the attainment of those characteristics which become citizens of a heavenly kingdom. In a word, it is becoming Christlike! The Church is an institution, a school, for helping those who enter it to attain Christlike characters." And how sane is this putting of the author's view and conviction concerning a much-debated and critical question: "The writer, personally, has no doubt that God will meet any of his penitent children, at any time, in any world, with pardon; but the supreme danger lies in so hardening the heart by repeated refusals to accept the gospel that neither here nor there will repentance unto life be possible." The division of the book into two parts—"Some Facts on which Faith Rests," and "Obstacles to Faith"—will suggest the lines of discussion. The volume will help many a perplexed and mystified soul, and will enable even well-instructed believers to a clearer notion of their heritage.

WHAT OUR FRIENDS ARE SAYING.

The Christian-Evangelist is a grand paper. I find it to be of great assistance to me in all my work.—Belle Hubbell, Frankfort, Ky.

The Christian-Evangelist is growing better each year, or else I am growing more appreciative of its blessings.—Josie Ballou, Sherman, Keosauqua, Ia.

Christian Science
By MARK TWAIN
Illustrated. Crown 8vo, Cloth, $1.75.
In this great work Mark Twain devotes himself seriously and logically to a serious theme; the result is an earnest, painstaking, and impartial study of Christian Science in all the details of its growth and church organization.
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CHRISTIAN PUBLISHING COMPANY, ST. LOUIS, MO.

THE
CHRISTIAN-EVANGELIST
"IN FAITH, UNITY; IN OPINION AND METHODS, LIBERTY; IN ALL THINGS, CHARITY."

Volume XLIV. ST. LOUIS, APRIL 11, 1907. Number 15.

1809 CENTENNIAL PROPAGANDA CHURCHES OF CHRIST 1909

: : : GEO. L. SNIVELY : : :

LOOKING TOWARD PITTSBURG.

Doubtless the "Lone Star" will be of the first magnitude and one of the most lustrous in all the constellation illumining Pittsburg, and indeed all the religious world in 1909. Too great credit can not be given Bro. J. C. Mason for his part in the development of local, district and the state organizations and for the character he has helped impart to our movement throughout his wide-extended territory. Brother Morgan is one of his new lieutenants, but will soon be known as one of the ablest.

Unostentatiously, scripturally and successfully, Bro. W. L. Harris is fulfilling a ministry the Captain of our salvation must approve. As Paul surrounded himself with Titus, Mark, Timothy and other young disciples whom he designed for evangelistic usefulness, so Brother Harris has made of himself the center of a modern school of evangelists. It is a reproduction of apostolic scenes most reassuring and beatific. Thousands of our preachers could, and should, successfully emulate these primitively Christian precedents. From homes and church studies must come thousands of trained under-shepherds, or our rapidly increasing flocks will suffer losses untold. We shall be pleased to report other such Centennial enterprises.

Through these latter days in which we are making such elaborate preparations for an auspicious opening of our second century, we should pay more attention to the songs our children sing. A quarter of a century ago very few songs other than of sacred character were sung in those rural homes where most of our fellow Disciples were reared. The children knew the great masterpieces of our hymnology, and sang them about their work and play. Their young hearts were thoroughly saturated with their sentiments of piety and zeal for righteousness. The power they exercised, both in restraining from wrong-doing and in urging on to nobler self-abandonment of love and devotion, can only be estimated, but it was vast. The little ones are not learning the grand old hymns familiar to our childhood. Ditties, nursery jingles and ragtime are too much in evidence. Their songs abound in the terminology of the parks, and animal and bird worlds and myth lands, to the exclusion of that of faith. When the young people gathered around those older organs and pianos they sang from hymnals. To-day, too often, they reproduce the music of the gallery gods. We urge parents, governesses, superintendents, pastors, everybody cognizant of the power of song over the souls of men to surcharge the memory of our children with "Guide Me, O Thou Great Jehovah," "I Love Thy Kingdom, Lord," "Nearer, My God, to Thee," and other old songs that have helped to make noble and great the first century Disciples.

Centennial Enterprise.

W. L. HARRIS.

With 10,000 or 11,000 churches and about 7,000 ministers, perhaps the greatest need is how to supply the demand for preachers. The country church cries, "Come over and help us." G. A. Hoffman, in the last issue of THE CHRISTIAN-EVANGELIST, says: "It is only where the number and efficiency of our ministry are increased that we are reporting gains. But every one knows that our ministers who have labored for and made our strong country churches are dying off, and we are preparing no one to take their places. Our colleges are unable to educate men fast enough for our town and city churches. The great need of the churches of Christ, at the present time, is a larger ministerial force in the pastorate. This view is especially apparent among our country and village churches. Our gain in membership can never be what our additions reported indicate until our ministerial forces are largely increased."

These are wise words. I have always felt this. There are thousands, *yes, thousands,* of young men who would become ministers and help solve this problem if we gave them a little encouragement. Many would not be able, financially, to go to our universities, yet hundreds would go, and the rest could be taught at home, as we are doing here. I have a class of fifteen, which I hope to increase to twenty-five. We are taking up "Studies in the Life of Christ," by G. P. Coler; "Bible Doctrine for Young Converts," by F. D. Power; also taking a course in "voice culture." We meet once a week. Two of these young men are already preaching at needy points. I hope soon to have them all at work. We are determined to take not only this county, but the whole state for Christ. I teach these boys how to prepare and deliver sermons, and give them pastoral instruction. This puts new life in our own church. We have no dry prayer-meetings. Let every strong church be a bee-hive, a lighthouse, a blessing to the whole surrounding country. Looking after the weak points—"ye that are strong, support the weak in the spirit of meekness." Let the strong preacher not only send out his young men, but go himself; and, still better, get his elders and deacons to "go and preach the gospel to every creature." To this end I encourage the official board to attend these meetings. They are spiritual men and desire to learn. In support of this idea, Brother Coler has written: "I am glad you are to have the members of the official board in your class. I think we ought to pay more attention to the training of our official boards in Biblical requirements for the positions they fill. Please extend my cordial greeting to the members of your class, and say to them that I shall be glad to help them in their work in every way I can." I think, could the voice of the ministry be heard, they would say, "My sentiments, too." Let us come up to our Centennial with every weak church, as well as the strong church, supplied with a preacher, with our officers "apt to teach" and our hearts filled with praise, giving God all the glory. Brethren, you will find the "Ministerial Training class" a great help to your work, and, I think, will help solve some of these perplexing problems before our great meeting at Pittsburg in 1909. "And they that were scattered abroad went everywhere preaching the Word."

Lyons, Kan.

The Lone Star Centennial.

BY J. J. MORGAN.

The empire of Texas has a remarkable history. Over its vast domain, at different periods of its history, have floated no less than six flags—the French, Spanish, the Mexican, the Republic of Texas, then the Confederate, then the Stars and Stripes. It is the only state in the Union that has a state flag.

A great awakening has come to this country from the steady stream of immigration flowing in from the middle and northern states. The increase in real estate, in the last five years, has made many of our citizens wealthy.

While cotton remains the staple, more variety is being given to agriculture. In South Texas are vineyards and orange and lemon groves that are not excelled anywhere. Some of the finest stock in the Union is grown in this country. Irrigation is redeeming the plains.

The Christian Church is keeping abreast of the times. The state work is well organized, with J. C. Mason as secretary. His report showed that gains in finances and additions to the churches for the first six months of this year were equal to the whole of the year previous. If the same spirit and success continue we shall be able by the Centennial to almost double the missionary and other offerings of the church, and to report at Pittsburg in 1909 a large increase in membership. A very general campaign has been planned by the State Board for the spring and summer.

The C. W. B. M. is growing more aggressive under the lead of Mrs. J. J. Jarvis, state president, and Miss Bertha Mason as organizer. This year will show many new auxiliaries organized and more clubs enlisted in the women's work.

Special emphasis is to be given to the Sunday-schools, and they will have a place in the program of the state convention, which will be held in Fort Worth in June.

An impetus has been given to the Endeavor by the election of one of our men, Colby Hall, as president of the state Christian Endeavor Union. All these special works are bringing our churches into a closer fellowship that will result in great future growth of the cause of the Master in Texas.

Fort Worth, Texas.

Current Events

The President and Harriman.

Mr. Roosevelt has found it necessary to characterize as a wilful and malicious falsehood a statement which has been recently published over the name of Mr. Harriman. In a letter written by Mr. Harriman about two years ago, but published only the other day, it is stated that, during the campaign of 1904, Mr. Roosevelt sent for Mr. Harriman and requested him to raise $200,000 for the Republican campaign fund, which he did. The President denies that he ever asked Mr. Harriman to raise any money whatever for the campaign fund. Mr. Harriman's letter is quite circumstantial and detailed in its account of the interview and what followed it. The President's denial is explicit, sweeping and forcible. The issue betwen them is sharply defined, and it is a question of veracity. There would scarcely be a chance for a misunderstanding on the point. It appears further, from the Harriman letter, that Mr. Harriman told the President that the chief difficulty in raising money in New York arose from the dissatisfaction of the leading men with Depew as senator, that the President agreed to send Depew as ambassador to France to get him out of the way, if necessary, and that some sort of implicit assurance was given that Governor Higgins would then appoint Harriman to fill out the unexpired portion of Depew's term in the Senate. This would be a very disreputable transaction, if it ever happened. But it will need more evidence to convince fair-minded persons that the President virtually offered Mr. Harriman a seat in the Senate in return for his help in raising campaign funds. Whether this question of veracity between these two prominent gentlemen is ever definitely settled or not, one can not help wishing that the chief executive might find it possible to differ radically with other people on questions of memory and fact without pointedly accusing them of wilful and malicious prevarication.

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Competent Consuls.

It really begins to seem probable that the consular service of the United States is to be put on a business basis. Some days ago an examination was held in Washington to test the fitness of certain men for consular appointments. Of the one hundred applicants, eighty were thrown out at once on grounds of unfitness. The remaining twenty were admitted to the examination, and only ten of them passed it. The examination was a thoroughly practical one, testing the candidates' knowledge of modern languages, commercial geography, the resources and industries of the United States, civil government, arithmetic and modern history. These are topics in ignorance of which no person can be a competent consul. Under the old method, the vacancies would have been filled with men who had been politically serviceable to their immediate over-lords as vote-getters, campaign managers or wielders of influence. No one has ever had the temerity to maintain, so far as we know, that an able vote-getter will necessarily be a good consul, or that there is any unfailing connection betwen ability to get the boys out to the polls and ability to transact business in a consulate and look after the country's commercial interests abroad. But we have gone on stupidly permitting a system to continue in force which every sane person recognized as absurd and preposterous. It is to be hoped that this examination, with its consequent rejection of the unfit, is the harbinger of a new consular service which will be a real consular service and not an asylum for infirm and needy politicians.

A Reactionary.

The recent death of M. Pobiedonostseff, former procurator-general of the Holy Synod of the Russian church, was not seriously lamented by the friends of progress in Russia. He was an intense and reactionary conservative in all matters of government and religion, and as the head, under the Emperor, of the civil organization of the Russian Orthodox Church, he had large influence in the affairs of both church and state. He was for many years the chief inquisitor in the long series of persecutions and religious massacres which shocked the whole civilized world. He was the man whose word and influence could have prevented the persecution of the Catholics in Poland and the massacres of the Jews in Southern Russia. But his words and influence were all exerted on the other side. That he was conscientious, is doubtless true. So much can be said for most of the world's worst persecutors. But he was also narrow, bigoted, cruel and unscrupulous. The recent grant of religious liberties in Russia was carried through without his sanction and against his protest. The amount of harm which he did to his beloved country during the eighty-one years of his life, most of which were devoted to public service, is incalculable.



The Chicago Election.

The Chicago city election was one of the most important and one of the most bitterly contested in many years. The issue, as at the last election, was municipal ownership of street railways. Mayor Dunne, Democrat, who was elected two years ago on a municipal ownership platform, was defeated this time on a similar platform. The condition of the traction system in Chicago is intolerable. So much every one admits. For ten years the situation has been in such a turmoil that there has been little inducement for the owners of the surface lines to make improvements or even to keep up the property. Mayor Dunne's plan was for the city to take over the lines, by condemnation proceedings, if necessary, and operate them. The city council, which is Democratic but not wholly in sympathy with this program, recently passed an ordinance over the mayor's veto giving twenty-year franchises to the present companies, requiring certain amounts to be spent for betterments, giving universal transfers, securing for the city 55 per cent of the net profits from the operation of the systems, and retaining the right to purchase them on six months' notice at a specified price. The election resulted in a Republican victory, the election of Postmaster Busse as mayor, and the approval of the program of control of the traction lines as set forth in these ordinances.



Women Vote in Finland.

The first election under the new constitution has been held in Finland. The interesting feature of the election was that for the first time women stood on an equality with men in all civil rights, both as voters and as candidates for office. Both parties nominated several women, both for seats in the national legislative assembly and for other offices, so the success of some women candidates was fairly assured in advance. The reports indicate that the Finnish women rose to the responsibility admirably. Schools for women voters were held in all parts of the country and large numbers of women attended them and industriously applied themselves to the task of learning how to discharge the duties of citizenship. Of course the election itself proves nothing, one way or the other, about the success of equal suffrage in Finland, but the start has been auspicious and the outcome will be awaited with interest. Of all the countries in Europe, perhaps of the world, there is none in which the experiment of equal suffrage and equal civil and political rights for both sexes could be tried with better prospects for success. The spirit of equality is in the air. All of the professions and practically all of the trades are open to women and are actually entered by them. There are women butchers, blacksmiths, house painters and carpenters in Finland. There is no settled prejudice against the exercise of the rights of citizenship in that country and there will be less indifference to the matter on the part of the women themselves than in almost any other country in the world. The very general distribution of a fair degree of education and the very small percentage of illiteracy (smaller than in any other country in Europe) will contribute to the success of the experiment, and the intense spirit of patriotism, which has been aroused during the struggle with Russia and which the women share equally with the men, will also help.

Editorial

"The New Theology."*

In this volume of Mr. Campbell we have a full statement of what the author at least understands by "The New Theology," as the new views, of which he is the exponent, have come to be known. There is an assumption, however, in this use of the name which is unjustifiable. Every age, of course, must have its own theology, using the term in Mr. Campbell's sense as "the intellectual articulation of religious experience." The current theology of the times, the prevailing theology of the most representative minds at any given period, is the new theology of that time. In order to find out what is the new theology of to-day, as against the theology of the creeds of past centuries, one would have to ascertain the consensus of theological thought among the representative men in the various churches. To speak of the theological opinions of any one man, or little coterie of men, as the "New Theology" is a misnomer. So much for the name of the book.

One who reads this volume dispassionately will not deny that the author has touched upon certain weak points of the church and of theology as held in the past, and possibly by some extreme conservatives to-day. At the same time, one feels that he has greatly exaggerated the impotency of the church and the cleavage which exists between it and the masses of the people. At least, what he says of the church is not true, except in a limited degree, in this country. When one has a new set of ideas to advance, he is very much tempted to caricature the old views with which he puts his own in contrast. This we think Mr. Campbell has unwittingly done. Another characteristic of the author's mode of thinking, is that he is essentially poetical, mystical, and oriental, in his type of thought, which we think accounts in a large part for the storm of criticism which his preaching has produced. Mr. Campbell is evidently not to be interpreted too literally. He writes in the language of the prose-poet, rather than that of the scientific and accurate theologian. Parts of this volume, especially where he undertakes to define the Trinity, are so metaphysical that they will hardly interest the common reader; but, in the main, one has little difficulty in following the author's line of thought.

The most startling feature of the New Theology, as defined by the author of this volume, is the freedom with which he deals, or, rather, dispenses with, the Scriptures. Mr. Campbell has no scruples whatever in discarding the statements of Paul and John and Peter, when these statements do not fall into line with his theories of Christianity. No great stress is laid even upon the words of Jesus himself. It may be admitted that the sacred writings have been often treated in a manner never intended by their authors, and that literalists have often missed the spirit of such writings, but it is a far more dangerous extreme, as it seems to us, to disregard the authority of the writings of men who were contemporaries with Jesus, who were taught by him and who certainly had opportunities for knowing the mind of Christ which later generations have not enjoyed, to say nothing whatever of inspiration. If we are permitted to discredit the teaching and testimony of the very men to whom Christ committed his gospel, then we destroy the very norm of our religious thinking, and have but little material left out of which to construct a theology.

A serious defect in Mr. Campbell's theology, also, is its conception of sin and its relation to the human will. Sin, with Mr. Campbell, is a mistake simply, and not a willful and deliberate choosing of the wrong instead of right. It is not denied that he says some very true things about sin; that "it is selfishness"; that "it makes for death"; that it is "always a blunder"; that "in the long run it becomes its own punishment," etc. But when he says that "sin is actually a quest for life, but a quest which is pursued in the wrong way," the author seems to have lost sight of sin as conscious wrongdoing; as rebellion against God; as a yielding to temptation to evil, rather than resisting it. The Bible doctrine of sin can not for a moment be harmonized with the idea of sin merely as a mistake in judgment. It is something vastly more heinous than that.

Again, Jesus is held to be divine only in the sense that man is divine, with an admitted superiority in Jesus, in his superior goodness. The virgin birth of Christ is denied, but the physical resurrection of Jesus is maintained. As a rule, those who deny the supernatural conception of Christ, deny also his bodily resurrection, but Mr. Campbell holds that nothing short of the actual resurrection of Christ's body meets all the conditions of the case. Of course, his theory of atonement falls short of that which is regarded orthodox, not only by the older theology, but by the newer theology of many of the ablest thinkers in the church to-day. As illustrating the tendency of Mr. Campbell to exaggerate a view which he antagonizes, take the following sentence: "There is not, from the beginning to the end, a hint or a suggestion in these writings that a sinless being was tortured in order to appease the wrath of God against guilty ones, or that the penalty of sin in the world to come will be remitted to a penitent sinner in consideration of his faith in such an arrangement." A very safe statement, but it does not antagonize any view that any intelligent man of to-day holds. What we would like to know is whether Mr. Campbell believes that the death of Christ on the cross as a voluntary offering for sin has any relation to the forgiveness of sins, and whether faith, not "in such an arrangement," but in Jesus Christ, who loved us and gave himself for us, is a condition of such remission.

On the whole, in spite of these radical defects which we have named, which show that the author's work is more destructive than constructive, the work is not lacking in a certain spiritual fervor and moral earnestness, and in many true ideas which will profit the discriminating reader. But the New Theology outlined in this volume is not likely to exert any very permanent influence upon the thinking men of the world. It will have its "little day," will modify the thought of a few people, and in less than a decade it will probably be forgotten, and this much-heralded "New Theology" will take its place in the old theological scrap-pile, along with the outgrown theologies of former generations.

*"The New Theology." By R. J. Campbell, M. A., minister of the City Temple, London. New York. The Macmillan Company 1907.

Our Ninth Congress.

The session of the Congress of the Disciples of Christ, held in Cincinnati last week, was neither so largely attended as some of its predecessors, nor was it marked by as great intensity of interest growing out of the discussion of disputed problems, as some previous sessions were: but we doubt if any previous congress has dealt with more practical problems, and in a more efficient manner. The congress met in the old historic Central Church, built during the pastorate of W. T. Moore and completed in the early seventies, and where so many of our national conventions were held. Its splendid auditorium, with its excellent acoustic qualities, is an ideal place for such a gathering.

One of the praiseworthy features of this congress was that every man who had been assigned a paper was present and read his paper, and every paper gave evidence of careful, painstaking preparation. Several persons who had been assigned minor parts on the program were absent, but the chairman explained that most of them had good reasons for their absence. If we were to make any criticisms on the papers, we should say that some of them were rather too long for such an occasion. They held the interest of the audience, but left insufficient time, in some instances, for discussion, and free discussion from the floor is an essential feature of an ideal congress.

Each of our congresses has had one or two leading topics which have given them their special character. The themes most prominent in this last congress were Education and Sociology. The Education Society, with C. C. Rowlison presiding, held a session before the congress proper began its proceedings, in which the needs of our own schools in particular received attention. The success of Butler College in increasing its endowment by a quarter of a million was a theme of gratulation and stimulation for all. Other of our colleges are planning for similar achievements. This theme was taken up in the regular sessions of the congress, and no less than three addresses were devoted to some phase of ministerial education. Ordinarily this would be too much prominence for

any one subject, but considering that we have been most delinquent in that feature of our work, and that we are now feeling the results of it, the large space which it occupied in this last, and the previous congress, may easily be pardoned. We suggest, however, that the subject needs to be brought before our national missionary conventions in a prominent way, as vitally related to both home and foreign missions. The problem is to find support for a first-class man to be put in the field in the interest of all our colleges. What a splendid work this would be for our Business Men's Association to undertake, if that organization could once get under way, and realize that it has a great mission among us. The addresses on this topic were able, and made us all feel how vitally essential to our future progress and usefulness, and to the realization of our providential mission in the world, is an adequate endowment and equipment of our colleges; but how to crystallize this sentiment in some practical method of accomplishing the end in view—that is the problem that awaits solution, and our business men must find that solution.

"The Relation of the Church to Men," "Things in Common Between Industry and Religion" and "The Relation of Church to Labor" were the sociological topics that brought the Church face to face with its duties and obligations to the needs of men in this world and in the common affairs of life. It is not extravagant to characterize the addresses on this general topic as great and inspiring. They were worthy of any occasion and of any religious body. If there is any man living who can bring the Church down out of the clouds of unprofitable speculations and doctrinal abstractions, and make it look upon the sorrows, tears, burdens, problems, poverty and honest struggles of our common, toiling humanity, and make it share in these common burdens and sorrows, that man is Graham Taylor, of the "Chicago Commons," and he was ably seconded by our own men who have caught something of his spirit and the spirit of our Divine Master.

Other themes that served not only to give variety to the program, but to emphasize things that need emphasis, were, how to worship, and how to labor, and how the Church could get hold of the young people, presented by men specially fitted for each theme. It was fitting that the theme of union with the Baptists should have formed the closing feature of the program. Unfortunately, however, the committee, through its chairman, was able to make only a partial and preliminary report, owing to the illness of Dr. Mullins. The chairman of our committee being detained, sent his partial report, which was presented by another member of the committee. The report, which appears in another place, was received and further time granted the committee to complete its work, and report later.

The spirit which prevailed throughout the congress was fraternal and courteous. The feeling was universal that this congress was very profitable to all who were in attendance. The next one will meet at Bloomington, Ill., with W. F. Richardson as general chairman, and Prof. Wallace Payne as secretary of the committee.

President Hieronymus, of Eureka College, who was the secretary of this Cincinnati congress, deserves thanks for his work on the program and his general supervision of the congress. A. B. Philputt, the general chairman, performed his duties with grace and dignity. So also did the chairmen of the different sessions of the congress. The new committee was instructed to take under consideration the advisability of holding the congress biennially instead of annually. As the next congress completes a decade of history, it would probably be wise, after that, if not at once, to hold the sessions biennially, and seek to secure a more general attendance.

Federation at Congress.

Pursuant to an announcement in The Christian-Evangelist, a meeting was called during the congress at Cincinnati, immediately following adjournment of one of the sessions, to consider the matter of arranging time and place for a meeting to give answer to the communication of the New York Interchurch Conference touching the basis of federation submitted by that body. All remained to hear and consider the matter. A. B. Philputt was elected to preside over the meeting. J. H. Garrison stated that a communication had been received from the committee of correspondence of the Interchurch Conference held in New York in November, 1905, asking the Disciples of Christ to endorse if it could do so in one of its conventions, the plan of co-operation embodied in that basis. He stated that it was made the duty of the thirty or more brethren attending and participating in that conference to present this communication to some representative body of the Disciples of Christ. For reasons deemed wise it was not presented to the Buffalo convention. He assumed that every one present recognized our obligation to give courteous answer to that august body representing eighteen million Protestant Christians in America. He therefore moved that a committee of three be appointed to nominate a committee of ten to be approved by that meeting, whose duty would be to call a meeting of brethren, in connection with our national convention in Norfolk next October, at an hour and place to be determined, for the purpose of considering and making reply to this communication. This was unanimously passed, and J. H. Garrison, T. W. Phillips and T. W. Grafton were appointed a committee for that purpose. Later this committee submitted the following names of brethren to issue said call, and the report was unanimously approved: F. D. Power, A. B. Philputt, W. T. Moore, W. F. Richardson, J. L. Hill, I. J Spencer, Pres. Clinton Lockhart, S. H. Bartlett, Pres. Hill M. Bell and J. G. Slayter.

Thus after full and free discussion among us, this question is at last in process of amicable adjustment. It can not be doubted that a satisfactory answer can be formulated before the meeting convenes in Norfolk, which will command general approval. We hope the brethren will remember the statement made at the Cincinnati meeting, that we have been asked to contribute $250 as our part of the expense of carrying forward this co-operative work. If the brethren who read this, and who feel with us the moral obligation of bearing our part of the burden, will send us their drafts or money orders for $5 or $10, as they may feel able, we will be at the trouble of seeing that it reaches its proper destination. All gifts of money, like all the service asked, must be free and voluntary.

Notes and Comments.

The Standard (Baptist) of Chicago, contains a strong appeal for "Baptist Organic Unity," by President W. H. P. Faunce. Dr. Faunce speaks of the Baptists as "a denomination without a voice." He says:

> We are the only large body of Christians in the world that can not utter itself on any of the great moral and religious problems of the time. . . . The kingdom may be threatened by gigantic evils, abuses may appear in the commercial and industrial life of our age, gambling and drunkenness may flourish, and the Baptists can not speak. An individual Baptist may indeed protest, but may be answered by a still more individual Baptist across the way. The greatest evils of the republic have never been condemned, nor its noblest undertakings encouraged by the Baptist denomination. Is it any wonder the newspapers decline to report our anniversaries? Why should they report the proceedings of a denomination pledged to ineffectiveness and silence on every social and moral issue?

This is not, Dr. Faunce contends, the result of any lack of unity of conviction on the living questions of the age among Baptists, but is the result simply of the absence of any organization authorized to express itself on these subjects. "The Free Baptists," he says, "have recently made overtures to unite with our denomination, and our embarrassed attempts to make a courteous reply have been both comic and tragic." It is against this "deaf and dumb spirit" that Dr. Faunce protests. He asks for a Baptist council composed of delegates from various Baptist bodies which, without any legislative power, could take advisory action in reference to all matters relating to the welfare of the body. A religious body that does not feel at liberty to form such an organization is bound hand and foot by its traditions, for it is certainly not bound by any prohibition in the New Testament. We are often asked, "Can we [the Disciples of Christ] make any reply to the overture for closer co-operation from the Interchurch Conference, seeing that we have no ecclesiastical body for legislative purposes?" We are not asked to legislate on this subject, but to give an expression of sentiment merely, as we do constantly in every national convention. If we can not do that, then we also have a deaf and dumb spirit that needs to be cast out.

Editor's Easy Chair.

Away back before the birth of history no doubt the miracle of spring must have appealed to men's minds and hearts much as it does now, and in their crude way they must have expressed their sentiments in prose and poetry. In the Bible we have some noble specimens of spring poetry that will rank in literary beauty with the best modern productions. Here are some lines from the Song of Songs that will serve to express the feelings of men to-day as well as they expressed the sentiments of the ancient bard who penned them in the long ago:

"For, lo, the winter is past;
The rain is over and gone;
The flowers appear on the earth;
The time of the singing of birds is come,
And the voice of the turtle-dove is heard in our land;
The fig-tree ripeneth her green figs,
And the vines are in blossom;
They give forth their fragrance."

Little did this love-smitten poet think, when he indited this sonnet, and extolled the beauty of spring, that it was destined to become a part of a Sacred Book, and that it would be allegorized and made to represent Christ and the Church! But because it was a worthy expression of true love, of unsophisticated love, which even the allurements of the royal court could not corrupt, it was deemed worthy of a place in a volume of sacred literature. He was not the first poet, nor the last, to associate the springtime with love. Of course love, like death, claims all seasons for his own, but the little blind god finds a strong ally in opening flowers, springing grass, blue skies and singing birds.

"In the spring a young man's fancy
Lightly turns to thoughts of love."



It is the fresh, young, growing life of spring that makes it so beautiful. This is also what makes childhood and youth so charming. There is nothing so fascinating in this world as an unfolding life, whether it be that of a child or of a flower; of a man or an institution. Every life would be beautiful if it were constantly putting forth fresh buds of hope and promise and bringing them to flower and fruitage. Physical life has its seasons of growth and decay, but the spiritual life, having its source in God, should have a perpetual summer and move forward steadily from one stage of development to another. How interesting and attractive our human lives would be if we were constantly making new growth, having new spiritual experiences, reaching up into higher altitudes of faith, and blossoming out into nobler deeds of sacrifice! How full of joy such a life would be to which each day should open up new and wider vistas of duty, and possibilities of achievement, on the one hand, and on the other of God's goodness and mercy! Think of a Lord's day service or a mid-week prayer-meeting in which a congregation of growing Christians should give expression to their gratitude and joy, or relate their new experiences in the knowledge and service of God! The trouble with most of our Christian lives is that we are carrying on, from year to year, the dead leaves of past experience and profession, with no new tides of life flowing through new springtimes, to slough off the dead things of the past, and bring forth the new and living things of a deepening spiritual experience. Fairer than springtime with its birds and flowers is the individual or church that is growing in the fresh life of God, and bringing forth abundantly the fruit of the Spirit.



The Easy Chair had a delightful experience during the past week in the fellowship of brethren gathered in our national congress. It is both intellectually and spiritually stimulating to associate with the choice spirits who gather in these meetings to learn from each other and to make some new conquest, if possible, in the infinite realm of truth. Our congress offers a free platform where each speaker or writer is not only permitted, but encouraged, to utter the truth, on any subject, as God has given him to see it. The very existence of such a meeting is based on the conviction that we have not yet attained to a full-orbed knowledge of the truth, and that free utterance and free discussion of such utterances, is one of the best methods of enlarging our circle of knowledge. It is a very grave misapprehension of the aim and spirit of the congress to regard it as an opportunity for wild speculations on unprofitable subjects, and for reckless utterances by reckless thinkers. With few exceptions, the subjects discussed have a vital bearing on our Christian living and our Christian work, and in no other assembly are men more careful to measure their utterances and make them defensible, knowing that they will be tested in the ordeal of free discussion. These meetings have served a most excellent purpose, and are destined still to be serviceable to our cause as new and perplexing problems shall rise upon our horizon. It is interesting to notice how men who, in writing for the press, are inclined to resort to ungracious epithets and personal criticisms, when brought face to face with their fellows in free discussion are generally fair and courteous. It is easy to remember that "we be brethren" when we are speaking to each other face to face. Because our congress supplies a platform of this kind, it will likely remain as long as we have unsolved problems which we are seeking to solve.



It is to be regretted, however, that a larger number of our ministers and leading lay members do not attend these congresses. We are quite well aware that many ministers and others are detained in their respective fields during the time of congress, by duties which can not be avoided. But we are convinced that more are prevented from attending because they do not feel it worth while to do so. It will be admitted, however, that the congress can be made worth while, and if in the character of its programs or for any other reason it fails to be as profitable as it might be, these errors should be corrected. Perhaps it meets too often. We are inclined to think that the biennial session, with more time given to the selection and preparation of themes would be preferable to an annual meeting. The committee is authorized to take this matter under advisement. The Easy Chair was gratified to see the large number of young ministers present, and to mark their eagerness to learn, and their ability to read papers showing earnest research and literary ability. The fellowship, too, between our young and older ministers was very beautiful. We who are wearing our crowns of gray may well say to our younger brethren in the ministry, "We must decrease, but you must increase." Such is the law of life and of development; nor have we any right to murmur at this. We have had our day and opportunity. Whether we have used our day well or ill, it is far spent, and the evening cometh on. With the younger men the sun has not yet reached its zenith, and great tasks and opportunities are before them. May they have wisdom and grace to attain to nobler heights than it has been given us to attain, and to achieve results which it has not been ours to accomplish.



The Easter season has brought out many expressions of sentiment on the subject of immortality. Some of the quotations from great thinkers are significant. Martineau declares that "the mere mortal history of Christ would have settled with us the question of futurity. For the great essential to this belief is a sufficiently elevated estimate of human nature: no man will ever deny its immortality who has a deep impression of its capacity for so great a destiny. And this impression is so vividly given by the life of Jesus—he presents an image of the soul so grand, so divine—as utterly to dwarf all the dimensions of its present career, and to necessitate a heaven for its reception." No, we can not think of Jesus as dead. To share in his life and character is to share in his immortality. Emerson says: "We must not think of heaven as a stationary community. I think of it as a world of stupendous plans and efforts for its own improvement. I think of it as a society passing through successive stages of development, virtue, knowledge, power, by the energy of its own members. Celestial genius is always active to explore the great laws of the creation and the everlasting principles of the mind, to disclose the beautiful in the universe and to discover the means by which every soul may be carried forward. In that world, as in this, there are diversities of intellect; and the highest minds find their happiness and progress in elevating the less improved. There the work of education, which began here, goes on without end; and a diviner philosophy than is taught on earth reveals the spirit to itself, and awakens it to earnest, joyful effort for its own perfection." That is a far more inviting view of heaven than to think of it as a dead level of monotonous perfection, and of eternal psalm-singing, without variety, growth, or upward aspiration.

"GOD'S COUNTRY"

By R. H. Miller

"This is God's country." Every country is God's country. But as a king has palaces in many places, and changes his residence to suit his plans or pleasures, so God has, through the changing centuries, seemed to select different places for the centers of his operations, as capitals of his earthly kingdom, which is the world.

First, Jerusalem; then Rome, then western Europe, then England, and now, as we believe, America is that portion of "the circle" on which he has chosen for a time to place his throne of power. He has treasure here. Undreamed of wealth still lies locked in the rock-ribbed storehouses of the King. The better riches of wisdom are here. The colleges and universities upon a thousand hills are his, in which he is preparing the royal ministers of his foreign and domestic service. The royal highways are here. The lines of communication stretch to the utmost bounds of earth. The King may send his messengers quickly and easily to all parts of his dominion. His people are here, free in the liberty of the sons of God, owning his sole authority and power, and bearing his great and holy Name; the wealthiest, most intelligent and most loyal of all his subjects.

Wherever an earthly monarch chooses to make his home, there all things and persons are adjusted to his presence and purposes. If this is God's country, and we are God's people, we can not evade the responsibility or deny the privilege of doing the King's business. If Christ has for the time chosen America as the center of his glory and power, then we must adjust ourselves to his gracious presence and plans. The King is here, and there are royal responsibilities and royal ministries and royal rewards.

"This is God's country" to the millions of foreigners thronging to our shores every year. To these the port of entry is the gate of heaven. How are they received by the King's ministers at the gates and treated by the King's subjects in the land?

The problem of immigration to-day is the problem of the church. Is the foreign pilgrim to political liberty and rewarded toil a thing or a man? He is sought for his work, not for his soul. The first to greet him in this, his dreamed-of heaven, is the commercial agent, who will buy his toil at the lowest price. He is driven, and hustled, and huddled, and despised, and mistreated until he, who might have been seated upon a throne of honor and self-respect, is driven forth to lie upon the earth like the ox.

We call him a menace, and fear him as a beast untamed. And he is a menace because in God's country he finds everything but God.

My brothers, we shall have the problem of the immigrant until we seek not his but him. We covet his body, we despise his soul. We, who owe the King ten thousand forgotten talents, wrest from the King's servant his last debt of toil and fling him from us. He threatens us, not so much by his unclean life and vicious habits, as by his unsaved soul.

"This is God's country." The nations that sit in the darkness and shadow of death are waiting for the sun of life to arise from the eastern shores of the Pacific. But the chariot of the King of Eternal Day is impeded by the selfishness and sloth of his most favored attendants. The city set upon a hill is hidden beneath the pall of smoke ascending from countless factories and mills, each claiming to be working under royal patent. But the lurid fire blazes over all the condemnation, "You are rich and have gotten riches and have need of nothing, and knowest not that thou art wretched, and miserable, and poor, and blind, and naked." The lamp of life is hidden under the bushels which have harvested from the vast, fertile fields the supply and comfort for the most prosperous and selfish people on earth.

In God's country the servants may say, "My Lord delays his coming," and they mistreat his children and divide his substance.

"This is God's country." We claim it as the inheritance of our father's faith and the reward of our own advancing knowledge and character. But the King has come not only with royal gifts, but also with royal standards and judgments.

He reckons with his servants. He accounts faithfulness in unrighteous mammon as capable of handling true riches. Material abundance signifies spiritual accountability. With him there is no divorce between goods and goodness. Unless men have learned by the management of earthly matters, the use of true riches, wealth and power are a curse.

The King's servants own the King's country in trust. And the King is rich. We talk of the money peril. Why not talk of the peril of brains and genius? Possession is not a menace; but it is a judgment. The King stands over against the treasury. He notes not only how men get their money, but how they spend it. There is no more said by the King about the honest getting of money than about the honest spending of it. Some men are honest in all they get, and dishonest in what they spend. Honest every work-day and dishonest on Sunday. The method of getting wealth is a test of character, and money-getting is good, because it develops character as few things do. But the method of spending money is a greater test; therefore the spending of money is good because it declares the essential principles of character.

The age is not mad with getting of money, but mad with the spending of it. The right spending of money determines the right getting of it. No man can make money without making a character either good or bad. No man can spend money without spending himself for the devil or God. In "God's country" every man is a king; but every man is also a priest. We are both employers and employed; both servants and masters; rulers and subjects.

We are not only ministers to other countries in the King's name, but administers of this one. "Save America for the world's sake." Can the world be saved without America? Can America be saved if we do not save the world?

Disciples of Christ, we have shown the world the way of salvation; can we show the way of service? We have declared the liberty of the soul; can we show the liberty of life from the bondage of material things? We know what to do to be saved. Do we know what to do with a saved life?

America will yet be committed to the Reformation of 1809, and God's country will give to the world God's Word, and proclaim the sole authority of the King over the spirits of men. Are we ready to submit to his authority over our bodies and goods, and begin a reformation that will go to the centers of life and action?

The people who start and consistently maintain a "restoration" of all things to the King will subdue the world to Christ.

Brethren, are we ready for this reformation? The King will wait in America until his army disentangles itself from the affairs of the world; then he will sweep the nations before him in triumph. Others are surpassing us in the reformation of giving, and unless we abound in this grace also we shall be thrust aside by those who are rapidly making "our plea" theirs, and surrendering not only spirits but lives to the authority and rule of Christ.

The Restoration movement that will inaugurate the universal reign of Jesus is at hand. Shall we be the messengers that go before his face to prepare the way of his feet by proclaiming repentance for avarice and selfishness, and a gospel, self-renouncing ministry? Behold he cometh! Let us arise and go out to meet him! Or, shall others go before us? Ye who love the plea of the reformation, *are you ready?* Let us make this God's country in word and in truth, that when all nations are as this, the Kingdom will be here.

Buffalo, N. Y.

Fight On.

Act now, don't wait for chance or fate
To bring the prize;
Seize now the rope that's held by hope,
And realize.
Climb high, don't stop; there's room on top
Where eagles fly.
Above the mass and doubting class
Great honors lie.
Don't cringe, don't flinch, should fortune pinch
And all seem lost.
With might and main, try, try again
At any cost.
Fight on, don't yield life's battlefield
To friend or foe.
Press to the front, receive the brunt
And strike the blow.
Be brave, be true in all you do;
Hold honor high.
Be sure you're right, then force the fight,
And win or die.

—*Philadelphia Inquirer.*

How the Debt was Paid - By J. W. Ellis

To hear of a church in debt is a surprise to none. To hear of a church out of debt, is an announcement of interest and a just cause of congratulation among Christians and right-minded citizens. How a church once overburdened by debt became free of the depressing weight, will always be profitable history—it is church life in practical presentation and appeals to the experience of others in some form, and asks for sympathy.

The Christian church in Bentonville, Ark., was the expression of a faithful, earnest band of Disciples struggling for a home. Difficulties and unavoidable delays were encountered, but the enterprise was never abandoned. Poverty may prove a blessed incentive for a church as well as an individual. Suffice it to say the church was built and stands "a thing of beauty (and) is a joy," not only to our brethren, but to the community in general. It stands the pride of the saints, an ornament to our city,

"The habitation of Thy house
And the place where Thine honor dwelleth."

While we could boast (commendably, I trust) of the largest and best church building in the city, there was distilled into the cup of our joy the poisonous realization that we had a debt of four thousand dollars on our hands, soon to be on our hearts. It was thought by many that this little band of one hundred and twenty-five members, men, women and children, averagingly poor, should not have built such a house.

The Church Extension Board held out a helping hand with three thousand dollars in it. We eagerly availed ourselves of the proffered aid, for which we begged. This was to mortgage our property to secure the debt for five years, interest six per cent, payable semi-annually. This $3,000 and interest, together with a floating debt, made the burden we undertook to carry.

The first sermon preached in the new church was on the 14th of January, 1906, and from the text, "Enter ye in at the straight gate" (Matt. 7:13), in which the preacher directed his hearers to the way of the Baptist's herald-proclamation, even the way of the Lord.

The main auditorium is capable of seating 437 persons. The Bible School annex gives, when the rolling curtains are lifted, a capacity of 250 more. The baptistry, beautifully elliptical and one of the best I ever saw, is shut off from view at the rear of the rostrum. When it is used, a rolling partition is run up, which brings it in sight of the audience. The robing rooms are convenient and well appointed. Communication from the rostrum to the choir loft is easy. The acoustic properties of the building are first-class, conversational utterance being easily heard at the farthest point.

Such is the Bentonville church. May we not express pride in it? Such was our debt; and the hope to help others who may be handicapped as we were, must plead for the intrusion of this article. Our debt is fully provided for. How it was done follows:

The preacher early in the spring announced that he had a plan to pay the debt on the church and that in due time he would present it. This excited less interest than he expected, but he held on. From time to time, he mentioned the matter incidentally, but without emphasis. The time was not ripe, nor were the apples. Benton county, Ark., has more apple trees



J. W. Ellis.

in it than any equal area in the world, the number being about 4,000,000. Bentonville is the capital town of this county.

When the fruit crop is good here it has the significance of a good corn crop in Illinois, Kansas or Missouri; it means buoyancy of spirits, hopefulness and gladsomeness. The preacher watched with no little anxiety the early blossoms and the growing fruit, watched the maturing berries and reddening cherries, became interested in the ripening peaches, learned the popular varieties of pears, peaches and apples, and as the harvest became promising, he began to urge upon the church the necessity of providing for the debt. For some weeks this urgency was not at all encouraging. The preacher heard none talking about it; none came to him to ask about it. The interest on the $3,000 for the first six months was due, and no money in the treasury to pay it. It soon became manifest that something must be done. It was urged with vehemence that the people arouse and bestir themselves. The Extension Board was demanding its dues and expressed "disgust" at our procrastination and indifference. Soon the preacher declared that delay to meet obligations would bring the property into jeopardy, and soon we might be called upon to decide either to have a church or none; that already there were eyes on their beautiful house and hands were already outstretched to catch its deed of title. The membership proved to be alive, but generally expressed a total inability to raise $3,000, much less $4,000. And now came the city's order to put down granitoid sidewalk and a demand for payment on electric furnishings. Now came the bill for the furnaces and the bill for the handsome seats with which the church is supplied. The walks and electric bill were met by personal solicitation. The bill for furnaces and seats was arranged for the time. Now to meet the great debt. The fruit crop was assured. The plan to raise the money was now declared. The membership and friends would be called upon to subscribe for certificates of $25 each, payable in two years with six per cent interest, which interest was to meet the interest due the Extension Board, etc. The condition of the subscriptions was, if $3,000 or more should be subscribed, the amount signed by each one should be binding, but if not as much as $3,000 should be signed up, no obligation should accrue. The preacher undertook to secure this $3,000, and more, if possible. He became a walking certificate himself. He revealed to no one just the amount he had secured, but kept calling for more. When he had about 137 certificates of $25 each, he sent to every member of the church and some of the friends outside, this letter:

Bentonville, Ark., October 15, 1906.

Dear———

Next Sunday is appointed for a grand rally and roll call. It is our great decision day. No one can afford to miss it, if able to attend. Let nothing you can prevent keep you away. Make a sacrifice if need be, to be present. Let us all determine at least for that day, "not to know anything save Jesus Christ and Him crucified." (1 Cor. 2:2).

The Lord is blessing the Bentonville church. Let every heart join in prayers of gratitude and in songs of praise. God has yet in store greater things for his people. "He shows mercy unto his servants that walk before Him with all their hearts." (2 Ch. 6:14).

Come, my ....., let us all join hands, hearts and lives in harmony, peace and love—join unitedly to save and build up the church of God "looking unto Jesus the author and finisher of our faith." We need you and beg you to be present October 21. Come and invite your friends to come. If you can not by any possibility be present, instruct some one to answer for you, or send word to some one. But we pray you may be able and glad to come. Sunday, October 21, is the time. It is to be a great day, grand rally, roll call and decision day.

In Christian love and hope, your minister,

J. W. Ellis.

A large audience gathered in compliance with this letter. One could see anxiety in the faces of the waiting people. The roll-call was done. Remarkably few were absent.

"Brethren," said the preacher, after some preliminary remarks, "we want twenty-eight certificates; who can help us now, help yet more, it may be, to reach this number?" A sister broke the ensuing pause by saying, "I will take four." The applause that followed provoked others to cry out: "Three over here." "Two here." "One here." Generous applause followed every announcement. Thirty-one certificates were made in a few minutes. And now the whole indebtedness of the church is signed up. The following is the certificate:

$..... CERTIFICATE No.....

Bentonville, Ark., November 1, 1906.

TWO YEARS AFTER DATE, or at any time or times prior to November 1, 1908, this instrument is given to certify that I hereby promise to pay to the

CHRISTIAN CHURCH,

Bentonville, Ark., its Officers or Pastor as Trustee of said Church, the sum of

..... *DOLLARS, to be applied on payment of the indebtedness of said Church, and not otherwise, said indebtedness being at this date about four thousand dollars.*

This Certificate of Obligation bears interest at six per cent per annum from date hereof.

Signed .....

Many preferring not to pay interest, paid their certificate in full. Nearly $1,000 was paid in this way.

A nobler, happier membership than the Bentonville Christian Church surely is hard to find. Their church is secure and stands four-square, on prayer, consecration, zeal and love, and the greatest of these is love, without which the others are vain.

Bentonville, Ark.

Some Peculiar Temptations Besetting the Ministry*

By Chas. M. Fillmore

Another sin to which the minister is peculiarly prone is that of self-conceit. Again let us remember that the preacher is still a human creature. He finds himself, while yet a comparatively young and inexperienced man, occupying what is usually conceded to be one of the greatest positions in the community. It may be that the community is not a very large one, but the preacher is a great center of influence in it. His opinion is sought on all kinds of questions.

When a wily book-agent comes to town he assures the preacher that the one thing essential to his success is to have the preacher's name at the head of his subscription list. And, perhaps, he is right. Many others besides agents flatter the preacher with similar statements of his exalted position.

Then there are those who are ready to tell him of the wonderful sermons he is preaching, or the eloquence with which he delivers them. He reads puffs of himself in the papers, and, perhaps, even sees his classic countenance reproduced therein. He is human, and unless he is possessed of a large degree of common-sense, he is in danger of thinking more highly of himself than he ought to think. If there is one fault more unbecoming in a minister of the gospel than all others, it is vanity. Self-conceit is sure defeat of real success in his calling. While fighting atheism, agnosticism, pessimism and other isms all about him, he will find that one of his greatest personal enemies is egotism. He needs to cultivate assiduously that love which "vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not its own." It is not so important that he have a silk plug hat, a broadcloth suit and a white necktie, as that he be clothed with humility.

And yet again, there is danger of being tempted to swing to the other extreme. In avoiding self-conceit, one need not practice self-deceit by trying to convince himself that he is utterly worthless. No one can truly humble himself without first realizing himself. The preacher who does not recognize the fact and insist upon others recognizing that his position is second to none other in the community, is not worthy to be a minister of the gospel of Jesus Christ. He who goes around with a hang-dog expression, who allows others to treat him with contempt or disdain, or who is forever fostering the impression that he does not amount to much, is caricaturing the meekness which adorns a truly lofty Christian character, such as the preacher should possess.

There is a kind of dignity which goes with true humility. Self-respect is not inconsistent with a meek and lowly spirit. To appreciate one's self truly is no more wrong than to properly estimate the ability of others. One can not honor all men if he dishonor himself. Wrapping his talents in a napkin of self-depreciation renders him an unprofitable servant, and robs Him who bestowed the talents for service. Mock modesty is as contemptible as any Pharisaic hypocrisy. Along with the old Greek motto, "Know thyself," we need the modern Anglo-Saxon maxim, "Be thyself." If your place is at the top of the ladder, get there. If the Lord calls you up into a mountain, do not sit on Job's ash-heap.

No man was more truly humble than Paul. He says, "I am the chief of sinners." "I am the least of all the apostles, and am not meet to be called an apostle," and I am "less than the least of all the saints." "I am nothing." And he meant it. Yet Paul let no man despise him. When he stood on the Areopagus before the aristocracy of Athens, when he stood before governors or kings, he spoke with a dignity and nobility that caused him to tower like a giant above them all. When the Galatians or Corinthians, or any others who had known him, were tempted to listen to the disparaging insinuations of his critics from Jerusalem, he defended himself, and magnified his office, claiming that in nothing was he behind the very chiefest apostles, that he labored more abundantly than they all.

And Jesus, who not only taught us that we must humble ourselves if we would be exalted, but who himself was the supreme example of his teaching, shows that the meekness that we are to learn of him is not attained by denying any true worthiness we possess. In that great act of humility, when he took the servant's work and washed his disciples' feet, he said, "Ye call me Lord and Master; and ye say well; for so I am."

And so the true minister of the gospel must learn how to do the lowliest acts of humble service to the poorest, neediest, most ignorant members of his congregation and of the community, and yet do them in such a way that he will not breed in their hearts a familiar contempt, but that they will still look up to him as a noble, worthy minister of the exalted, lowly Jesus. He, too, may be their master while doing a servant's work.

There only remains opportunity to briefly mention two other temptations to which the preacher is peculiarly liable, though the list might be extended indefinitely. There is the temptation to court popularity. What preacher ever gloried in preaching to empty benches? What satisfaction there is in writing to the papers, "The house was crowded and hundreds turned away." How the mania for the multitude moves some ministers! And how easily it leads them into sin! They no longer preach the word of the simple gospel; it does not draw. They seek sensational subjects, and speak in sensational style. All those agencies of the church which have for their object the edifying of the body of Christ become repulsive, because they lack the thrill of the Sunday night service and are dependent upon patient, persistent plodding and perpetual push. The Sunday-school, prayer-meeting, Endeavor Society and other agencies are neglected.

Now I grant that there is no sin in being popular in itself. Nor is sensationalism sinful *per se*. John the Baptist drew crowds into the desert even from far-away Jerusalem. Still greater multitudes followed Jesus. Doubtless the world has never had a more sensational sermon than that preached by Peter to the vast multitude in Jerusalem on the day of Pentecost. Paul, too, proved a great sensationalist wherever he went and drew vast crowds. Savonarola, Luther, Wesley, Campbell, Scott, Beecher, Phillips Brooks and thousands of other preachers through the ages have stirred great multitudes with sensational sermons.

But none of these men sought popularity or notoriety. They moved the multitude by the momentous message which filled their own soul. They strove not to please the people, but to save their souls. They tried not to crowd their churches, but to convert men and women. Let him be popular thus today who can. When once the virus of

*Read before the Christian Ministers' Association of Cincinnati, and requested for publication by a unanimous vote of that body.

FIND OUT

The Kind of Food That Will Keep You Well.

The true way is to find out what is best to eat and drink, and then cultivate a taste for those things instead of poisoning ourselves with improper, indigestible food, etc.

A conservative Mass. woman writes:

"I have used Grape-Nuts 5 years for the young and for the aged; in sickness and in health; at first following directions carefully, later in a variety of ways as my taste and judgment suggested.

"But its most special, personal benefit has been a substitute for meat, and served dry with cream when rheumatic troubles made it important for me to give up the "coffee habit."

"Served in this way with the addition of a cup of hot water and a little fruit it has been used at my morning meal for six months, during which time my health has much improved, nerves have grown steadier, and a gradual decrease in my excessive weight adds greatly to my comfort." Name given by Postum Cereal Co., Ltd., Battle Creek, Mich. Read the little book, "The Road to Wellville," in pkgs. "There's a Reason."

sensational popularity has inoculated the corpuscles of a preacher, he is not satisfied to meet where two or three are gathered in the Master's name; he is not content to go after his brother alone and bring him to Christ; he can not sit by the way-side well and give the water of life to the single, sin-sick soul. Nothing but a crowd can move him.

And again there are brethren at the other extreme. They have a supreme contempt for popularity. Instead of striving to please men, they never seem so happy as when they make somebody angry by their preaching. They would rather drive than draw men. Their favorite Scripture is that where Christ drove the people from the temple; and they are still driving the people out of the temples where they are so unfortunate as to administer the gospel (?). They believe in a red-hot gospel. Their speech is never with grace, seasoned with salt. Rather it is peppery. It is vituperative invective, vicious, vitriolic. They do not warm the hearts of the people, they scorch the hide. They love to skin the sects. Reading of the danger of tickling ears, they use Peter's sword instead of the Sword of the Spirit, and treat every one as a servant of Malchus.

If I were compelled to choose between the popularity-seeking, sensational preacher, and the one senselessly seeking to be unpopular, I would not hesitate long about a choice—I would take neither.

And now, for a moment let us consider the lessons we are to learn from all this:

First—We need daily to pray the universal prayer which Christ gave to his first ministers, "Lead us not into temptation."

Second—We need not be discouraged when we are tempted, but rejoice that with every temptation there is a way of escape, and that we have a sympathetic High Priest who has been tried in all points as we are tried, and knows how compassionately to deliver us.

Third—If we sin, let us, like David, acknowledge our transgression, remembering that we have an Advocate with the Father, and that his blood cleanseth from all sin.

Fourth—From our own infirmities let us learn to be humble in ourselves, charitable toward the shortcomings of others, and, as we become strong, to bear the burdens of those who are weak.

Fifth—Let us realize more heartily every day our need, and the world's need, of a Redeemer; let us see how Jesus is, indeed, able to save to the uttermost all those who come to God by him; let us preach more faithfully, more zealously, more lovingly than ever the wonderful gospel of God's grace, which is his power unto salvation to every one that believeth. Let us constantly point to the Lamb of God that taketh away the sin of the world.

Sixth and last—Knowing how we are prone to sin through going to an extreme in that which may be right and good in itself, may we learn how to let our moderation be known unto all men until we possess the secret of "Haste without hurry, care without worry, zeal with composure and a heart in the task." Let us learn much from books, more from life, and most of all from Christ; learn to combine sanity with spirituality and conscience with religion; to rest in becoming rather than in being, and in bestowing rather than holding; to seek the gains of growth; to esteem health a treasure and life a sacred trust; to temper strength with tenderness; to unite reason with intuition; to transfigure the commonplace; to discern the mystic meaning of the simple; to find nothing common or unclean; to heighten faith, lengthen hope, broaden love; to tune the harp; to waken new harmonies, and in self-mastery to uncover the secret of the "Master of the Spheres."

Thus shall we build about us a wall impregnable to the fiery darts of the evil one, whithersoever and howsoever he may assail us. Thus shall we experience the joy of the beatitude pronounced by the brother of our Lord upon those who endure temptation.

E'en in the tempting wilderness;
His word shall give us victory,
And with it heavenly blessedness.
Then let us follow Christ our Lord.

The Growth of the Benevolent Spirit

By B. B. Tyler

The Spirit of the Christ is a Spirit of good will, generosity, benevolence, unselfishness, altruism. God so loved that he gave his Son. The Son of God so loved that he gave his life. The disciples of the Teacher whom he called apostles, i. e., missionaries, so loved the Master and men that they gave themselves with a consuming zeal to the proclamation of the joyful and joy-producing message. Of the first Christians it is said, "They sold their possessions and goods and parted them to all, according as any man had need." "As many as were possessors of lands or houses, sold them and brought the prices of the things that were sold and laid them at the apostles' feet; and distribution was made unto each according as any one had need." When Barnabas became a Christian, "having a field, he sold it, and brought the money and laid it at the apostles' feet," to be used as a part of the benevolent fund of the church.

The spirit of the Christ, and of *genuine* Christianity, was exhibited in this conduct of those who first believed in Jesus as the Son of God.

But the spirit of selfishness came in, and this is the essence of sin. Sin is selfishness. All sin can, in the last analysis be reduced to selfishness. Self is on the throne when men sin. "I will do as I please." When self is dethroned the spirit of generosity, benevolence, philanthropy, altruism, becomes dominant. This is only my way of saying that the Spirit of the Son of Man is regnant. "The Son of Man came not to be ministered unto, but to minister, and to give his life a ransom for many."

"Back to Christ" is now a popular cry. The trend of present day thought and speech and conduct is in this direction. Unconsciously and unintentionally, sometimes, this movement is encouraged.

The work and achievements of the well-known fraternal orders is an illustration of what is meant by this statement. The projectors, leaders, managers, were not, are not now, thinking especially of the Son of Man. They are not consciously, nor purposely, attempting to introduce the mind of Christ, nor his ways; but they are doing so, notwithstanding. They encourage men to think, to plan, to live, for each other. They encourage men to bear one another's burdens, and there is excellent authority for saying that such conduct is a fulfillment of the teaching of our Lord.

The benefits paid by these organizations are fabulous. I hold in my hand a printed sheet on which are the names of the principal benevolent orders with the amount paid out by each since organization. The aggregate is $918,729,380. And all of this belongs to the present day—to our time—is recent.

The Ancient Order of United Workmen heads the list. This is a purely fraternal and benevolent order, and has no connection with the labor organizations of the day. It originated in Meadville, Pa., about thirty-nine years ago. During this time it has paid to bereaved and needy persons $154,348,119.

The Royal Arcanum comes next. This organization began in Boston in 1877, with nine men. It numbers now in the neighborhood of 300,000. This order has to its credit, in benefits paid, $104,271,034.

I am not a member of any fraternal organization other than the church of which the Christ is the head. I applied for membership in the Royal Arcanum. I went to the place of meeting to be initiated. A feeling of disgust took possession of me and I left. I am "peculiar." I was not initiated. But I see in these associations a movement in the direction of the fraternalism and benevolence taught and practiced by the Christ, and in this I rejoice. Such organizations are known only where Jesus of Nazareth is known. This is a significant and suggestive fact.

Meantime the Spirit of benevolence in a truer and better sense has grown in the church wonderfully within the last thirty years, and is now increasing with almost startling rapidity. Take the Disciples of Christ as an illustration.

Thirty years ago the Disciples were doing, practically, nothing in the way of benevolence. The Christian Woman's Board of Missions and the Foreign Christian Missionary Society were beginning their work. In 1876 the Foreign Christian Missionary Society had an income of $1,706. Last year its receipts were $268,726. The Christian Woman's Board of Missions received in 1876 $1,749. In 1906 its income was $206,553. In our centennial year, i. e., 1876, the receipts of the American Christian Missionary Society were $5,961. Thirty years later this organization had receipts amounting to the snug sum of $103,647. The Disciples of Christ, believing that "the gospel is *the* power of God into salvation," gave, to have the message sent to all nations, $9,410. Add now the receipts of the Board of Church Extension, $85,616, the Board of Ministerial Relief, $19,954, the National Benevolent Association, $91,705, in 1906, and we have $776,291 as the benevolent contribution of these same Disciples of Christ.

This is an encouraging exhibit. But we are only at the beginning.

In the early history of "our movement" a baptism conscience was developed. This conscience was developed by preaching, almost incessantly, on the subject of baptism. Is it not possible, in the same way, to develop a conscience as to the right use of money? I believe that it is possible and that it ought to be done.

Denver, Colo.

The Ninth Congress of Disciples

From the standpoint of the newspaper men, the congress which has just been held at Cincinnati, Ohio, was a "tame" one. At Columbia, year before last, such themes as "Our Religious Journalism" and "Our Congregationalism" afforded opportunity for some hot cross-fire, while at Indianapolis last year the reversion to the theme of Christian union led to some spirited discussions. It is true that on this year's program was the subject of "The Church's Relation to Labor," but as there were no laboring men present such little discussion as there was was one-sided.

The Education Society.

The education problem, fundamental in the work of the Disciples of Christ, had at this congress more than the usual attention. Prior to the regular opening of the congress there was a session of the American Christian Education Society. C. C. Rowlison, of Hiram College, who presided, suggested some lines of discussion, seeing that we, as a religious brotherhood, do not compare favorably at the present time in our educational work with some other religious bodies. A college degree, for instance, is required in the case of many of the denominations, before entering some of their theological schools. Brother Rowlison had sent out letters to our educators requesting them to suggest to him certain questions that might be made the subject of profitable discussion. Some six or seven replied. Besides himself only two others attended this congress. The discussion, therefore, became rather general than confined to the questions submitted. W. C. Payne, of the Bible Chair of the Kansas State University, advocated having just two strong ministerial colleges, and spoke of the inefficiency of much of our ministry. In Kansas, for instance, he said there are about 376 churches and 50,000 members, yet only 200 churches are properly ministered unto by some kind of preachers, for there are only about 220 ministerial names on the books. Some are not ministering; some are dividing their time with business and some of these, because of the way they conduct their business, do not commend the gospel. Others are poorly trained, while some are not by temperament fitted for the work. So the number actually effectively serving is not very great and the condition is really a dangerous one. We have, he said, intelligence and wealth, but how to secure the men properly equipped for our ministerial work is the great problem. Another serious problem, he suggested, is the fact that the Christian churches are not paying their ministers enough money.

W. R. Warren reminded the conference that we have been lacking in men ever since Alexander Campbell declared that we needed a thousand men. While we are supposed to have about seven thousand ministers and about eleven thousand churches in our brotherhood, Brother Warren has been able to communicate with only four thousand preachers and five thousand churches, while many of these ministers are giving half or less time to one church. Yet there are one thousand places where we ought to have churches. Brother Warren's experience has been that both preachers and churches are utterly apathetic over the situation. W. T. Moore thought the churches were largely to blame in that they did not encourage young men to enter the ministry. T. C. Howe, of Butler College, spoke of the lack of the right sort of church pride, for we have not enough money in all our institutions to endow one as it ought to be endowed. He believed that the day of the small college was not going, but that its opportunities in the future would be greater than in the past. By request, he spoke of Butler's effort to raise its quarter of a million endowment, and stated that they were now going after another quarter of a million. Clinton Lockhart disclosed a plan adopted by Texas Christian University for the organization of a business men's association to get a large number of the well-to-do business men of Texas into a special session at the next state convention, when the needs of the school will be laid before them in a mass meeting. President Hieronymus, of Eureka, said the need was for money, and men to train men, and the men to be trained, and the men that send the men to be trained. A resolution came before the meeting asking the societies to provide for a secretary who should attempt to do for the colleges what Brother Warren is doing for the general work, but after some discussion the motion was lost.

The Opening Session.

The first session of the congress opened at 2 o'clock, with A. B. Philputt, of Indianapolis, in the chair. Edgar D. Jones, of Bloomington, Ill., led the devotional part of the service. Words of welcome were spoken by John L. Hill, pastor of the Central Christian Church in which the congress was assembled. After a brief historic touch, he spoke of the great problems before the modern world, the greatest of which, he said, are the problems of the Church. B. W. Wasson, an elder of the church, came to the platform to introduce Dr. Dabney, president of the University of Cincinnati, whose wife is a descendant of Barton W. Stone. Dr. Dabney, after cordially welcoming the congress, spoke of the importance of introducing the Bible into the public schools of the country. A. B. Philputt, in a brief reply, made known the purpose and spirit of the Disciples of Christ and said the congress is not a Frankenstein in the church, that while its members might differ about tainted money, tariff and other problems, when it comes to the fundamentals in our religion they are all one. He did not think it was presumptuous nor its members egotists who were presuming to settle all things. He spoke a good word for the young men, who, while sometimes they puzzle us, and sometimes confuse us, when we possibly do not understand their terms, at the same time are sincere inquirers after the truth. He raised a laugh when speaking of "pragmatism"; if a good thing he wanted to know it, while if it was a disease he felt sure all would catch it.

The Church and Men.

The relation of the Church to men was the subject of addresses by two young ministers and one business man. The first paper, which we expect to present in greater detail in a subsequent issue of The Christian-Evangelist, was by John R. Ewers, of Youngstown, Ohio. It was a very lengthy presentation, the deductions being largely based upon a series of replies to some inquiries the writer had made of men in many walks of life. He started with the assumption that there is something wrong if the entire family is not in the church. He declared that the Sunday-school movement is the greatest movement

CLEAR-HEADED

Head Bookkeeper Must Be Reliable.

The chief book-keeper in a large business house in one of our great Western cities speaks of the harm coffee did for him:

"My wife and I drank our first cup of Postum Coffee a little over two years ago, and we have used it ever since, to the entire exclusion of tea and the old kind of coffee. It happened in this way:

"About three and a half years ago I had an attack of pneumonia, which left a memento in the shape of dyspepsia, or rather, to speak more correctly, neuralgia of the stomach. My 'cup of cheer' had always been coffee or tea, but I became convinced, after a time, that they aggravated my stomach trouble. I happened to mention the matter to my grocer one day and he suggested that I give Postum Food Coffee a trial.

"Next day it came, but the cook made the mistake of not boiling it sufficiently, and we did not like it much. This was, however, soon remedied, and now we like it so much that we will never change back. Postum, being a food beverage instead of a drug, has been the means of curing my stomach trouble, I verily believe, for I am a well man today and have used no other remedy.

"My work as chief bookkeeper in our Co.'s branch house here is of a very confining nature. During my coffee drinking days I was subject to nervousness and 'the blues' in addition to my sick spells. These have left me since I began using Postum Food Coffee, and I can conscientiously recommend it to those whose work confines them to long hours of severe mental exertion." "There's a Reason." Name given by Postum Co., Battle Creek, Mich.

in modern times, but that the rediscovery of men is the next. In seeking to learn what the Church is doing to win men now, he began his investigation in a rather pessimistic spirit, but was glad to say that he was more optimistic of the situation when he came to write his paper. His general conclusion was that the Church is getting hold of men, though not to the extent desired, but is getting hold of them increasingly. In discussing methods, his belief was that the most important problem is the preacher, who must be a man of broad, spiritual vision, virile, of intellectual freedom and yet with a positive message. The eternal feminine, he said, has had the disproportionate attention of the ministry too long, and that is why the Church has failed to take hold of men as it should. Business men do not want sissy methods in the pulpit. They do not want to come to church to hear ethics discussed from the feminine standpoint, or listen to doctrinal dissertations. Men, he declared, must look after the finances and have work in the church that they feel is worth their while. He went on to point out what methods should be used successfully, passing over without discussion, as taken for granted, the most important method, namely, evangelism. His general conclusion was if the modern Church hopes to win and hold men, that Church must meet men's needs.

Get Hold of Boys.

Harry F. Burns, of Peoria, Ill., approached the subject from a somewhat different standpoint. Dealing with statistics, he said that of 51 8-10 of those in the church, only 17 9-10 were men between the ages of 16 and 35 years. Taking some facts from a recent investigation, he pointed out that 32 out of 125 pastors, who had made response to certain inquiries as to why men did not attend church, laid the blame on the young men themselves, though many other causes were mentioned, such as the industrial struggle, Sunday newspapers, pleasure-seeking, etc. But in this investigation 174 young men gave replies, and 104 of these blamed the young men. One great complaint was that the Church does not keep the men interested by giving them definite work to do. Brother Burns' chief solution for the problem was to get hold of the boys and keep them as young men; the planting of young men's feet on a solid rock of personal faith and devotion to Jesus Christ. He instanced the excellent effects of careful work among growing boys, and thought that one cause of the dearth of men in the churches to-day was in a large measure the kind of teaching that had been given in the Sunday-schools. He strongly advocated the "cathedral idea" of a church, suggested a year or two ago by a writer in the "Outlook."

Carl Bushnell, a business man of Chicago, spoke of some of his personal experiences. Some of the things he wished to say had been spoken by the other speakers. He had the feeling that religion and the gospel were inadequate if they were unable to touch and interest men. The social side and the active engagements in religious work were important considerations. He told how he had come to have a keener interest in religion by taking hold of the problem of Chicago missions.

Graham Taylor's Talk.

The largest session of the congress was that in which Professor Graham Taylor gave an address on "Things in Common Between Industry and Religion." He so interested a large audience that they not only listened with the closest attention to his programed address, but continued while he told some of the experiences of his personal life as a student of social problems in the byways of a great city's life. Industry, he declared, was the root-line and religion the sky-line of life. Between them stands the Church, never more needed than now. What have industry and religion to do with each other? he asked. Is there any common standing ground, and can the Church find that standing ground and make the way of earning a living the way of eternal life? The first of the things in common, he declared, is the value which both industry and religion place upon a human life. Rapidly he sketched some of the progress made since the time of the Romans, when a father had absolute right over the life of his child, to the present day, when even the unborn babe has rights. With thrilling effect he told how nine hundred ironworkers on sky-scrapers had fallen to their death last year, while over 580,000 people were killed or disabled in industry during the same period. How are we going to translate the religious sanctity of the one life into terms of economic and industrial protection of life? Among the things common between labor and religion were, he said, the respective values they place on human life, a rising standard of living and the principle of co-operation. He declared that in some aspects unionism is the greatest thing for Christianity outside of the Christian church, but, in the same breath, said that the sympathetic strike is almost always a mistake. Finally, he argued that both industry and religion can win out only by sacrifice. We have got to put the cross down heavily on conscience and on heart, he declared, and the problem can only be settled when men come to realize that they are brothers and will reason together.

The Church and Labor.

"The Relationship of the Church to Labor" was the theme of Thursday morning's papers and discussion, under the chairmanship of T. W. Grafton, who spoke of his own study of the question, which, he believed, was best summed up in the thought of a conference he had some time ago attended by the statement, "The workingman wants your Christ and your religion, but not your theology."

The Hon. T. W. Phillips, of Butler, Pa., who was the first on the program, started with the thought that God established one religion and one church, and through the latter is the manifestation of God. But in 1890 there were recorded in this country 123 religious bodies, while three years later another authority found 193. This, and the fact that there are forty-eight millions of people not connected with any church, paved the way for a brief dissertation on the evils of division. But Brother Phillips seemed to find little good in union evangelism, regarding it as a failure because of its failure to give wholly scriptural answers. But with so many millions outside of the churches I suggest that a subject for very profitable discussion at a future congress would be, "What Attitude to Union Effort Should the Disciples of Christ Take?" Brother Phillips went on to consider the primary relationship of man to man, which was that of equality, with all other animals in subjection. His life was to be sustained by labor. After the fall man began to usurp authority over his fellow-man. But Christ dignified labor, became the great peacemaker, and the principles he taught are designed to adjust all difficulties between man and man. "That ye love one another" is the solution of the problem which, in the mind of the reader of the paper, would have been but a minor problem had there been a united church.

Very different in treatment were the two other papers. The first was by Alfred W. Place, pastor of the Christian Church at Bellevue, Pa. It was too lengthy for us to give any satisfactory outline in the space we have at our command this week, so we will merely testify to its great value and promise the readers of The Christian-Evangelist its presentation in some adequate manner in a subsequent issue.

I. J. Cahill, of Dayton, Ohio, whose paper will appear in large part in The Christian-Evangelist, argued that the Church is inevitably a social force, being not only the manifestation of the Kingdom of God, but the agent in building up the Kingdom. All social questions, he said, are church questions. The root of the industrial condition, which is one of war, he found to be in the deep distrust of one another that lurks in the hearts of men. For this very reason the Church has a mission here. Unrest looms large in both the capitalistic and labor world. Socialism thinks it can prescribe, but its remedy is a social regeneration that proceeds from below, as if humanity could lift itself up by its boot-straps. The business of the Church is to direct the settling of this problem on the higher lines of Jesus. She must not be blind to the present conditions and the need for full justice among men; she can not settle out of hand the labor problem, because economic principles are involved. But, approaching the problem in the spirit of her Master, she will teach men to think of life and achievement, not in terms of dollars and cents, but of manhood and brotherhood.

There was little time for discussion, but T. W. Grafton expressed the belief that no plan had yet appeared of swinging men to Christ. Professor Ames submitted that in the face of this problem the Church is united; what hinders is a lack of expert knowledge. J. H. Garrison thought the great trouble is the lack of love, and that when love gets into us not only will it solve the labor problem, but we will have an united Church. Dr. Robbins, a Baptist minister of the city, was called upon, and he said he had tried, in his many years of institutional work, all kinds of plans, and discarded nearly all of them except the bath-rooms.

Next Year's Congress.

The following were chosen by the nominating committee, and accepted by the congress, as the officers for next year: W. F. Richardson, president; Prof. Wallace C. Payne, secretary; Silas Jones, I. J. Spencer, Finis Idleman. The committee on time and place recommended the first week in April, 1908, but that the exact date be left to the new committee, with a further recommendation that consideration be given to holding the congress every alternate year instead of annually, as at present. This suggestion was accepted and the committee instructed to consider the advisability of reverting to the original time of holding the congress, the last week in March. Birmingham, Ala., put in a claim for the congress, but it was deemed advisable to go next year to Bloomington, Ill., where a large local attendance will be assured. Resolutions thanking the program committee, the Cincinnati hosts, the Central Christian Church, etc., were adopted.

The afternoon session, over which Carey Morgan, of Paris, Ky., presided, was rather a specialist's discussion of the relation of the Church to education. At the same time, it was a discussion in which every member of the Christian church who

is interested in young people ought to find profit. S. S. Lappin, of Stanford, Ill., whose paper was founded on replies to inquiries made from preachers and educators, considered

Bible Department Work

in our colleges. The merging of three Bible departments into one, he said, would enable a better faculty to be secured, but it supposes that there are no differences in view-point among our colleges. He considered three general propositions, namely, that the strongest appeal to parents on behalf of our colleges is that the Bible is taught in them; that the student is assured that the Bible is studied, and from the standpoint of appeal for funds a plea can be made that such teaching as the future of the Church seems to demand is to be found in our own colleges. He discussed what we meant by Bible study, and took the position that it must not merely be with a view to make experts but living preachers. As to whether there was any failure on the part of our Bible colleges, there was, he said, some difference of opinion, and two tendencies might be discovered among our preachers and educators; one leading to a minimizing of the differences between us as a religious brotherhood and other churches, while a very large number of the brethren on the "firing line" and widely scattered through the country laid a very great emphasis on these differences. To Brother Lappin the trouble seemed to be that each layman has his own view of what "indoctrinate New Testament teaching" means. He had the feeling that the points contended for by the "fathers" seemed to be needed to-day, and these should be taught in our schools in order that the preachers should preach them. As to how many men should teach in our colleges, he quoted a striking statement from one who had answered his note of inquiry: "Enough so that the students should not be starved intellectually, but few enough so that the professors should not be starved physically." He thought that the change in the attitudes and relations in these later years makes it profitable to go outside our own brotherhood for the occasional special lecturer in our colleges. He thought we ought to find a mean between the danger of exalting our own men and the other danger of belittling them. In conclusion, he stated emphatically that the support of our colleges is one of the insistent calls of the hour, while he expressed the belief that our Bible schools are strongest where the Bible is taught.

Ministerial Education.

Ministerial education among the Disciples of Christ was the theme of a paper by C. C. Rowlison, president of Hiram College. It was a strong plea for improvement in methods and insistence upon thoroughness. To some it might seem that Brother Rowlison had little respect for what had been accomplished, but we believe his speech was not intended to manifest the spirit of the critic so much as that of one who is sincerely anxious to see a betterment of conditions. Beginning with a statement that the history of the Disciples might be compared with that of the history of the United States, Alexander Campbell doing for them something like what Washington had done for the nation, while Isaac Errett was to us in the development and work of construction what Lincoln was to the nation, he felt that in the contact we now have with other people and new thoughts there is a special demand for adequate educational work among us. We have, he argued, no institution properly equipped, no writer of books to any extent read outside of our own brotherhood, no leader who is heard by others. The pressing demand is for ministers equipped to serve and to lead. The Baptists, he stated, have two hundred educational institutions and some ninety-odd theological schools where the Disciples have nine or ten. He was not, however, unappreciative of our own colleges and the heroism of their struggles. In conclusion, he praised Brother Irwin for his generosity in the gift to Butler College.

A discussion followed in which a large number of the brethren took part. Among them W. L. Hayden stated that the first speech he ever heard Alexander Campbell make was an argument that the Bible should be a part of the curriculum in a college. C. C. Smith emphasized the value of a religious *atmosphere* even in the regular courses. Clinton Lockhart spoke of the great needs of the South. W. T. Moore warned the brethren that there was danger of colleges coming to represent phases of thought. Carey Morgan said we all believed in education, but did not want to make education a test of fellowship. J. L. Hill spoke of the importance of specialization, which is needed in the ministry as well as in every rank of life. J. H. Garrison pointed out that there was no difference in opinion about the need of efficient men, but we must not make scholarship a test of preachership.

A Federation Committee.

After the close of the session most of those in attendance remained for a few minutes, when it was moved by J. H. Garrison, and seconded by T. W. Phillips, that a committee of three be appointed to nominate a committee of ten, which would act in reference to the communication from the Interchurch Conference on Federation. Subsequently this committee, consisting of J. H. Garrison, T. W. Grafton and T. W. Phillips, made its nominations, which were accepted and are found on another page.

It is no time for weaklings in the ministry, and we need the best equipment for training our future men to be the best educated in the land. This sums up the address of Dr. Gerald Birney Smith, of the University of Chicago, whose theme was the education of the ministry. The heart of his address, somewhat technical in scope, was that we must insist that those who teach in our theological schools must have a vital religious experience, and that the minister's education must be to deepen his spiritual life. The fundamental question is not what theology a man holds, but what he is doing with his theology. J. H. Garrison presided at this evening session.

On Friday morning B A. Abbott, of Baltimore, Md., read a very admirable address on "The Order of Service." We hope to begin the publication of this paper in the next issue of The Christian-Evangelist. C. C. Smith was in the chair at this session. Prof. S. M. Jefferson said that the paper matched the theme and revealed why people do not come to church, namely, because they are too frequently not brought into fellowship and communion with God. Carey Morgan said that the only priestly function that is left to the preacher is prayer, while A. McLean insisted that bringing an offering to the house of God would enrich for the individual the services.

W. R. Warren made an urgent plea for preachers to preach the Word, to live of the gospel, to give full time to the work, to magnify the ministry of all the members, to multiply their power by making the press speak, and double the circulation of every one of our papers; to stand fast, do away with the removal habit, to help the colleges and to train the people to pray that laborers be sent forth.

The writer of this report regrets that he was prevented by unforeseen circumstances from hearing the address of Herbert H. Moninger and the discussion of "The Relation of the Church to Young People." Following this came the report of a committee of ten appointed last year to meet with ten Baptists. I. J. Spencer, the chairman, was not present, but sent a report which was read by J. H. Garrison. It stated that there had been no formal meeting, but that the chairmen had had two conferences and much correspondence; that a statement had been formulated which was to be presented to each one of the joint committee of twenty members. At the suggestion of the chairman, further time is to be given the committee, which will report later.

CONGRESS NOTES.

John L. Hill, pastor of the Old Central, where the congress met, was a most genial host, and his members and others of our brethren in the city treated our delegates with the greatest hospitality and courtesy. Brother Hill has in his two years' work there won a large and warm place in the hearts of his brethren. The ladies served good meals at reasonable price in the basement on Thursday and Friday.

The missionary secretaries were very faithful in attendance on the congress, but we fear the force of the "Christian Standard" were prevented by their visitors from seeing as much of the congress as they would have liked. The local attendance was hardly up to that of other congresses, though there were good evening audiences.

Of course the college and university men were warned of the sin of wearing titles, and were reminded that these titles did not always signify learning. "It is true," retorted one of the men who has, but does not often use, the degree of doctor of philosophy, "titles are not always a guarantee of scholarship, but neither is the absence of titles an infallible guarantee of modesty!" And then the congress laughed away whatever sting there may have been in the retort, and the discussion proceeded good humoredly. Of course Professor Ames didn't intend any sting. It was a general observation the truth of which no one could deny.

The address by Dr. Gerald Birney Smith, professor of systematic theology in the University of Chicago, on "The Education of the Ministry," was an able and clear presentation of the theme, most of which would have been unanimously endorsed if submitted to a vote, but there were a very few things in it which would have required elaboration, and probably modification to meet with universal approval. But that alarms no one in a congress. We expect it. This is the second Baptist representative we have had in our last two congresses. We are doing our part to cultivate a mutual understanding between two bodies so closely allied.

The address by Brother Abbott, of Baltimore, on the subject of enriching the public worship, brought us into the holy of holies, and all seemed to fall under the spell of worship rather than discussion. We are glad to promise this able paper to our readers, and we bespeak for it, not a reading simply, but a *study*.

It was a pleasure to all of us to have one of our own distinguished business men on our program for an address, Hon. T. W. Phillips, and another active Christian business man, Carl Bushnell, of Chicago, to discuss one of the practical questions of church life. Our young men on the program reflected great credit on themselves and on the cause. We are proud of them.

Our Budget

—We hear from many sources of fine Easter services.

—Fred Jacobs, a young preacher from Butler, will be ready to take up part time in the near future.

—B. F. Baker has closed his work at Maitland, and has accepted a call from the church at Unionville, Mo.

—D. C. Tremaine is to hold a Bible institute of four days for B. S. Ferrall's church at Buffalo, N. Y.

—John W. Marshall and Edward O. Beyer are to hold a meeting at Dublin, Texas, beginning about April 20.

—All departments of the work at Keota, Ia., are in good condition. There is a normal class of forty-four members.

—There have been 95 additions in Clearfield, Ia. S. R. Reynolds reports that a Baraca class has just been organized.

—Jacob Walters has entered upon his work for the Christian churches at Ellenton, Daisy and May, South Carolina.

—W. H. Book and J. T. Adams are to hold a meeting for W. A. Fite and the church at Fulton, Mo., next November.

—The Sunday-school of the Columbia Avenue Christian Church, Rochester, N. Y., gave a splendid Easter entertainment.

—Work on the new building at Fredonia, Kan., is progressing. A. M. Johnstone reports that the Bible school has increased from 90 to 190.

—John A. Stevens expects to double the numerical strength of the church at Baton Rouge, La., and to reduce the debt $2,000 by July 1.

—Daniel Ward writes of the good work D. W. Moore and wife are doing at Pueblo, Colo. Two weeks of special effort have just been undertaken.

—James W. Zachary has taken the pastorate at Moore, Mont., where a parsonage has just been bought. He is to hold a meeting in Lewistown.

—There is considerable growth in the church at Union City, Tenn., where there is now a congregation of 500 and J. J. Castleberry is the leader.

—The Assistant-Editor stopped off at Indianapolis on his way to the Congress of the Disciples of Christ, to have a brief visit with his brother, Prof. Richard B. Moore and his wife, at Butler College. It was the Easter vacation period, but some two dozen Y. M. C. A. secretaries of Indiana were holding a conference at the college. He worshiped with the brethren at Irvington in the morning and listened to an excellent discourse by Prof. Jabez Hall, who is at present supplying this pulpit.

—Reaching Cincinnati just in time to attend the evening service at the Central Christian Church, among the shavings of which he played as a little boy, and where he confessed Christ and was immersed, he had the great pleasure of once again hearing his father, W. T. Moore, preach from his old pulpit and meeting friends of the days gone by. Subsequently he attended the meeting of preachers of the city and neighborhood, the societies' headquarters and the office of the "Christian Standard." He saw some of the homes of his boyhood and with his father and uncle, W. S. Dickinson, whose guest he was, he carried flowers to the beautiful cemetery, Spring Grove, where, "with emptied arms and treasure lost," he first learned to say, "I thank Thee while my days go on."

—C. S. Weaver, missionary of the Foreign Society, Osaka, Japan, reports three more baptisms, making twenty-one since the new chapel was dedicated.

—The Bible school of the church at Canton, Ohio, where P. H. Welshimer is pastor and superintendent, had an attendance of 1,492 on Easter Sunday.

—The first protracted meeting in the new church at Laredo, Mo., has just been held. Among other good results was the organization of a Bible school.

—J. P. Haner has removed from Purdy, Mo., to Moran, Allen county, Kan., where he may be addressed by churches desiring meetings or part time preaching.

—The Christian Church at Columbia, Mo., will this year celebrate its diamond jubilee, though the date of this interesting event has not yet been settled.

—The MacDonald-Riley meeting at McKees Rocks, Pa., is yet in its infancy, but there are good prospects of its becoming one of the season's greatest revivals.

—W. A. Merrill reports that the work at Hobart, Okla., seems to be taking on new life. Plans are being made for W. A. Curtis to assist the church in a revival in May.

—J. J. Taylor, of Lexington, Ky., is, of course, not a singing evangelist, but a preacher. Harry W. Miller is to take charge of the musical part of his meetings.

—The Foreign Christian Missionary Society has received two gifts on the annuity plan, one from a sister in Ohio of $1,000, and one of $100 from a brother in Kansas.

—General Evangelist J. O. Shelburne, of Toledo, began a four-weeks' evangelistic campaign at Columbus, Ind., last Lord's day. May characteristic success attend him.

—O. L. Adams and Charles Henning have been in a good revival at Clyde, Kan. Some of their converts will not take membership by reason of parental objections.

—W. P. Hendershot reports that the increase in membership at Delta, O., last year was 38 per cent, or more than the four preceding years. All the offerings were increased.

—L. O. Newcomer recently delivered his lecture on "The Drama of Life" at the Vine Street Christian Church, Mt. Vernon, Ohio. The lecture was highly commended in the local papers.

—Our brethren in England, through the Christian Association, are aiming to raise $25,000 by 1909 as a special Church Extension fund, to be used for constructing new buildings in England.

—L. H. Stine is receiving much appreciation for his lecture, "Four Lights of History." The "Tribune," of Mitchell, Ind., says that the citizens there are anxious to hear him again.

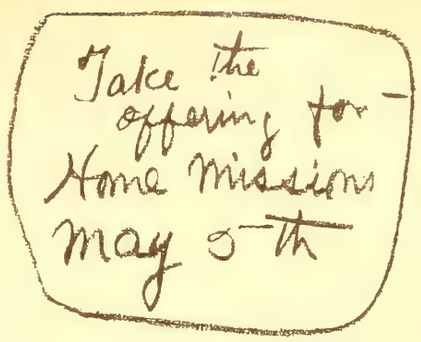
—The church at Elsberry, Mo., has called B. G. Reavis, of Santa Fe, Mo., for half-time work for the ensuing year. It is the intention of Brother Reavis to move to Elsberry about July 1.

—J. W. Lowber, of Austin, Texas, has just concluded a series of chapel addresses at the University of Texas on "The Evidential and Practical Value of the Sayings of Christ on the Cross."

—The church at Camp Point, Ill., has asked H. J. Reynolds to remain with them indefinitely, his first term of two years' service closing June 30. All departments are in a flourishing condition.

—A balcony has just been completed to meet the needs of the Sunday-school of the church at Norwood, Ohio. W. E. Ellis, of Cynthiana, Ky., is to hold a meeting for Brother Armistead in the fall.

—All ministers and friends who are planning to attend the Ministerial Institute at Heyworth, Ill., April 16, 17, will oblige the church by notifying the pastor, J. P. Givens, prior to coming, if possible.



—B. D. Gillispie, of Cherryvale, Kan., reports that Albert Nichols, of Winfield, did his church good service in and out of the pulpit in a recent meeting, and helped to raise our work to a higher plane.

—It is fifty years ago since L. L. Carpenter began his work as preacher of the gospel. He has had a long and useful life, and we hope to give some facts about him, as he himself presents them, in our next issue.

—Rochester Irwin's church at Washburn, Ill., is organizing a young men's reading and recreation club. It will be interesting to many who are reading his serial story to know that there are no saloons in Washburn.

—Plans have been drawn for a new church building for the Budd Park brethren at Kansas City, where B. L. Wray is minister. On Easter Sunday the Bible school had 277 in attendance and over $27 in the offering.

—The Sunday-school at Lisbon, O., is now the best in the seventy-five years' history of the church. On Easter Sunday there were 353 present, 234 having Bibles, while $36 was the offering. C. M. Yocum is the minister.

—Easter Sunday was a great day with the church at Nevada, Mo., where W. W. Burks is pastor. There were 315 in the Bible school. J. H. Hardin spent the day with them and spoke to the great delight of all our people.

—J. L. Greenwell, minister of the church at West Point, Miss., writes very highly of the effective service rendered by Thomas L. Cooksey, of Indianapolis, and A. R. Davis, of Diamond, Ohio, who held a successful meeting for him.

—Austin Hunter has closed his fifth year as pastor of the North Park Church, Indianapolis, Ind. During this time 425 have been added to the church. Everything is in good shape and Brother Hunter begins another year hoping for large things.

—A. A. Mascho sends greetings from Chandler, Okla., where there is to be a new house of worship in the near future. In the present building the people can not be accommodated and many are turned away at every Sunday evening service. The plan is for a building costing from $7,000 to $10,000. Pastor Ingold has just had his salary increased. The foreign mission appointment was more than doubled.

Girls May Secure Education.

I can show a few sprightly and energetic girls who are willing to do some work at home how to secure an education without money in one of the best southern schools for girls. It will pay to investigate this proposition, but only those meaning business need apply.

G. P. Simmons,
President Madison Institute, Richmond, Ky. Box 575.

—The fourth district convention of Kansas is to be held at Augusta, April 17-19. Andrew P. Johnson, minister of the church there, writes that a large attendance is desired, and he requests all who intend to be present to send their names in advance to him.

—J. W. Holsapple had eighteen additions during his last two Sundays at Greenville, Texas. He expected to go to Mineral Wells for a little rest, and will hold some evangelistic meetings until he can settle on a place where he feels he can do a good, permanent work.

—A personal note from W. Durban says that he has just been attending the church anniversary services in old Chester, where he formerly ministered to the Baptist church. This is where he came into association with M. D. Todd, who was then our evangelist there.

—C. A. Whaley, who took charge of the work at Mount Pleasant, Mich., March 10, reports all departments making progress. A brotherhood for men has just been organized. Improvements in the church plans have already been made and are further contemplated.

—Poteau, I. T., is a mission point, yet I. H. Burgess, the minister, is expecting to make it self-supporting soon. It is a new country and he has just entered upon the field. He would like to correspond with any members of the Christian church looking for a new home.

—Charles E. Smith, state evangelist of South Carolina, reports that many calls are in for meetings, and plans are being effected to spend some time at Florence and Greenwood. He reports further that the brethren at Columbia are about to let the contract for their new building.

—I. J. Cahill recently held a home meeting with good results, except that he himself was taken sick after six days of work. The pulpit was supplied one Sunday and two week nights by different brethren. F. H. Cappa rendered invaluable service in the music and personal work.

—We have received a report of Herbert Yeuell's union meeting in Boston, for which we have not space in this issue. We can only say that the meeting is regarded as a great success, although only thirty of the converts united with our church. A full report will appear in our next issue.

—Clay Trusty reports that the churches at Bargersville and Bluff Creek, which are only three and one-half miles apart, together having a membership of less than 400, raised respectively $245 and $180 for the Butler College endowment fund. Both these churches are in excellent working order.

—B. S. Ferrall, Buffalo, N. Y., began a short meeting April 7, with Evangelist Tremaine as principal speaker. Christian-Evangelist readers knowing of any Disciples living in Buffalo, not having a church home there, are requested to write Brother Ferrall at 243 Laurel street, giving name and address.

—D. W. Conner, of Edinburg, Ill., has accepted a call to the church at Albion, Ill., and has entered upon his work at that place. The church at Edinburg, and the Methodist and Baptist ministers, gave them a "good-bye" call one night that greatly touched the hearts of the departing pastor and his wife.

—H. Irwin Stafford, minister of the Third Church, Newcastle, Pa., highly commends A. C. Young and William Filson, who have just held a successful meeting for his church. Brother Young, he says, has a peculiar ability to reach men while Brother Filson has a gift for the interpretation of hymns.

—R. A. Staley has closed his work at Dinuba, Cal., where 37 were added during the year and about $600 raised for missions and to clear off the debt. Brother Staley would like to hold a few meetings in Texas, New Mexico, Colorado, or Kansas, or would consider a call. His address is Hebron, New Mexico.

—F. M. Pitman, pastor of the church at Dravosburg, Pa., writes us that C. A. Freer greatly endeared himself to the church there during the meeting he recently held. Brother Freer passed through St. Louis last week, but the Editor and the Assistant Editor were in attendance at the congress, so failed to meet him.

—J. N. Johnston, pastor of the church at Coshocton, O., recently presented the needs of that work to the brethren at Uhrichsville, who responded liberally, donating $186 to pay for one of the large windows in the new church building. Brother Johnston writes in glowing terms of Charles Darsie and his church.

—There have recently been organized an auxiliary to the C. W. B. M., a Men's club and a Junior Christian Endeavor Society in the First Christian Church, Monongahela, Pa., where Garry L. Cook ministers. The choir gave an Easter concert on the evening of March 31, to a crowded house. This congregation is growing very rapidly.

—Sister Sarah Catherine Brown is a new member of the family of National Benevolent Association annuitants. She has just given $200 to the support of the Gospel of the Helping Hand. Mrs. Brown is deeply interested in the homeless, helpless little waifs about her. She seeks fellowship with Christ in the holy ministry of feeding the hungry and clothing the naked.

—Allen T. Shaw writes that the brethren at Patoka, Ill., need a man with a vision and one who glories in the cross of Christ rather than in his own infallible opinions, to lead them into the larger life. The church had been without preaching for months and the baptistry unused for over a year, but the ultra-conservative spirit is breaking and there is a clear prospect of successful work.

—R. Tibbs Maxey has resigned his work with the Grant Park Church, Des Moines, Iowa, to take effect the first Sunday in May, or sooner, provided a suitable successor can be found. Brother Maxey says the work has grown in such proportions in the last few months that no student in Drake can do justice to it. He will continue his studies in Drake University until the close of the spring term.

—Two more of the friends of Christian benevolence have given further evidence of their confidence in the National Benevolent Association. Brother and Sister Humphreys have each given the Association $200 on the annuity plan. We rejoice in this evidence of continued confidence in the integrity of the Association. These dear people are proving their faith by their works. They are laying up treasure in heaven.

—Lewis P. Fisher writes that the Texas church, Ospur, Ill., has taken its first offering for foreign missions. The anti-missionary spirit has long held the throne in this country organization. Though not large, the offering was creditable in view of all the facts. The Mount Olivet church of Clarence, Ill., is very missionary for a rural congregation, and has just taken one of the best offerings for foreign missions ever taken in that locality.

—During the month of March, 1,815 churches made offerings to the Foreign Society, aggregating $39,133. This is a gain of 23 per cent in the amount given and about 20 per cent gain in the number of contributing churches. This is the largest gain made by the society for the month of March in many years, and it is hoped it is but a prophecy of what may be expected for the remaining six months of the current missionary year.

—April is being given up in the Sunday-schools to rally work, though in many places only the last Sunday in the month will be especially observed. We trust that every preacher will give one sermon to the cause of the Bible schools. This must not, of course, in any way conflict with the campaign for home missions. Little enough time is devoted to this, and the May offering must be preserved at all hazards, but there need be no conflict between this and the encouragement of our Bible schools.

—A note from Dean W. J. Lhamon says that the visit of J. M. Philputt, of the Union Avenue Church, St. Louis, to the Bible College of Missouri was greatly enjoyed by the young men and their friends. Brother Lhamon says: "He brought us a benediction by his thorough culture, his intense earnestness and his great faith in Christ. Brother Philputt is thoroughly Christological, conscientious and reverent. His exhortation to our ministerial students to 'commend themselves to every man's conscience in the sight of God,' will not soon be forgotten by them."

—A small western paper announces that a certain preacher has "left the Church of Christ and united with the Baptist Church." That is a style of writing quite inconsistent with our effort to promote union between these two bodies of Christians, and equally inconsistent with any scriptural and non-sectarian use of the name, "Church of Christ." Let's be done with it. As a matter of fact the preacher referred to writes that he has not changed his membership, but has been worshipping with and assisting a Baptist church because there was no church of his own in the town at the time. That sort of heresy (?) ought to be easy to pardon.

FOR SALE

On account of failing health, I will sell my $3,000.00 stock of groceries, flour, feed and seed; also store fixtures, horses, wagons and harness. Town of 11,000. Good schools and churches. New brick $11,000 Christian church dedicated last Sunday, free of debt. Business established thirteen years. Will rent store or sell building on easy terms. Member of Christian church preferred. Reference, German-American Bank, or B. L. Kline, pastor Christian church. This is a rare chance to buy a business that will pay well from the start. Address or call on

GEO. T. PURVES,
615 Second St.,
Fort Madison, Iowa.

HER FACE HER FORTUNE.

Facial Beauty Preserved By Cuticura Soap, Assisted By Cuticura Ointment, the Great Skin Cure,

Because of its delicate, medicinal, emollient, sanative, and antiseptic properties, derived from Cuticura Ointment, the great Skin Cure. Cuticura Soap is not only the most effective skin purifying and beautifying soap ever compounded, but it is also the purest and sweetest for toilet, bath and nursery. For facial eruptions, skin irritations, scalp affections, falling hair, baby rashes and chafings, red, rough hands, and sanative, antiseptic cleansing, Cuticura Soap, assisted by Cuticura Ointment, the great Skin Cure, is priceless.

GET READY FOR

CHILDREN'S DAY

For Foreign Missions

FIRST SUNDAY IN JUNE



The Foreign Christian Missionary Society will furnish Children's Day Supplies **Free** to those Sunday-Schools observing the day in the interest of Heathen Missions.

Supplies

1—"The Star of Promise." The superior new Children's Day exercise by P. H. Duncan. 16 pages of life, song and sunshine. The songs, recitations, drills and dialogues are high-class, yet simple enough for the smallest school.

2—Missionary Boxes. A new automatic, self-locking, non-opening box. In colors. Best yet.

3—The Missionary Voice. Children's Day number especially for children. Brimful of missionary interest.

ORDER AT ONCE. ALL SENT FREE

Give local name of school and average attendance

STEPHEN J. COREY, Secretary
Box 884, Cincinnati, Ohio

—The First Church, of Akron, Ohio, has been active in a campaign to raise $1,000 for foreign missions, and that amount, plus $10, was secured. This is the largest sum ever given at one time by this congregation, of which George Darsie is the pastor. Indeed, perhaps it has not been surpassed by any church. It represents an average of $1 per member, though there were 500 contributors. The money goes to China to support C. B. Titus and wife. Since the first of the year there have been over seventy additions, and Easter Sunday saw fifty-six added to the congregation. In the evening the cause of common humanity was considered, and a liberal offering taken for the homeless and helpless children.

As We Go to Press.

Special to The Christian-Evangelist.

Independence, Mo., April 8.—Began here yesterday; large audience; new $45,000 church contracted for. Human opinions often wrong; looks like will have great ingathering; Brother Marshall has made fine preparations.—Small and St. John.

Special to The Christian-Evangelist.

Independence, Kan., April 8.—Fifteen yesterday; 88 in twenty-two days. Bible school grown from 200 to 312; close tomorrow night; W. F. Turner, of Joplin, Mo., preaching; V. E. Ridenour, singer.—J. A. Longston, pastor.

Special to The Christian-Evangelist.

El Reno, Okla., April 7.—Fourteen additions to-day; 110 to date; interest unabated; close Thursday night.—Fife and Saunders, evangelists.

Special to The Christian-Evangelist.

Palestine, Texas, April 8.—Seventeen additions in two days; 11 yesterday; great audiences to start with; Boon and Conrad, evangelists.—T. D. Anderson, minister.

Special to The Christian-Evangelist.

Des Moines, Iowa, April 7.—Regular services at the Central Church are characterized by great chorus and congregational singing; 11 additions to-night, all adults; we begin contest with Independence Boulevard Bible school, Kansas City.—Idleman and Kendall.

Special to The Christian-Evangelist.

Hartford City, Ind., April 7.—Great day with Hartford City church. Professor Kay, English church student of Moody Institute, Chicago, is my singer; united with us to-day. Church lifted $2,500 indebtedness since meeting began.—S. J. Vance.

Special to The Christian-Evangelist.

Winston, N. C., April 7.—Meeting one week old; 48 additions; we continue. Preston Hall is the pastor.—Hamlin and Daugherty.

Special to The Christian-Evangelist.

Grover Hill, O., April 8.—Clarence Mitchell just closed his month's meeting. The first four years of his ministry were spent here, and only universal confidence in him made it possible to do the work needed here. In his short ministry he has added 2,700 to the church. Five splendid church buildings have been erected under his labors. He was one of the closest friends among our young men to J. V. Updike.—Samuel Davis, elder.

Special to The Christian-Evangelist.

Bartlesville, I. T., April 7.—Began here to-day with Corwine; good interest. Closed at Mansfield, Ohio, on Tuesday, with 175 additions; current expense fund increased $1,000, of which new members contributed more than half.—Brooks Brothers.

Special to The Christian-Evangelist.

Lawrence, Kan., April 7.—Great meeting here; 1,300 present to-night; hundreds turned away; 86 added to date; meeting 15 days old; will continue; Wilhite and Tuckerman, evangelists.—C. L. Milton, pastor.

Special to The Christian-Evangelist.

Taylor, Texas, April 8.—Meeting closed last night, with 104 added to the church; we are happy, harmonious and have a mind to work. J. H. O. Smith was the evangelist.—W. P. Jennings.

Kentucky Conventions.

By this caption is not meant the regular state conventions to be held September 16 to 19. Where, did you say? Deponent sayeth not. Do you want to know why we do not know where? Write to the undersigned.

The conventions meant are our district conventions. These as you know are the C. W. B. M. and state Bible school conventions, joint sessions as to place of meeting, with a dash of state missionary interests. They are to be held in April and May for the most part. Brother Hopkins and Sister Yancey have announced dates and places. They are going to be good conventions if the people in the various districts want them to be so.

Good programs have been prepared, the people where we are to meet will take proper care of us, everything is propitious. There is just one thing that is lacking sometimes in our district conventions to make them what they ought to be, and that is a very important thing, viz: The presence of the people from all over the district. We want, we need urgently, a larger proportion of our people to attend these gatherings. They are for mutual edification and counsel, they can be made important factors in developing missionary interest and zeal.

Let us make a brand new record in attendance on these meetings. Set apart the two days of your district convention and make everything bend to the determination to be there and to get others to go. Have you, my friendly reader, any money? Are you getting any these days? If so, you are more fortunate than the Kentucky Christian missionary convention. I am ashamed to tell you how little we have received during the month of March. It does look as if the crumbs that fall from the table of the March offering ought to be much larger than they have been. We usually get a few crumbs—that is, gifts from churches taking a joint offering. If you have a joint offering or any other kind of offering send it in. It will not be out of "joint" here. We need it and need it very much now.

Sulphur, Ky. H. W. Elliott, Sec.

Preach on Home Mission next Sunday

Notes From Our Home Mission Mailbag.

Our congregation has just purchased that Lutheran church property in which you, Brother Wright, held a meeting some years ago. That, however, will not interfere with us taking up a liberal offering for the A. C. M. S. for May. How can we be otherwise than a friend of home missions? Your society makes our work possible. —R. P. McPherson, Dunkirk, N. Y.

You can count on a good offering from this congregation for home missions this year, notwithstanding our failure to send you any thing last year. My cry is, not less for foreign missions, but much more for both, and most for home missions at the present time. I will be exceedingly happy in placing the Lafayette congregation in full fellowship with your work this year.—A. W. Conner, Lafayette, Ind.

I am glad to report that our work in Washington is making good progress. Several good meetings have been held. Some houses have been built and pastors located. We have added one self-sustaining church to our list thus far this year. We have apportioned the churches and will do everything we can to line them up for the home work.—R. E. Dunlap, Seattle, Wash.

Two years ago Fort Cobb, Carnegie, Mountain View, Gotebo and Binger had no organizations. Now all these places have churches organized, houses built and preachers in charge. I have given my time to these places and to others which have been spiritually and financially dead in the state. You can see why I never have been able to send any contributions to the American Society. I have been serving the weak and helpless places. But now if the ministers who are in charge where I have done pioneer work will do their duty, these places will immediately become liberal contributors to the home mission work. Count on me for whatever I can possibly do.—George T. Thomas, Binger, Okla.

I am planning to organize a company of speakers to visit our churches by counties and hold county home missionary rallies. An exchange of pulpits by the preachers has already been arranged and home missionary sermons are to be preached. I in person will visit a majority of the churches. You can count on a great offering for home missions in Southern California and Arizona.—Grant K. Lewis, Long Beach, Cal.

The Baptists are putting about $45,000 per year into this Northwestern Canadian country and are expecting to raise it to $60,000 next year. This accounts for their marvelous progress. When will our brethren learn to do the same? I know of more than 600 towns and cities in which we could easily organize Churches of Christ at the present time, if we had the money with which to support the men. Will our brethren in strong prosperous churches do their duty the first Lord's day in May and raise the money which will enable us to take this country with the plea for primitive Christianity?—J. A. L. Romig, Vancouver, B. C.

Our church as you know is sadly in debt; however we are making steady gains on the indebtedness and hope to wipe it out within a year or two. I intend making this church a living link in Home Missions. I will preach and work ceaselessly to attain this end. Count on us for a liberal offering the first Lord's day in May.—Parker Stockdale, Chicago, Ill.

I never have realized the importance of Home Missions as I have since coming here. We ought to have ten churches in this city, instead of two; each year that passes adds to the difficulty and makes the cost of establishing them greater. I will do everything in my power for the May offering. I will take it here and urge others to do the same. It will not be my fault if you do not have the greatest offering in your history.—T. J. Dow, Minneapolis, Minn.

We are a mission church and have drawn our very life from the American Christian Missionary Society. She is our mother and our present dependence. But though we are a mission we propose to give $100 for Home Missions in May. Our peg is set for that and we mean to raise it. God help us to do our part in saving Africa.—W. M. Taylor, New Orleans, La.

NEWS FROM MANY FIELDS

"A Beautiful Bit of Work."

"Let us not be weary in beautiful doing for in due season we shall reap." "Beautiful doing," this is the exact word of Holy Writ. Beautiful doing on difficult fields, this is the exact description of the work of our home missionary heroes. In many a difficult field, where the land is hard and the soil preoccupied, culture and care and love are working their effective transformations.

One man, as he looked across the fields of another, gazing upon the most evident signs of labor and neatness and finish, remarked, "It's by no means easy land, but that's a beautiful bit of work."

And as I have gone from place to place helping to solve the problems of our missions in the great home land, I have been led frequently to say, "It's by no means easy land, but that's a bit of beautiful work."

There is E. D. Chapin at Burbank, a community held back by water litigation and a poor, small church of twenty members, split in twain by base and malicious slanders. No one but E. D. Chapin and he the son of a foreign missionary, born and reared on the hard heathen land, would have had the patience, love, forbearance, grace and faith, to toil for two years with no evident results on so scraggy a field. But "he that goeth forth with weeping bearing precious seed shall doubtless come again rejoicing, bringing his sheaves with him." In a two weeks' meeting forty-two souls were saved to serve the King and our work in the valley put forward by leaps and bounds. "By no means easy land but a bit of beautiful work."

There is Clark H. Marsh at Monrovia. Thrice efforts to build up a church there had failed. Two years ago the state board took it in hand and announced that they would foster the enterprise. A meeting was held, a small church organized and a pastor located. And even then, the effort all but failed. Finally a Los Angeles brother agreed to finance a property enterprise, and Clark H. Marsh took charge of the church. Now they own a fine property, large congregations fill the house and the church became self-supporting January 1. "I would rather have Clark Marsh's place in the hearts of the people, than be the best scholar or the most gifted orator on the coast," said a well-known preacher who had looked into his work. "By no means easy land, but a bit of beautiful work."

There is Walter L. Martin at Boyle Heights, L. A. The work of a city pastorate is always strenuous—it is doubly so with a weak church without a building of its own and a community where strong churches are already entrenched. Yet here in the short space of three years, a self-supporting church has been grown and comfortably housed. Another "beautiful bit of work."

In this connection, E. H. Kellar and the church on South Main street, L. A., must receive passing notice. To enter a city community just because the houses are close together and deliberately set to work in a tent on a vacant lot to hew a church out of the solid, adamantine rock of an "unchurched" humanity requires a faith of heroic mold. Yet thirteen months of ceaseless labor sees a church of eighty-six members meeting in a beautiful chapel, and conducting a mission school of seventy pupils, two miles away, thus pre-empting a choice field for a future church. And what shall I more say, for space fails me to tell of Ringo at Ocean Park, of Bentley's Budlong mission with its 250 pupils—of Young at El Monte and its membership doubling—of Salyer at Tempe, Ariz., holding forth the word of truth to 500 normal students—of Smith at Douglas, Ariz., lining with gold of God this copper vessel of man—of Trundle and Ralston, Sweeny, Adams, Baily, Burr and Myers and other prophets who through faith subdued kingdoms, wrought righteousness, obtained promises, from weakness were made strong, waxed mighty in service and turned to flight armies of aliens. Therefore let us, seeing we are compassed about with so great a cloud of witnesses lay aside every weight and the sin which doth so easily beset us and let us give with liberality to support our heroes of the faith when the offering is taken for home missions the first Sunday in May.

Grant K. Lewis, Sec. and Supt.

Long Beach, Cal.

Oklahoma.

Since the last convention the cause has developed in Oklahoma as never before. Many preachers are being located. Many churches having half-time preaching have arranged for full-time preaching and a settled pastorate. Other churches that have had no regular preaching have provided for half or quarter time. Not a few are paying off the full amount of their extension debt.——Our churches are having a healthy growth. In some instances where a year or so ago the death of the church was predicted it is coming into vigorous life. All along the line the cause is moving forward. A large number of glorious revivals have been held, more than ever before.——The churches at Cache, Pawnee and Bethany have recently been dedicated. Churches have been completed and are ready for dedication at Fairview, Jones City, Carnegie, Deer Creek and Frederick. New church buildings have been commenced at Fletcher, Snyder and Schofield.——Preparations are being made for building at Mangum, Anadarko, Blackwell and Shawnee. Tonkawa and Capitol Hill having outgrown their houses are enlarging.——The annual convention of the Oklahoma Christian Ministerial Association will be held at Norman, May 14, 15, 16. Oklahoma needs such a convocation of her ministers more than the old states, because of the many new ministers coming. Preachers can have little in common with their brother ministers with whom they are not acquainted.——Work is being done on three of the university buildings at Enid. Already several bright young preachers have taken pastorates in Oklahoma with a view of attending the university. It will be a solution largely of our shortage of preachers in Oklahoma.——The church at Oklahoma City has called J. H. O. Smith to the pastorate. The Sunday-school is in a contest with that of Chickasha. Both schools are running along about 500 attendance and $25 collections. J. E. Dinger is proving a fitting successor to J. B. Boen as pastor at Chickasha.——The churches at Blackwell and Tonkawa are also having a Sunday-school contest. As a result of this the church buildings have proved to be entirely inadequate.——The Tonkawa church is being enlarged to double its former size and at Blackwell they are arranging to erect a new $10,000 church of brick and stone. But back of it all and accounting for it all are the two forceful ministers, G. W. McQuiddy at Blackwell, and J. A. Overstreet at Tonkawa.——At Capitol Hill, Oklahoma City, lots more centrally located have been purchased, the building moved and it is now being enlarged to double its former seating capacity.——Guyman is a new county seat created by the constitutional convention. E. A. Newby, pastor at Alva, went to this point, built a tabernacle, held a meeting and organized with seventy-five members, twenty-five of whom were by immersion. He also raised $800 for a new church building. They will continue services in the tabernacle until it is completed.——Fairview is another one of the county seat towns. It is also division headquarters on the new Orient Line. Here W. B. Young, the W. A. Wright living link evangelist, held a meeting, organized and built a new church, dedicated March 31.——Frederick is a town of 3,000 having doubled during the past year. This is another new county seat town. C. M. Barnes, the C. W. B. M. living link missionary secured valuable lots and has just completed an elegant building with auditorium and lecture room. J. A. Tabor has closed a meeting with forty additions. It has been the policy of the Oklahoma board to occupy all of the growing railroad towns and equip them with church buildings, especially the county seats. It is in this way that 120 new church buildings have been erected in Oklahoma during the last three years, and that most of the new towns have been supplied with up-to-date buildings.——The work done in building churches in the three above county seats by C. M. Barnes, W. B. Young and E. A. Newby is most important in this new state. Most of this work has been done in Oklahoma under the auspices of the A. C. M. S. and the C. W. B. M. Nowhere have such abundant results been accomplished by a meager outlay of effort. The cause here is in a formative period. Conditions are all here. We are accomplishing in a few years what in the old states has taken them ten times as long. It is our harvest time. It is now or never with us. If the brotherhood would only appreciate this and at the May offering enable the home board to stand by Oklahoma in an adequate way, it would forever establish the cause in this state.

J. M. Monroe, Cor. Sec.

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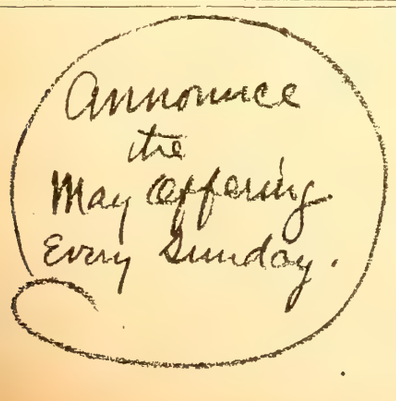
The Revival at Hume, Ill.

A ten days' meeting closed at Hume, Ill., with 67 added to the church; nearly all came by primary obedience. Many of the best citizens of the town and surrounding country were among the converts. The entire community was thoroughly stirred. This church is rapidly coming to the front, having doubled its membership during the past fourteen months. Elder A. H. Harrell is its efficient pastor. He is not only building it up in numbers, but also in material equipment. Material beauty is keeping pace with spiritual beauty.

This was my first revival meeting since I came into the Christian Church. I have now more faith than ever in the power of the old Jerusalem Gospel. O. L. LYON, evangelist.

St. Louis Letter.

The St. Louis churches have all settled down to work in the regular way since the close of the simultaneous meetings last fall and winter. Reports from the different pastors show a healthy condition all along the line.——The Union Avenue Church has begun its magnificent auditorium, and we hope they will be in it by next fall. They report sixteen additions to their work during the month of March.——Brother Ralph Alexander is doing a splendid work at the Second Church. Every department of the work is looking up. They had five confessions during the month of March. He has recently called an assistant to his work in the person of Ralph Alexander, Jr. From the reports we get we judge that the young man is aiding the church in keeping his father and mother busy.——Eugene McFarland is always busy at the Fourth. Besides doing two men's work in his own field he goes out frequently to hold special meetings for recreation. He reports four additions by baptism during March, and all church debts paid, with money in the treasury. The Fourth might do a handsome thing by surprising their pastor with a raise in his salary in proportion to the increased cost of living in the city in the last few months.——John L. Brandt is a busy man, too. If he does not find anything else to do he has appendicitis. He keeps his people stirred up and moving. They recently became a living link in the Foreign Christian Missionary Society. We hear that at least 400 of the members of the First Church had part in the living link movement.——Brother Jackson seems to be getting hold of the situation at Tuxedo Park. We hear good reports of his work.——Bro. S. B. Moore has accepted a call to the Paducah (Ky.) Church. Brother Moore has been a faithful minister in this city, and he leaves it holding the Christian love of all of his colaborers. We wish him great success in his new field of labor.——Dr. Luttenberger gives very encouraging reports of the Carondelet work. The Bible school has been doubled in the last few months, and he is very much encouraged with the present outlook. ——Bro. G. E. Ireland, our city missionary, has recently held a meeting at Overland Park. He hopes to have a church there before a great while.——We had Brother Mohorter with us at the ministers' meeting last Monday. He is covered head and ears with the work of the Benevolent Association; but he seems to enjoy the covering.——Brother Combs, of Kansas City, looked in on our last ministers' meeting. He has reached the conclusion that a number of others have also come to, that the simultaneous meetings are more beautiful in theory than in their practical working, and that they are a passing fad.——Compton Heights Church is having an encouraging work. About 550 in her different Bible schools last Sunday. April 3 is the day set apart this year as "church debt day." Every member is asked to give all of that day's income toward the payment of the debt. In this way we cut down the debt from $700 to $1,000 a year, and no one feels the burden. Every department of our work is moving along enthusiastically. F. N. CALVIN.



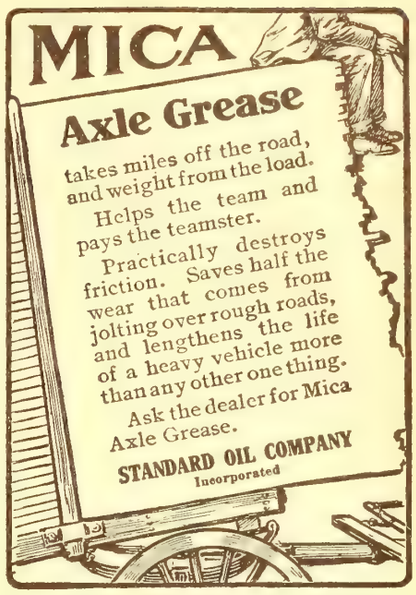
From the City by the Sea.

Charleston's March offering to foreign missions reaches $37.71. How's that for a mission church that is struggling to pay off an indebtedness of $1,900? We doubled the amount given last year and almost doubled the apportionment. Simply by preaching missions and without working for any particular amount. The church gave $11 for Jamaica relief.——There have been two baptisms since the first of the year.——Mrs. Ely and I climbed the tower of old St. Michaels Church not long ago. Here we caught one of the prettiest birds-eye views of a city to be seen anywhere. On the walls of this church is a tablet in honor of William Pinckney, who defied the British with the words, "Millions for defense, but not one cent for tribute." In the old graveyard lies the body of Robert Y. Hayne, who debated the celebrated Foote resolution with Daniel Webster. John C. Calhoun, another name dear to every Carolinian, was president of the Senate. The faces of these great men are the prominent features of the great picture which hangs over the platform in Faneuil Hall, Boston. Fourteen years ago I saw that picture. Now, every day the statue of John C. Calhoun, with the immortal words, "Truth, Justice and the Constitution," looks down upon me as I walk to our church upon Calhoun street—Calhoun Street Christian Church.

Recently Mr. Graham who, for 17 years, has been a missionary of the Presbyterian church in China, gave a most interesting and enjoyable talk to our prayer-meeting audience. He said that he knew most of our missionaries in China and spoke very highly of Brothers Meigs, Hunt and Macklin. He said that Mr. Hunt was one of the most expert speakers of the Chinese language in China. That hearing him without seeing him one would say that a Chinese was speaking. Dr. Macklin is lovable—he would give his last cent to any one in need. Brother Graham said in one of his addresses in the city that the missionaries did not teach the natives the denominationalism which exists in this country, and if a native were asked what kind of a Christian he was he would say, "Jesus Christian."

South Carolina is getting lots of free advertising lately that is for its benefit. The state dispensary system is gone forever. Northern efforts to prevent immigration to the South are emphasizing the attractions, the advantages of this section of country. Soon thousands and hundreds of thousands of immigrants will be coming into Charleston and settling in South Carolina and adjacent states. Is it not time for the Disciples of Christ to pre-empt this state in His Name that the thousands who come here seeking homes may be most easily reached by the gospel? Every town and city in South Carolina is growing rapidly. But we have only attempted to enter four cities in the state. A score of cities should be entered in the next year. Instead of one evangelist we should have at least a half dozen now. There is not a more important or more needy field in the United States. What must we do? Give to home missions as we have never given before. Give until we feel the sacrifice. It is a shame for our people to give less than a million dollars yearly for home missions. Get ready for the May offering. Charleston with its debt of more than $1,000 will do its part. Give and quit robbing God.——Brother C. E. Smith plans to enter Florence in a tent meeting. The importance of this flourishing little city may be understood from the fact that it is about to build a $50,000 public schoolhouse. There were seven additions to the Sumter church under Brother Smith's preaching recently, and several baptisms at the Betaw and Merritt's Bridge churches. We are glad that he is waking up some of our country churches. They seem to need it. The last report of our churches shows thirty congregations, 1,800 members and $4,432 raised for all purposes. Congregations reporting 100 members averaged less than a dollar per member for all purposes. Some of our people are very poor. Some of them are very stingy. And some are asleep.

Charleston, S. C. MARCELLUS R. ELY.



The Meeting at Palouse, Wash.

The church here is rejoicing over the results of the meeting with Brothers Hamlin and Daugherty. They make a strong team. Thirty were added to the membership. But the number does not tell the story. Among these were many of the most prominent men and women of Palouse. Business men, lawyers, editors, men of large influence, came and accepted Christ. The church is greatly strengthened and is determined to press forward to greater things. C. F. SANDERSON.

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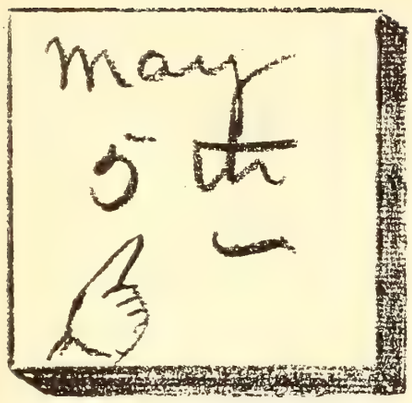
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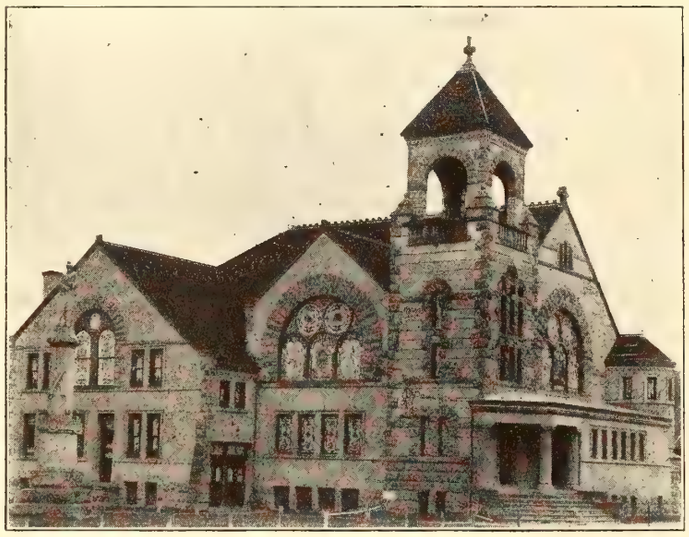
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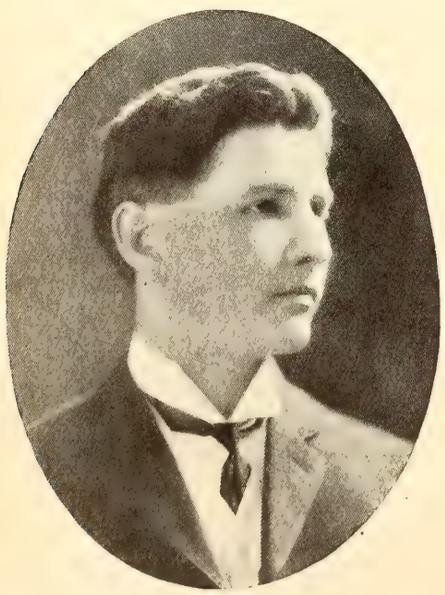


Breeden at Walla Walla, Wash.

Two and a half years ago Morton Gregory finished his college course at Drake University and was called to the pastorate of the Walla Walla Christian Church. He found a small membership of earnest Christians worshipping in a small frame building. He laid under contribution for the Master's use a splendid enthusiasm, indefatigable energy, brilliant talents and masterful organizing ability which in the short period of thirty months has culminated in the erection of a magnificent stone edifice, the most perfect in its appointments, convenient in arrangement, commodious and spacious in capacity and the most ornate and beautiful owned by our people in the West, costing in the neighborhood of $50,000. It was part of Brother Gregory's plan to lead up to the dedication of this



New Church at Walla Walla.



Morton Gregory.

magnificent temple with a meeting and a year ago he engaged the writer for this service. The pastor had all things in readiness for the meeting on February 3, and had advertised it thoroughly, extensively but with consummate tact and care and on a high plane. Notwithstanding a raging blizzard the meeting started well on Sunday evening, February 3. But a remarkable thing happened on Tuesday following. By request of the Ministerial Association of Walla Walla Brother Gregory had committed the evangelist to deliver an address before that body on evangelism. It was an informal talk on "Simultaneous Union Evangelism." Within an hour after the address a committee from the association waited upon Brother Gregory and myself with an overture to convert the individual meeting into a union meeting, pledging the co-operation of seven churches, to continue for twelve days, with the evangelist and music director, Brother Shaffer, of the Christian Church, in charge. Moreover it was proposed that the meetings should be held in the Central Christian Church—the largest auditorium in the city. This was certainly an unusual proposition, coming from sister churches to a religious body which for nearly a century had proclaimed the union of Christians. There was but one thing to do and the Central Church did it cheerfully, though it involved the change of all its carefully laid plans and the sacrifice of much valuable advertising and assured immediate results. The union meeting started off with a bound. All the churches entered heartily and instantly into personal work for the salvation of souls. Sinners were asked to make a definite public confession of their faith in Christ as the Son of God according to the universal custom of the Church of Christ. Lapsed church members were committed to a public declaration of their intention to immediately unite with the church of their preference. In all 300 were thus committed to Christ and his church. Before entering into the union meeting the Central Church reserved the privilege of continuing the individual meeting at the close of the union meeting long enough to gather up the results for the Central Church and to dedicate the new edifice.

This was a delicate thing to do but it was acceeded to cheerfully by the other churches and consummated without feeling. The results were happy and great for the Central Church.

In twenty-two days 162 were added to the Central Church, about sixty of whom were from the union meeting. The evangelist dedicated the new building on March 8, asking for $20,000, and secured $21,400. Of this amount the new members pledged almost $3,000, one new member giving $700 and another $500. At the last meeting of the services—the round-up of the new members—more than a hundred present—more than $600 was pledged to current expenses and all enlisted in special activities of church work. At this meeting the church unanimously voted to increase the pastor's salary $600 per year. The Walla Walla church is now the leading Chruch of Christ in the Northwest. During its present pastorate it has built and provided for a $50,000 church, increased its membership from 200 to 600, and numbers among its members leading business men and professional men of the city. It has the attention and sympathy of the entire city and stands to-day upon the threshold of still greater victories. It is doubtful if any minister in the Church of Christ has accomplished more for the Master in two and a half years than



A. W. Shaffer.

the brilliant, resourceful, masterful pastor of the Walla Walla church.

A. W. Shaffer is a commanding and most successful director of music. His large chorus, numbering 200 at best, was a great feature of the union meeting.

H. O. Breeden.

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Texas.

Although we have not said much about it, things have been happening in Texas lately. District conventions have been held at San Antonio, Sabinal, Beaumont, Belton, Atlanta, Henrietta and DeLeon. Since the last week in January we have raised in round numbers at these conventions and for district mission work $4,000, one-fourth of the amount in cash. We have now engaged in these districts twelve workers, who are instructed to do permanent work as far as possible.

Meetings are now being held by our state evangelists as follows: A. D. Rogers, with two missions in Fort Worth; W. A. Boggess, with Mrs. M. R. Cox as singer, at Uvalde; Frank Laneheart, at Odessa, and Arthur W. Jones at Childress. All report deep interest and promising meetings. We have engaged as new workers in our spring campaign D. A. Leak, of Louisiana; Charles G. Cook and G. N. Weaver, both of Timpson; Frank Laneheart, of Louisiana; A. A. Doak, of Kent, O., and E. L. Crystal and wife, now at Burnett, Texas. J. N. Thomas, of Saybrook, Ill., has accepted a call to Haskell. Harry Walston, of Missouri, will, we think, locate at Childress. J. W. Holsapple gives up a successful pastorate at Greenville and A. E. Ewell does likewise at Bonham. These excellent men have numerous calls in and out of the state. We hope to keep them in Texas. We have six living link churches. (I know that F. M. Rains claims a monopoly of the term living link, but he did not get a patent on it and we, knowing a good thing when we see it, will continue to use it. The above is not the editorial *We*).

A DEBATE.

On April 16, 17 and 18, at 8 p. m., Bro. L. S. White, minister of the Pearl and Bryan Street Christian Church, Dallas, and the writer, have agreed to discuss the following proposition: The Texas Christian Missionary Convention, with Its Executive Committee, is Working in Harmony with New Testament Teaching. Mason affirms. We hope for a clean and careful investigation of the subject. The discussion is to be stenographically reported and published in full in "Texas Missions," the monthly organ of the Texas Mission Board.

In the April issue of "Texas Missions" we have published a clear statement, covering twenty-four pages, from the pen of Dr. H. G. Fleming, on Alexander Campbell and the Missionary Societies. "Texas Missions" can be had for 25 cents a year, including the above tract, and the Mason-White debate. I mention this here because there seems to be a dearth of literature on the subject. We hope to have in Fort Worth next June 6-11, the largest and most enthusiastic state convention ever held in Texas, or in any other state, for that matter. Come and see. J. C. Mason.

Dallas, Texas.

Pittsburg Notes.

We held our all-day meeting this month with the Hazlewood church, on April 1. There were 20 of the ministers in attendance and Bro. G. W. Jones, of the "Worker" office, delivered a very fine address on the memorable saying of John the Baptist, "He must increase but I must decrease." The number of additions reported for Greater Pittsburg within the last month was 124. A committee has been appointed to arrange for an interchange of pastors in simultaneous meetings this fall. Brothers Thurgood and O. H. Philips are on this committee and you can expect to hear of some good meetings.

The churches are making arrangements to send Brother R. S. Latimer to the world's interdenominational Sunday-school convention at Rome. This had been kept as a secret from Brother Latimer till last Monday at our all-day meeting, and when it was announced he was present and was too full to say much but insisted they select one who could bring more of the good things of the convention back to the work of Western Pennsylvania. It has been so planned that after he has attended the convention he can visit his boyhood home in Ireland on his way back to America. Brother Latimer has been president of the Western Pennsylvania Mission Board for over eighteen years and it has made steady progress under his watchful eye. He appreciates very highly this expression of esteem the churches of Greater Pittsburg are showing him as much as he has merited it. There is no man in Western Pennsylvania more zealous for the work than he is and none more highly esteemed and none better known among the churches than he.

Our dear Brother White, of Washington, Pa., one of the veterans of our plea, is becoming young again in the work he is doing at Cannonsburg and his efforts are being crowned with success. They have purchased a lot and will soon start on a new building.

Brother Taylor is planning to take up the work at Elwood City. They have been without a pastor for some time. This is a good man in a good place, and we expect to have excellent reports from Elwood City soon.

Brother Emmanuel, of East Smithfield, has accepted the call from the church at Homestead. He is expecting to be in his new field by May 1. Brother McDonald, the new pastor at McKees Rocks, is in a good meeting with Brother Riley leading the music for him.

Sheridan, a new mission point, is planning for a meeting in May, under the direction of Bro. J. A. Joyce. J. D. Dabney.

Ohio Letter.

I. J. Cahill was taken sick in the midst of his two weeks' meeting just before Easter and was not able to continue preaching. But in the ten days the meeting ran, 21 were added to the church roll.——R. W. Abberley, of Walnut Hills, Cincinnati, has accepted a call to the church at Rushville, Ind., to succeed W. W. Sniff. We are very sorry to lose Brother Abberley from Ohio, but we congratulate Rushville most heartily. The month of May holds two important things in store for Ohio Disciples. First there is the May offering for Home Missions. Every church and every member ought to have part in that. There is a rising tide for Home Missions, it is time for *all* to "get in line for 1909." Let Ohio keep her first place this year. Then May means the annual convention in Ohio. This year it will be held at Dayton the 20-23. A fine program is in course of preparation. Dayton is an ideal city for a convention. Parsons Cahill and McDaniel are good men to look after the local affairs. We ought to have 500 visitors at this convention. Talk it up and work it up and get the people to go.——This letter is written in Cincinnati where the Ohio man is stopping a few hours for a conference preparatory to spending April and a part of May in Oklahoma, Indian Territory and Kansas under the direction of the A. C. M. S., in the interest of the May offering. It is hard to leave just as the congress is to convene, but duty calls. We expect to cheat Uncle Sam out of 2 cents by delivering this to The Christian-Evangelist in person to-morrow morning.——Bellaire is in the midst of a local option fight. There seems to be good prospect of putting the saloons out.——A farewell service was held in the old Cedar Avenue church in Cleveland Sunday, March 31. Mayor Tom Johnson, who is a member of the congregation; Harris R. Cooley, for years pastor; Lathrop Cooley, the first pastor, et al., made addresses. The new church on Crawford road will be ready for use by fall. By the way this will make three dedications of new buildings for "our folks" in Cleveland this year of grace, 1907. Lakewood has just dedicated Euclid avenue, will set apart a $100,000 house early in the fall and then later Crawford road. All Ohio Disciples are especially affected by the illness of Brother Robert Moffett. He has gone up and down among the churches in Ohio for many years as state secretary. We all know him and love him. There is a united prayer for his recovery.——Kyle Brooks, of Kentucky, is the new preacher at Massillon. He began March 24. Lockhart and Donaldson have been holding a short meeting at East Liberty, where Chester Sprague ministers. C. A. Freer.

Painesville, O.



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DEDICATION.

Fort Madison, Ia.

J. M. Hoffman dedicated the church here March 25. He is past master at this work. If any one can get money from a crowd he can do so. He is a success with individuals also. The church and public responded liberally and the building cost is covered with good pledges. The congregation toiled and labored heroically, many sacrificing to their utmost. Brother Kline, the minister, has been a faithful minister, and has unceasingly toiled with hand and heart to bring about the consummation of this noble enterprise. He deserves much credit. This is a very difficult field; 60 per cent of population is Catholic. There are seven Protestant churches besides the three Catholic. The city is wide open, with thirty-four saloons and a Sunday theater, all well patronized. Hence it is a difficult field to evangelize. We hope and pray for a great meeting.

H. G. Bennett, evangelist.

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Evangelistic

We invite ministers and others to send reports of meetings, additions and other news of the churches. It is especially requested that additions be reported as "by confession and baptism," or "by letter."

California.

Los Angeles, April 1.—Two added yesterday to the Main Street Church. We start to-night in a meeting with J. N. Smith as evangelist and Mrs. Grace Stewart King as singer.—E. H. Kellar.

Colorado.

Pueblo, April 1.—Sixteen have been added to the membership of the Central since January 1.—Daniel Ward.

Illinois.

Cairo, March 28.—Work starts well. Twenty-five at first prayer-meeting last night. One added by letter.—O. D. Maple.

Moline, April 1.—Three additions in March not previously reported.—Robert E. Henry, minister.

Quincy, March 31.—Six additions in last two Sundays—four by confession, two by letter.—Walter M. Jordan, minister.

Nebo, April 1.—One addition at Mozier by statement, yesterday.—J. W. Pearson, minister.

Camp Point, April 1.—One added by letter last Lord's day.—H. J. Reynolds.

Iowa.

Oskaloosa, April 4.—Two baptisms at Pulaski last Sunday evening, also one other not reported.—D. Dunkleberger.

Clinton, April 2.—Our plea is winning here. Already 55 have come in our gospel meetings. Mr. Talbert MacRae is song leader. Five hundred and twenty-one have been added since I began with the state board.—C. L. Organ, state evangelist.

Clearfield, April 1.—One confession at the close of reception for new members Wednesday night. Six additions yesterday—one reclaimed, one from another church, and two by letter.—S. R. Reynolds.

Indiana.

Martinsville, April 2.—We spent Sunday with the church in Patricksburg, and had large and interested audiences, with eight additions—five by baptism.—E. W. Brickert and wife.

Connersville, April 1.—Five added at regular services yesterday. Evangelist A. L. Crim has just closed a splendid meeting of fifteen days with the church here, with 45 additions, 38 adults. The results of the meeting are not expressed in the number of additions.—James C. Burkhardt, pastor.

Indianapolis, April 1.—Seven added at North Park Church yesterday.—Austin Hunter.

Newcastle, April 4.—Closed the Fountaintown meeting with 20 additions—17 confessions. Attendance large and interest intense.—Charles E. Shultz.

Kingman, April 4.—Four accessions to the ranks of the "Restoration" on Easter Sunday.—Oscar E. Kelly.

Medaryville, April 6.—Three baptisms since last report.—E. P. Couch.

Indianapolis, April 6.—Just closed a meeting at Broad Ripple with three additions—two confessions and one from another church. The work for the year is very hopeful.—Charles O. Lee.

Kansas.

Vining, April 3.—Just closed a six weeks' meeting with W. L. Ennefer, minister, resulting in 60 additions—39 confessions, 19 from other religious bodies and two by statement.—O. L. Adams and Charles Henning, evangelists.

Lyons, April 1.—Great day yesterday. Five additions at morning service.—W. L. Harris, minister.

Pleasanton, April 1.—Four added March 27—one confession, one by statement and two from another religious body. One confession and baptism yesterday. Work here doing nicely.—O. A. Ishmael.

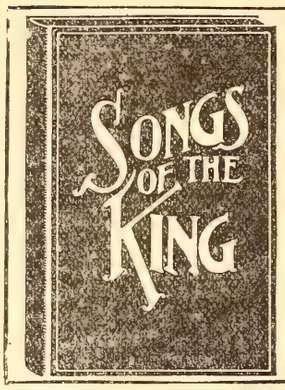
Wellington, March 29.—Six additions here, the last three Sundays, not previously reported.—L. T. Faulders.

Wichita, April 1.—Four baptisms and four additions otherwise, at the Central Church, yesterday. Forty-five added at regular services the past three months.—E. W. Allen.

Clifton, March 31.—Closed a six weeks' meeting here to-night with 60 added, only six of whom had been formerly baptized. O. L. Adams of Bethany, Neb., did the preaching.—W. L. Ennefer.

Kentucky.

Latonia, April 5.—Two additions here last Sunday.—H. C. Runyan.



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Louisiana.

Baton Rouge, April 1.—Five confessions the past week, making 12 to date. Seventeen since I came.—John A. Stevens.

Michigan.

Adrian, April 3.—One confession March 31.—B. W. Huntsman.

Massachusetts.

Everett, April 1.—During March we had three confessions and two baptisms. Work in splendid condition.—A. T. June.

Minnesota.

Mankato, April 6.—We have had 20 additions to the church at regular services since January 1. Bruce V. Black is the pastor.

Missouri.

Kansas City, April 4.—Two by letter and two by baptism, at Budd Park Church, recently.—B. L. Wray, minister.

Shelbyville, April 3.—Three additions—one by baptism, two by letter. Also one at Berea.—W. A. Dameron, minister.

Laredo, March 31.—We closed a two weeks' meeting here to-day with 22 additions—nine confessions, eight by statement, one reclaimed and four from other religious bodies. N. J. Nicholson, minister at Linneus, did the preaching.—W. C. Urtan.

Harrisonville, April 1.—Three confessions last night. Closed my first month's work here yesterday with additions as follows: Confessions, 6; letters, 6; statement, 3.—King Stark.

Springfield, April 1.—One baptism last Wednesday night. Three confessions and baptisms Sunday.

Jasper, April 1.—Two confessions yesterday.—W. G. Hearne, minister.

Overland Park, April 6.—A two weeks' meeting with three confessions. Brother and Sister N. M. Field had charge of the music and gave their services freely for the sake of city missions.—G. E. Ireland.

Chillicothe, March 29.—Our meeting closed last Sunday night after thirteen days of work, in which the interest was intense. Audiences were large from the beginning. There were three additions the first day and 29 the last day, 24 of these by confession.—James N. Crutcher.

Kansas City, April 1.—Twelve added at Hyde Park yesterday, four confessions; 22 additions since last report—seven confessions, 15 by letter, making 248 additions to this church in 18 months.—Louis S. Cupp, pastor.

Montana.

Moore, March 27.—Our meeting here continues. Eight additions.—James W. Zachary.

New Mexico.

Lordsburg, April 4.—One added last Lord's day from another religious body.—N. B. McGhee minister.

New York.

Rochester, April 1.—Seven confessions and baptisms yesterday.—J. Frank Green.

Buffalo, April 1.—Two added to our number yesterday, coming from another religious body.—B. S. Ferrall.

North Carolina.

Kinston, April 3.—Hamlin and Daugherty meeting began here Easter Sunday. Ten confessions to date. Meeting starts off well.—Preston Bell Hal

Ohio.

Harrison, April 1.—Two by baptism and one by statement since last report.—M. G. Long, minister.

Ashland, April 3.—Our special meetings close here Sunday night, resulting in 53 accessions to the church—36 confessions and 17 otherwise. The pastor, Charles A. Pearce, preached the word with power and J. E. Sturgis, of Auburn, Ind. had charge of the music.—L. W. Bailey, church clerk.

Dayton, April 1.—The Central Church closed a brief meeting yesterday with 33 additions, most by confession.—I. J. Cahill.

Sharon Center, March 30.—Two more added by letter to the Ghent church last Lord's day.—Medary Gorsuch.

Delta, March 31.—Eight additions not reported.—W. B. Hendershot.

Akron, April 1.—Easter Sunday was "decision day" in the Bible school at the First Church. Fifty-six were added during the day, almost all by baptism.—B. C. Caywood.

Lucas, March 31.—Two additions—one by baptism and one by letter.—W. P. Murray.

Oklahoma.

Ponca City, April 4.—Four added last Lord's day—two by confession and obedience, one by letter and one by statement, making 12 added the past month, including seven during a three weeks' meeting held for us by Irs A. Ingle, of Newkirk.—R. H. Love, pastor.

Oregon.

Junction City, March 26.—Robert L. McHatton of Santa Rose, Cal., has closed a meeting here with 47 additions, including 40 confessions.—I. H. Hazel.

South Carolina.

Florence, April 1.—Four baptized at Bethel since last report. I returned to Sumter by special request and two more obeyed in baptism.—Charles E. Smith, state evangelist.

Texas.

Greenville, April 5.—Baptized three here yesterday.—J. W. Holsapple.

Greenville, April 1.—Eleven confessions and one added by statement yesterday.—J. W. Holsapp

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Midweek Prayer-Meeting

By Charles Blanchard.

Forgiveness an Essential Grace.

Topic April 17, Matt. 6:5-14.

Jesus taught a new idea and ideal of prayer. e gave the world a new model. Daniel Webster credited with the statement that his "heart had ways assured him that the Lord's prayer and e sermon on the mount must be divine." The ayer, which is here given as a part of the rmon on the mount, is remarkable for several ings: brevity, breadth, simplicity, sincerity, irituality, supremacy. It touches the throne, aches humility yet boldness in approaching the finite as "Our Father"; is thoughtful of human eeds—daily bread, guidance in the midst of mptations, and forgiveness of sin as we forgive ir fellows; it is world-wide in its sympathies d aspirations and hopes. It is of the Lord.

When we really learn to pray that prayer and ean it the morning of the long-looked-for Millen-um will dawn o'er the hills of hope that girt out our earthly homes. And heaven will be ere! Jesus was an idealist, a dreamer? By ese tokens he was divine. Our faculty of eaming dreams and seeing visions is proof that e are not wholly of the earth. God pity the or who have not some sweet dream of the ture, radiant with promise, prophetic of better ings to be! None so poor as he or she without dream to dazzle with the rainbow radiance that unted the heart of childhood, when love was ill unspoiled, and faith was simple and sin-re, and hope was a harp of a thousand strings. o dare to dream the dream of the Christ and to ay the prayer he taught us is to be, and more d more to become, a child of God and a joint ir with Jesus Christ.

While an ideal prayer it is a very practical e. The logic of cold facts follows. Most of , I fear, frequently stop at the Amen, without oticing what follows in the next sentence and a part of the sermon of which the prayer is a agment. "For if ye forgive men their tres-asses, your heavenly Father will also forgive ou; but if ye forgive not men their trespasses, either will your Father forgive you." It is all ery simple, but revolutionary of most of the aching of the ages gone before, or since, for at matter. The old law—the law of blood-ven-eance—both written and unwritten, said, "An e for an eye and a tooth for a tooth." It was e law of "claws and fangs," as Jack London lls us in the "Call of the Wild." And there is uch of the primal man and beast about most f us yet! Whether there is anything in the eory of evolution or not (and it's a fascinat-g field for guessing and romancing), I reckon ost of us have to own that the "wolf" is not ll civilized out of our human natures. And othing but the teaching of Jesus will ever com-letely eradicate the wolf from our natures. The ractical application of the principles of the ser-on on the mount and of the Lord's prayer would ransform our social relations.

What has been called the "Socialism of Jesus" to play a large part in the evolution of our wentieth Century civilization. We are not ready or so revolutionary a thing as that, say you? Well, it's the socialism of Jesus from above, or lse the socialism "from the depths," of which ohn Ames Mitchell tells in "The Silent War," strikingly illustrated by William Balfour Ker, ssued from the press of The Life Publishing Co., New York. The picture of the laboring masses urging up from the depths ought to startle Chris-ian men and women and sober capitalists and tatesmen. The Lord teach us to pray and to orgive, and to give every man a "square deal," ot according to the ideal of Theodore Roosevelt, commendable as that is, but according to the Golden Rule of Jesus. We are a long way from it, doubtless; therefore the more need for us to pray his prayer and hasten!

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Christian Endeavor

By Geo. L. Snively.

April 21, 1907.

Wise Ways to Read Wise Books.—Ps. 4:1-9.

DAILY READINGS.

M. Wisdom that Preserves.	Prov. 2:1-22.
T. A Call to the Young.	Prov. 8:1-21.
W. Loving Instruction.	Prov. 12:1-15.
T. Reading and Keeping.	Eccl. 8:1-7.
F. A Wise Reader.	Acts 8:26-40.
S. An Inspired Writer.	Rev. 1:1-20.
S. Topic.	

"To read without reflecting is like eating without digesting."

An irrevocable rule should be to read no book, no matter how scholastic or fascinating the author may be, if it seeks either to undermine or storm the citadel of our faith in the goodness of God or the divinity of man.

The profoundest volumes ever penned, books having to do more with eternity than with time, and that make all the difference between heaven and hell, are those constituting our Bible. True wisdom decrees we should read them as from God and to ourselves and for the purpose of saving us from destruction and for heavenly glory.

We should recognize the great influence of associates upon character and value highly those library privileges that give us companionship with Longfellow, Bryant, Whittier, Holmes, and all that galaxy of geniuses. How thrice blessed the Bible that invites us into conferences with Abraham, Moses, Ezra, David, John, Paul and the Savior himself!

Men are not born learned, nor is wisdom thrust upon them. They *become* sages. Knowledge is something we must work for as men delve for silver and gold. One may sometimes chance upon a purse or golden nugget. But not so with wisdom. It is taken little at a time from libraries, and is slowly augmented by observation and reflection. We will never stumble upon a great endowment of ready-made learning. Its possession tells of patient, persistent, concentration by day and through night vigils.

Wisdom in the matter of reading wise books is manifested by discrimination in our choice of books. It is well to read the best books on a great variety of themes. This tends to broad culture. But it is also necessary to concentrate our reading on lines that will aid us in our special vocations. The farmer should read the best books on music and art, but most of his secular reading should relate to the chemistry of soils, the perfection of irrigation, and directions to the market place. He reads wise books most wisely who in his reading most happily blends the utilitarian and cultural ideas.

Unless we first read the author's preface or foreword we read a book as one gropes in darkness. In the introduction we get the author's destination. A large part of the value of reading consists in our watching him calculate the shortest distance between where he is and where he wishes to go, bridge the streams, determine the grades, and all the processes by which he "arrives." By applying the principles of his progress to our own advancement we hasten our entry into fields of larger usefulness or our ascent to nobler heights of personal worth. We should first clearly comprehend the author's purpose, and then personally apply the principles by which he gets on.

Changes.

Baker, B. F.—Maitland, to Unionville, Mo.
Conner, D. W.—Edinburg, to Albion, Ill.
Francis, E. E.—Zillah, to Chehalis, Wash.
Goos, Lewis—Mount Morris, to Cameron, Ill.
Keltch, Henry F.—Wadsworth, O., to 606 Lincoln Street, Sayre, Pa.
MacNeill, J. H.—Kokomo, Ind., to Winchester, Kentucky.
Reavis, W. E.—Webb City, to Paris, Mo., R. F. D. 4.
Vawter, C. R. L.—Cincinnati, O,, to Crowley, Louisiana.
Walters, Jacob—Ocean View, Del., to Ellenton, S. C.
Williams, W. H.—Knoxville, Ia., to Neosho, Missouri.
Aldrich, I. N.—Ligonier, to Westville, Ind.
Bennett, J.—Kentland, Ind., to Macatawa, Mich.
Conner, E. S.—Knightstown, to North Salem, Ind.
Fry, W. A.—Spillertown, to Creal Springs, Ill.
Gilliland, E. A.—Clinton, to 516 North Twelfth Street, East St. Louis, Ill.
Harral, A. M.—Groesbeck, to San Marcos, Texas.
Thomas, James N.—Saybrook, Ill., to Haskell, Texas.
Vance, Jehiel—Danville, Ill., to El Campo, Texas.

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Sunday-School

April 21, 1907.

Joseph Sold by His Brothers.—Gen. 37:5-18.

Memory verses, 26-28.

Golden Text.—For where envying and strife is, there is confusion and every evil work.—Jas. 3:16.

As a preliminary lesson in geography, trace, on the map, the journeyings of Jacob, first from his father's home at Hebron to Padan-Aram in the north, where he spent twenty years with the household of Laban; then south to Shechem, in what was afterward Samaria; then to Bethel, a few miles north of the future site of Jerusalem; then on south again to Hebron. It was after his return to the latter place that his father Isaac died and Jacob, already a man of substance and with a large family, became head of the family.

With the introduction of the character of Joseph we approach the epoch-making movement which took the family of Jacob into Egypt. Remember that to Abraham had been given a double promise. He had been promised a numerous company of descendants, and he had been promised the possession of this land through which he and his son and grandson had passed and in which they had sojourned. The family had now reached its third generation since that promise, and still it had not begun to increase. Abraham had but one son in the line of the promise, and that son had but one. With Jacob began the increase. But the more that part of the promise began to be fulfilled, the more impossible did it seem for the other part of it to come to fruition. The promised land was already well occupied. It was no vacant land to be taken possession of. Its Canaanitish inhabitants were willing enough to accept as friendly neighbors the small families of Abraham, Isaac and Jacob, but they would not have tolerated the encroachment of an increasing tribe who cherished the impertinent notion that the whole land was to be theirs. Besides, a pastoral people are never fond of near neighbors. It was necessary for some means to be found by which the tribe could be given opportunity to increase in peace until it should be able to make good by force its claim to the land which had been promised to it. In the providential plan, Egypt furnished the safe retreat in which the descendents of Jacob could multiply and become a nation. They withdrew from Canaan before they were numerous enough to excite serious apprehensions on the part of the Canaanites. They did not return until they were strong enough to win their way and conquer the land against all the forces of the inhabitants.

It was the function of Joseph, in the history of the chosen people, to lead the family into Egypt where there was opportunity for this unhindered growth.

Joseph was a dreamer. That is, he saw things which were not visible to the eye of sense. The future was his, and he was conscious of it. In his dreams by day and his visions by night, he saw himself exalted to a pre-eminent position over his brothers and even his father. He was the type of the man who can see as real and actual the things which as yet have no existence except in hope and imagination and purpose. Most great men and some small men are dreamers. The difference is that great men dream of things as they should be and then work to make their dreams come true, while small men dream and dream again but do not get past the point of fruitless wishing.

It is evident that Joseph's brothers took very seriously his pretensions to superiority. He lacked tact in the telling of his dreams, but there was something about him which indicated to his brothers that the dreams were not merely the idle vaporings of a vain boy. Even much more wicked men than they would have stopped far short of putting him to death or selling him into slavery for a mere ridiculous pride. They evidently saw in him a real peril to their own dignity and position in the family. The rule of the special privilege of the firstborn was well established among the Israelites at an early day, but it is notable that in the generations which intervened between the calling of Abraham and the beginning of the multiplication of the tribe, the blessing was in every case diverted from the eldest. It was Isaac instead of Ishmael, Jacob instead of Esau, and Joseph instead of Reuben.

The shallow mercy of Judah, who was unwilling to kill his brother outright but was willing to sell him into slavery so that his blood would not be upon them, "for he is our brother, our flesh," illustrates well enough the state of mind of many people in the modern world, who would not think of murder in its cruder and uglier forms but are willing to profit by oppression of the poor, which amounts to the same thing. Every form of disguised and protracted murder, carried on in the interest of "business" by men who would be shocked at the suggestion to use poison or pistol, is but a repetition of that old absurdity of Judah.



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The Bible School at Work

Conducted by J. H. HARDIN,
State Bible School Superintendent of Missouri, 311 Century Bldg., Kansas City, Mo.

Here is a sketch of the organization and work of one of the best schools in Missouri. Workers everywhere will get suggestions from it. A great excursion to our Sedalia convention is talked of in this school. Plan to meet them there.

J. H. H.

What We Are Attempting at Nevada.

Brother Hardin asks me to tell the readers of the department about our school, and we begin by saying that the superintendent of the Missouri Bible school work spent Easter Sunday with us, speaking four times to the delight of our school and church.

The Bible school here was reorganized and graded about fifteen months ago. At that time the attendance was about 125 practically, without spirit, motives, ideals or methods, and aside from two small classes, without an adult department. Among the children, therefore, there was a very pronounced feeling that the Bible school had little consideration in the minds of the grown-up people of the church. The very first thing we did was to call together the young men and women and induce them to take up the Baraca-Philathea classes. We were able to make a good showing the first few Lord's days and at once began to bring spirit and tone into our entire school—class colors, charters, songs and socials with a loyalty on Sunday, soon told mightily on the school. The class organization has been marked out in the entire adult and intermediate departments.

The general outlines of the organization are as follows:

1. Primary. 2. Junior. 3. Intermediate. (First, second, third). 4. Young People's (Baraca-Philathea). 5. Senior Adult (two Bible classes). [1 Everfaithfuls and 2, Bethany Class].

Our Bible classes offer two distinct courses. The pastor is superintendent of the school and has three assistants. We assemble at 9:30 a. m. All who pass into the building before this hour receive a white stone (marble) at the door. This they deposit at once in a box on the desk, the contents indicating the number on time.

The Junior and Intermediate departments are allowed thirty minutes for the lesson, the adult classes forty minutes. The entire school is together ten minutes at the close for announcements, birthday contributions and closing music and prayer.

Our attendance on Easter Sunday was 315, and we have just begun to see the untold opportunities at our very doors. Our school has an optimistic, hopeful spirit all the time. Everybody talks it and works for it. We have established a feeling in the community of expectancy and many come into our work now unsought. Our aim in addition to teaching the Word and leading souls to the Master, is to make our school a good fellowship organization.

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People's Forum

From A Methodist Point of View.

To the Editor of The Christian-Evangelist.

In reply to my letter on the Monroe Street practice, published in your issue of February 28, I read: "If our correspondent knows enough about the position of the Disciples to justify his entering into this discussion, he should know that strictly speaking we do not say the Bible is our only creed."

Lying before me as I write, is a printed card, signed by one of the leading Disciple preachers, advertising the meetings of two of their foremost evangelists, stating that President Garfield lived and died a member of the Disciple church, and was for some years a preacher in that church; and being asked to formulate a statement of "Our position in matters of faith," replied, paragraph 10: "The Bible is our only creed." I presume the Editor would hardly like to say that President Garfield did not know enough to formulate such a statement.

Rev. Ashley S. Johnson, LL. D., one of the foremost authors in the Disciple ranks, addressing a brother in another church, says: "If your creed contains more than the Bible it contains too much, if it contains less than the Bible it does not contain enough." Mr. Garrison says the Disciple creed is only that part of the New Testament which contains Peter's answer to the question, "Whom say ye that I am?"

After showing that the pastor and people of the Monroe Street Church, and the Editor, are not in agreement as to what the church understands the New Testament to require, hence what the church requires, I raised the question as to who has the right to decide what the Disciple church requires (that is, understands the New Testament to require). Brother Garrison answers: "It is not a question as to what the *church* requires, but what the New Testament requires, as understood by the consensus of the world's scholarship." Not at all! The question I raised was which view is correct as to what the Disciple church *believes* the New Testament requires? Each may claim the consensus of the world's scholarship; while others (among them the writer) stand ready to prove that, so far as mode in baptism is concerned, the consensus of the world's scholarship comes very far from sustaining the immersionist's contention. The question was not what the New Testament requires, but what the Disciple church understands it to require, which may be two very different things.

If Brother Morrison's view of what the Disciples understand the New Testament to require is correct, I can see no inconsistency in his receiving those who (themselves being judge) have been baptized; while at the same time he declines to *practice* for baptism what he does not believe is baptism. The Friends church receives by certificate from other churches those who have been baptized according to their own view of baptism, while the Friends could not themselves consistently baptize those persons if they had come to them for baptism. The Methodists will receive by certificate those coming from the Friends church who have never been baptized as the Methodists understand it, but who have been baptized as the Friends understand baptism to be required; and there is not a thought in either case of inconsistency. How much more, then, should the Disciple church (if Mr. Morrison is correct in his view of what the Disciple church understands the New Testament to require) receive those coming by letter from other churches, while, at the same time, they refuse to themselves baptize in any other way than by immersion! Brother Garrison fails entirely to show any inconsistency in such a course. It is the only consistent course for the Disciple church if Mr. Morrison's understanding of the Disciple interpretation of the New Testament is correct.

In the statement that "If Brother Morrison has ceased to believe that faith in Christ involves obedience he is justified in admitting the unimmersed to membership," the Editor practically charged the Monroe Street pastor with "ceasing to believe that faith in Christ involves obedience." I asked, obedience as understood by whom, the individual or the Disciple church? and charged that his putting of the case evaded that most important question. He says he did not evade it; but I hold that he still evades it. He replied, in part, that "Each church must decide for itself whether the obedience is in harmony with its ideas, etc." Nobody denies that; but that does not answer the question. The question was: Whose understanding of obedience does faith in Christ involve, obedience as understood by the church, or as understood by the individual? The answer that the "church is to decide whether the obedience is in harmony with its idea," is wholly wide of the mark, and does not touch the point in issue. The simple question is: Faith in Christ involves obedience as understood by whom?

Brother Morrison has certainly not ceased to believe that "faith in Christ involves obedience" as understood by the individual himself, for that is the very ground on which he bases his practice. So that can not be what the Editor means. But, if not, then he must mean, if his statement has any point whatever, that: "If Brother Morrison has ceased to believe that faith in Christ involves obedience," as understood by the Disciple church, he is justified in receiving the unimmersed into membership. But does Brother Garrison believe that himself? He does not; nor does any other man in his senses. What force then, has his objection? None except to justify the Monroe Street practice.

By way of illustration the Editor says: "Every man must decide for himself what he thinks of Christ, whose son is he? But if he decide that he is only a good man, then it is for the church to decide whether its fellowship is for that class." No one denies that to be true of the churches in general; but it is *not* true of the Disciple church if that church consistently carries out its own declared principles. For proof of this: The Unitarian is perfectly willing to say: "I believe that Jesus is the Christ, the son of the living God." But he attaches to those words a meaning which is altogether different from the meaning attached to them by Brother Garrison or myself. Now if these words are Mr. Garrison's creed, and these words are the Unitarian's creed, then Mr. Garrison and the Unitarian have precisely the same creed. Suppose the Unitarian, while rejecting the proper deity of Jesus, is willing to be immersed, will the Disciple church receive him into membership? If consistent they must, for he has precisely the same creed as they have if the words: "I believe that Jesus is the Christ, the son of the living God" (irrespective of the meaning attached to them) constitute the creed. But if the Disciple church will not receive such a person because he puts a different construction upon these words from what they do, absolutely rejecting the proper deity of Jesus, then they declare, as plainly as words can speak it, that their creed is not the mere words, but is the meaning they get out of them, that is, their creed is their *interpretation* of the meaning of those words; and their interpretation, right or wrong, is just as human as any other person's or church's interpretation. Hence to say that the Disciple church has no *human* creed, is to make your interpretation infallible, and puts the Disciple church on a level with Rome.

We are told that the creed: "I believe that Jesus is the son of God," is universally accepted among professed Christians. If by that is meant the *words* are universally accepted among professedly Christian people, that may be true, but if it is meant that our understanding, or interpretation of the meaning, of the words (which we have just seen in our creed) is universally accepted, it is not true, as is clear from the Editor's own admission that "There may be honest differences about the nature and person of Christ."

The statement that "No one questions the validity of baptism" as practiced by the Disciples, is also far from true. The Dunkers or Brethren, for example, absolutely deny the validity of baptism as practiced by the Disciples. They insist upon three dips, face forward. Since, then the Disciples do not deny the validity of baptism as practiced by the Brethren (though they believe it more than required, just as others think of single dipping) and the Brethren *do* deny the validity of baptism as practiced by the Disciples, why not be *safe* by the whole Disciple church changing their baptism to trine dipping? Will the Editor abide his own logic? Putting the question his way, let me ask, How can the Christian world *unite* on a baptism (single dipping, backwards) which a large number of Christian people hold as not valid baptism at all? Is it true that the narrower one's view of baptism, the safer it is? Multitudes of Christians believe that baptism was never practiced by immersion in apostolic times; that immersion, both single and trine, are superstitious additions to the apostolic practice, but since the law has not specifically proscribed any mode of using the water, they do not believe that the mere mode can invalidate the ordinance, hence allow choice; and their practice is the only one on which the church can ever unite.

In the foregoing we have given Brother Black another opportunity to defend the position of Brother Morrison and to justify his own former criticism of the position of The Christian-Evangelist. Brother Black is pastor of the Methodist Episcopal church at Grundy Center, Iowa, and we learn, is something of a polemic, as his style indicates, but that fact, as he is aware, does not deprive him of a hearing in our columns, not even when he is criticising the Editor.

Referring to our statement that "strictly speaking," it is not proper to say that the Bible is our only creed, our brother quotes statements from two or three of the brethren in which the Bible is said to be our creed. We were quite aware that this phrase often occurs among our writers, but any of them would tell Brother Black that they are not using that phrase in a "strict" sense. In a general way, this statement is true, since the Bible points out what is the essential creed of the Church. Still, as everyone who knows our position understands, the creed of Christianity, as we recognize it, is what the New Testament says concerning the Messiahship and divine Sonship—not a particular passage, but the whole drift of its teaching.

Our critic says, "After showing that the pastor and the people of the Monroe Street Church and the Editor are not in agreement as to what the Church understands the New Testament to require," etc. Now our brother has not shown that. Brother Morrison and his church agree with the rest of us that immersion is the only New Testament baptism, and that is the only baptism upon which Christians can be united. What we have arraigned Brother Morrison and his congregation for is, not standing by what they believe the New Testament requires, in order to complete obedience, and to Christian union. Again our critic says: "The question was not what the New Testament requires, but what the Disciple Church understands it to require, which may be two very different things." That is just the thing to prove. We discard the phrase, "Disciple Church," but what the people known as Disciples of Christ, constituting churches of Christ in this Reformation, insist on, is that their undertaking and practice of baptism is the catholic or unsectarian view of the subject. Brother Morrison holds the same thing, or he could not contend that immersion is the only baptism upon which Christians can unite. Surely our brother can see that if this contention is correct it is wholly inconsistent with that view for us to recognize as baptism that which is not baptism according to a large part of the Church universal. Methodists and Quakers may see no inconsistency in such practice, but they have never set before them the task of seeking a broad, catholic interpretation of Christian faith and practice, on which all Christians can unite.

Brother Black's mind seems to be no little confused over our statement that "If Brother Morrison has ceased to believe this, (that is, that 'faith in Christ involves obedience to him in the ordinance of baptism, and that immersion is the only scriptural baptism), then he is justified in modifying his practice." Is this so unreasonable a proposition as to justify our critic in claiming that we do not ourselves believe it? We think Brother Black, for instance, would be perfectly consistent in receiving unimmersed persons into the membership of his church, because he and his church understand affusion to be scriptural baptism. Now what we say is, that if Brother Morrison has come to believe that (which we do not understand to be the case), he would be justified in modifying his practice. Our critic persists in asking the question, "Faith in Christ involves obedience as understood by whom?" We repeat our reply: It involves obedience as understood by him who obeys. Brother Black evidently thinks that this involves that such one should therefore be received into any local church, regardless of their understanding of what is involved in obedience. This is what we deny: churches have rights as well as individuals; hence our statement that the church, by which we mean every


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local congregation, is to decide whether the obedience is according to the New Testament requirement.

Referring to our illustration that while every man must decide for himself what he thinks of Christ, yet if his thought falls short of the New Testament teaching, the church would be justified in declining to receive him, our critic remarks: "No one denies that to be true of the church in general; but it is *not* true of the Disciple church, if that church consistently carries out its own declared principles." Now, it is very kind in Brother Black to inform us just what practice is consistent with our "declared principles," but it so happens that those of us who are committed to the principles of this Reformation, believe we are perfectly consistent with our acknowledged creed in refusing to accept into fellowship one who rejects the New Testament confession of faith, in its plain, obvious meaning. It is not a matter of a "mere form" of words, as our brother seems to think, but it is the plain New Testament meaning of those words, as accepted by the Church universal. A Unitarian may accept the form of words in the confession of faith, which Peter made without accepting their New Testament meaning, just as our brother accepts the New Testament word *baptism* without, as we think, accepting its New Testament meaning. We are not prohibited in either case from insisting upon the proper meaning of the words. Nobody ever contended that "mere words" constituted a creed, but the plain meaning of the words, as determined by all the proper tests of scholarship.

Our critic refers to the practice of the Dunkers, who practice trine immersion, face downward, and intimates that to be consistent we should adopt that practice, and asks, "Will the Editor abide his own logic?" We have about despaired of getting our Methodist critic to understand what "logic" is on this question. What we are insisting upon is the broad, catholic view of baptism, and what scholars in every age have admitted to be New Testament practice. Now he refers to the practice of a small, obscure sect that practices trine immersion, and wants to know if we are not consistently bound to adopt that! And he asks, "Is it true that the narrower one's view of baptism, the safer it is?" Not at all; but the truer it is, and the more in harmony it is with the plain, unvarnished teaching of the New Testament, and with the consensus of the world's scholarship (not its ignorance), the safer it is, the more *catholic* it is, and the better fitted it is to occupy a place in the program of Christian union. If the baptism to which Jesus submitted, and which Paul calls a burial, will not stand the test of the world's best scholarship and catholicity, we are prepared to abandon it as a condition of church membership.—Editor.

OBITUARIES.

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SUITER.

Daniel Suiter died March 9, 1907, in Dighton, Kan., aged seventy-one years. He served his country in the 80th Ohio throughout the civil war. He was serving his country as probate judge at the time of his death. He has served his Master since youth, was superintendent of the S. S. and elder in the church when called away. His life has helped the Lord's work.

Wm. M. Mayfield.

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Current Literature

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Walt Whitman: His Life and Work. By Bliss Perry. Houghton, Mifflin & Co. $1.50 net.

Walt Whitman is one of the half dozen writers of the past century each of whom had the misfortune to be the founders of a cult, within which he was worshipped and outside of which he was ridiculed or ignored. The written accounts of Whitman have, in general, lacked judiciousness, whether of praise or censure. In Mr. Perry, editor of the Atlantic Monthly, he has a biographer and critic in whom sympathy does not exclude balance and discretion.

Whitman was not a professional literary man. He despised art for art's sake. He said he hated literature. But he had some things to say. His message was of the value and dignity of the individual man. He aspired to be the poet of perfect democracy. Like the Transcendentalists and the Romanticists from whom he drew his chief literary inspiration, he revolted against every form of institutionalism and conventionality. Back to Nature! Away with the artificialities of life! Down with all distinctions of class and value! The slave is as good as the king. The sinner is as good as the saint. All things are pure.

He despised the conventional form of poetry as much as the conventionalities of fashionable life, and wrought out for himself a free and almost formless form with neither rhyme nor meter, but (at its best) with a long rolling cadence like the beat of waves on the shore and with a melody of phrase quite independent of the regular recurrence of accented and unaccented syllables. At its worst, it was very ordinary prose. As in Hebrew literature, the distinction between poetry and prose in Whitman was rather a matter of emotional exaltation and intensity than of form. Very much of Whitman's writing produces upon any impressionable reader precisely the emotional reaction which poetry is designed to produce. It is therefore poetry, whether it will scan or not. A machine which flies is a flying-machine, whatever its form may be—and many of Whitman's lines undoubtedly do fly.

His belief in the equal beauty and worth of all things led him into very plain mention of some things which are not ordinarily mentioned in decent, not to mention polite, society. The elimination of perhaps forty lines from his entire works would have saved endless offense and some wrangling with foolishly zealous Societies for the Suppression of Vice, but Whitman considered the lines essential to the expression of his theory of life and insisted on their retention. They may be indecent, but, to those who read in the spirit in which the author wrote, they can never be immoral. Says Mr. Perry: "In the mystical transport of that first revelation of the essential beauty and sacredness of every natural object and function, he danced as David did before the Ark of the Lord. But the rough and ready police-court judgment of the world considers not the religious exaltation of the act but the attendant exposure of the person."

The volume is unquestionably, for fullness of information and sanity of judgment, the best available introduction to an acquaintance with Whitman.

In the course of the biography the author indicates, often by extended quotations, the judgments of contemporary men of letters upon Whitman. One could wish that the final chapter, containing his own critical estimate of the poet's work and character, had been extended to admit of more elaboration and detail. What is given is so good that more would surely have been better. The American public needs to be helped to a wholesome appreciation and understanding of Whitman by one who is not a Whitmaniac.

The Life Ecstatic. By the Rev. James Mudge, D. D., author of "The Life of Love," "The Land of Faith," "The Saintly Calling," etc. American Tract Society. Boston, New York, Chicago.

By the "Life Ecstatic" the author of this volume means "the condition of the man who has given himself absolutely into God's keeping, and has received in return all that God stands ready to bestow upon his best beloved children." Perhaps the word "ecstatic" is not the best term to express what the author means, since it is likely to raise in the reader's mind a condition of emotionalism which the author does not contemplate. He does believe, however, in a life that is marked by joy and radiance, and thinks his term not too strong to express the kind of life which the Christian is intended to live. The author gives two conditions of attaining this life of perfect peace and joy. "The first is, to make our will one with God's will; the second, to identify God's will with the occurrences of each moment." It is with the second of these conditions that people find their difficulty. "If we behold and hail a living, loving will of our heavenly Father in every minute happening of each second, we are in a constant attitude of welcoming gladness and genuine exuberance as we greet the day's unfoldings." The author's contention that no event can happen without the direct action or permissive power of God, which last phrase, it is argued, does not change the fact that it is God's will, creates the difficulty in the reader's mind of making God the author of sin. But the author relieves his position of this charge to his own perfect satisfaction, by limiting sin to the desires of the heart and the volitions of the will, where God does not interfere with man's freedom; but these volitions having been enacted, man has reached the limit of his power save by the permission of God, and he permits the execution of the volition only as he sees, in his infinite wisdom, it were better that the volition be allowed to run its course in the action, when it is permitted to do so, than to interfere with it. The reader will find some difficulty in reconciling this position with human freedom and divine goodness, but he will not fail to be profited by the devout and reverent treatment of this subject. The book will be found helpful to those who are seeking refuge from the burdens and sorrows of life, in a profounder and more perfect trust in God's wisdom and goodness.

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Praise and appreciate his work,
And share with him the gains;
The pride he'll take in doing well,
Will pay you for your pains.

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And decent clothes to wear,
Some sport to make his work seem light,
No boy will ever care

For pleasures of a better sort,
That dazzle those who roam;
But when for happiness he looks,
Turn to the dear old home.

J. K.

AGNES OF THE BAD LANDS

By J. BRECKENRIDGE ELLIS.

Clem.

At first Agnes was too shaken from her ough drive, too frightened by the pres-nce of the ruffians, and too apprehensive f her stepmother, to gain any distinct lea of her surroundings. Dazed and pale ith terror, she scarcely opened her eyes s one of the men set her violently upon er feet. She knew her father had sold er to her stepmother. so she, of course, upposed that her step-mother would be here to take her in charge. But when he finally found courage to look about, he saw only a middle-aged woman facing er, and the two ruffians who had effected er abduction. They stood in the down-tairs hall, and the gas light on the wall howed the woman to have such a repul-ive face that Agnes could not remember ny countenance of the Bad Lands that ad ever smote her with such loathing. he cried out shrilly, "Where is ma? Vhere is ma?" Agnes had never expected o call for her stepmother; but now she de-ired her presence as a protection.

The middle-aged woman smiled, and gnes screamed. "She ain't here," said he woman, laughing. "She never was. ut she sold you to me after your pa old you to her. She knew he'd come to *er* place after you, when he sobered up, ut he don't know *this* house, and he'll ever find you. You belong to me, soul nd body! And if you do what you're old, you'll be fed and clothed and kept arm. And if you don't do what you're old, you'll be beat and beat and beat till here's no breath left in your lean little ody. Which are you going to do, Ag-ie?"

"But I don't want to stay in this place, *-tall!*" Agnes sobbed.

"I've heard that song before," the wom-n sneered, showing a long line of jagged eeth, and a good deal more gum than vory, "but I don't listen to many verses f it, for it makes me sick and tired." The wo men laughed harshly, and the woman aughed, and Agnes covered her face.

"Now I'm busy," said the woman brisk-y, "and little time to fool with such milk-nd-chalk as *you,* Miss Aggie. Listen to ne good, and remember every word,—if ou don't want to be pounded to pound-ake. The woman glanced at the men to nd if they had caught this subtle jest, nd again they laughed loudly. "You're oing to stay right in the basement of this ouse for the next five years, and the cook vill have you in charge. You do every-hing she tells you to, and you'll be let lone, and live nice and peaceable; and if ou don't make any trouble, she'll let you go out in the basement yard sometimes, and take some air. You'll have a good enough time here, if you are good; but people in this house has got to be *good;* and being good is doing what I say. So for the next five years, your fortune is as good as made; no more being hungry or cold. And then, when you are twelve years old, I'll see what I can do for you. You'll have to help the cook until then; and after that you'll have to work for *me.* Now, Aggie, I don't want to see you till them five years is up, for if I see you, it'll re-mind me of you, and if I remember you I'll be apt to make you wish I hadn't. So don't you never dare come up out of that basement. If any of us catch you out of it, you'll wish you'd never been born!"

Before the mistress of the house had finished her instructions, a form had ap-peared at the head of the basement stairs that came up into the first-floor hall at its rear. "This is Clem," said the mis-tress, nodding her evil head toward the new-comer. "Clem," she added, address-ing the cook, "I've been telling Aggie that she's to be your little servant for the next five years, and is never to leave the base-ment except such times as you see fit to let her go out into the basement yard. And if she ever tries to run away, or to cry for help, or if she ever refuses just once to do anything you have a mind to make her do, just you make her up into a nice venison pie, will you, and send her up to the girls?"

"Yes, I'll do it," said the cook, grimly. She was an extraordinarily tall woman, and large in every way, even to the fea-tures of her face. Agnes fancied that if a contest of strength should ever come be-tween this cook and either of the burly men standing near the mistress, "Clem" might easily come forth victorious. And although there was so much of her, she seemed so little like a woman, and so much like a gigantic policeman in skirts, that Agnes rather preferred her to the repul-sive mistress of the house. Her face, large as it was, and grim and relentless as its expression indicated, was not viciously cruel. It showed strength as well as hard-ness, and while Agnes feared it, she did not feel in its light the nauseating sickness that enfeebled her when the jagged teeth and the extravagant gums of the mistress were turned upon her.

"Take her along, then, Clem," said the mistress; "don't let me lay eyes on her for five years at least, for I am just tan-talized to grapple aholt of her every time my eyes fall on her weasel face, and show her what I can do when I'm stirred up. Perhaps I'd better drag her up and down the hall by the hair a few times before you take her, just to remind her what she's to expect if she ever pokes her crooked little nose up here."

"I won't ever," cried Agnes fearfully. "I'll do ever'thing Clem wants me to do."

"Then take her along quick!" cried the mistress "before I change my mind. I want to do right; but just to be near that child sets all my blood to boiling."

"You come along," said Clem harshly to the little prisoner. The cook stalked down the basement stairs without looking to see if she were followed. The flight ended in a narrow hall which showed three doors on each side, and a door at the rear with a transom above it. The only light that entered the hall on the most favored occasions, was through this back door and its transom. There had once been a front entrance from which stone steps led up to the pavement in front of the house; but this entrance was completely boarded up on the interior, though it appeared easy of access from the street. As it was now night, gas jets flared here and there in the basement. Clem stalked to the back door, then paused and for the first time turned to find if Agnes had followed. The forlorn little figure stood just behind her, her head lacking a wide space of coming up to the other's waistline.

"You see this door?" said Clem in her manlike voice, opening it, then closing it quickly.

"Yes'um," said Agnes timidly.

"If you ever go out of it except when I say you may," Clem explained calmly but forcibly, "I'll tell the mistress; she'll do the rest."

"I won't ever," gasped Agnes, terrified.

"Well, I'd advise you not to," said Clem impartially, "though of course you can do as you please. Come along."

Clem stalked—no other word occurs to the chronicler's mind as fittingly descriptive of the long, heavy, sweeping strides of the immense form—and Agnes came after in a sort of trot, lest she be left in unknown re-gions. They passed a lighted kitchen. The next door was a bedroom. "This is my room," said Clem, "and yours opens into it." The room was small; it had been fitted under the basement stairs, and its angles and walls accommodated to necessity rather than left to a free expression of architect-ural proportion. Agnes looked about to find where her own room opened into it, but at first saw no other door than that leading into the hall. There was a single bed for Clem, a white basin with a hydrant above it, and a slender pipe running from its convexity down into the floor. There were dresses hung along the wall and a window heavily curtained, and a scrap of dingy old Brussels carpet at the side of the bed, and a disreputable trunk, with its leathern sides peeled off here and there, as if affected with some sort of skin disease. In one corner was an old bureau, with a mirror tilted back so far Agnes could see in it nothing but a bit of the ceiling, with drawers of which one or both knobs had disappeared, and with one caster gone and another getting ready to leave.

At last Agnes espied the door to her especial apartment. It was directly behind the bed, and as the bed was pushed up against it, and as the door was only about three feet high, no wonder it had at first escaped observation. Indeed, Agnes' room might, with perfect propriety, have been

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called a closet. It was built under the lowest portion of the basement stairs, and was only at its mouth tall enough for Agnes to stand up. It sank immediately to very compressed limits, showing the shape of each step. Clem was obliged to pull her bed away that Agnes might have ingress to her bedchamber. A straw tick lay upon the floor and some bed clothing was heaped upon it. This occupied most of the space, and when Agnes lay upon her bed she could easily kick her ceiling, though she lay prostrate upon the floor.

It was all so new and so wonderful to the child that she undressed in a dazed state of mind. When she was ready for bed she peeped into the outer room and discovered Clem seated bolt upright upon a stool, sewing. Agnes watched her a good while, wondering if she were not a man, after all. The large face seemed cut out of iron, so hard and expressionless it appeared. The great flat-chested form, with its broad shoulders and its erect back, disdaining any sort of support, its long, extended limbs and its enormous feet, every item confirmed the child's impression of a six-footer of the city guard. And yet, strange as it was to Agnes when she thought about it, she was not in terror of this huge keeper. She even ventured to slip forth presently in a long robe Clem had provided. Clem looked up as Agnes, tucking the woman's garment about her knees to keep from tramping upon it, advanced, tiny and barefooted. It was an unknown experience to Agnes to step about undressed and feel no cold; but the basement, as well as the stories above, was heated by a furnace.

"Clem," said Agnes.

Clem looked down at her sewing and sat immovable and inaudible.

"Clem," said Agnes, "I've forgot something, and maybe you can tell me." The little child looked wistfully at the giantess.

Clem sewed and bit at her thread. She needed no scissors when thread needed shortening.

"Clem," said Agnes, "I want to pray, and I've forgot how you start it."

Clem held her needle up toward the gas jet and threaded it with great severity. Agnes waited doubtfully, and after a long silence said plaintively: "I want to pray *so* bad! I reckon if there ever was a time for it it's now; don't you, Clem? May told me how, but just once. I know what you do. You get down on your knees. I can do that fine in my room. Looks like it was just made for it. But I don't know how to *start* it."

There was another long silence, then Clem said: "Little girl, you'll catch cold standing there. Better go to bed."

Although the voice was heavy and deep, it was not really unkind, and Agnes concluded that Clem had never been taught how to pray, so it would be indelicate to press the matter. So she crept back to her closet. Clem's bed stood far enough away for the little door to stand partly ajar. The light fell into the recess and showed Agnes' frail form kneeling upon her pallet.

Agnes prayed: "I don't know how to start it, God, and I don't know what you say when you're through, but I am your little girl, and won't you see that nothing happens to me? I wish you would!"

When Agnes looked up she discovered that Clem was watching her through the half-opened door. The woman turned hastily away. It was the first movement of haste she had exhibited, and perhaps her face was not so much like an engraving on an iron medal as she resumed her sewing. If so, Agnes did not know, for she was soon asleep.

(To Be Continued.)

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New Serial Story

Adrian Ardath, Infidel.

By Rochester Irwin.

Chapter VI.

As Adrian Ardath walked slowly along the street, musing on his conversation with Harry, he happened to glance to the other side. There, almost opposite to him, was a man of about middle age and a boyish looking youth. The man walked with a sort of stooping, shuffling gait, his villainous face bent over toward the youth's, while the latter looked up at his fawning smile and laughed in boyish glee.

Adrian knew the two. He had seen them together before and had wondered at it, for what congeniality of spirit could there be between "Sneaky" Firman, one of the most debased reprobates of town, and Dick Eversole, son of good, respectable parents and brother of such a girl as Cornelia? Yet there they were, walking along together in a chummy, familiar way that Adrian did not like to see. He felt sure that some undue influence was being brought to bear on Master Dick; for that the boy, of his own free will, would choose such company was incredible.

Soon they turned to cross the street to his side, and, desiring to avoid their notice, he stepped into a drug store nearby, from whence he continued to watch them.

They crossed to his side and proceeded on down the street, the man still talking earnestly and the boy laughing uneasily now and then, and looking at him with a half-frightened expression in his face.

Determined to know where they were going at that hour of the night, Adrian followed them, some distance behind.

On they went. After a while they had reached what was popularly known as "Lower Town," where several low groggeries flourished, and into one of the vilest of these places they suddenly disappeared. Adrian caught his breath and hastened his steps, reaching the bar-room door just in time to see them disappear through another at the farther end of the room. He disliked very much to follow them through the intervening room, in which a half dozen or more men of vile appearance sat sipping from mugs of beer; for, to his fine sensibilities, a beast was more endurable than a besotted man. But the thought that Cornelia's brother was in danger spurred him on, and, nodding slightly to the bartender, he made directly for the farther door.

The bar-tender started forward and sharply demanded what he wanted in there.

Adrian bestowed upon him a withering glance. "I wish to see a friend," he said.

"A friend?" echoed the clerk, incredulously.

"Yes; a friend," reiterated Adrian. "I saw him go in there, and I must see him, peaceably if you will, otherwise"—a look finished the sentence.

The clerk made no further objection, and he passed through the door into a small entry. From a transom over a door opposite a brilliant light was streaming. He softly opened this door a little way, and saw, within, a room full of gamblers. Seated near the door were Dick and "Sneaky" Firman, each with a handful of cards and a little pile of money before him. Adrian watched, motionless, until the game was ended and Dick's partner, with a self-satisfied smile swept both piles of money into his pouch.

Dick sighed. "You always win," he said, complainingly.

"I can't help that," said the other, suavely.

"I shall have to go without spending money for another week," the youth replied in a dissatisfied tone. "I am getting tired of being dead-broke all the time."

"Ask your father for more, why don't you?" the man asked, still in his soft, caressing voice.

"If I should, and he should give it to me, I shouldn't be any better off—you'd soon get it all. I'm going to quit if I can't ever win."

"Maybe you'll win next time; try again, you know."

"That's what you said this time. I didn't want to play, for I never win; but you—"

"Oh, come; be a man. Try again; you don't know what might happen. I'll stake all I've ever won from you on next week's allowance. That's fair, ain't it. If you win you'll get it all back, you know."

"Yes, if I win," echoed Dick, sneeringly.

"You don't know what might happen," Firman said, persuasively.

Dick looked irresolute for a moment. "All right, I'll play with you," he said.

"Dick, I wish to speak with you," said Adrian, stepping close to him.

Dick started as if he had been shot, and colored violently. "What, you here?" he gasped. "How long have you been here?"

"No matter," replied Adrian, "I want to speak with you; will you come outside?"

The youth picked up his cap and went with him, leaving Firman looking any way but pleased.

"I've saved your next week's allowance for you," said the young man when they had reached the outside.

"Maybe not; I might have won," Dick said shamefacedly.

"No; you would not. Do you think you could with such a gamester as Firman? No, you would never have done it. Dick, I want to warn you against that man. He is a bad character, indeed. Nothing but trouble and disgrace could come to you from associating with him. For the sake

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of your parents and sister, Dick, if not for your own, keep away from him."

The youth hung his head. "I haven't found anything so very bad about him," he muttered.

"No, I suppose not, yet. He is as subtle as a serpent, and would not let you see his real character at first. But bye and bye, he would have proved his deceit and treachery. Had you played with him you might, possibly, have won; but he would have proposed playing the next and the next week's allowance, and you would successively have lost.

"But I would quit playing if I lost," said Dick.

"I do not think you would. He would have wheedled and cajoled you until you would have consented, in spite of your better judgment. And you would have kept on playing until you would have got so deeply in debt to him that you would not know how to get out. Then he would have proposed that you ask your father for the money, as he did to-night."

"But I wouldn't have done that," replied Dick.

"Exactly. Well, then, can you guess what his next proposal would have been? If you had refused to get it of your father, or borrow it of some friend, he would have urged you on to robbery. You may be sure that he knows of more than one way of wringing money out of one who owes him a gambling debt."

"But I should never have done that," exclaimed Dick, passionately.

"I should hope not," said his companion. "But that is what he would have urged as the easiest way out of the difficulty. Mark my words, Dick, if you allow yourself to get in the clutches of that man, he will drag you down into crime. Beware, lest you become his slave and do his bidding."

"Even to commit robbery," muttered Dick.

"Just so," replied Adrian.

They walked along some minutes in silence, then Adrian asked: "Do you drink, Dick?"

"Not much; I have a few times," he muttered.

"Let it alone. It never does a man any good. Let it alone."

"You might as well be a preacher," said Dick, with an uncertain little laugh. "I thought you were an infidel."

"My being an infidel does not hinder me from saying what I have to-night. Although I am not a preacher, I believe in temperance, fair dealing and purity. Were intemperance, dishonesty and impurity unrestrained, the world would be a most miserable place to live in. For their own welfare and happiness, I insist on men living as becomes men."

"Like Christians, eh?" asked Dick.

"All men are not Christians who live so," replied Adrian, evasively. "But if being a Christian would help you, then in God's name be a Christian, Dick."

The youth said no more, and they separated.

After the conversation just narrated, Adrian did not see Dick again for several days, and when he did, unexpectedly, meet him on a street corner one evening, he hardly knew him. The youth had so lost in flesh and color, and appeared so depressed, that he seemed like another person. When he saw Adrian he tried to get past him without recognition, but the young man called to him:

"Hey, Dick, I'm glad to see you. I was wondering what had become of you. Been staying at home all this time?"

"No—o. I need some fresh air," answered Dick.

"I have not seen you out this way for some time, and I didn't know whether you were going out or not."

"This town ain't so small," was the reply.

That remark set Adrian to thinking. It revealed to him the fact that Dick was still following a wayward course, likely with Firman. He began to fear that Dick was a hopeless case; yet he would try his best to save him.

"Dick, some of my friends will be at home to-night, and we will have a musicale. Come and enjoy a good time with them."

Dick promised that he would, and they went their way.

But Dick did not come. At a late hour, his guests having gone, Adrian sat before his cosy fire thinking about him. The image of the youth's pale face and troubled looks came vividly to his mind. "Something wrong there," he mused, and then his imagination began to picture the probabilities of Dick's occupation at that very hour. Somehow he could not shake off the conviction that the boy was dissipating somewhere—perhaps at the same place and in the same company as a few days before.

He gazed out into the darkness and cold of the night, and thought how typical it was of the gambler's life. He pictured to himself the awful degradation into which Dick was recklessly plunging, and he clearly foresaw the shame and sorrow which it would bring to his home, especially to the high-minded Cornelia. He imagined that he could see the look of anguish that would come into her face when she should know that her brother was a hopeless drunkard and gambler. "Oh, God," he groaned, "I must avert that if possible."

He rose to his feet, threw a light overcoat across his shoulders, and went out into the night. The streets were deserted by all except an occasional pedestrian here and there, and the town lay quiet and sleeping beneath the stars. His footsteps rang out sharply on the pavement as he passed along, and fantastic figures played on either side of him as he approached and then receded from an electric light. Soon he reached the section of town where the groggeries were located, and here he met a solitary policeman.

"Have you seen a pale-faced young man in company with a large, rather humped, middle-aged man around here any time this evening?" he asked.

The policeman looked at him sharply, and replied: "No; I don't think they inhabit this part of town."

Adrian then told him about Master Dick, and asked his assistance. "Do you come along," he said, "and stand at the door while I go into that place over there. If they see you, they will probably not try to keep me out of their sanctum. You understand?"

The policeman nodded, and Adrian walked over and entered the saloon. In the front room was no one except the bartender, half asleep, and he walked across the room toward the gambler's den unchallenged. Having reached the entry, as before, he opened the door into the gambling-room softly. A single, swift glance showed him the room to be empty, save for two—the two for whom he was in search. They were seated at the same table as before, Dick talking excitedly.

"Debt of honor or not, I will never rob my father or anybody else to pay it!"

"It's got to be paid," said his companion, in a low, determined voice.

"I don't see how. I haven't the money, and you knew I hadn't when you coaxed me to play. You know well enough that I wouldn't have played if you hadn't persuaded me. You coaxed me to come here every time; and now that you have made a drunkard and a gambler of me, you want

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to make me a burglar, but I'll see you hanged before I'll be that!"

Firman listened stolidly. "Well, then," he said, quietly and deliberately, "I'll tell your father how you have been doing. He'll pay it, I warrant, rather than have you disgraced in the eyes of the world—his world."

"You tell my father, and I'll kill you," cried Dick, passionately.

"No, you won't. Your father'll pay it without a murmur."

Dick was beside himself with rage. He sprang upon Firman and dealt him several savage blows before he could recover from his surprise. Then with an oath, the latter rose up and gave the youth a vicious shove which sent him whirling backward into the middle of the floor, where he fell with a heavy thud.

Adrian rushed in to him; but Dick scrambled quickly to his feet and drew back to strike, supposing Adrian to be Firman. But when he perceived his mistake, has hand dropped and he looked at him with a look of sullen defiance.

"Go home, Dick," said the latter, sternly.

Casting a vindictive look at Firman, Dick rushed furiously from the room.

Adrian then went to the table and sat down in the chair vacated by Dick, and, Firman having resumed his seat also, the two looked across the table at each other in silence for several seconds.

"So you threaten the boy in order to make him do your bidding," the former at last said coolly.

"What would you have me do? I've got to be paid," Firman replied.

It was hard for Adrian to conceal the contempt he had for the man, but he forced himself to do so and obligated himself to pay the amount of Dick's indebtedness, together with a small stipend for two years thereafter, on condition that Firman totally eschew Dick's society during that time. Failure to fulfill this condition on the part of Firman was to forfeit the monthly dues.

Firman was not long in accepting the conditions, and with a sigh of relief Adrian arose from the table and passed through the saloon into the street. When he had reached his home he stood for a while looking up at the stars, glittering as they do on a clear, frosty night when there is no moon. As he gazed and drank in that vision of innumerable worlds whirling their ceaseless rounds in space, the thought of their vastness almost overwhelmed him. "Oh, great and mighty Creator!" he whispered, half aloud, "how glorious and wonderful are thy works! How infinite, how incomprehensible thy power! Worlds on worlds, suns on suns, circling forever at thy behest! Glorious! Wonderful! Inexpressible!" Then, suddenly, a longing to know more about that great, unseen Power behind it all took possession of his soul. He yearned to come into closer relations with God, to be conscious of his kindly care; to feel that the Creator regards with love his lowly creature.

In the silence which was around him and above, it seemed to him that he was alone in the world. It was as if he were the only conscious being in it—a lonely being—lifting yearning eyes and stretching imploring hands up to the trackless, limitless habitation of the great Jehovah. "Oh, God, why hast thou made me to long for knowledge of thee and hast denied it?" he mourned in his soul. "Why hast thou given me a mind to adore thee, while I, myself, am as nothing in thy sight? I, who must soon be placed pitilessly in the earth to mingle with its dust! Was I given life but to die? What does it profit me to live decently as becomes a man if death ends all? Oh, my soul reaches out after something better than this brief, disappointing life!"

The look of exaltation which had lit up his face vanished, and in its place came an expression of gloom. This gradually assumed an appearance of wistful resignation. "Though I must eventually die, I am glad that I now live," he concluded. "And I am thankful for the little knowledge of God and his works that I do possess. It is something, after all, to live on a higher plane than do such men as 'Sneaky' Firman. It is something to try to persuade Dick Eversole to live on that higher plane. Yes, on the whole, I am glad that I have a place in this strange, happy, miserable world."

So, unconsciously, he testified to the worth of a good life, while neglecting to give credit to Him who was Goodness incarnate.

(To Be Continued.)

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Gipsy Smith.

"One Sunday I entered a turnip-field and preached most eloquently to the turnips. I had a very large and most attentive congregation. Not one of them made an attempt to move away."

Gipsy Smith has thus described his first audience. That was years ago in rural England, when he was a gipsy boy, living in a canvas wagon and selling clothespins and tinware for his father. To-day few men are more gifted with natural eloquence or more successful in swaying multitudes than Gipsy Smith.

This great evangelist is now in America for the sixth time, returning to England in May, after a seven months' tour of "the States." He is speaking in most of the large cities, drawing people in such crowds that it is commonly necessary to use the pass-word, "I have never heard Gipsy Smith," in order to gain admission to his meetings. He has visited every English-speaking country around the world, and everywhere he has caught the ears of the people. He fills the biggest halls with no other advertising than that carried by word of mouth.

The man is remarkable for his simplicity of speech, his flashes of humor and pathos, his insight into human nature, his dramatic fire, and his appeal to the heart. Not the least of his gifts is his singing. Since the days of Moody and Sankey, no one has reached the masses so effectively with song and sermon. Thousands have been made better men and women through his ministry. Wherever he goes, he leaves behind him an awakened religious life. He accomplishes all this by the irresistible power of his personality and his message. Much evangelistic work is superficial and sensational; Gipsy Smith's is not. It is deep, lasting and impressive.

One of the London papers said of him a few years ago, that he is one of the finest exponents of the possibilities of Anglo-Saxon speech since the days of John Bright.

Twenty-six years ago he was a captain in the Salvation Army in England. His dismissal was caused by the acceptance of a gold watch, which had been presented to him by some grateful followers. A misunderstanding of the rules of the Army in regard to receiving gifts was involved. So slight, however, was the offense, and so ungracious and unnecessary was the arbitrary action of the Army authorities, that the young exhorter found himself the hero of the occasion. It gave him a great deal of publicity at the time, injured his name not in the least, and procured for him thousands of sympathizers.

Gipsy Smith's home is in Manchester, England. He has two sons and a daughter. Albany, the oldest son, is an officer in the English mercantile marine; Hanley is a student at Victoria University, Manchester, while the daughter, Zillah, is at home. "When she was somewhat younger," the evangelist recalls in his delightful autobiography, recently published, "she once said to me, 'Some little girls have their daddies always at home; mine only comes home when he wants clean collars.'" —*Human Life.*



The pastor had resigned. One of the old ladies expressed to him her regret. He sought to comfort her by modestly assuring her that they "would get a better preacher." She went his modesty one better by saying fervently, "No we won't. We've had three since I've been here, and each one was worse than the last." He changed the subject.—*Christian World.*



Trials of a Traveler.

The express was tearing away at the wild and awe-inspiring rate of six miles an hour, when all of a sudden it stopped altogether.

Most of the passengers did not notice the difference; but one of them happened to be somewhat anxious to reach his destination before old age claimed him for its own. He puts his head through the window to find that the cause of the stop was a cow on the line.

After a while they continued the journey for half an hour or so, and then—another stop.

"What's wrong now?" queried the impatient passenger of the brakeman.

"A cow on the line, sir."

"But I thought you drove it off?"

"So we did," said the brakeman, "but we've caught up to it again."



Was the Boy Cured?

An elderly gentleman was riding on a street car the other day. A boy began to laugh, and laughed so he couldn't stop. The old gentleman told his mother that the boy needed a spanking, and she replied that she didn't believe in spanking on an empty stomach; whereupon the man said: "Neither do I; turn him over."



High Finance in the Pulpit.

A negro preacher, whose supply of hominy and bacon was running low, decided to take radical steps to impress upon his flock the necessity for contributing liberally to the church exchequer. Accordingly, at the close of the sermon he made an impressive pause, and then proceeded as follows:

"I hab' found it necessary, on account ob de astringency ob de hard times an' de gineral deficiency ob de circulatin' mejum in connection wid dis chu'ch, t' interduce ma new ottermatic c'lection box. It is so arranged dat a half dollah or quartah falls on a red plush cushion widout noise; a nickel will ring a small bell distinctually heard by de congregation, an' a suspendah-button, ma fellow-mawtels, will fiah off a pistol; so you will gov'n yo'selves accordingly. Let de c'lection now p'oceed, w'ile I takes off ma hat an' gibs out a hymn."



The Honest Barber.

"How much do you charge for shaving?"

"That depends entirely on how many times I draw blood. Sticking-plaster is now selling at about 30 cents a foot."



Hard on the New Wife.

"The sexton of a quaint old English church," said the traveler, "showed me through the building one afternoon, and as we were departing, pointed to the Bible on the lectern and smiled.

"'A queer thing happened last Sunday in connection with that Bible,' he said. 'We had a strange minister preaching here, and when he opened the book he came upon a notice and read it out with all due solemnity. It was a request for the congregation's sympathy and prayers for John Q. Griggs, who had been deeply afflicted by the loss of his wife.'

"The sexton paused and chuckled softly.

"'You see, sir,' he said, 'our regular minister had been using that paper as a book-marker more than a year, and John O. Griggs, in a natty grey suit, sat in a front pew with the new wife he had taken just a week before.'"

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Let us take the Continent for Christ. Then, away to the uttermost parts ×

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P.S. Watch this space.

Volume XLIV. Number 16.

THE CHRISTIAN-EVANGELIST

A WEEKLY RELIGIOUS NEWSPAPER.

ST. LOUIS, APRIL 18, 1907.

THE KEY TO GOD'S SILENCE

By GEORGE MATHESON, 1842-1906

THOU who art crying for a new revelation of heaven, art thou ready for thy wish? Would it be to thee a joy if there were revealed to thee the pleasures at God's right hand? What if these pleasures should be what the selfish man calls pain? Knowest thou not that the joys of love are not the joys of lovelessness? Love's joy is the surrender of itself; the joy of lovelessness is the keeping of itself. If heaven were open to thy vision, the sight might startle thee; thou mightest call for the rocks to hide thee, for the mountains to cover thee from the view. To make the revelation a joy to thee thou thyself must be changed into the same image. It is not every soul that can rejoice to be a ministering spirit sent forth to minister to the heirs of salvation; to rejoice in it fully we must all be changed. If death were abolished to-day it would not free thee from that need. It is not death that demands thy change; it is life. It is not death that brings thy change, it is the spirit of the Christ. Thou needst not wait for death to find thy change, for the Spirit too can transform in a moment, in the twinkling of an eye. Blessed are they who shall not taste of death until they shall see the kingdom of God.

The Christian-Evangelist

J. H. GARRISON, Editor

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WHAT WE STAND FOR.

For the Christ of Galilee,
For the truth which makes men free,
For the bond of unity
Which makes God's children one.

For the love which shines in deeds
For the life which this world needs,
For the church whose triumph speeds
The prayer: "Thy will be done."

For the right against the wrong,
For the weak against the strong,
For the poor who've waited long
For the brighter age to be.

For the faith against tradition,
For the truth 'gainst superstition,
For the hope whose glad fruition
Our waiting eyes shall see.

For the city God is rearing,
For the New Earth now appearing,
For the heaven above us clearing,
And the song of victory.

J. H. Garrison.

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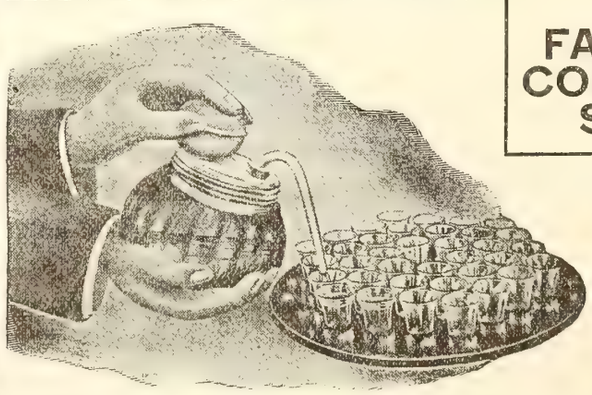
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THE
CHRISTIAN-EVANGELIST
"IN FAITH, UNITY; IN OPINION AND METHODS, LIBERTY; IN ALL THINGS, CHARITY."

Volume XLIV. ST. LOUIS, APRIL 18, 1907. Number 16.

1809 CENTENNIAL PROPAGANDA CHURCHES OF CHRIST 1909

: : : GEO. L. SNIVELY : : :

TOWARD THE CENTENNIAL.

Our Centennial contribution for this week does not admit of curtailment. Without further preliminary we introduce the seer from Carthage, Mo.

"The Significance of Our Centennial as Related to Our Opportunity."

BY NEWELL L. SIMS.

Notable events and great occasions have ever had their province in provoking dreams and arousing discontents. The province of such an event as our Centennial celebration is to bring to us these things that make for progress. We need the vision of new horizons and that discontent which shall land us beyond the Pillars of Hercules, upon the Atlantic of new continents and larger achievements. Already many have had the vision and been moved with a divine discontent; and,

"Forward!" is their summons, "Forward,
Where the new horizons wait!"

1. Forward to a new horizon in Christian unity. This is unquestionably the age of Christian unity. It is no longer a prayer and a plea alone, but it is becoming a problem and a practice. It is a tide that is setting in. It can be seen and felt everywhere. Conditions are such to-day that if a movement such as was ours in the beginning, with its notable enthusiasm and vitality and power and leadership, could now be born in Christendom it would in a single decade set the cause forward a century. From the present outlook it appears our movement was born a century too soon; we are now a century too old. The movement must be born again, and the hour of its forthcoming is near at hand. Perhaps our movement is the father of this new one. We are confident we have begotten it. But one thing we know, that this forthcoming union of Christendom will never know and own its father. Many will claim it, and let them. We must realize the fact that the union of Christendom will never be accomplished by us as a people. To us the religious world will not come, and through us it will not be made one. But this should not matter. It is immaterial what the manner of its coming is or unto whom the glory is given, so it comes to pass. Our chief concern is with the opportunity of the present—the greatest opportunity that has ever confronted us. What are we going to do with it? Do we find ourselves equal to it? If not, we have lived a century for naught. Never were we called of God so much as now. For a century we have communed with the Lord concerning this cause. He has gotten us ready for this hour. We are trained and armed. We are the old guard. New forces have championed the cause. Shall we watch and wait to see what they can do, or shall we join in and help them? There is but one thing for us. Let the old guard advance to support them, to lead them or to follow them; it matters not, so the victory.

2. Forward to a new horizon in the method of our propaganda.

Every new movement has to blaze its way. It has to demolish until it has a place. Revolution is first a destruction of old things. William, Prince of Orange, had to send out the Zeelanders to turn in the sea upon the Netherlands to lay waste and destroy. It was the first step necessary to the founding of the republic. But not by the destructive method alone could it be done. The constructive period had to follow. The current Reformation in its beginning was a revolution, and the fathers of it revolutionists. Their method had to be destructive. That period of our history, however, is past. The need for it no longer exists. We are well into the constructive epoch. Still, we have not wholly left off the destructive method. In some quarters John Brown's spirit still goes a marching on, and to our shame and discredit. Phillips Brooks once laid down a principle which he called "the principle of the crust." By it he meant the premature hardening of opinion or method. A man is seeking truth or promoting some cause, and any and all contributions of knowledge or suggestions, from whatever source, are welcomed. But suddenly he freezes over. The degree of thought and truth and progress to which he has attained becomes a stopping place. He says there is nothing more beyond. He has reached an end, shut up, stiffened, hardened, fossilized and crusted over. Whenever this stop is reached by any man or by the advocates of any cause or the promoters of any movement, it means the end of usefulness. That any part of our brotherhood should become fossilized and shut up alone to the truth and method of our beginning or to that of any stage of our progress would be a misfortune. That we could grow a hard shell, or any shell for that matter, would seem almost incredible. And yet it may be true of us. If it is true of us as a whole or in part let us break the shell and go free from all traditions of the fathers, all truths of the beginning and all methods of the past, save as they are of God and the twentieth century. The current Reformation can ill afford to become stereotyped and crusted over. For so soon as it does it becomes a relic of the past and ceases to be a regnant force of the present. Our desire is to be as much a power in the twentieth century Christianity as we were in the nineteenth century Christendom. And it is only by standing open to the truths that are new and the methods that are better that we can continue to be the promoters of the paramount cause of Christendom and not become its hindrance.

3. Forward to a new horizon in evangelism. The watchword is to double our membership by 1909. If by this is meant to double it numerically then let us be discriminating in our evangelism. For in pursuing such an object the tendency will be to regard only the end and disregard the means. Extremes at least should be avoided. One extreme may be termed "impulsive evangelism." The power lies in method more than in message. It seeks to create an impulse which operates as the moving power instead of the gospel. Every great wave of the sea casts up creatures from the deep and leaves them stranded out of their element on the sands. One has but to create a wave of enthusiasm in the sea of humanity and multitudes will be cast up to any cause. They have been caught, lifted, landed by a great impulse; when this impulse subsides they are stranded out of their element and are merely flounderers. Any evangelism which uses for its motive power impulse must be shunned. It may be beautiful without but it is full of bones within. It may be attractive before, but it is destructive after. In our effort to double our membership we may easily let the method run away with us. Another extreme is sectarian evangelism. Its method is to preach our plea in the sectarian spirit, to cultivate partyism and cause people to take sides against one another in religious questions. Such an evangelism may win many strong adherents to our cause in a party sense, but it does not win them to our Christ in a Christian sense. Consequently it weakens instead of strengthens the cause it advocates. This method has prevailed extensively among us, and it still prevails to no little degree. Yet nothing can be more contradictory of our purpose or so mightily hinder the cause as this. This method is to be avoided. There is a new evangelism that I would advocate. It has no method. It is characterized by no devices. It was much in use in Peter's day, and Philip's, and Paul's. Campbell, Scott and Stone and Smith and Johnson and Errett were somewhat acquainted with it. It was ours in the beginning. It was learned of the apostles. It can not be improved upon. We would do well to use it again. This new evangelism I would advocate for our Centennial is yet the old, the oldest. But it is tried and sure. It won in the first century and will win in the twentieth century. So much for the means of doubling our membership. But what of the end itself? Have we really paused to seriously consider it? If so, do we want to double our membership, numerically, by 1909? I believe that object is a false ideal, for if it could be accomplished it would mean the weakening of our strength and the dissipation of our movement. A real danger to the American Republic is in the million foreign immigrants that land upon our shores annually. It is feared these masses can not be Americanized and assimilated, but that they will, instead, demoralize American life and institutions, and rob our nation of its peculiar characteristics. Would it not involve a like danger to our cause to bring into our brotherhood a million people by 1909? Could they be assimilated and imbued with the spirit of our plea and the genius of our movement? Would they not, instead, turn the current

(Continued on page 513.)

Current Events

A New Sir Galahad.

This is written before the verdict is rendered in the Thaw case. At the present moment, the evidence is all in, the attorneys for the defense and for the prosecution have made their arguments and appeals, and the case is in the hands of the jury. We have refrained from discussing a matter which has been discussed so much more than its importance justifies, and we are not going to begin now. But one point in the argument for the defense deserves mention. The closing argument of Mr. Delmas, the brilliant and able counsel for the defense, contained the expected fallacies and follies, but he went somewhat farther than one could have anticipated. He pictured the accused as a chivalrous knight, actuated by the same pure and holy motives that moved the knights errant of earlier times to set forth in armor for the defense of outraged virtue and the relief of oppressed and imprisoned maidens. "Why," he says, "should we who admire the chivalry of the knights of the middle ages, who went about redressing wrongs and rescuing maidens in distress, withhold our sympathy from this brave man?" When Thaw fired the fatal shot, he "struck for the home, struck for American women, struck for humanity—and Stanford White fell." Of course nobody believes this sort of nonsense literally, but some people are a good deal impressed by it. The plea of insanity in a murder case is entirely legitimate, if properly used, but the attempt to secure an acquittal of one's client by picturing crime as heroism and perverting the moral ideals of the public, is a crime against society. We are not especially anxious to see Thaw convicted, because we have not read the evidence—at least not all of it—and do not feel competent to pass judgment on the case. But we do not hesitate to express the opinion that any attorney who, in order to secure a personal and professional victory, asserts the right of private vengeance, glorifies the murderer as a hero, a knight of chivalry and an instrument of providence, is an enemy of the law which he professes to uphold, an enemy of civilized society and an encourager of crime.



Mortgaged Automobiles.

Congressman Cushman made a wise and witty speech at the "Appomatox Day" celebration of the Hamilton Club in Chicago. From his remarks we cull this gem of rhetoric and sound sense: "A great many of our citizens just now seem to be possessed of feverish desire to live on the installment plan—so to speak. They want to become immediately possessed of everything they desire in the fullness thereof, and to pay for it at any old time in the future. Too many people live swiftly, and not enough people live properly. There are too many people whose sole desire is to cut a dash—who would rather ride in a mortgaged automobile on borrowed gasoline, than to walk in the paths of honorable obscurity in virtuous unostentation. If half of the people in this nation who are operated on for appendicitis would instead have their vanity and their selfishness cut out, they would be so vastly improved thereby that they wouldn't have any trouble thereafter living in company with an innocent and respectable vermiform appendix." This is very wholesome doctrine, whether or not it is full of comfort to those who prefer the "mortgaged automobile and borrowed gasoline" plan of living. The man who said, "I care not for the necessities of life if only I may have the luxuries," has many disciples, and a great many of them deny themselves no luxury except the luxury of paying their honest debts. If all the people who ride in expensive automobiles were required by law to exhibit on the rear of the machine, along with the license tag, a placard stating whether it was bought on the installment plan or for cash and how much of the purchase price yet remains unpaid, many of them would find that the best of the sport had departed.



American Art.

A writer in the "Craftsman," quoted in the "Literary Digest," complains that American artists are too much given to choosing foreign subjects and devote too little of their energy and talent to the portrayal of American life and scenery. A collection of paintings by American artists is apt to exhibit an array of subjects like this: "The Seine at Night," "Firenze in the Moonlight," "A Venetian Nocturne," "Barbizon in the Spring," "A Volendam Festival." These are all good subjects, and American artists have as good a right to use them as any one else. Yet the criticism seems in the main well founded. Not, however, that every American artist should confine himself to American subjects, or should even choose American subjects at all. An artist's choice of subjects is a matter of temperament rather than of nationality. If a man is born with a taste and temperament which rejoices in ancient civilizations, picturesque peasants and the like, that is the sort of subject which he should paint, whether he was born in Rome, Italy, or in Rome, Georgia. But if a man has it in him to see the beauty and picturesqueness of the manifold phases of American life and nature, if the humdrum life of the cities means anything to him except humdrum, if there is room in his soul for the splendor of the mountains and the deserts and the vastness of the great plains, if the inland farming regions reveal themselves to him in other terms than mere wheat and corn and hogs for the market, then he ought to find his subjects in these things. An artist who is American by birth has a perfect right to be French or Italian by treatment, but it ought to come to pass, through the law of chances if nothing else, that a certain considerable proportion would be American by temperament. Another circumstance which accounts for the predominance of European subjects, is that Europe is full of predigested subject-matter for the artist. It has been painted for generations and centuries. Its picturesque spots are as easy to find as the sights of Washington, for the whole history of art is one great guide book to them. America has admirable subjects for the artist's brush, but most of them have not yet been shown to be admirable. It will require a few generations of bold and adventurous spirits who are capable of plunging into the unknown and proving that a thousand American subjects are as suitable for artistic treatment as those of Europe whose fitness has been already demonstrated.



Arbitration and Peace Congress.

At this writing there is in session, in the city of New York, an international arbitration and peace congress which is attracting wide attention throughout the civilized world. All the great nations of the world are represented in this New York gathering, as well as many of the smaller countries. This congress is a sort of prelude to The Hague court meeting, which will begin on June 15, and is intended to devise a sort of working program for that great peace tribunal. As the meeting of The Hague court, which occurs in June, was called at the suggestion of President Roosevelt, it is probable that the United States will exert a large influence in that august body. The meeting now in session in New York is likely to be an historic international assembly. It is a sign of the times, calculated to stir the blood of every believer in Christ, that this great gathering of representatives from all nations should have assembled in this country to promote the cause of peace and good will among all nations and peoples. It looks as if the kingdom of God were coming in an increasing measure when men who control the policies of nations are willing to sit down together in council to discuss how they may avert war when possible, and ameliorate its conditions when inevitable. It is no idle dream now to forecast an international congress that shall deal with all questions of international disturbance, and be clothed with authority to settle such disputes in the interest of peace and justice. We hail with joy these signs of the growing reign of Christ among the nations, and we trust that this peace congress now in session may help to pave the way for the ultimate universal reign of the Prince of Peace.

Editorial

Missouri Christian Lectureship.

The Missouri Christian Lectureship which was held in Marshall from Monday evening till Wednesday evening of last week, a fuller report of which appears elsewhere, although not largely attended was one of the most useful in its history. And speaking of history, the Missouri Christian Lectureship not only runs back many years but is associated with some of the greatest minds of the brotherhood. Alexander Procter, George W. Longan, George Plattenburg—to mention only the names of those in our own state who have fallen asleep—besides many strong men outside the state whose presence and contributions have added to the interest and value of these annual gatherings in the past, have made the Missouri Lectureship historic. These were great men, and departing they have left an indelible impress upon the religious thought and life of the brotherhood of Missouri. Older than our congress, the Missouri Lectureship has set the pace among us for free discussion of mooted questions in which both sides should have a fair hearing, and this admirable spirit of freedom has marked the entire history of the lectureship.

It has been the custom in Missouri to have some distinguished scholar from outside our religious body to give one or two lectures, and this year Professor Shailer Mathews, of the University of Chicago, was selected and his lectures gave great satisfaction. His simplicity of style in connection with the treatment of great themes is most commendable.

A striking feature of the lectureship was two book reviews of two modern books which deal with some of the living questions of our time. There were two reviewers of each of these books, "The Problem of the Old Testament," by James Orr, D. D., and "The Use of the Scriptures in Theology," by William Newton Clarke, D. D. The four papers on these two books were all highly creditable to their authors and valuable to those who heard them. Both these review sessions were followed by discussions and, of necessity, there were differences of views developed and the discussion at times became animated but never once passed the limits of good order and kindly feeling. The very object of treating these disputed problems is to bring out the opposing views that they may be compared with each other, to the end that the real truth may be elicited.

The literary lecture on "The Message of Victor Hugo," and the address on "The Preacher's Life as Seen by the Preacher's Wife," together with the two closing addresses on Wednesday evening, not only added variety to the program but were in themselves highly meritorious productions. Perhaps the very best part of the whole lectureship was the last afternoon and evening, and it is to be regretted that many felt compelled to leave before these sessions. The afternoon session in the Free Parliament took a reminiscent turn and a mellowness of mood prevailed that softened all hearts and unified all feeling. The addresses of the evening lifted us all up to a mountain height, gave us a glimpse of the past, and pointed out the great and "new horizons of the future" which stirred all our hearts and sent us home girded with high resolves to seek to accomplish the high and worthy aims pointed out by the time of our coming Centennial.

Marshall is a beautiful little city in one of the best parts of Missouri, and Brother Wharton and his devoted flock entertained our delegates with a most cordial and overflowing hospitality. Dr. J. M. Philputt, who presided over the lectureship so admirably, voiced the sentiments of us all when he spoke of our sojourn in Marshall as a green oasis in our life journeys that would long be remembered.

Young Men and the Ministry.

There are in our colleges and other institutions of learning under our auspices, several hundred young men who have not definitely or at least irrevocably decided upon their life calling. There are very many more who are not in college but who are on the farm, or in the shop, who, in their more serious moments are pondering the question of their chief vocation in life. We desire to present to these young men some of the claims which the Christian ministry makes upon them.

There are some general principles which all will agree should govern one in choosing his life work. In the first place, if we are Christians our supreme desire is to know what Christ's will concerning us is, and to do that. Indeed, there is no truer test of the genuineness of our Christianity than our willingness or unwillingness to submit our lives to the will of Christ, to be used by him as he sees best. Many a young man's faith has failed him at this point and his Christian life has proved a failure because of that fact. The rich young man with a fine moral record who came to Jesus and inquired what he should do to inherit eternal life, is a case in point. He was not willing to submit himself to the will of Christ, and with all his excellent qualities he passes out of history and we hear nothing more of him. What an honored place he might have held in the service of his Master had he been willing to commit himself, and all he had, unreservedly to the will of Christ!

In the second place, in seeking to know what is Christ's will concerning us, we should take into consideration (1) what are the greatest needs of humanity; (2) how these needs are being supplied; (3) our own particular talents and training as a providential intimation of what we should do, and (4) the judgment of the wisest and best Christian people whom we know. Many a young man's life plans have been revolutionized by raising the question which Saul of Tarsus asked: "Lord, what wilt thou have me to do?" Hitherto he had been considering what he would like to do; what vocation in life would best satisfy his personal ambition and yield him the largest earthly rewards. But now that he stands face to face with his Master, and asks his will, life takes on new meaning, and its various callings assume a different aspect when regarded from this new point of view. What we ask our young men to do is to put themselves in this attitude toward Jesus Christ in order to consider the question as to their life work.

It is not claimed for a moment that all young men should enter the ministry, and that there is no other way to promote the kingdom of God except by the public proclamation of the gospel. On the contrary, we believe there are as many ways of serving God and doing good in the world as there are honorable callings among men, and every calling is honorable that ministers to the legitimate needs of men. It is God's purpose that men shall let their Christian light shine in all these vocations of life. What we *do* claim, however, is that the religious needs of men are their supreme needs, and that the demands for properly qualified and trained men to minister to these higher needs of our humanity, is much greater than the supply, and that this fact is one that should appeal powerfully and decisively to the consciences of a large number of our Christian young men in choosing their work in life. Moreover, there are fewer people qualified, by faith and character, ability and inclination, to minister to these higher needs of men than are to be found ready and willing to serve in other departments. But we would not have you think that the vocation of the Christian ministry offers no inducements to young men except an appeal to their sense of duty. It has many things to commend it to young men of the highest ability, character and aspiration.

If a young man wishes to make the most of himself intellectually and spiritually, and conform his own character to the divine ideal, what other calling in life offers such opportunities and incentives as the Christian ministry? His range of studies, his associations and his constant efforts to promote the well-being of others, all tend to the development of the highest type of character.

If he desires the satisfaction of knowing that he is engaged in the highest possible service to humanity, he will find that satisfaction in the faithful fulfillment of the duties of his high calling as a minister of Jesus Christ. At the bottom of all our human ills, and fundamental to all enduring progress is the necessity of right relations with God and with our fellow-men, to establish

which is the end and aim of the Christian ministry.

Again, if one is appealed to by the heroic in life, the Christian ministry offers the finest field for the noblest type of moral heroism. Not to be conformed to the world; not to fall in with what is popular and easy, but to stand for what is right and true against the clamor of the multitude; to be a witness to spiritual values in an age of commercialism; to reprove and rebuke with all long suffering and teaching; to deny one's self worldly ambitions and earthly rewards for the satisfaction of doing good and fulfilling one's mission in life—that is heroism of the finest type.

And, finally, if one wishes to know the sweetest joy possible to a human soul on earth he will experience it in the consciousness that he is saving others; that he is lifting up his fellow-men to truer and nobler views of life; that he is ministering to human welfare and happiness; that he is doing the will of his Master; and that when his life work is ended, many shall rise up and call him blessed, for the streams of influence which he has set in motion will go on forever and forever, for the glory of God and the good of mankind.

The Unanswerable Question.

It was on Tuesday, the second day in the last week of our Lord's life, that He put the question to the Pharisees, "What think ye of the Christ?" and they could not answer; and afterward no man dared ask him any more questions. Man is a thinker. Man is the equivalent of *mens*, mind, understanding, spirit. Everything within us and about us calls for thought—nature, man, history, human institutions; above all, divine things. Every human being is a volume worthy to be studied, each particular man is the story of the race, even the smallest things challenge consideration, thought.

And in the end thought rules the world. Thoughts are mightier than armies. Ideas go booming through the world louder than cannon. Principles have achieved more victories than iron-clad fleets. Images in men's minds, like sacred images in temples, are the invisible forces that govern society, and the liquid currents of thought move the world.

Greatest appeal ever made to human reason—greatest of the world's problems, is the Christ. "What think ye of Christ?" is the supreme question. "What manner of man is this?" "How knoweth this man letters, who never learned?" were questions of his time. Some thought him John the Baptist; some, one of the Prophets; some, a blasphemer, an impostor; some, like Peter, believed him the Son of God. All along the centuries men have thought upon him, think upon him to-day, and there is great variety of thought; and yet all think for some reason that great interests are at stake in this question, "What think you of Christ?" The interest of modern criticism centers in Christ. The popular religious controversies tend more and more to merge in one great question concerning Our Lord's person. Though men salute him in Pilate's words, "Behold the man!" at least they can not ignore him, can never turn a deaf ear to the question he asks of his followers in every generation, "Whom say men that I, the Son of man, am?"

Ask what the contemporaries of Christ thought of him. John the Apostle was his friend, knew him intimately; what does he say of him? "In the beginning was the Word, and the Word was with God, and the Word was God." "If any man sin, we have an advocate with the Father, Jesus Christ the righteous, and he is a propitiation for our sins, and not for ours only, but for the sin of the whole world." John the Baptist, knew him; what is his witness? "I beheld the Spirit descending as a dove out of heaven, and it abode upon him, and I have seen and bear witness that this is the Son of God." Ask Nathanael. "Rabbi, thou art the Son of God, thou art the King of Israel." Ask the Samaritans. "We have heard for ourselves and know that this is indeed the Christ, the Savior of the world." Ask the Romans sent to apprehend him. "Never man spake like this man." Ask Simon Peter. "Thou art the Christ, the Son of the living God. Thou alone hast the words of eternal life." Ask Pilate. "I find no fault in him at all." Ask Judas. "I have sinned in that I have betrayed innocent blood." Ask the Centurion at the cross. "Truly, this was the Son of God." Ask Paul. "There is given unto him a name that is above every name." Such are the testimonies of some that knew him, talked with him, witnessed his mighty works, had opportunities to discover the truth in regard to him.

Consider what he thought of himself. "Before Abraham was, I am." "Behold a greater than Solomon is here." "He that hath seen me hath seen the Father." "He that honoreth not the Son, honoreth not the Father that sent him." "I am the living bread that came down from heaven; if any man eat thereof he shall live forever." "I am the light of the world, he that followeth me shall not walk in darkness, but have the light of life." "I am the resurrection and the life, he that believeth on me, though he were dead, yet shall he live, and he that liveth and believeth on me, shall never die." "I am the way, the truth, and the life; no man cometh unto the Father but by me." "I and my Father are one." "We will come to him and make our abode with him." "All authority is given unto me in heaven and in earth." "Come unto me, all ye that labor and are heavy laden, and I will give you rest." "The Son of man shall come in the glory of the Father with his angels; then shall he render to every man according to his works." "Heaven and earth shall pass away, but my words shall not pass away."

Is Jesus a willful deceiver? No man thinks it. Is he self-deceived? The world's thinkers reject the thought. Did Jesus make such claims as are attributed to him in the gospels? The world's scholars declare the records can not be questioned. Then there is one possible way of making satisfactory explanation of Jesus, and that is to admit that he was, and is, what he claimed to be, and what his apostles claimed him to be. When we thus accept him, he needs no further explanation, indeed, is beyond explanation. If men hold he is human, and human only, then they are bound to explain him—his example, influence, teaching, claims, character—for as man, he may be explained, but as God manifest in the flesh he can not be.

But what do the world's thinkers think of him? "Jesus of Nazareth is our divinest symbol. Higher has human thought not yet reached," says Carlyle. "Jesus Christ is the realized ideal of humanity," says Herder. "Far from being created by his disciples, Jesus appears in all things superior to his disciples," says Renan. "There shines forth from the gospels the reflected splendor of a sublimity proceeding from the person of Jesus Christ of so divine a kind as only the divine could ever have manifested on earth," says Goethe. "If the life of Socrates be that of a Sage, the life and death of Jesus are those of a God," says Rousseau. "Jesus Christ was more than man. Alexander, Caesar, Charlemagne and myself founded empires, but upon what did the creations of our genius depend? Upon force. Jesus alone founded his empire upon love, and to this very day millions would die for him," says Napoleon. So we might call the witnesses by thousands. Men are enemies of the race that are enemies of Christ. For two thousand years he has been standing in the life of the world; the stream of his thought has enriched the centuries; the ideals he embodies have been the guiding star of our civilization; the spirit he exemplified has been moving unceasingly upon humanity. Glorious thinkers, little children, sorrowing and rejoicing souls, tender women and brave men, society, the State, what think *you* of the Christ?

F. D. P.

"Of course, if we made the conditions of church membership, hoping thereby to effect Christian union," writes J. H. O. Smith, "let us change them in the same interest; but if Christ, with all authority, made the conditions in the interest of the salvation of men, let us be loyal to them until he changes them." We do not see that any other course than that is consistent with our position, who claim to make Christ our supreme authority in all matters of religious faith and practice. This position leaves us but one question: What terms of membership in his church did Christ ordain, and what duties and what manner of life does he require of those who become members? Having settled this question satisfactorily, the path of duty is clear. Both these categories—the conditions of membership and the duties of membership—come under the authority of Christ, and while we are zealous for the one we must not be disloyal to the other.

Editor's Easy Chair.

If one makes a little excursion out into the country just now, he will find Dame Nature putting down her green carpet after a season of house-cleaning. No one has said anything more beautiful about the grass which constitutes so important a feature of landscape decoration and of practical utility, than John J. Ingalls, erstwhile United States Senator from the Sunflower State. In a Kansas magazine he once wrote:

"Grass is the forgiveness of nature—her constant benediction. Fields trampled with battle, saturated with blood, torn with the ruts of cannon, grow green again with grass, and carnage is forgotten. Forests decay, harvests perish, flowers vanish, but grass is immortal. Beleaguered by the seven hosts of winter, it withdraws into the impregnable fortress of its subterranean vitality and emerges upon the first solicitation of spring. Sown by the winds, by the wandering birds, propagated by the subtle horticulture of the elements which are its ministers and servants, it softens the nude outline of the world. Its tenacious fibres hold the earth in its place and prevent its soluble components from washing into the wasting sea. It invades the solitude of deserts, climbs the inaccessible slopes and forbidding pinnacles of mountains, modifies climates and determines the history, character and destiny of nations. Unobtrusive and patient, it has immortal vigor and aggression. It bears no blazonry of bloom to charm the senses with fragrance or splendor, but its homely hue is more enchanting than the lily or the rose. It yields no fruit in earth or air, and yet, should its harvest fail for a single year, famine would depopulate the world."



But the Easy Chair confesses a partiality for trees. Beautiful and graceful even when their naked limbs are lifted up against the blue sky, they are tenfold more so when clothed with their delicate robes of green foliage, and bend gently and gracefully before the vernal breeze. If the grass is "Nature's forgiveness," as Mr. Ingalls says, then the trees are her aspirations. They point the mind upward as if to remind us that there is something yet higher and more beautiful than the earth. They seem to have a voice and language of their own, and to body forth an invisible spirit that dwells within them. One feels a sense of companionship when he is among them as if they were living, sentient beings. Rooted in the earth, they yet strive to rise above the earth and generously offer their leafy branches as a refuge for the birds and a home for the fowls of the air. What a variety of them, too, nature has furnished! How they diversify and beautify the face of the earth! Even in the prairie states the groves and orchards which have been planted by the hand of man not only afford shade and fruitage, but are effecting climatic changes to the great benefit of the country. "Arbor Day" in the western states has proved an inestimable blessing in multiplying the number of trees. The useless destruction of forests has been one of our great American sins, the results of which we are now reaping in many ways. The primeval forest, where the sunlight is only sifted through the branches of the trees, and whose deep arches suggest the majesty of a vast cathedral, awakens feelings of sublimity; but the old orchard, where the bluebird builds its nests and in the branches of which the robin and the wren find their habitation, and the mocking bird pours forth its melody, inspires a feeling of calm peace and calls up a flood of tender memories out of childhood days.



Speaking of forests, have you not observed in certain woods you have visited, that the trees are mostly young, and that only here and there an aged monarch of the forest still stands, the remaining witness of a generation which has passed away? The Easy Chair was reminded of something like that in spending two days in the Missouri lectureship. There were a goodly company of young men, bright, capable and consecrated, but the fathers in our Missouri Israel—where are they? Only a few remain of that generation of giants who were pioneers of the Reformation in this state. Missouri has been unusually blessed with a number of stalwart men who were rooted in Missouri soil, and who grew with its growth, and whose influence has been felt in her moral and religious development. Among the veterans at the lectureship were: T. P. Haley, J. W. Monser and W. T. Moore, the latter of whom has not been so long in Missouri, but who has been a conspicuous figure in the Reformation for more than a generation. It was good to hear the voice of these men speaking to us from the mountain top of their experience on the things of the kingdom of God. T. P. Haley has been a longer time identified with our cause in Missouri, as a minister of the gospel, and, perhaps, has exercised through all these years a wider influence on the life and thought of the brotherhood of the state, than any other man now living. Although he is yet vigorous in body, and especially so in mind, and is likely to remain with us many years, his absence from our Missouri conventions and lectureships, when it comes, will create a void which it will be hard to fill. But it is a grand thing to live in the thought, the affections and the movements of a great brotherhood, so that, passing on to the activities of another sphere, one's influence shall still abide, so that, being dead, he shall yet speak to the oncoming generations. This is the more abundant life which our Lord came to give us, and he who possesses it shall find an abundant entrance into the life beyond.



It is a noticeable fact which stands out in all these lectureships and congresses, and one to which we have often called attention, that our differences and our discussions relate to questions that are not vital to faith or to spiritual life, and that when we come to matters that are really fundamental, affecting our fellowship with God, and with each other, all differences are dissolved, and we find ourselves in the bonds of a blessed unity. Extremists on both sides of these controverted questions often seek to make it appear that their attitude toward them is the very essence of faith, and essential to the stability of the Church and to the successful ongoing of Christianity. Such has always been the case. But history teaches that while opinions, theories, and theological systems come and go, the River of Life which maketh glad the city of God, flows on forever. All this is corroborative of what is most fundamental in our plea for Christian union, namely, that faith in Jesus Christ and obedience to him in his plain commandments as the scriptural expression of that faith, is the only basis of union and the only test of fellowship. In all other things we can afford to disagree and still be brethren. The religious world has reached the point where there is practical agreement that Christ alone is the only creed of Christendom, and we are gradually reaching agreement as to what is involved in "the obedience of faith." Best of all, we are coming to see that whatever differences yet exist on this point are to find their solution in a closer union with Christ, in a deeper spiritual life. When once we are so closely joined to Christ that nothing will separate us from his leadership, he will solve all our difficulties and lead us into that unity for which he himself prayed so earnestly.



A man ought to be excused who feels at this season of the year like breaking away from the busy haunts of civilization and its exacting labors, and striking for the open. God's great out-of-doors invites him to its wide spaces, its green aisles, its blooming orchards, and its choral symphonies. A present-day poet has expressed this longing very well in the following lines:

I am longing for the hillside and the pastures wide and green,
Where the blossoms of wild berries are beginning to be seen;
I am longing to be straying where the sod is newly turned,
Where the lambs are blithely getting meals that they have never earned;
I am longing for the orchards with their blossoms sweet and pink—
I am longing to be out there, just to stroll around and think.

In another verse the poet shows his raising. It requires no skilled higher critic to discern the fact that this modern bard was once a farmer's boy and followed the plow. Hear him:

I am longing for the open, where there are no whirring wheels,
Where the speckled hen is clucking as she searches for her meals,
Where the long-leg'd colts are playing while their mothers pull the plow,
Where the farmer weans the offspring of the faithful brindle cow,
Where the toilers work till sunset, having started at the dawn—
I am longing to be out there, merely as a looker-on.

The last phrase, "merely as a looker-on," explains why he ceased to be a farmer and became a poet.

Enriching the Order of the Services By B. A. Abbott

Enriching the order of the services, by which I understand making the public worship of the church spiritually more palatable and nourishing to all together and to each individually, is a question which came up very early in the experience of the Christian assembly. At the base of it lies the idea of the orderly and harmonious expression of the common religious emotions. Before altars, tabernacles, temples, priests, churches, books or forms of prayer there were in human instinct, which unperverted is a spark celestial, two tendencies, one of worship, the other of gregariousness. When these sought satisfaction in their objects the question of order arose. The first Christian discussion of it was by the Apostle Paul in the first epistle to the church at Corinth. He says (1 Cor. 14:23-33): "If therefore the whole church be assembled together and all speak with tongues, and there come in men unlearned and unbelieving, will they not say that we are mad? But if all prophesy, and there come in one unbelieving or unlearned, he is reproved by all, he is judged by all; the secrets of his heart are made manifest; and so he will fall down on his face and worship God, declaring that God is among you indeed. What is it then, brethren? When ye come together, each one hath a psalm, hath a teaching, hath a revelation, hath a tongue, hath an interpretation. Let all things be done unto edifying. If any man speaketh in a tongue, let it be by two or at most three, and that in turn; and let one interpret: but if there be no interpreter let him keep silence in the church; and let him speak to himself and to God. And let the prophets speak by two or three and let the others discern. But if a revelation be made to another sitting by let the first keep silence. For ye all can prophesy one by one, that all may learn, and all may be exhorted; and the spirits of the prophets are subject to the prophets; for God is not a God of confusion but of peace."

This is doubtless one of the fullest statements made on the subject and it was a kind of undesigned prophecy of the difficulties that would be encountered in the conduct of public worship. No chapter of church history is more suggestive or interesting than that which records the efforts to conserve and cultivate the spiritual life through the public worship of God. It ranges all the way from practices so free and democratic as to be almost chaotic, through varying stages and forms until it reaches a point where it is rigidly and studiously formal, scenic and spectacular. Were it within the province of this paper we might show that the quality and type of the inner spiritual life passed and passes through stages corresponding to these changing outer forms. Life always expresses itself in a form and from within weaves its own garment according to the pattern fitting its substance and nature. This self-evident fact should always be borne in mind in the making of a liturgy intended only for one service or for many services.

The order and nature of the forms of public worship will be determined by the ends sought in the assembly. We very well call the public worship a service, for if conducted in the right way it will be of distinct value in the extension of the kingdom of God.

In a general way it may be said that an order of service is the contribution of culture through art to the endeavor to make God and our fellowmen more real and precious to our own souls. But if it is in form art it need not therefore be in substance artificial. Art at its best is interpretation and has for its foundation fact and truth. It is a kind of language and when sincere is a most fitting speech in which to couch a message from God. It is not to be engaged simply to make the service more entertaining nor to gratify and galvanize into a temporary glow the pretentious aestheticism that parades itself as the standard of taste or declares itself the spirit of beauty. One of the greatest dangers that threaten society to-day is the substitution of culture for religion and we must not help it along by the forms into which we cast our spirituality.

The public worship is not a mere form; it is a spiritual experience. In it the soul has commerce with eternal spiritual realities. And perhaps the first one is the experience of fellowship. The people are gathered into one and assimilated to each other. The practical value of the public assembly for worship in sweetening the life of the community and making it possible for people to live with each other in a helpful way is not appraised at half its worth even by those who keep up the public worship. People who kneel side by side before God on the Lord's day are not likely to try to overthrow each other in social or business life on other days. The vigorous and prolonged attempts of the persecutors in early days to break up the Christian assembly—until the Christians hid themselves in caves, in the catacombs or wherever they might be unmolested in the worship of God—not only shows the marked insight of diabolical cunning but is eloquent proof of the strengthening power and missionary force of the public worship.

Another object of the public worship is confessional. The people come together to confess their sins and engage in a united warfare against the enemies of their souls. In every service there must be a *miserere* and a *sursum corda* and countless souls find their stay and comfort in the light that breaks upon them in these confessional moments. There is no more sublime or touching sight possible to mortal man than a congregation bowed in prayer. This leads directly to what is called the devotional element in worship—which is a sincere effort to receive the grace of forgiveness and to suffuse the soul with the joy, strength, and illumination of the Great Presence through actual communion with him. The authoritative record of spiritual experiences which we call the Bible is rich with phenomena that establish this idea. In the Old Testament story the cultured, court preacher absorbed in admiration for the great monarch and veneered with the shallow manners of his times is suddenly startled by the death of the king and goes to the temple in a more sincere mood than ever before, and then he has a vision of God that acts like a sacrament upon his soul. A divine fire burns away uncleanness from his lips, he accepts the task of trying to comfort the people and henceforth he is consumed with such a passion for them that I have sometimes thought that he himself tried to be the suffering servant who should save the people from their sins, and maybe that one was not extravagant who called Isaiah "the Christ of the night." In the New Testament the waiting, adoring priest gets the vision of an angel unfolding to him wonders and mysteries of his own life and golden destinies of his people; the repentant sinner goes down from the house of God justified; the disciples come together with one accord in one place and suddenly find their powers multiplied until they are able to speak with new and different tongues the wonderful works of God. One touch of the spirit of God had lifted them out of the local and made them universal characters. Nor are these simply remarkable experiences of long ago. They are and ought to be, and may be repeated to-day. It is what we seek to produce and many times do produce in the usual, quiet services of the church on Lord's day. What matters it that people do not see the light burning radiant before their eyes? When Sir Walter Scott was talking to a company of men once he mentioned the beauty of Lord Byron's face and said to a minister who was one of the party: "Doctor, the prints give you no idea of it: the luster is there but it is not lighted up." In the face of the worshipper the luster is there although generally unnoticed. The difference betwen the theater and the public worship is here. The one is mimic and the other is real and we have all seen people come down from the theater with a strange, worldly, flush of excitement upon their faces—as if they had been engaged in something unreal and trivial—while we have beheld the people coming from the house of God with serene demeanor, faces shining with seraphic light and a great hush of peace resting upon them. They are the people of the heavenly luster. Shut away from the world, and seeking him, they have met and communed with God and he has poured into their adoring hearts the wine of his own life.

This then is the estimate we are to put upon the public worship of the Christian assembly: it is a reality and no mere form; an experience and no mere performance; a vision, not simply a spectacle; a confession and not only a recital; an inward illumination and not merely a mystical ritual, litany or liturgy; a service and not a sacerdotal charm; and the expression of a life and not merely the observance of a custom.

If therefore the public service is worship of God and a kind of united priestly appeal of all the souls for each soul in its needs and of each soul for all the souls with their burdens of sin and sorrow—it is also an interpretation of God to the outsider and may make such an appeal to him that he will, as the great apostle says, be reproved of all and judged of all—for light is the day of judgment and worship is the reproof of worldliness—and will be brought "to fall down on his face and worship God, declaring that God is among you indeed"—which shows that above all we have said we are to add yet this great idea that public worship is a revelation of God. God's purpose in the public worship is to show himself afresh every Lord's day to his people. The Christian Shekinah appears wherever Christian worship in spirit and in truth is offered.

(To be Continued.)

To the Kingdom for Such a Time

By Geo. B. Townsend

One who for over a quarter of a century has given his thought and time to home missionary problems said: "Here in the United States is a field in its magnitude, variety, complexity and urgency, such as no other Christian people ever had to cultivate and conquer for Christ."

1. Home missions appeal to our patriotism. If our liberties are to be preserved, we must have a pure Christianity. The foreigners who flock to our shores must be evangelized or they will heathenize us. If we are to be saved from the blighting influences of Mormonism, anarchy, the saloon power and political corruption, it will be because Christianity, in its primitive simplicity and beauty, shall triumph in our land.

2. Home missions appeal to us because it means the salvation of souls. The American Christian Missionary Society has power to be one of the most efficient forces in the land in winning men to Christ. America is not yet evangelized. There is no richer harvest field in the world.

3. Home missions are in line with the plea of the Disciples of Christ. The very plea we make to the world demands that we seriously undertake the evangelization of America. Union is the one dominant note in the religious world. Divisions are no longer apologized for by the most consecrated and prominent religious leaders. I verily believe we have come to the Kingdom for such a time as this. The success of the evangelistic efforts of the past few years are but the first fruits of a mighty harvest, which is ready for the reaper if we will but send forth the reapers.

4. Home Missions is the roadway that leads to the evangelization of the world. If we are to have the men and the money to evangelize the heathen nations, the strategic position of America makes it necessary that we evangelize our home land. God's order for the conversion of the world, as expressed by our risen Lord, is, your home city or town, your own state, America, the world. For the sake of our beloved land, for the sake of the salvation of souls, for the sake of the plea we make to the world and the evangelization of the regions beyond, let us lay upon the altar of God an offering on the first Lord's day in May which shall be worthy the people who wear only the name of our blessed Lord.

Hagerstown, Md.

What Can Be Done?

By J. A. L. Romig

In December, 1906, I was called to hold a union meeting with the Baptist Church at Okotoks, Alta., Canada. The arrangement was made by Bro. O. B. Stockford, who is the leading barrister in the town. It was understood that I was to preach the truth just as I understood it, without compromising in any way.

This I did with all the earnestness of my nature to the last limit, and found at the close of over five weeks' work that there was no serious objection on the part of any one, as to either the name or the doctrine that we held and taught as a people. This lead me to see the possibilities of a larger union on a permanent basis between the two great bodies known as Disciples of Christ and the Baptists of the Canadian Northwest.

Brother Stockford and A. G. Baker, the Baptist pastor, were both sanguine and enthusiastic, and undertook to bring about a meeting between the executive of the Baptist Board and myself and such of our brethren as might be in reach. In January I met W. T. Stockhouse. Superintendent of Missions for the Baptists in the Northwest, and was surprised, after a free exchange of thought, to learn that he held practically the same ideas and views about union that I did. At his suggestion, I met the Baptist ministers of Vancouver and a part of the executive of the Baptist Board of British Columbia, and after presenting to them two of my charts, one on "What Saves Man?" and the other on the "New Testament Church," found that we could agree on all points of doctrine and everything but the name, which, they thought, might cause some difficulty, but not such as would be insurmountable, when a full and complete understanding could be reached with the various congregations. It has been a delightful surprise to me to find the sweet spirit of fellowship and the broad and liberal-minded spirit that has been shown me by all of the Baptist ministers and people with whom I have come in contact.

They are far in advance of other religious bodies in this respect, and keenly alive to the needs of the cause of Christ in Western Canada, and are ready to sacrifice anything but the cause of truth for the sake of union and the advancement of the Redeemer's Kingdom. We are in a formative period in this last great West. Both bodies have members scattered all over this territory, and there are over four hundred towns of from two hundred to three hundred population where there are immersed believers, where neither of us has an organized congregation. A union of our two bodies would mean the possibility of a scriptural organization in most of these towns and many country districts besides. So we are now taking active steps in this direction, which, I pray God, may result in a happy consummation.

The Baptists have been aggressive in their work and are accomplishing great things for the Master. They began thirty-three years ago in the city of Winnipeg, with seven members. Today they have two conventions and two conferences, German and Swedish affiliating; two denominational papers, and two colleges, with two hundred and forty students. They have one hundred and sixty-one churches and eight thousand five hundred members, and approximately twenty-five thousand adherents. One hundred and sixty-one pastors and missionaries carry forward their work, and one hundred and forty church edifices, one hundred and eighty Sunday-schools, with an average attendance of ten thousand scholars and five hundred preaching stations are the happy results of their efforts. About thirty-four years ago our people began work at Portage la Prairie, Manitoba, where we now have a good strong congregation of about one hundred and fifty members, doing effective work; but only seven other congregations and three other church buildings can we count in all this vast territory of eight hundred and fifty thousand square miles, that would take in twelve states like Missouri; that is twenty-one times larger than Kentucky and one hundred and two times larger than Massachusetts. We can count about six hundred members and six or seven Sunday-schools and about three hundred scholars in this vast domain. Why this contrast between results of Baptists and Disciples? Their churches in the eastern provinces were missionary in spirit and gave liberally toward home missions. Their missionary societies were wide awake and sent men and money into this field, that now makes such glorious returns. The Baptists raised in this very field over thirty-two thousand for home missions alone the last two years, and only forty of their churches are self-sustaining. This year the First Baptist Church has already given $3,407 to home missions, while another Baptist Church, with a debt of $35,000, gave $3,210 to home missions. What could not the American Home Missionary Society accomplish if our churches in the States, hundreds of which are far more able than these, would give in like manner! Brethren, in God's name, will you not hear the cry of the hundreds of your famishing brethren, starving for the Word of Life in this great Northwest, when you come to the May offering for the A. C. M. S.?

Portage la Prairie, Manitoba, Canada.

Money and Men,
Money and Men,

These are the needs of the hour in the great white harvest fields at home.

The Orthodox Cataclysm in Europe

By William Durban

I have of late been frequently asked by earnest Christians: "Do you think that we are about to witness the predicted great departure from the faith of Christendom?" I am cautious in my response to such a query; but I am not a little impressed by the frequency with which it is repeated at this juncture. There must be some reason for the unusual uneasiness expressed by intelligent and devout souls.

A General Break-Up.

Newman, in his wonderful "Apologia pro Vita Mea," tells how he was, at a certain crisis in his life, suddenly and irresistibly affected by Augustine's grand dictum, *Securus judicat orbis terrarum.* That thought of the imperturbable serenity of the order of the universe tranquilized his soul. Newman could henceforth calmly consider all the superficial disorder of sublunary things. Doubtless we have a title to real equanimity. "All shall be well" is the inscription on the tomb of the best governor who ever ruled in South Africa. But, though the end is certain to be right, what of the unsettlement, the turmoil, the upheaval, the revolutions, the terrors of the prelude to that end which will make up history? Now, it seems to be indicated by all the signs of our times that we are nearing the beginning of the end—the end of this dispensation. We are not certainly nearing a period of inertia, of the settlement of disturbed elements, of rest for the nations, of tranquillity for the churches. No! We surely are rushing into a time-world of terrific convulsions, of tempestuous destructions of social fabrics, of cyclones which will shatter all the old ecclesiasticisms.

Papal Suicide.

Perhaps the most amazing of contemporary phenomena is the infatuation of Pius X. His policy with regard to France is equivalent to ecclesiastical lunacy. The opinion of the most competent Gallican observers—sincere Catholics—is that the Pope has deliberately resolved on rendering an amicable *entente,* a reasonable settlement with the French government, absolutely impossible. His intention is to force conditions to one issue alone—the total destruction of the Gallican church organization—so that only private worship shall be possible. Why? Because he is determined that there shall be no vestige of independence or liberty for the French bishops and clergy—they must be reduced to slavery to the Vatican. And so the venerable Gallican ecclesia is being broken up!

In Spain the signs all point to a like issue later on. In Austria the "Los von Rom" movement is steadily progressing. Thus all through Europe popery is struggling for mastery, but the frantic efforts are vain.

Wrecking of British Evangelism.

That we are entering on a new epoch must be manifest to every observer who notes the hopeless confusion of credal counsels in this old country. I have already in these columns dwelt on the "New Campbellism"; have pointed to the City Temple as the religious storm-center; have given some account of the astonishing doctrinal escapades of Dr. Joseph Parker's successor, and have ventured even to express my opinion as to how and why he is likely to fail. But I must add that he has already succeeded in one direction. He has managed to drive a wedge into Congregationalism which has shattered its unity. Now, the effect of multiplication of schisms is always deplorable. Ever since the time in the eighteenth century when a Socinian secession split off fragments from the Presbyterian, Baptist and Congregational bodies, generating the Unitarianism that exists in Britain to-day, the great free churches have stood in fair solidarity for Puritan Protestantism, and Evangelicalism is the force which has made England great; has strengthened the national character both morally and politically, and has created the citadel of righteousness which the Roman reaction in Anglicanism could not destroy. But now the most serious attempt ever witnessed is being deliberately made to undermine this stronghold. The Rev. R. J. Campbell has started a crusade which is rallying Unitarians, Rationalists, Deists, Theosophists, Spiritualists, and all latitudinarian contingents for an assault on whatever is understood to constitute Protestant orthodoxy. He has inaugurated the new war on Evangelical Christianity by scornful philippics on the Virgin birth, the mistakes of Paul and the impotence of the churches to convert the world. He appears convinced of the hopeless prospect for the churches and predicts their doom. His accent is a jargon in imitation of Jeremiah, but without the poetry of the Book of Lamentations. He seems to be amazingly unconscious that he is discarding all theology and substituting for it a bewildering conglomerate of the refuse-dregs of stale, exploded and repudiated philosophies. The majority of his ablest brethren, while anxious to deal very tenderly with him, appear to regard his new philosophy as an impossible sort of new-fangled foolosophy. But Mr. Campbell, while thus ignominiously failing to impress his plea for a "Restated Christianity" on representative and influential minds, is succeeding in mustering a mob of religious Ishmaelites who will run riot in the ecclesiastical camp. Will he dispel a certain dream, I wonder, which has of late years captivated the popular consciousness? I refer to the idea that federation of sects is a competent substitute for Christian unity. I like federation otherwise, but not in this wise, which makes it merely a specious subterfuge. I do not see how the Federation of Free Churches can escape destruction if this Neo-Campbellism achieves any success.

[The readers of The Christian Evangelist believe in federation as a *preparation* and not as a *substitute* for Christian union.—Editor.]

A NATION'S PRAYER.

Thou God of nations, Thee we seek,
Who only can the nations bless;
In triumph's hour, O keep us meek
To follow in Thy righteousness.

◈

Still guide us by Thy perfect light
Lest, blinded by the pride of power,
We wander from the path of right
To perish in an evil hour.

◈

Without Thee we would build in vain
The walls that it is ours to raise;
Forsake us not, but still sustain
And guide our hands in coming days.

◈

Still may we, as the years unfold
Make way for Freedom's endless reign;
By word and deed may we uphold
Her honor, that she bear no stain.

◈

Let righteousness still be our throne;
Our sceptre, love, from malice free;
And truth the crown thy Name will own
Through all the years that are to be.

Thomas Curtis Clark.

Saint Louis, Mo.

STRENGTH

Without Overloading The Stomach.

The business man, especially, needs food in the morning that will not overload the stomach, but give mental vigor for the day.

Much depends on the start a man gets each day, as to how he may expect to accomplish the work on hand.

He can't be alert, with a heavy, fried-meat-and-potatoes breakfast requiring a lot of vital energy in digesting it.

A Calif. business man tried to find some food combination that would not overload the stomach in the morning, but that would produce energy.

He writes:

"For years I was unable to find a breakfast food that had nutrition enough to sustain a business man without overloading his stomach, causing indigestion and kindred ailments.

"Being a very busy and also a very nervous man, I decided to give up breakfast altogether. But luckily I was induced to try Grape-Nuts.

"Since that morning I have been a new man; can work without tiring, my head is clear and my nerves strong and quiet.

"I find four teaspoonfuls of Grape-Nuts with one of sugar and a small quantity of cold milk, make a delicious morning meal, which invigorates me for the day's business." Name given by Postum Co., Battle Creek, Mich. Read the little book, "The Road to Wellville," in pkgs. "There's a reason."

Church Difficulties By Wm. M. Roe

"In whom all the building fitly framed together groweth unto an holy temple in the Lord."—Eph. 2:21.

The subject chosen by the writer for a brief discussion is not, perhaps, especially attractive, but it is most assuredly practical and worthy of the highest consideration. Many churches of Christ are rent by internal dissensions and strife, thereby casting an evil influence upon the world and bringing disgrace upon the cause of Christ. By these pernicious troubles Christian influence is greatly curtailed and neutralized, and the growth of the churches of Christ is much impeded. Church difficulties may come from various sources, but they most frequently result from improper and unscriptural teaching from the pulpit and maladministration in the discipline of the church.

Has God revealed to his people a plan by which church difficulties may and should be settled? Many say no. In most of the religious denominations human tribunals, unknown to the Word of God, have been devised for the settlement of difficulties in the churches. But conferences, synods, church councils, etc., are without warrant from the sacred Scriptures, and were brought into existence without any divine authority. Now, if a difficulty should come up in a church of Christ which, for any reason it could not settle, is there any source to which such a congregation may scripturally look outside of itself for help? To this question we give an affirmative answer. An appeal for help can in such a case be made to sister churches. I am aware that some religious teachers hold the view that the churches of Christ are absolutely independent of each other, and that each church must of itself alone settle its own difficulties. This notion of the absolute independence of the churches is not founded on Bible teaching, and has evidently resulted in much damage to the cause of primitive Christianity. "For none of us liveth to himself, and no man dieth to himself." Rom. 14:7. The relation of churches to each other is much the same as the relation of individual Christians to each other. They are all built upon the same foundation; they all have one common head; they are all animated by the same spirit; they all have one and the same design, and they are each a part of the one body of Christ, "the fullness of him that filleth all in all." The relation of the churches to each other is therefore very sacred and near.

Relation creates obligation and duty. In some respects, it is true, the churches of Christ are independent, but in other respects they are responsible to one another. Evidently a congregation of Christians is independent of all other congregations in all matters which in no way affect the other congregations, either for good or evil, but dependent and responsible in every matter that affects the general weal.

And as the individual member is judged by his own congregation (if no appeal is taken), so the individual congregation will and should be judged for her transgression by sister congregations. Denominational ministers have said to the writer, "We have a tribunal to which an appeal can be made in case of a church difficulty, but the Disciples have no such tribunal." Now, so far as the course which is usually pursued by most Christian churches in case of serious church difficulties is concerned, this charge would not seem to be entirely groundless. The New Testament reveals the true and proper tribunal to which churches in trouble may rightfully appeal, but the teaching of this sacred volume in reference to this matter seems not to be generally understood; or, if understood, not properly appreciated in its true importance. As already intimated, sister churches, represented by their elders or bishops, constitute the scriptural tribunal to which a congregation in trouble may properly appeal for help. So that if in any particular church difficulties or errors obtain which can not be corrected or overcome by this church, then an appeal should be made to the elders of other churches for reinforcements to meet the exigencies of the case. And, indeed, if the trouble in the church is known elsewhere, reinforcements may be properly sent to the troubled church, although it should not call for aid, for all the churches have a common interest in the destruction of evil influences, and in the furtherance of the interests of the kingdom of Christ on the earth.

Let us now give attention to the language of that eminent reformer and prince of Bible scholars, Alexander Campbell. We can cite only limited portions of his most excellent essay on "Church Difficulties." He says:

"All the particular congregations that compose this great congregation, this general assembly, called the 'kingdom of God,' 'the holy nation,' are responsible to one another and to the Lord, as much as the individual members of any one of them are one to another and the Lord. Congregations, therefore, are under certain obligations and owe certain duties to one another, the faithful discharge of which is indispensable to that free and cordial communion and co-operation essential to the holiness of the church and the triumph of the gospel in the world. Among these obligations and duties are the maintenance of the doctrine and discipline of Christ's kingdom, and a due regard for all the acts and decisions of one another; because the neglect of the former, and a disparagement of the latter, would necessarily destroy the union, communion and co-operation essential to the designs of Christ's kingdom.

"When, then, any particular congregation offends against the constitution of Messiah's kingdom by denying the doctrine, by neglecting the discipline, or by maladministration of the affairs of Christ's church, essentially affecting the well-being of individual members, or other congregations, the said church is to be judged by the eldership of other churches, or by some other tribunal than her own, as an accused or delinquent member of a particular congregation is to be tried by the eldership of his own congregation. Churches are all equal and independent in some respects, but not in all. They are also all equally subordinate to one another in the Lord. If, then, any one or more of these churches err from the faith, or from the discipline, or from a just, impartial, and Christian administration, they are amenable to the rest.

(To Be Concluded.)

"Oh, to what uses shall we put
The wild-weed flower that simply blows?
And is there any moral shut
Within the bosom of the rose?
But any man that walks the mead,
In bud, or blade, or bloom may find,
According as his humors lead,
A meaning suited to his mind."

ROMANTIC DEVONSHIRE

The Land Made Famous by Philpotts' Novels.

Philpotts has made us familiar with romantic Devonshire, in his fascinating novels, "The River," "Children of the Mist," etc. The characters are very human; the people there drink coffee with the same results as elsewhere. A writer at Rock House, Orchard Hill, Bideford, North Devon, states:

"For 30 years I drank coffee for breakfast and dinner but some 5 years ago I found that it was producing indigestion and heart-burn, and was making me restless at night. These symptoms were followed by brain fag and a sluggish mental condition.

"When I realized this, I made up my mind to quit drinking coffee and having read of Postum, I concluded to try it. I had it carefully made, according to directions, and found to my agreeable surprise at the end of a week, that I no longer suffered from either indigestion, heartburn, or brain-fag, and that I could drink it at night and secure restful and refreshing sleep.

"Since that time we have entirely discontinued the use of the old kind of coffee, growing fonder and fonder of Postum as times goes on. My digestive organs certainly do their work much better now than before, a result due to Postum Food Coffee, I am satisfied.

"As a table beverage we find (for all the members of my family use it) that when properly made it is most refreshing and agreeable, if delicious flavor and aroma. Vigilance is, however, necessary to secure this, for unless the servants are watched they are likely to neglect the thorough boiling which it must have in order to extract the goodness from the cereal." Name given by Postum Co., Battle Creek, Mich. Read the little book, "The Road to Wellville," in pkgs. "There's a reason."

The Relation of the Church to Men*

By John R. Ewers

If I might be privileged, in this opening speech, to strike the keynote of this congress, I should sound the note of "Constructive work." I would propose this motto: "Stop knocking; and if you must use a hammer, use it to drive nails in a constructive way in the house of the Lord." I desire to deal in a constructive manner with this theme to-day. The ideal church lays hold of the entire family. I recall with pleasure one church-going family. The father sat in one end of the pew and his wife in the other, and between them sat eight children. It was a sight to gladden the heart of any pastor. If the men are not being reached, the church may be at fault, or the minister may be to blame, or the commercial conditions may make it impossible, or the men themselves may be blamable. As a matter of fact, a great movement is on to-day winning men to the churches. We have discovered the child, and now we are in the process of rediscovering the man. Long ago Jesus knew the value of men. He gathered about him Peter, Matthew, Thomas, John, Nicodemus and Zacchaeus—men of widely different qualities and temperaments. Paul knew the value of men, and was always on the lookout for such men as Timothy, Titus, Aquila and Onesimus. The Catholic church has long known the value of men. Who can estimate the power of the Dominicans, Franciscans and Jesuits. One night when the German Reformation was at its height Loyola stood with two companions on a hilltop in Paris, and as the bells boomed out the midnight hour they raised their hands to heaven and vowed to overthrow the work of Luther. What student of history does not know the result?

The Church will always hold in tenderest, loving regard her Marys, Monicas and Katrina von Boras, while the heavy battles will be given to the men. It must be admitted, however, that organizations like the C. W. B. M. act as sharp goads in these days. Sweep your eyes but hastily over the pages of history and perceive the men of the Church. Polycarp, who sat at the feet of John; Ignatius, Clement, the brilliant Origen, Justin Martyr, Tertullian, the silver-tongued Chrysostom, Eusebius the historian, Ambrose, who converted Augustine, Gregory the Great, Charles Martel, who hammered back the Moslems; Hildebrand, the rugged and pure Pope; Anselm and Aquinas, who gave the Church her theology; Savonarola, the burning prophet; Wyclif, the morning star; Luther, Calvin, Zwingli, Wesley, Zinzendorf, Fox, Roger Williams, Edwards and all the glorious host of this present.

But is the Church getting hold of men to-day? Is it true that the modern preacher addresses the three Bs—benches, babies and bonnets? I began this study a few weeks ago under the impression that the modern Church was failing to get hold of men; but as I have extended the tentacles of my investigation, I have been delighted to be able honestly to entertain a more optimistic view. In order that I might not present simply my own opinions, I sent out a questionaire to many prominent professional and business men. In this abstract I can only condense the most important replies received. A minister says that the Church is not reaching as many men as fifty years ago. (a) "On account of the intense commercial conditions;" (b) "Decadence of faith." I am not willing to call this an age of doubt, but it is a time of



John R. Ewers, Youngstown, Ohio.

transition, a time when, like President King, of Oberlin, we must be as tender to the old as cordial to the new truth. (c) "The failure of the Church to adapt her message to the times, and therefore lack of confidence"; and, finally, (d) "The overorganization of societies into lodges, clubs," etc. The editor of a city daily says that the Church is winning men more than ever before in the history of the world. A college professor says the Church is getting the men, and that these men are the world leaders in life and thought, and that the ideals of the ministers are reaching the men indirectly and molding them. A prominent western business man shows how, indirectly, men are taking up the work of the church in social activities. A prominent physician notes the modern tendencies that keep men from church, such as the newspapers, books, automobiles, bicycles, excursions and other things which absorb men's attention on Sunday. A leading minister advocates institutional features and the making of every church a miniature Y. M. C. A. My conclusion as to the fact therefore is: That while the Church is not getting hold of men to the extent desired, nor to the extent to which women and children are being gained, the Church is increasingly, directly and indirectly, successful, and that in these last days particularly, due to the special appreciation of the need, and to the earnest and wise efforts to enlist them, the Church is now getting hold of men, and will continue to do so in increasing measure.

Turning now directly to the question of methods, by far the most important factor in the case is the minister. In my questionaire the "sissy" and "pietistic" preacher was often mentioned as a stumbling block. Sydney Smith once said: "There are three sexes: men, women and ministers." Dr. Coe says we have too much of the "eternally feminine." The prime need is for a full-blooded, broad-spirited man in the pulpit, who can give and take, who can eat, sleep, laugh, weep, love, hate, and who can fight on occasion. His sensible sermons must bring the spirit and teachings of Jesus to bear upon modern situations that concern men. His illustrations must be about men, not "dear sisters." More than this, he will call when the men are at home, doing a man's work in a man's way. Many business men are disgusted with white-necktied parsons, who trot around calling on their wives while these men are downtown toiling and sweating, doing the world's work.

Equally important is it to have men in the pews. Men go to church where other men go. Laymen attract after their kind. Cheap, sappy, hidebound, stingy, bigoted, moss-backed laymen will "queer any proposition." Strong churches have strong laymen, and I am frank to say that much of the credit for the success of such churches belongs to the laymen and not to the pastor, who often tries to take it all to his most remarkable self. After we have blamed and praised the ministers and laymen all we can, it still remains true that the moral cussedness of many men keeps them away from church.

There is also a modern tendency on the part of men to give money rather than themselves to the Church. It is a day of hired quartets and rented pews. Possibly we shall soon have salaried elders and deacons. The men withhold their social service, leaving the minister, the women and the hired quartet to do the work. In the church "EVERYBODY WORKS BUT FATHER."

It is vitally important that men be given church work to do that challenges them, as does their business, in definiteness and worthfulness. Compel them to handle the financial problem or know the sting of defeat. It is not the minister's nor the women's task. Use them in the ranks of teachers, cause them to carry the burdens of local charities and of all missions, enlist them in civic righteousness and social service. Men do not care for pink teas nor for feminine tasks. Where wisdom dictates the attitude of the pastor toward his men a splendid modern type of churchman is being produced. He is business in Christianity. He is keen, active, devoted—a veritable St. James.

In winning men evangelism has its place, but we may not study that here. Use the Sunday-school. It is an organized force ready at hand. I visited last summer the famous Vaughn men's class in Calvary Baptist Church in Washington, D. C. There is nothing remarkable about that class only that common sense is persistently used. That class started with five members, now there are 325, and it is a mighty power in that church. The Sunday-school union of Massachusetts has adopted the plan and has fifty such classes with 5,000 members. Every church can and ought to have a big class for men. In the Ohio State Bible School Convention last year I saw 500 men delegates and only 300 women delegates.

Next in importance and possibility is the men's club. This is capable of various adaptations meeting social, educational, evangelistic or other needs. Every church can and ought to have one. Our National Business Men's Club should at once be organized so as to meet the needs of our brotherhood, just as nearly all other churches are doing. The Disciples should not be behind in this matter. The Catholics have one million men organized right now. England has one-half million Protestants organized in the P. S. A. (Pleasant Sunday Afternoon). It is social-

*Abstract of speech delivered before the ninth congress of the Disciples.

religious in nature and meets in halls, other than those of churches. We are familiar with the Brotherhoods of Andrew and Philip and that of St. Andrew.

The Men's Sunday Evening Club is a success in many places. Two hundred successful organizations are reported. This movement is an attempt on the part of laymen to enrich and build up the evening services. The First Congregational Church in Peoria, Ill., has such a club which has been for seven years a life-giving group.

In my own church we have a good sized club which meets four times a year for banquets and strong speeches by out-of-town men. We frequently have extra meetings when the women may be invited if desired. The Disciples are responsible to God for the organization of 400,000 men into a powerful brotherhood. This aside from the Sunday-school is the biggest thing that is on to-day. After all it is not so much a question of method as of intelligent appreciation of the need and opportunity and of the using of the forces in hand. Pastors may well ask themselves why men prefer the lodges and Y. M. C. A. to their churches, and, learning the lessons of fraternity, material aid, sociability, and opportunity for relaxation and brotherliness, incorporate those features in the church life. Men are gregarious. They want to be brotherly. The church needs the best men on her official boards, and in the pulpits, pews and choirs. A wall of fathers around the Sunday-school is imperative. We need all kinds of men without discrimination—business men, working men, commercial travelers and professional men, to work side by side in the democracy of Christianity.

Jesus was a man and he attracted men about him. He was virile, real, brotherly, practical. Let us learn from him how to reach men. Mazzini once said, "The strongest appeal to a man is, 'Come and suffer.'" Jesus has led the way and he challenges us all as he cries, "If any man will come after me let him deny himself and take up his cross and follow me."

Dr. Philip Barbour Pendleton

By F. D. Power

This beloved and honored physician, youngest brother of the late President Pendleton, fell asleep in Christ on March 16. He was widely known in Virginia, not only in his profession, and for his skill in the art of healing, but for his prominence and usefulness in all good works, for his loyalty and intelligent advocacy of the principles of the reformation sought by Mr. Campbell and his coworkers, for his devotion to the church and the cause of missions and for his pure and exemplary life. For many years he was an elder in the historic Gilboa church, and he was a scriptural elder, filling his office in all its noble and practical service, caring for the sick and sorrowing, the poor and needy, the neglectful and straying, giving time and means and sympathy and counsel and public teaching. No man ever served more faithfully. No man ever understood better the joy of serving.

Dr. Pendleton was skilled as a physician. His gifts were recognized far and wide. A graduate of the Jefferson Medical College of Philadelphia in its best days, he had kept up with the progress of the science of medicine, and his practice was extensive, and his judgment unfailing. He was a man of affairs. In all matters affecting the public interests — education, citizenship, public morals—he was thoroughly informed, and his voice potential. A farmer, tilling the thin soil of "Old Louisa," he was up-to-date, and an example to the community, and in all that concerned the people he shared. So the common people heard him gladly and loved him sincerely. He was a Gaius of the New Testament type. The cuckoo home was ever open to the stranger, and every one that entered its doors felt its indescribable charm. To the preacher it was a haven of rest. Its genial host, with his gracious manner, his inexhaustible fund of information and anecdote, his cheerful and inspiring conversation, surrounded by his beloved household, was the center of a hospitality of the best Old Virginia can afford. A gentleman of the old school, he had an ideal home, and was true to all the traditions. Most of all, however, Dr. Pendleton was a Christian. As pastor of Gilboa in 1874, and as a frequent visitor in these thirty-three years, I had ample opportunity to know this excellent man. Had I space, I could give incident after incident in illustration of his devotion to the cause of Christ, and his kindness and nobleness and helpfulness to humanity. Born December 15, 1819, he had lived a long and honorable life, and is come to his grave "in a full age, like as a shock of corn cometh in his season." His, as Wordsworth says, was

> "An old age serene and bright,
> And lovely as a Lapland night."

In no respect was this good man's life more remarkable than in his kindness to the poor. The humblest negro found in him a friend. He would invariably say to me when holding meetings at Gilboa: "Now, don't forget to extend the invitation to the colored people in the gallery to confess Christ." So the colored people came from far and near to attend the services at the old church when his body was laid to rest. It was the largest assembly ever seen at Gilboa on a similar occasion. D. E. Hanna, the pastor, conducted the funeral.

Another characteristic of the good doctor was his kindness to animals. He was a humane society in himself. He gave me his best riding horse to visit a poor woman of his flock who was ill with cancer. As I had ridden hundreds of miles over the country on similar errands, and in preaching to the people, I thought I knew a horse and loved him. The doctor said: "Now, see that this horse is fed. You will go to Ryan's for dinner, and tell him to feed this horse. You know if a preacher gets all he wants to eat he is apt not to think about the horse that carries him. Don't forget it." Assured that I would be mindful of Bucephalus, the doctor allowed me to go. I rode carefully, and told Ryan what the doctor's orders were. On my way back the horse wanted to lie down in a brook, to which I objected, and as soon as we reached Cuckoo he stretched out on the grass. I reported to my friend that the animal was sick. He treated him all night, and in the morning his favorite was dead. He had been fed on green corn. I charged it to the physic. The doctor's way of taking that misfortune fully satisfied me that he was a Christian.



Cuckoo House.

Dr. Pendleton married, December 16, 1848, Miss Jane Kimbrough Halladay. His faithful wife survives him. He leaves five sons: Madison H., Clifton Forge, Va.; Dr. Eugene, Cuckoo, Va.; Joseph K., Montreal, Canada; W. W., of Clifton Forge, and Dr. P. B. Pendleton, Long Acre, Va. His three daughters are: Mrs. I. J. Spencer, Lexington, Ky.; Mrs. D. S. McCarthy, Richmond, Va.; and Mrs. W. P. Thornton, of Atlanta, Ga. God bless him, God be blessed for him, God give us the blessing of seeing him again.

Missouri Christian Lectureship

There was a change in the program at the outset. Dr. Shailer Mathews, editor of "The World To-day," and acting dean of the Divinity School of Chicago University, was expected to give a lecture at the first session on Monday evening, upon the subject, "The Message of Jesus." His inability to reach Marshall at that hour led to the substitution of the address by George H. Combs, on "The Message of Victor Hugo," which was programed for the following evening. The writer of this report was unable to reach Marshall till the early hours of the following morning, so missed the brilliant speech of the pastor of the Independence Boulevard Christian Church, Kansas City, but he learned that the subject was handled in a masterly and eloquent way, and it gave delight to a large audience. Brother Combs shines in a literary address. Marshall's Monday Club, including the French class, attended in a body on this occasion, and we learned that the members of the fiction class, who have been engaged in a study of "Les Miserables," were delighted with the opportunity which the lectureship brought to them. Dr. J. M. Philputt, of St. Louis, was this year's chairman, and the opening devotional service was conducted by C. H. Winders, of Columbia. The appointment of committees followed, and Benjamin F. Hill, of California, Mo., was made secretary pro tem, in the absence of O. P. Shrout.

The Message of Jesus.

On Tuesday morning Clinton Lockhart, President of Texas Christian University, who was in attendance on his return from the congress at Cincinnati, gave a brief exposition of Scripture and led in prayer. Prof. Shailer Mathews was introduced and he gave his address on "The Message of Jesus," which had been assigned for this hour. It was a very fine deliverance, presented in an unhackneyed way. He indicated the lines of change in the study of the Master, stating that the trend was towards belief in him as a certain historical character. The importance of the negative school to-day, he thought, was almost nil. We now have a Jesus, he said, who is a vital personality; one so real we dare call him friend; the strong Son of God who comes to help us.

Dealing with the message—the one Jesus himself delivered, as it lies in our Gospels, Dr. Mathews said it was, first of all, a sad message, a warning of the outcome of sin. Jesus did not hold any doctrine of sin. He emphasized its effect and that it carried with it moral degradation and, also, suffering. His fundamental message was that men can be saved from the consequences of sin, but it was only when they repented. Using Zacchaeus as an illustration, he said, "It takes more than true climbing ability to get into the kingdom of God." The rich young man who was not repentant seemed to be addressed by Jesus in some such terms as, "you lack the state of lacking things." The third message of Jesus was that of a loving God. To him religion was not a thing to be quarantined and put away from all scientific investigation. He staked his life on his belief and his conception of God as a Father. The purposefulness of the darker side of life was another message of Jesus. He taught that to avoid suffering was not the supreme aim of life. The Christian teaching of sacrifice is that a man gets more than he gives by the sacrifice. Another message of Jesus is that of a blessed immortality, a "more blessed individuality" for those who are like God. "To-day," said Professor Mathews, "there is a certain tendency to be panic-stricken over the thought of immortality, and we must get over this if we would preach the gospel." The very heart of his message is Jesus himself. It is concentrated in him.

Some Questions.

The simplicity of the address, its keen analysis, its delightful asides and poignant expressions, and, as coming from the University of Chicago, its, to some of the delegates, unexpected orthodoxy, were delightful. Quite a number of the brethren took occasion to say a word in the discussion. J. H. Garrison thought the address had touched a fundamental point—a lack that there is in preaching of sin and repentance. Clinton Lockhart emphasized the point that Jesus was the embodiment of his own message. Dean Lhamon said that the lecture had helped him to see that God is good even though death and other evils be around us. He submitted some questions to Dr. Mathews, the first asking whether Jesus' thought about God dominates his thought about sin, or vice versa? The Chicago professor replied that he had given up the attempt to decide whether one or the other thought dominates. His own view was that the two things go side by side. As to a more explicit statement of his view of the resurrection, he thought the first point in the approach to the resurrection must be Paul. Criticism, he said, has made it absolutely certain that the disciples had seen Jesus, and this can be rebuttressed by pragmatic philosophy. "I am just stupid enough," said Dr. Mathews, "not to know how a historic fact can be true and yet not a fact." But when matters of detail were entered upon, Professor Mathews declared he was ready to discuss the matter slowly. At the same time, his own belief in the resurrection was evident from his remark, "If I were God, I would be ashamed to leave the universe just where he has got us." Discussing "What is eternal death?" he said it was best defined as that state into which a soul passes by death which is unrelieved by the regenerating presence of God's spirit. The life which a man of sin lives, he thought, loses more by death than a man of God loses. He did not regard eternal death as annihilation. Eternal life he said, begins not with death, but when a man is brought into touch with God and regenerated. J. H. Hardin pointed out that there is a widespread sentiment that sin is a matter of a society, and the individual is not to blame, and further that sin is entailed. He asked Professor Mathews what he thought Jesus' attitude on this subject was. The reply was that if Jesus stands for anything, it is the superb autonomy of the individual. His view is not that of a bacteriologist so much as that of the physician. He is not so much interested in origins as in destinies.

The Method of Jesus.

A large audience greeted Dr. Mathews when he was introduced to deliver his second lecture on "The Method of Jesus." A. W. Kokendoffer conducted the devotional part of the service. Dr. Mathews' first point was that Jesus was a teacher, not a lecturer. He was fond of dining out, and indulged in unconventional conversations. He had the capacity to meet anybody, and knew the difference between a boor and a gentleman. His method was that of a poet rather than a lawmaker. The Church has never been able to take his sayings, with few exceptions, and make them into a law. He was a poet in the sense that he actually used metrical forms. He was severely ironical, but not humorous. His method was sometimes polemic. He was humiliated, but not humble. He was meek only in that he would not make his own good superior to that of any one else. Again, his method was progressive. From the "repent ye" of John, he went on to declare that the kingdom of God is good news. The progress of his teaching was governed by the experience of the people whom he taught. The last point mentioned was that the teaching of Jesus was experimental. He taught that which he himself knew.

As Dr. Mathews had to leave on an early train, the time for the lecture had been set forward, and no discussion followed.

The Old Testament Problem.

Much interest was elicited in the afternoon session when James M. Philputt, of St. Louis, read a review of Dr. Orr's celebrated book, "The Problem of the Old Testament." After paying a glowing tribute to Dr. Orr, and the style and spirit of the book, the reviewer took issue with the author on what he regarded as the three crucial points of the problem by defending the documentary hypothesis of the Pentateuch, claiming a late origin for Deuteronomy and a post-exilic origin for the Levitical code. Brother Philputt has no sympathy with the position of the extreme critics. He does believe, however, that the hypothesis of the moderate, reverent, and believing critics is a more satisfactory explanation of the facts of the Old Testament than the traditional view. He claims that the Ten Commandments and the "Code of the Covenant" in Exodus come from the hand of Moses, but asserts that the Levitical Code with its elaborate details was unsuited to the wilderness life and can only be explained and understood on the theory of a gradual development of Hebrew legislation, reaching the form in which it has come down to us after the exile when the nation had lost its independence and everything centered in the religious life. The two fatal arguments against the traditional view, he asserted, are, first, it leaves no room for the gradual development of the divine plan and is, therefore, mechanical and to the scientific man, impossible; secondly, inspired history is against the traditional view, for it contains no mention, before the exile, of several of the prominent institutions of the Levitical Code, which would be incredible if they had been in existence.

C. M. Chilton, who was the second reviewer, explained that he and Brother

Philputt were on good terms and that no one need be afraid of a clash, though there might be differences of opinion. It is impossible to summarize his very excellent but lengthy paper, within the limits of space at our disposal. It was not so much a criticism of the special address of Brother Philputt as a statement of the positions adopted by Professor Orr, Brother Philputt had mentioned these but in a cursory manner. Brother Chilton began with a presentation of the motive of the book and a careful outline of its contents. He said that Professor Orr finds the great issue at the point of revelation. He points out that J, D, E, are purely hypothetical entities and his argument raises the question whether the critics are right at all in taking up the idea of the documentary theory. Do not the facts of the phenomena indicate collaboration in some form? He claims there is no real ground for the position that Deuteronomy is not from Moses. He says the altered view of the age of Moses is the reason for Graf-Wellhausen criticism. As for the Priestly Code, we cannot conceive of Ezra or Nehemiah assenting to such a fraud as the critical position seems to demand. Professor Orr also finds the code unsuitable to the later period. Granting the assumption from silence, one might make a similar argument against the atonement in that the Gospels and the Acts contain no reference to it. After all, Professor Orr's book represents the position between blind conservatism and a radicalism which seems at this time to be destructive. Both the author and the reviewer occupied a moderate position, but Brother Chilton pointed out that there was a danger in that many great minds, once started, do not seem able to stop short of denying the miraculous. Was not the reviewer too hasty in accepting the new view? In conclusion, he uttered a needed word, saying that in such a period preachers must find for themselves and present to the world a living demonstration of Christianity.

A very interesting discussion followed.

Business.

The Wednesday afternoon session was considered one of the most profitable and enjoyable. W. T. Moore made a helpful devotional talk, and Mrs. Alice M. Wicklizer, of Kirksville, read a bright and practical paper on "The Preacher's Life as Seen by the Preacher's Wife." We shall present this at an early day to the readers of The Christian-Evangelist, so will not attempt any outline of it here. There was a very large attendance of ladies at this session, as was to be expected.

When the matter of business was taken up, the committee on place reported in favor of the lectureship going next to Liberty, though Fayette, Centralia and Moberly had all made claim. A. W. Kokendoffer at once moved the substitution of the latter place, but, after a brief discussion, Liberty carried the day.

The following nominations by the committee appointed were accepted as officers for the following year: T. P. Haley, president; B. T. Wharton, vice-president; E. B. Redd, secretary, and C. M. Chilton, R. G. Frank and J. W. Monser as other members. The membership committee will consist of W. A. Fite, G. H. Bassett, W. B. Taylor, Newell Sims and D. A. Wicklizer.

A motion was made by W. T. Moore, and seconded by C. H. Winders, to have the lectureship meet every two years, alternating with the meeting of the Disciples' congress, which will probably be changed to meet every other year instead of annually, as at present. A two-thirds majority was necessary to carry, and the vote being nearly even the motion was lost. J. H. Garrison immediately moved that the committee consider this matter and make a report next year.

After a vote of thanks to C. M. Sharpe for his work in arranging the program, the people of Marshall and Pastor Wharton, there was a reminiscitory talk by J. H. Garrison, and a number of the brethren, such as W. F. Richardson, W. G. Surber and others who could not be present because of illness, were mentioned.

Centennial Session.

The last session was given up to Centennial thoughts, J. M. Rudy being the first speaker. His announced theme was "Our Centennial as Related to Our Past History," but he really spoke on "The Social Crisis of the Disciples." Unfortunately he had to curtail his address as the session was shortened in order to allow many of the delegates to get home that night. Brother Rudy believes that there prevails a certain type of thought as a result of the wonderful progress of the physical sciences and that this type of thought militates against the progress of Christianity, against the growth of the church and the spiritual life of the individual. The following will indicate the drift of his address:

Since, under the illuminating power of science, the old order has passed away and a new order has been ushered in, what hinders the processes from continuing until all the territory, moral and material, is covered and the superstition left buried? The key is in hand; all that is further needed is to find the doors that open into all the chambers of knowledge. The passport into all realms is, "The order of nature is invariable according to regular sequences," and when the "order of nature" is understood in its full scope, it will include man. In this order law is king. It is the work and function of human reason to gather up and note the facts, all the manifestations, moral and material, and from them deduce the law by which their actions are governed. The universe is just so big. It contains a definite amount of material to be worked up, classified and explained. There has been so much of this material classified and put into strictly mechanical categories that given time enough all will be subjected to fixed laws. After all, the world, spiritual and moral, the God-inhabited world, or the "faith" world, are but parts of the great universe, and so much has already come within and under the dominion of law that it is only a question of time until all will yield obedience to this new king. It is true there may be much recorded which does not run smoothly into the scientific moulds, but this is easily disposed of. Whether it is inside the Bible or outside the Bible, it is just tradition, fable, myth. It is irrational and unnatural and in time will never be taken seriously. Here is the great ethical crisis. We are asked to associate all change in the moral and in the material world with the fixedness of law. There are no special provinces. Man has no secrets or experiences, no longings of heart or soarings of spirit, no struggles of soul back of which and beneath which is the impelling power of a personal God. God has been dethroned in the interest of the new king which science has elected to reign, namely, law. The purpose of the address was to show that the Disciples would have to reckon with this type of thought or leave their work to those whom God thinks more worthy.

The next address was a strong plea for a forward movement along rational grounds by the Disciples of Christ. Its theme was "Our Centennial as Related to Our Future Opportunity and Missions," and the speaker was Newell Sims, of Carthage. The paper will be found in great part printed on our Centennial page of this issue and we bespeak for it a close reading. Brother Sims made a keen analysis of the situation and mentioned four horizons to which we, as a people, must move forward.

"The Use of the Scriptures in Theology."

A new book by Dr. W. N. Clarke, comprising four lectures delivered by him before the divinity school of Yale University, was the subject of two reviews and some discussion. The first paper was by R. G. Frank, of Liberty, Mo., who outlined the contents of the book, but confined his paper to reviewing the first two chapters. He told how this, while a later work, was really a statement of the principles that lay back of Dr. Clarke's larger book, "An Outline of Christian Theology." Dr. Clarke, he said, claims that the theologian to-day has before him what is practically a new Bible, yet the traditional method of using the Bible still persists and the proof text method in theological discussion still obtains. In the second chapter, Dr. Clarke states the principle in which the Christian theologian of to-day ought to use the Bible. Brother Frank proceeded to take up some of the more general features of the book, making frequent quotations from the author and showing himself in sympathy with much of his thought. He pointed out that one characteristic of the lectures was their recognition of their limitations; that they combined in an unusual degree fearlessness of statement with a genuine and pervasive reverence of spirit. Dr. Clarke sets himself clearly in opposition to the theory that all the Scriptures are of a dead-level value. The reviewer thought his arraignment of the old method of using the Scriptures and of the misconception of the nature of inspiration out of which such a method grew, both justifiable and successful. He emphasized the new principle to guide us in the use of the Scriptures which Dr. Clarke states as follows: "The Christian element in the Scriptures is the indispensable or formative element in Christian theology, and is the only element in the Scriptures which Christian theology is either required or permitted to receive as contributing to its substance."

Whatever objections he had to urge against the author's application of the principle the reviewer had none to urge against the principle itself. In conclusion he thought Dr. Clarke's view of the proper use to which the Scriptures are to be put in forming a theology is essentially the view for which we, as a people, have stood from the very beginning.

The second paper was by C. G. Brelos, pastor of the church at Tarkio. He said that it seemed to him that a book like this ought to be made to appear at once in its best and in its worst light in its best light by introducing all the circumstances and facts which give vividness and force to the position taken; in its worst light by exposing to full view its keen edge of destructiveness to the views which it regards as erroneous. Brother Brelos called attention, first, to the remarkably attractive style in which the book was written, not merely, however, as a comoliment to the writer but more as a warning to the reader. There was danger of being carried away upon the wings of the author's genius. He thought the author's wide experience ought to be taken account of at the outset. Dr. Clarke was not raised in the atmosphere of criticism but inherited the views of the Bible commonly held fifty years ago. He worked himself into his present theological position by his own study and research. From every page of his book the spirit of deepest reverence is reflected. The presumption so often indulged in is that men who dare to depart from any of the old landmarks belong to a mob of careless and thoughtless picture-smashers.

The purpose, he said, of the lectures is expressed by Dr. Clarke when he says, "They are intended as a help toward the right using of the Bible in present conditions whether by students, by preachers or by people." In his first chapter the author shows "how wrong using of the Scriptures has worked hard to theology." We may begin to ask questions here at once. Is there an open question as to the use of the Bible in theology? Has not everything been settled long ago? Dr. Clarke fully believes that a problem exists here and he presents in a forceful manner his views as to how the Bible has been wrongly used for theological purposes. In the second chapter he advocates the remedy after using only such material from the Scriptures as proves itself Christian, the standard being Christ's own view and teaching of God and the relation of man to him. In the third chapter he shows what Scriptures must be eliminated from theology. Christian material is found in both the Old and the New Testament, while the New Testament is declared to be, in a large sense, the Christian book. In the fourth chapter the positive results of such a course are set forth and are best given in the words of the book. The author purposes, first, to trace the Christian element out of the Scriptures into theology; second, to show the power and glory with which it enters; third, to indicate the position in which the Scriptures are found after their contribution has thus been made, giving both to the Scriptures and theology their rightful place.

Our Budget

—Remember the Sunday-school revival.

—Its object is to get the church into the Sunday-school and the Sunday-school into the church.

—The Sunday-school, as the teaching service of the church, is now the accepted idea among up-to-date preachers, superintendents and teachers. To miss Sunday-school, therefore, is to miss a part of the church service, and a very important part.

—In our bill of fare this week will be found many things which our readers will relish. We call special attention to the beginning of Brother Abbott's paper on "Enriching the Order of the Services." This was one of the great papers at the Cincinnati congress and deserves a careful study rather than a casual reading.

—We also present a synopsis of the very able address by Brother Ewers, of Youngstown, which awakened deep interest and deals with a living question. Of course we present a bird's-eye view of the Missouri lectureship, and a great deal of news that will be cheering to lovers of the Kingdom.

—We have failed to call attention to the annual banquet of the men of the Christian churches of St. Louis, held this year at the Jefferson Hotel, and addressed by Hon. Champ Clark, George H. Combs and Mr. Fred Lehman, one of the ablest lawyers in our city. There were about 200 guests, and the occasion was one of rare interest to our churches in the city. The addresses were all of a very high order.

—May 1, at 4 p. m., is the day and hour fixed for the laying of the corner stone of the new auditorium of the Union Avenue Christian Church, St. Louis, with appropriate exercises. Work on the foundation is proceeding satisfactorily.

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—We can pay no attention to anonymous communications.

—Telegrams continue to be sent to our office too late for publication.

—The South Illinois Ministerial Institute will be held at Marion, May 7-9.

—The South Kentucky Christian Convention is to meet at Morganfield, May 20-23.

—D. H. Shields, mayor and pastor of our church at Salina, Kan., has been suffering from the grippe.

—Under the direction of G. K. Berry, the church property at North Yamhill, Ore., is being repaired.

—The family of J. W. Holsapple will remain at Greenville, Tex., till the first of June. A delightful farewell reception was given by the church.

—I. H. Hazel has resigned the pastorate at Vancouver, Wash., and beginning June 1 will continue in evangelistic work. The church is remodeling its interior.

—Joel Brown stopped off at Cook, Neb., to preach and lecture, on his way to Hot Springs, S. D., where, with G. L. Eaton as his singer, he is to begin a meeting on April 19.

—The Bible school of the First Church at Springfield, Ill., where F. W. Burnham is pastor, is in a contest with the West Side Church. Substantial work is being done.

—E. E. Violett paid The Christian-Evangelist force a visit on his return from the meeting at Litchfield, Ill., where he had 253 additions, with interest maintained to the last. The new members pledged $830 to current expenses and Pastor Johnson's salary was increased $200.

—Glenn Simmermacher, a young brother from Loraine, Ill., called at the office of The Christian-Evangelist last week. He intends to enter Eureka College next fall to prepare himself for the ministry.

—The Foreign Christian Missionary Society has received another gift on the annuity plan from a sister in Indiana. The Foreign Society is also receiving more annuities this year than last year for the same time.

—The managers of the Foreign Christian Missionary Society are greatly encouraged in the advance of receipts from the churches as churches. The largest gains are being made in the history of the society.

—J. E. Wolfe paid a pleasant visit to The Christian-Evangelist office, on his way from Keytesville, Mo., to take charge at White Hall, Ill., where the brethren hope to do an increasingly good work.

—The Foreign Christian Missionary Society is sending out a fine circular on Children's day, which is brimful of facts and arguments for foreign missions. Send to Stephen J. Corey, secretary, at Cincinnati, for a supply.

—The churches at El Dara and New Hartford, Illinois, have increased the salary of their minister, J. D. Williams. During the church year just closing there were eighty-three additions with $1,700 raised for all purposes.

—Dr. B. R. O'Conner, of Grenola, Kansas, writes that the loving presentation of the gospel by J. A. W. Brown, of Moline, in the meeting just held, has removed much of the prejudice existing in that community against our plea.

—John A. Stevens writes that some money has come through the mails and the little church at Baton Rouge, La., is doing its best, paying its debts as rapidly as possible. There have been a number of additions in the meeting being held.

—The church at Bethany, Mo., of which T. J. Golightly is pastor, becomes a living link in the Foreign Society by raising $600 to support a missionary on the foreign field. This church is not strong in numbers or in wealth, but is willing-hearted.

—Thomas L. Cooksey, who is holding a meeting at Mineral Wells, Texas, a busy, growing, health resort city, writes that Pastor W. D. Stephens has done a great work there. On the first day of the meeting there was a mortgage-burning.

—W. E. Garrison, late president of Butler College, Indianapolis, and now principal of the high school at Santa Fe, N. M., has just been called to the presidency of the New Mexico Normal University at Las Vegas, and has accepted the same, to begin August 1 next.

—The meeting led by Charles Reign Scoville at Logansport, Ind., closed with over 1,300 people professing conversion. This was a union meeting, and we have not heard just how many have joined the Christian church. Brother Scoville and his helpers are now at Cedar Rapids, Iowa.

—Mr. J. F. Merryman, an enthusiastic student of Alexander Campbell, gave a very interesting lecture on the Campbells last Sunday evening at the Hammett Place Christian Church, St. Louis, to be concluded at some future time. Brother Merryman speaks out of a deep knowledge of this subject.

—"I want to say a hearty 'amen' to the article by Jasper T. Moses on 'Investigating Ourselves.' It is the best thing that has appeared lately." So writes C. R. L. Vawter. The Christian-Evangelist, which took pleasure in publishing the article, believes that it was a clarion call much needed in our Zion.

—We are delighted to know that the threatened paralysis of Robert Moffett is not likely to develop into anything very alarming at present. Brother Moffett desires us to say that he very highly appreciates the many sympathizing words which have come to him from numerous friends. He hopes he will be quite himself in a few weeks.

—This week an interesting discussion has been taking place at Dallas, Texas, between L. S. White and J. M. Mason, the state corresponding secretary of our organized work, who affirmed the following proposition: "The Texas Christian Missionary Convention, with its executive committee, is working in harmony with New Testament teaching."

—We note that the last issue of "Texas Missions" contains an interesting study of Alexander Campbell's relation to the missionary societies, by Dr. Horatio G. Fleming, who has been pronounced a heretic by the non-progressive brethren and thrust out of their fellowship because he worked his way to a more liberal position on this and kindred subjects of disunion.

—An article in another column from J. A. L. Romig, who is the general evangelist and superintendent of our mission work in the Northwest in a large district of Western Canada, tells of the excellent prospects for union between the Christian and the Baptist Churches. W. J. Wright has gone to be present at a conference relating to this union.

—There seems to be plenty of life in the church at Chillicothe, Mo. A good meeting has just been concluded, and frequently the church would not seat the people. Brother Wagner helped Brother Crutcher in a meeting about two years ago when there were over one hundred additions. The following October these two workers had twenty-three more additions.

—D. W. Conner, who has just begun at Albion, Illinois, writes that he is very much pleased with the outlook. The brethren at Edinburg surprised him before his departure from their midst, and with the help of the Methodist and Baptist ministers, overwhelmed him with kindness. "Our hearts were touched as they rarely ever are touched," he writes.

—Another good man invests his money for time and eternity. Bro. Millison J. Maxwell has just given $500 to the National Benevolent Association on the annuity plan. He feels the need of his money while he lives, but desires to return it unto the Lord in the end. Having preached the word in life, he desires to continue his service to humanity, to Christ and the church after he has gone hence.

—The Board of Church Extension has now received 189 gifts on the annuity plan, two gifts of $200 having just been received, one from a brother in West Mansfield, Ohio, and the other from a sister in Carleton, Pa. Many more gifts will have to be received before our Centennial aim, namely, a million dollars in this fund by October, 1909, shall be realized.

—E. H. Williamson, of Brunswick, Mo., has been extended a call to the church at Lamar, Mo., and we believe has decided to accept it. We shall miss Brother Williamson from Missouri, but it is, perhaps, easier to find men to work in a state where the brotherhood is strong than it is in a more pioneering field like Colorado. Only with the feeling that we need good men for the purpose of extending our work would we let him leave the state.

—Bruce Brown writes that he is closing his work at Mansfield, O., with the best interest and spirit that he has ever seen in his ministry. In two and one-half years the membership has been nearly doubled, there having been 427 additions, while the Sunday-school and Sunday audiences, as well as the financial income, have been more than doubled. Brother Brown goes at once to Valparaiso, Ind.

—From telegrams received too late for publication in our last issue, we learn that the first week of the meeting held by Thomas Cooksey for W. O. Stephens, at Mineral Wells, Texas, there were nineteen additions. The meeting is one of great interest. Another telegram, also received too late for publication, reported that Evangelists Crim and Shields had twenty additions in their eight days at Abilene, Kansas.

—The church at Trenton, Mo., has recently been frescoed at a cost of $500, and the auditorium is one of the most beautiful in the state. The Bible school is graded and growing in all departments. When the new church was dedicated two years ago the Aid Society pledged $1,500, and it will be free from debt in about a month. There have been nearly two hundred additions to the church since S. J. White took the work two and one-half years ago.

—"Crim did a work upon which the church will be building for many years to come. The field was considered a somewhat difficult one, as there had been 806 additions in the twelve months preceding the meeting—660 in the Scoville meeting one year ago and 146 since. The Sunday-school was practically in the church and new church homes had to be entered." It is this setting that James C. Burkhardt, the pastor, gives the meeting just held by A. L. Crim at Connersville, Ind., where there had been 850 added to the church in the past twelve and one-half months.

—A very interesting occasion was celebrated on April 7 at the Hammett Place Christian Church. It was the fiftieth anniversary of the beginning of the ministry of O. A. Bartholomew, the nineteenth anniversary of his coming to St. Louis as pastor of the First Christian Church and the seventieth anniversary of his birth. Brother Bartholomew has for some years been afflicted, but, brought to the church in a carriage, he was able, seated in a chair, to deliver a sermon that made a deep impression on a congregation that crowded the building. This was, perhaps, his last public appearance.

—As announced in our columns some time ago, the Independence Boulevard Church, Kansas City, Mo., of which George H. Combs is minister, proposes, at the suggestion of R. A. Long, to raise $15,000 as a special Centennial fund for missions, $5,000 this year, $5,000 in 1908 and $5,000 in 1909. The first $5,000 has already been secured. This is over and above the regular March offerings of the church, and it is expected that these regular offerings will be increased. The $15,000 will be used as follows: For Foreign Missions, $5,000; for Home Missions, $5,000; for Church Extension, $5,000. It is hoped this kind of Centennial liberality and enterprise will spread out quite generally through our churches.

Pure at the Source.

Milk is the chief article of food in the sick room and hospital. Every physician and nurse should know the source of supply before ordering in any form. It is not enough to know that it comes as "country milk." Borden's Eagle Brand Condensed milk, the original and leading brand since 1857.—Integrity and experience behind every can.

—Charles E. McVay, who is engaged in the work of gospel singing and evangelistic helper, occasionally gives song recitals, and his ability is manifest by a very successful one just held for the church at Hiawatha, Kan. G. W. Burch, the pastor, writes that his influence was excellent in every way. Brother Burch did the preaching in this good meeting.

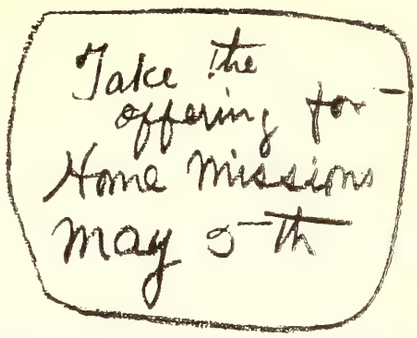
—Frank R. Stutzman is no more. He passed away at Palmyra, Mo. George H. Combs writes: "He was a good man and true. At the time of his death he was the pastor of our church at Armourdale, Kan., leading a one-time forlorn hope there, and also connected with the business management of the Independence Boulevard Church. Though frail, he was thus bearing a double burden. For many years he has held honorable positions in our churches, and his death will be widely felt. Sister Stutzman has the sympathy of a host of friends."

—We regret that the building representing the Disciples of Christ will not be erected on the Jamestown Exposition grounds. Brother Hundley seems to feel that the failure is due to neglect on the part of preachers who made no response, one way or the other, to the request of the brethren at Norfolk. As the matter was not merely a local one, we feel that Brother Hundley has just grounds for complaint. Quick action in matters of this kind is necessary. We have a very keen remembrance of the great delay on the part of the brotherhood in responding to the appeal of the St. Louis committee.

—F. L. Bowen, the evangelist of the brotherhood in Kansas City, reports another new mission just opened at Brighton avenue. A good lot has been purchased near Roanoke boulevard, and the prospect is good for a church building this year. W. F. Richardson is to ordain twenty-five elders and deacons at the Jackson Boulevard Church, on April 21. It is expected that Kansas City, Kan., and Kansas City, Mo., will be united in city evangelization work. Budd Park, under the splendid leadership of B. L. Wray, has recently purchased a good lot and will build.

—H. H. Clark, pastor of the Christian church of Salem, Ohio, was officially appointed by the mayor as a delegate to represent that city at the International Peace Conference at New York City, April 14-17. He has been making this subject a special study for some time, and has already spent over $100 in the special preparation of a lecture upon the theme entitled, "The Bronze Statue; or, the White Flag." He expects to do work for one of the best lecture bureaus in the country next winter, but through the summer and fall could give the lecture in churches interested in this topic of the hour. It will be so arranged that there will be no interference with the work in the church.

—As announced in another column, H. A. Denton is to become associated with the American Christian Missionary Society for special work in view of the Centennial. The probabilities are that by that time the work will have so enlarged that Brother Denton will continue as one of the regular secretaries. He is a Kentuckian by birth, and in his ministerial work has spent some time in Texas, Kansas and Oregon, while for some nine or ten years he has served some of the best churches in Missouri. Brother Denton is an indefatigable worker, is familiar with all our organized efforts, and is also a good platform speaker. He is much interested in young people's work, having served as state president of Christian Endeavor both in Oregon and for the past four years in Missouri. We cordially



commend him to the brotherhood. He is one who will place its interests before his own.

—E. H. Kellar writes us that a particularly attractive chapel has just been erected on the northwest corner of Figueroa boulevard at Fifty-seventh street, in a rapidly growing part of Los Angeles. Less than three months ago the work was started with a Sunday-school conducted by members of the South Main Street Church, in a cottage. The field was considered so promising that Charles O. Goodwin and C. C. Chapman financed it, with a result that we are now in possession of a property worth $5,000 and commensurate with the demands of the brotherhood. Brother Kellar writes that with all our growth in Los Angeles we are still lacking, for we ought to have one hundred churches in that city.

—Mrs. Anna B. Lewis, clerk of the First Christian Church, Bloomington, Ill., sends us a few facts about the work there which Edgar D. Jones took up last August under very trying conditions. The church had been without a leader for eight months, and yet had engaged to enter upon a union revival meeting with the Second Church. Brother Jones threw himself heart and soul into this meeting, which lasted seven weeks and resulted in 216 additions to the First Church, with a general awakening of interest on the part of the membership. A deficit of $2,700 for current expenses and repairs has been paid, the collections for state work and ministerial work taken, and the support of Dr. Layton, the living link in China, provided for. As it has been decided that the Congress of the Disciples of Christ is to meet in Bloomington next spring, it will be interesting to the brethren to know that the entire building has recently been supplied with electric lights at a cost of $500. The church attendance has more than doubled, with additions at almost every service. All the departments show a growing interest. The Moulton Street Mission, which had been closed for several months, has been reopened, and is in a flourishing condition. Brother Jones has won the confidence and esteem of the church and community. Many of our readers will recall the fact that he was the writer of a series of articles that appeared in The Christian-Evangelist some time ago, under the title of "Letters From a Retired Minister."

FOOT COMFORT

Obtained from Baths with Cuticura Soap and Anointings with Cuticura, the Great Skin Cure.

Soak the feet on retiring in a strong, hot, creamy lather of Cuticura Soap. Dry, and anoint freely with Cuticura Ointment, the great Skin Cure. Bandage lightly in old, soft cotton or linen. For itching, burning, and scaly eczemas, inflammations and chaffings of the feet or hands, for redness, roughness, cracks, and fissures, with brittle, shapeless nails, and for tired, aching muscles and joints, this treatment works wonders when physicians and all else fail.

—We have received several different reports of the union meeting held by Herbert Yeuell and Arthur Wake in Boston. We have preferred to select from these two independent reports, one representing the Disciples of Christ and the other the Baptists, rather than print what either the evangelist or the minister in Boston writes. Perfect harmony prevailed, and it will be seen from the words of the assistant pastor of the Baptist church that Brother Yeuell's methods were acceptable, though there was no compromise. And Mr. Page feels there is no sufficient reason for Baptists and Disciples remaining separate. Brother Ward reports that there was no attempt to hide the position of the evangelist nor to slur over that of the religious people to whom he belongs. He makes an interesting comparison by stating that neither Gipsy Smith nor John Robinson, the evangelists from over the seas, had as many confessions in their meetings at the Dudley Street Church as did Brother Yeuell. This causes Brother Ward to feel that the plea of the Disciples will finally take hold in New England.

He says: "We have taken the first step toward a mass meeting of the men of the congregation, to discuss plans for enlarging the work. We need a larger and better located church. We need more money with which to carry on the work. God has greatly blessed us by sending to us recently some brethren who are deeply interested in the cause of Christ as represented by the Disciples of Christ. May God put it into the hearts of men of means of our great brotherhood to help us."

—A further report from M. Marie Windsor indicates a fear that A. L. Ward, the pastor, may feel impelled to leave this field unless a church extension scheme is carried out. Brother Yeuell writes that our Boston church is most unfortunately situated, as strangers can scarcely find it. He writes very enthusiastically of Brother Ward, and suggests the idea of a memorial church of a commanding character, such as would attract all Boston. Brother Ward, he says, deserves the thanks of the entire Church for his wise management of this meeting and his consecrated work. This meeting had no help from press advertising or notices in the Boston papers. A thousand CHRISTIAN-EVANGELISTS were used, and they seemed to have given great satisfaction.

As We Go to Press.

Special to THE CHRISTIAN-EVANGELIST.

Palestine, Tex., April 15.—Twenty-five yesterday—22 confessions; 59 in first ten days. This conservative southern city aroused as never before by our plea. We continue for some time. Boen and Conrad are the evangelists.—L. D. Anderson.

Special to THE CHRISTIAN-EVANGELIST.

Cedar Rapids, Iowa, April 14.—Scoville meetings with two Christian churches began in First Christian Church last Sunday; 43 added. Tuesday night Christian church overflowed; went to large Methodist church. In three nights crowded that. Began in city auditorium to-night; auditorium seats 3,000; hundreds turned away; 136 added first week in three different buildings.—Thomas Penn Ullom.

Special to THE CHRISTIAN-EVANGELIST.

Abilene, Kan., April 15.—In two weeks 33 added; Sunday-school increasing; smallpox and other hindrances have confronted us, but we continue.—Crim and Shields.

Special to THE CHRISTIAN-EVANGELIST.

Bartlesville, I. T., April 14.—Thirty-seven to-day; 76 in eight days. Commercial Club adopted resolutions commending the pastor, Herbert J. Corwine, and the Bartlesville page in THE CHRISTIAN-EVANGELIST, and donated $25 to revival. The big tent is packed at every service.—W. T. Brooks, A. K. Brooks, W. E. M. Hackleman, J. Wallace Tapp.

Special to THE CHRISTIAN-EVANGELIST.

Lawrence, Kan., April 14.—Greatest day yet in history of our Lawrence meetings; 25 conversions to-day; 129 to date. Crowds congested to-night—1,300 present. Hillsboro, Texas, next. Will continue here one week longer. Wilhite and Tuckerman, evangelists.—C. L. Milton, pastor.

Florida Christian Missionary Convention.

It convened at St. Petersburg, March 26, and closed Thursday evening, the 28th. A very full attendance was a feature of the first session. Nearly every visitor and every performer on the program was present at the opening session. About 50 visitors were present. This is an excellent showing for Florida, and especially as St. Petersburg is so far to one side of the state.

The first afternoon's exercises were in the nature of greetings and responses. "Address of Welcome," by J. F. Montgomery, the home preacher; "Response," by S. J. White, of McIntosh; "Ten-minute Speeches," by the preachers who have come to Florida since our last Convention, viz., J. W. B. Smith, of De Land; W. H. Coleman, of Tampa; and M. A. Cassaboom, of Kissimmee, followed by "Words of Welcome" to them, by the venerable B. F. Manire, of Palmetto.

Tuesday evening, Howard T. Cree, of Augusta, Ga., delivered one of his characteristic, vigorous addresses on "Church Extension." "Centennial Aims," was the subject of an able address by W. R. Warren, of Pittsburg.

Wednesday was C. W. B. M. Day. I think it is almost unanimously conceded that it was the best day of the convention.

The other days had as good things, but not as uniformly good. The way the C. W. B. M. work in the state is going is this: Last year their reports showed an advance along all lines over the previous year. This year their reports show an increase along all lines over last year.

This is part of their program: "Value of an Auxiliary to a Woman," Mrs. H. Armstrong, of Jacksonville; "Value of an Auxiliary from a Man's Point of View," by Brethren Cassaboom, Russell, Powell and Manire; "A Message from a Kentucky Worker," Mrs. Wm. Bailey, of Louisville. Dr. Bailey, her husband, who had been on their mission field at Monterey, Mex., also spoke.

"In Memoriam": Only one of the C. W. B. M. sisters was called to her reward during the year, Mrs. W. K. Pendleton, widow of the colaborer of Alexander Campbell.

In the afternoon, Mrs. Annie McRae, of St. Petersburg, read a fine paper representing the "Children's Hour," and Mrs. A. M. Harrison, of Lexington, Ky., delivered an address. She is in charge of the C. W. B. M. Centennial Program, and her addresses in State Convention, National Convention, or Church Congress, take rank among the highest.

Miss Rebel Withers, of Ocoee, after serving as President for fourteen consecutive years, begged to be allowed, at least, one year's release. Her need of rest and recuperation made this imperative, and Mrs. H. Armstrong, of Jacksonville, was chosen to fill her place. Mrs. T. E. Arnold, of De Land, was continued Corresponding Secretary, and Mrs. R. A. Russell, of Jacksonville, Treasurer.

The C. W. B. M. has adopted Miami as the point at which it will concentrate its efforts. It continues its support of A. M. Chisholm as minister at this gateway to Cuba.

After Mrs. Harrison's evening address, the C. W. B. M. of Florida concluded its Fourteenth Annual Convention, one of the best, if not the best, in its history.

Thursday, March 28, was Florida C. M. S. Day. The report of the treasurer showed that we commenced the year about $300 in debt, and closed free of debt, with about $300 in the treasury.

Brief reports from the churches showed a rising tide in Florida. "Very small, but growing." Two evangelists are now in the field, under direction of the State Board, S. J. White, of McIntosh, Fla., and T. A. Cox, of Ocoee, Fla. They reported many important towns, in which there are a few Disciples, but no church house or organization. Before, and during the convention, they secured $100 in pledges for a tent. "Florida for Christ," was the subject of an address by J. T. Boone, President of the State Board.

"Demonstrated," was the subject of a speech by Rufus A. Russell, of Jacksonville, closing with an appeal for money, resulting in pledges made, or reported as having been made, of about $575.

In the afternoon there was a Bible School Lesson. A paper on "Primary Work," was read by Mrs. O. D. Wetherell, of the Methodist Church, of Tampa, and an address was delivered on, "A Real Bible School and How to Secure It," by W. G. Carpenter, also of Tampa, and a Methodist.

A strong "Plea for Christian Endeavor" was made by C. E. Powell, of Daytona. Plant in the Sunday-school; train in the Christian Endeavor.

In the Evening Session, an address on the N. B. A. was made by Wm. B. Shaw, of Baldwin, Ga. He makes a powerful appeal for the orphan and the superannuated. Forty-six dollars more was subscribed for this work in about five minutes.

The concluding address of the convention was made by R. W. Wallace, of Valdosta, Ga., on "The American Christian Missionary Society."

The next convention is to be held at Hampton.

This was the Sixteenth Annual Convention of the Florida C. M. S., and by common consent of those who know, one of the best it ever held.

Ocoee, Fla. T. A. Cox, Cor. Sec.

Disciples' House on Jamestown Exposition Grounds.

This communication is given to the papers to inform our brotherhood that the general indifference, and want of co-operation upon the part of our brethren in the United States, has made it impossible to erect the building to represent our people at the Jamestown Exposition.

Our local church, though small in numbers and weak financially, has incurred an expense of $500 in promoting the enterprise. Two-thirds of this expense would have been avoided if the ministers to whom I have written had been prompt. The church at Norfolk, although locally humiliated because of having to drop the matter with the Exposition management at such a late date (all of which could have been avoided by the promptness of our ministers), is willing, however, to pay the expense incurred and will return at once all money that has been received for this purpose from those outside of our immediate congregation.

The matter of the building being now finally dismissed, we turn with renewed vigor to the preparation for our national convention in which we earnestly hope to interest many thousands of our brethren.

Any person expecting to visit the exposition before the time of the convention and desiring information, can write to me, since there are many of the best homes into which I have the privilege of locating persons for the entire term of the exposition.

Hoping and praying for a great convention in October, I remain, J. T. T. HUNDLEY,
Norfolk, Va. Pastor First Church.

GET READY FOR

CHILDREN'S DAY

For Foreign Missions

FIRST SUNDAY IN JUNE



The Foreign Christian Missionary Society will furnish Children's Day Supplies **Free** to those Sunday-Schools observing the day in the interest of Heathen Missions.

Supplies

1—"The Star of Promise." The superior new Children's Day exercise by P. H. Duncan. 16 pages of lite, song and sunshine. The songs, recitations, drills and dialogues are high-class, yet simple enough for the smallest school.

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ORDER AT ONCE. ALL SENT FREE

Give local name of school and average attendance

STEPHEN J. COREY, Secretary
Box 884, Cincinnati, Ohio

Who Will Represent Us?

The laymen's missionary movement has appointed a commission to visit the different mission fields of the world to look into the work and to report their findings to the churches on their return. The commissioners go at their own charges. The Foreign Christian Missionary Society has been asked to suggest the names of a number of men who might be able to serve on this commission. Quite a number have been asked, but thus far only one has consented to go. F. E. Udell, of St. Louis, expects to join the commission. He may sail from San Francisco on August 9. The other men that have been asked to go would like to go, but can not on account of business duties. It may be that some business men who are readers of THE CHRISTIAN-EVANGELIST would be willing to join the commission. This trip will be the event of a lifetime.

The Committee of Ten.

To the Congress of Disciples of Christ Assembled in Cincinnati, O., April 5, 1907:

Dear Brethren—Your committee appointed to consider the closer relation of the Baptists and Disciples of Christ has had as yet no formal meeting. It required several months for the Baptist brethren to select their committee, of which President E. Y. Mullins, of the Southern Baptist Theological Seminary, Louisville, Ky., is the chairman. Since this committee of ten was formed the chairmen of the two committees have had two important conferences in Louisville and a good deal of correspondence on the subject. At their last conference, on January 5, each chairman read a statement concerning the views of the two bodies and agreed upon sending them together, when revised, to each member of both committees for criticism and suggestion; then editing and submitting them for signatures or further suggestions, in the hope of arriving at a full and satisfactory report from the joint committee of twenty.

The chairman of your committee prepared his paper in January and sent it to President Mullins, according to mutual agreement between the chairmen, but Dr. Mullins was stricken down by the grippe in January and has not yet sufficiently recovered to prepare and send his statement which, with my own, I had hoped to submit to the members of your committee for their consideration on the first day of this congress and in time for this report.

A few days ago President Mullins, thinking he might not be able to furnish me his paper in time for the congress, wrote me suggesting that I should simply report progress and should ask for more time.

We are sorry not to have completed our report and yet we have not at any time felt like hastening unduly a matter of so great importance and requiring much deliberation, conference, prayer and patience.

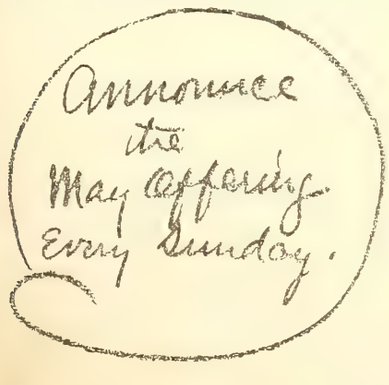
I may say, as chairman of your committee, that our conferences, while frank, were exceedingly encouraging, even more so than we had expected, and we fondly hope that the Lord's will for unity may be realized between the two bodies.

It seems to me that there is needed not so much a statement of distinctive doctrine on the part of either body as a clear setting forth of the marvellous nearness of the Baptists and Disciples of Christ, the one to the other, and a just notation of the real progress being made toward union by the earnest effort on the part of both to draw closer to the personal Christ and to become more and more loyal to his will.

The chairman of your committee would ask, therefore, for further time in which to prepare a full report, such a report, it is hoped, as will encourage and gladden the best and most thoughtful brethren among both Baptists and Disciples.

Respectfully submitted as a partial, preliminary report by the chairman of your committee.

I. J. SPENCER.



Our New Secretary.

Our quest for a man to increase our secretarial force has covered months and has at length been successful. A man who has succeeded in every work undertaken within his gospel ministry; who is a Sunday-school man, Christian Endeavor worker, preacher, evangelist, writer and convention speaker, and who can work with any man who deservedly wears the name Christian, has been secured in the person of H. A. Denton, Maryville, Mo.

Brother Denton will have special charge of our



H. A. Denton.

Centennial projects. He comes to the work, however, not simply 'till Pittsburg, 1909, but, we trust, to give the remainder of his ministry to American missions. He is too well and favorably known to need an introduction to our brotherhood, but with real pleasure and unshaken confidence in his ability to succeed, we introduce him as Secretary H. A. Denton.

THE AMERICAN CHRISTIAN MISSIONARY SOCIETY.
Cincinnati, Ohio.

Fifty Years a Preacher.

It is just fifty years ago this good month of April, 1907, since I first began my work as a preacher of the gospel of the grace of God.

For some time previous while teaching school, I had been practicing upon people who were willing to meet in the schoolhouse or other places where they were willing to assemble and listen to my broken attempts to tell the story of redeeming love through Christ Jesus our Lord.

But in April, 1857, I began my life work as a regular preacher of the old gospel. Accidentally, as I then thought, providentially as I now believe, I went to Fulton county, Ohio, where we had no churches, and where the plea for a return to apostolic Christianity had never been heard, except in one place, the old Springhill church. To this church we went and here I preached my first sermon at the beginning of my life work as a preacher. I shall never forget that sermon, and certainly can not forget the text. The text was, "I am now ready to be offered." If I could preach as good a sermon now as I thought I did then the religious world would be startled with a great sermon.

For four years I traveled all over Fulton county, Ohio, preaching in schoolhouses, groves, barns, private houses or any place where I could get the people together to hear me preach. During these four years I baptized in that one county more than 1,000 penitent believers, and organized seven churches. These have become strong ones, with good houses of worship, good preachers and primitive Christianity is now, and for many years has been, the prevailing religion in that county.

In May, 1861, I married Miss Mary E. Funk, a young lady that four years before I had baptized into Christ. No preacher was ever more fortunate in selecting a life companion. She has ever been a most devoted Christian. She loves the church and the old gospel with all her heart, and has been willing to make any sacrifice that the gospel may be preached and the church built up. She has been saving, kind, self-sacrificing, willing to live on the meagre income of a preacher. She is the mother of seven children. One, a sweet bud too pure to bloom in these low grounds of sin, was, in the early morning of its life, transplanted to bloom with the flowers of heaven in the Garden of God.

Four boys and two girls have grown up to be honorable Christian men and women. All are members of the church, and all good workers in the church. When we were married I was anxious to select a text and preach a sermon along lines such that no one in the audience would be thinking that only three days before the preacher had been married. After much thought, I selected the text, "But one thing is needful: and Mary hath chosen the good part, which shall not be taken away from her." My wife's name is **Mary.**

For fifty years I have been preaching the old gospel. I have been too busy to preach anything else. I believed the old book from Genesis to Revelation when I began to preach. I have believed it all these years. I believe it yet.

I look back over fifty years and all I can say is, that by the grace of God, I am what I am. I have done what I could. My work on earth is about ended; but I love my Savior more and more every day of my life.

"Oh that with my latest breath,
I may but gasp His Name,
Preach Him to all, and cry in death,
Behold, behold the Lamb."

Wabash, Ind. L. L. CARPENTER.

The Gains for Foreign Work.

The gain for foreign missions continues. During the first ten days of April the churches, as churches, sent to the foreign society $16,408, a gain of $4,813 over the corresponding time one year ago. The churches have given this year up to April 10, $58,161, a gain of $13,365, the largest gain for the corresponding time in the history of the foreign society. It now seems altogether probable that the churches, as churches, will show a gain this year of not less than $25,000. There has been a gain also of over 300 contributing churches. A gain of 500 contributing churches and also a gain of $25,000 from the churches, as churches, would sound well at the next national convention at Norfolk, Va., in October.

South Kentucky Convention.

This meets at Morganfield, Kentucky, May 20-22, 1907. J. W. McGarvey, J. A. Lord, W. R. Warren and other speakers of note are on the program. Entertainment free. Reduced railroad rates. Expect a great convention. Come.

W. J. HUDSPETH, Hopkinsville, Ky.

Southern Illinois Ministerial Institute.

This will be held at Marion, May 7, 8, 9. A splendid program is prepared. It will be a great meeting. Write W. W. Weeden that you will attend.

J. F. ROSBOROUGH.

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NEWS FROM MANY FIELDS

Montana.

While resting between meetings I recently spent four weeks with the Bozeman church, the largest in the state. Was called there by special invitation of the church to supply while the congregation was arranging to call a minister. In the interim there were seventeen additions at regular services, twelve of them by baptism. Interest was remarkably good, and now we have called Milton H. Lee, of Fort Dodge, Ia., who takes charge in a few weeks.——Brother Griffith, former minister at Bozeman, has just closed a meeting at Kalispell, with 103 additions.——Brother McHargue, of Billings, recently organized at Fromberg, an important mining center.——We have just begun a meeting in Anaconda, one of the largest cities in the state, and the location of the Washoe copper smelter, the largest of its kind in the world. There have been three added by confession already, and the outlook is hopeful. ——The next state convention goes to Missoula instead of Billings, and we are hoping to make it the best in the history of the Montana Christian Association. F. H. Groom, Cor. Sec.

Helena, Mont.

North Carolina.

Our state board, at the suggestion of Preston B. Hall, our Kinston minister, called a meeting of the preachers and the trustees of Atlantic Christian College. A good college spirit was shown. President J. J. Harper gave an account of the progress of the college, this being his third year in charge. There are bonds to the amount of $11,000 against the school, and a $1 crusade was launched to pay off this amount. Each Disciple in the state is asked to contribute at least $1. It is claimed there are not less than 16,000 members in the state and this is a small sum to ask of each. No one will be debarred from giving more liberally as it is hoped to endow the college later and provide much needed dormitories. If some Christian who sees this wants to do a good work for a worthy institution let him build a dormitory for A. C. C.——One of the most important moves of the year is the opening of work in Wilmington, a coast city, and the largest in the state. F. L. Davis, of Cartersville, Ill., has been secured for this difficult field, and he impresses us as the man for the place. He has had experiences in difficult fields farther west, that inspire confidence in his undertaking in the Master's name the work at conservative Wilmington. The Y. M. C. A. convention of North and South Carolina has just met at Wilmington. The state board and the Pamlico District Union are behind the work of Brother Davis. We need many more new preachers in the state.——At the meeting at Wilson in the interests of the college, a ministerial association for North Carolina was organized by electing Preston B. Hall, president; F. L. Davis, vice-president, and Dr. B. T. Bitting, of Dunn, secretary and treasurer. A temperance fight is going on in Dunn to keep the saloons out of that little city, and we understand the Christian church there is into it. Dr. Bitting is the kind of man to lead in such a fight.——Brother A. B. Wade and wife have recently begun a vigorous work at Belhaven. The next convention is to be there the last of October, and already they are preparing for it. Their mission band has grown from about 30 to 90 members. Can any one beat that? Miss Elizabeth Tesh, corresponding and field secretary for our state C. W. B. M., recently organized a new auxiliary at Plymouth. The places she has visited write encouragingly of her work. We are glad to know this as she is a member at this place.——The church at Fremont expects to dedicate a new house of worship soon. ——The C. W. B. M. at Winston-Salem is observing the week of prayer. Our mission band and Bible school observe the offering for the C. W. B. M. and Benevolent Association.

J. A. Hopkins.

Sunday Meetings—Before and After.

Here in Kankakee, Ill., during January and February we united in revival meetings with the churches of our city, with W. A. Sunday and his workers in charge. In six weeks 2,600 took their stand for Christ, among them some of the most influential men of the city. As a result of this meeting we received 200 cards indicating a preference for our church. At the close of Mr. Sunday's meeting we began services in our own church, Brother Gamboe, of the Christian church of Watseka, Ill., assisting us in the meeting. His labor among us was well received. After a week he was called home, but while he was with us 67 came forward. We continued the battle a few days after he had left us and to date over 100 have been received as a result of the Sunday meetings.

I am in my second year of pastorate with this church. Fifty were received previous to the Sunday meetings, mostly by confessions, which makes a total of 150 received since our coming to Kankakee. We feel that the church has been strengthened and helped on every line as well as in number. The Bible school, under the management of Mrs. L. V. Davis, is in a fine condition and attendance and collections are surprising. This is my first pastorate with the Christian church, but I have spent twelve years with the denominations. I am glad to have the privilege of preaching that gospel which makes Christians.

M. G. O'Brien, pastor.

Georgia.

Easter was a cold rainy day all over North Georgia and Easter hats were very much disappointed.——The recent cold snap gave the Georgia fruit growers much uneasiness, but no damage was done and the prospects are fine for a "bumper" peach crop.——G. W. Mullins, for more than three years pastor of Howell church, Atlanta, has gone to Dublin, Ga., and taken charge of the church there. The Howell church is ready and anxious for another good man.—— Newton Briney has made a fine impression on the Valdosta people and the church there is enthusiastic over the prospects.——The writer spent last Saturday and Sunday at Dial, Fannin county. It will be a surprise to South Georgia people to learn that the mountains of Fannin county were covered with snow Monday morning April 1. What a wonderful state is Georgia! Her natural resources are simply marvelous. Her water power would turn every mill wheel in the United States and have some to spare for her neighbors. Her forests are the finest on the continent. Her granite and marble are sufficient to supply the United States for a thousand years. It is claimed that if Georgia were fenced off from the rest of the world by an impassable barrier, she could produce everything needed by her people. She is the greatest peach-growing state in the union. Her watermelons have no congenial associates in all the world. She is next to Texas in the production of cotton and first in the south in its manufacture. Anything that can be grown from Florida to the state of Washington can be grown in Georgia. Hurrah for Georgia! She has given to her country such men as Walton, Crawford, Stephens, Hill, Toombs, Brown and Grady. She has given to her country some as brave soldiers as ever followed a flag. She has given to Christianity some as brave hearts as ever espoused the cause of the Nazarene. Glorious past is hers! But what of the present? Georgia has a population of nearly two millions and a quarter. It is claimed that sixty thousand homes in Georgia have no Bible. Most of these, of course, are homes of negroes. Thousands and thousands in Georgia do not belong to any church and thousands of church members have vague ideas of primitive Christianity. Georgia is a vast mission field for those who are "Christians only." What are they doing toward its evangelization? Each one must answer for himself or herself. Let us make this the greatest year in our history in Georgia. E. L. Shelnutt.

Acworth.

Beware of Ointments for Catarrh that Contain Mercury,

as mercury will surely destroy the sense of smell and completely derange the whole system when entering it though the mucous surfaces. Such articles should never be used except on prescription from reputable physicians, as the damage they will do is ten fold to the good you can possibly derive from them. Hall's Catarrh Cure, manufactured by F. J. Cheney & Co., Toledo, O., contains no mercury, and is taken internally, acting directly upon the blood and mucous surfaces of the system. In buying Hall's Catarrh Cure be sure you get the genuine. It is taken internally and made in Toledo, Ohio, by F. J. Cheney & Co. Testimonials free.

Sold by druggists. Price 75c. per bottle.
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At Missoula, a Strategic Point.

Easter was a good day with the church at Missoula, Mont. The offerings for all purposes and from all sources amounted to $342. Of this amount $78 was in the regular offering for the current expenses of the church. Our offering for foreign missions, only $5 of which is included in the above figures, was $30. While this is not a large sum it is liberal under all the circumstances. Like most Western churches the Missoula church has its incubus of debt that has been rolled forward from year to year till it can be rolled no longer. Easter day was meant to be a step in a movement to remove this incubus. This campaign will include a movement to get every member in the church on the regular subscription list of the church, and keep them there while they continue to hold their membership in the congregation. If this can be done, as it is hoped that it can, the problem of finance will be solved for the future, as it would be in nearly every church if this were done. With the main line of the Northern Pacific in operation, the main line of the Chicago and Milwaukee under construction, upon both of which lines it will be an important division point and with the opening of the Flat-Head Indian reservation not more than a year in the future, to say nothing about its surpassingly beautiful situation and splendid climate, there is a fine future for Missoula. With the best location, one of the best houses of worship, and many of the best people in the city, there is a fine outlook for the Christian church. We are going to try to be ready to seize the opportunity.

W. H. Bagby.

Nebraska.

Charles McCance Famuliner, nephew of R. D. McCance, of Elwood, has accepted a call to McCook and has begun his work.——Dr. A. D. Finch has succeeded Dr. H. M. Ireland at McCook and Dr. Ireland takes up a practice at Kearney. The church at McCook will miss Dr. Ireland and his good wife.——At Nelson the work is prospering. F. E. Day has been given an indefinite call to remain with them at an increased salary. Brother Day will hold his own meeting this fall or exchange with some pastor. A committee is now out searching for lots on which to build a parsonage, or a suitable residence for the purpose.——The state secretary spent a Lord's day at Valley. C. S. Alvord, of Cotner, has been preaching there regularly for some time. We have a number of excellent people there and the outlook for the organization of a congregation is good. The work at Waterloo has stopped.——The state board of the N. C. M. S. will hold its spring meeting at Lincoln, April 16. The report of the secretary to this meeting will show that while the financial situation has improved since January, we will need the earnest and generous support of the friends of the work to close the year in June with all obligations paid in full.——The committee on improving the grounds has been at work and the outline for the work has been agreed upon in the main. The returns from the letters sent out regarding the pledges have been fairly good, and should continue.——State Evangelist Forell has homesteaded in Scotts Bluff county and was to move his family from Aurora April 1. He will continue to serve the society till June, probably. He has just been at Mitchell with some response to his work, and in an effort to raise money to build a house.——It is with regret that we have to announce that the state society will lose the services of Brother and Sister Whiston after the close of the present missionary year. Brother Whiston will do independent evangelistic work and has already made engagements for several meetings. He has been with this board for three years, and has served most faithfully and effectually. We hope that the Nebraska churches may keep him so busy that he will not get out of the state much. He is building a residence in Bethany and will make that his home. At present he is at Central City with as large audiences as the limits of the hall he is in will permit. Alma is his next work.——Harvard church will have its annual church meeting and church gathering on April 28. They have asked that their living link, Brother Whiston "come home" at that time.——Pastor Harmon, of the First Church, at Lincoln, is assisting Brother Hilton, of Bethany, in a short meeting.——A. L. Ogden closed his half-time work at Louisville on March 24 and will take half-time at Salem. His other point is Verdon.

W. A. Baldwin.

Preach on Home Missions Next Sunday

Oregon and the May Offering.

There are several reasons for sending a large gift from Oregon to the treasury of the A. C. M. S. The first is that the privilege of fellowship in this work is essential to the proper spiritual development of all the churches. Not to be missionary is simply to be not Christian. Another reason is that we need the aid of the churches of the stronger states to help us win this great mission field for Christ. A proper fellowship in the larger work will help us to appreciate the aid that we are receiving.

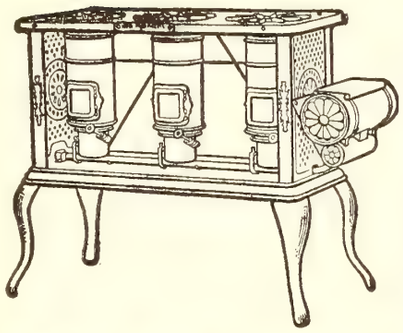
There are very few states that are doing what they can for the great work of winning America for Christ. Oregon is ahead of some that are stronger in numbers than she, yet there is much room for improvement on the part of the churches in Oregon. If we wish to double our offerings by 1909, we shall have to do better than we are now doing. In this connection permit me to say, brother ministers, that there is scarcely a church in Oregon that will not be in line for every good cause, if you will show yourself alive to the interests involved and will set the example.

Send in a worthy offering for American missions and then proceed to get ready for the great yearly gathering at Turner June 20 to 30. Let every church be represented. The program will be excellent.

F. E. Billington, Cor. Sec.

Cottage Grove, Ore.

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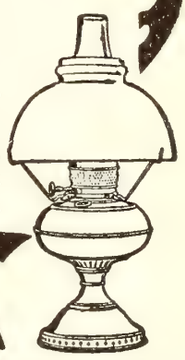


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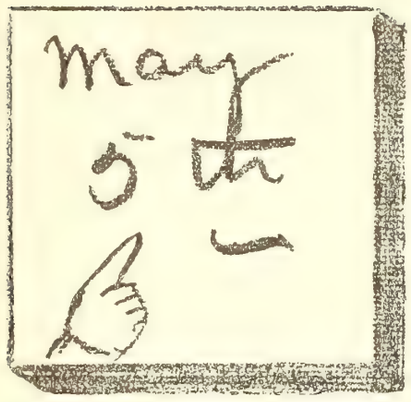
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Yeuell in Boston.

The Christian-Evangelist of March 7 contained an announcement of the meeting Evangelist Herbert Yeuell was to hold in Boston. Your readers will doubtless be eager to hear of its results. It was a union meeting held by the St. James Street Church of Christ and the Dudley Street Church (Baptist). It was held in the latter church, which is one of the largest church buildings in Boston and admirably situated for advertising purposes. The meeting proper began March 24 and ended March 31.

The number of people who came forward was 252. Most of these came to confess Christ, a few to present letters. They were asked to sign a card stating which church they desired to join. Twenty-eight signed for the Church of Christ. Most of the others will join the Baptist church. Some may join other churches or neglect to join any. Our people are not disappointed at the small proportion joining our church, as we foresaw that result. The Baptist church has some 2,300 members and two pastors. Our church numbers only about 300. This disparity and the fact that the meeting was held in the Baptist church made the result such as it is.

Perfect harmony has prevailed. The members of each church and the pastors as well worked with equal earnestness. Very little preparation could be made beforehand. Brother Yeuell preached the more important articles of our plea without restraint and with great eloquence and convincing power. Brother Wake helped greatly with the music until he was compelled by illness to give up his work. Both these brethren are now on the voyage to England, their native land, where they are to begin a meeting at once.

I am told that the Baptist brethren say it was the most successful meeting ever held in their church. They were enthusiastic over the methods employed and the personality of the workers.

R. H. Bolton.

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Report From Assistant Pastor of the Dudley Street Baptist Church.

For some years it has been the custom of the Dudley Street Baptist Church to observe the week ending with Easter Sunday in special services. This year for some reason no leader seemed to be available to whom our thought was especially drawn and we had come near to the time when we should have perfected arrangements. Brother Ward, of the Christian Church, had been planning for some time to secure Brother Yeuell and his singer for services in connection with the Christian Church. The building of that church was inadequate for any movement of proportions. It seemed of the Lord both for their own work and for ours to propose a union effort. The mission held by Brother Yeuell in Manchester, N. H., in the summer of 1906 had in part been under my observation and I was very ready to commend Mr. Yeuell's preaching and methods. We had too little time, after definite arrangements were made for Mr. Yeuell's coming, for the preparation and advertising which would insure an auspicious beginning of the work. Despite this in two or three days the movement was well on its way and the 200 or more confessions which were taken evidence the fact that the power of God rests upon the evangelists. Any community desiring evangelistic preaching, positive, pungent, clear, comprehensive, persuasive and permanent in effect will do well to secure Mr. Yeuell to lead in such effort.

The Gipsy Smith meetings, which were held last fall, comprising a union of practically all the evangelical churches in Boston, were relatively exceeded in this campaign, so far as immediate results are concerned. This is said not to disparage the former but to describe the latter.

The manner in which Mr. Yeuell calls for a confession of Christ so far as I know has never been used in this city. It is heroic and to a great extent tests the seeker before the confession. It has this in its favor; that it is not only scriptural, but is not so likely to seem to accomplish that which is not a real fact. One can hardly conceive how a person of any maturity could make a confession of Christ in this way without being genuine.

But as deeply as I was impressed with the utility of this work the strongest impression from these meetings left upon my mind is that the two bodies of Christians represented by the churches uniting have no sufficient reason for separation. It seems to me that we can not longer regard a continuance of these two great denominations with complacency. "Truly we be brethren."

Charles L. Page.

Georgia.

Dr. W. E. Hall, known everywhere as one of the most entertaining lecturers on the platform, delivered one of his characteristic lectures here Thursday night, April 11, under the auspices of our "Junior Aid Society."——J. H. Hughes, of Macon, will hold a number of evangelistic meetings in Georgia during the summer months. Brother Hughes is one of the strongest preachers in our brotherhood and the churches securing his services are to be congratulated.——J. F. Lambert, of College Park, and the writer will exchange pulpits the fourth Sunday in this month, Brother Lambert going to Hampton and the writer to Corinth, Walton county.——The Wallace-Briney meeting now in progress in Valdosta, is growing daily in enthusiasm and good results are expected.——The long-expected meeting with the Athens church will begin Sunday, April 14, with W. E. Harlow as evangelist. The entire state will await the results of this meeting with much interest.

E. L. Shelnutt.

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Ministerial Exchange.

Evangelist O. D. Maple, who is engaged by the church at Cairo, Ill., for a period of nine months, now desires to make dates for 1908, as he knows a long preparation is necessary to a great work.

Mrs. Dwight R. Sprague, Princeton, Ind., who has been assisting O. D. Maple in directing the chorus and solo work, can be had for a few meetings after May 1.

Miss Mayme Eisenbarger, of Bethany, Mo., who is in her third year's work of evangelistic singing, has open dates for May and June.

L. D. Parnell, evangelistic singer, cornetist and personal worker, is ready for work. Terms reasonable. Address, Dallas, Texas.

An able preacher who has held good meetings, now doing settled work, wants a meeting for August. He will go anywhere for expenses and offerings if outlook promises a good meeting. Give particulars. Address, Christian Minister, box 30, Norman, Okla.

George P. Bramel, of Port Jefferson, O., is open for engagements for meetings.

J. A. Lytle, 602 West Elm street, Urbana, Ill., can hold some meetings this spring and summer. Churches desiring fourth or half-time preaching, write him.

J. P. Adcock, Fort Scott, Kan., can meet calls for meetings in May and June. Terms within reach of all.

A preacher is wanted at Huttig, Ark., for a union church. Address Ethel Kirkpatrick.

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SOLOIST—Miss Lida Seamands, soloist, can be secured for evangelistic services by addressing her, Warrensburg, Mo.

CALIFORNIA RANCHES—Fruit, stock, poultry. Free booklet, write G. T. Meeker, minister Christian Church, Hollister, Calif.

MRS. EMILY COLLINS, who has excellent credentials as to her qualifications as evangelistic singer and worker, can be secured to assist pastors. Address her, Keokuk, Ia.

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Evangelistic

We invite ministers and others to send reports of meetings, additions and other news of the churches. It is especially requested that additions be reported as "by confession and baptism," or "by letter."

Canada.

Manton, Alberta, April 5.—Our meeting here develops nicely with 38 to date.—J. A. L. Romig.

Colorado.

Meeker, April 7.—We are in a good meeting. We have no organization here but will organize before the meeting closes. Forty-one additions to date.—Frederick Grimes and R. A. Givens, evangelists.

Trinidad, April 11.—Three additions March 31—two confessions and one returned after years. One by letter April 7.—Daniel C. Peters.

District of Columbia.

Washington, April 9.—Additions reported at preachers' meeting: Ninth Street (George A. Miller), seven confessions and one by statement; H. Street (W. G. Oram), one confession and one reclaimed; Vermont Avenue (F. D. Power), five baptisms and one by letter; Thirty-fourth Street (Claude C. Jones), two confessions.—Claude C. Jones, Sec.

Florida.

Tampa, April 1.—Began here March 10. In the four Sundays six have been added.—W. H. Coleman.

Illinois.

White Hall, April 8.—Began with the church here yesterday. Prospects are good for a large work. One addition by letter at the morning service.—J. E. Wolfe, minister.

Springfield, April 8.—The work at the First Church is opening up quietly, but with hopeful indications. Twelve accessions yesterday at regular services—six confessions and six by relation.—F. W. Burnham.

Carmi, April 8.—J. V. Coombs and Miss Lucile Park are here in a good meeting with great crowds every night. Thirty-two added the first week.—Frank Thompson, pastor.

West Salem, April 12.—One addition last night, making 12 additions so far by baptism.—G. W. Ford.

Chicago, April 9.—Began work in Maywood under direction of the Chicago City Missionary Society on March 1. Have had two additions by primary obedience.—Victor F. Johnson.

Worden, April 10.—Miss Myrtle B. Parke closed a one week's meeting last Sunday night with 33 additions.—Joe Camp.

Meyer.—Closed our meeting with 43 additions—28 by baptism. Elmer Shank and Edwin Simmons assisted about ten days during my absence.—C. F. Rose.

Indiana.

Angola, April 8.—W. H. Pinkerton and H. S. Saxton have just closed an excellent meeting with this congregation. While local conditions were not favorable for a large ingathering, 32 were added and many new lines for future work laid.—Vernon Stauffer.

Connersville, April 11.—Six more added at regular services Sunday. Another last night at prayer-meeting.—James C. Burkhardt.

Iowa.

Lenox, April 12.—Three by statement, one by letter and four by baptism March 24.—Charles Arthur Coakwell, minister.

Woodbine, April 9.—Closed a four weeks' meeting April 7, at Blanchard, resulting in 16 additions. J. N. Cole has had charge of the work there for two and one-half years and is bringing the church to the front.—B. Franklin Hall.

Perry, April 8.—Ten additions in the four weeks I have been here—nine by letter and statement and one from another church. Outlook is favorable.—I. H. Ingram.

Kansas.

Gas City, April 9.—Four more added last night. Five more to baptize since last report.—J. W. Ball, pastor.

Hiawatha, April 8.—Last night closed a three weeks' meeting at this place, in which there were 36 additions—26 baptisms, a gain to our people of 30. The pastor did the preaching and was assisted by Singing Evangelist Charles E. McVay.—G. W. Burch, pastor.

Grenola, April 9.—We closed our 14 days' meeting here April 1, with 33 added—21 by primary obedience, five from other religious bodies, two by letter, five reclaimed. This is one of the most remarkable meetings held here in many years. J. A. W. Brown, of Moline, Kan., was the evangelist.—B. R. O'Connor, elder.

Fort Scott, April 9.—Thirty-two additions recently—17 net gain.—J. P. Adcock.

Kentucky.

Latonia, April 9.—One added here last Sunday.—H. C. Runyan.

Stanford, April 11.—Eight confessions and baptisms the last two Sundays.—L. M. Omer.

Louisiana.

Baton Rouge, April 8.—We enter the fourth week of our three months' "old fashioned protracted meeting," to-day. We have had 21 additions and are full of expectation.—John A. Stevens.

Missouri.

Mount Washington, April 8.—Since last report three added—two by confession. Things moving along in good shape in "double up" campaign.—Henry W. Hunter, minister.

Frankford, April 8.—Large and increasing attendance with one addition by statement yesterday.—Talmage Defrees.

Hartville, April 9.—R. B. Havener, of Windsor, Mo., closed a meeting of one week here April 7, with 16 additions—14 by confession, one by letter and one by statement. Brother Havener is full of Christian spirit and left the church in good working order.—L. E. Clayton.

Rosendale, April 7.—Closed a four weeks' meeting at Whitesville yesterday, resulting in 53 additions to the congregation—26 confessions and baptisms, six reclaimed, 18 by letter and statement and three from other religious bodies.—W. A. Chapman.

Chillicothe, April 7.—Two confessions and one by letter last Sunday. One by letter to-day.—James N. Crutcher.

New York.

Niagara Falls, April 8.—Four baptized since last report.—J. A. Wharton.

Nebraska.

Alma, April 13.—One by confession and one by statement since last report. One reclaimed at Bloomington.—W. E. Rambo.

Fairfield, April 8.—The meetings conducted by Evangelists Putman and Egbert closed last night with 21 additions—11 by confession and baptism and 10 by letter.—H. C. Williams, minister.

North Carolina.

Kinston, April 6.—We are having a fine meeting here. Meeting six days old and 45 added thus far. House too small for the crowds. Brother Hall has done a great work here.—Leonard Daugherty.

Nova Scotia.

Milton.—Eight additions—five by confession and baptism, and three by letter.—Robert Pegrum, minister.

Ohio.

East Liverpool, April 3.—Two confessions not reported.—E. P. Wise.

Mansfield, April 13.—Two confessions.—Bruce Brown.

Oklahoma.

Mutual, April 8.—One addition yesterday by confession and baptism.—Charles M. Ashmore.

Texas.

Mineral Wells, April 7.—We are in the midst of a great meeting. House crowded at every service. Six hundred men at special meeting yesterday; 11 additions during the day; 19 the first week.—Cooksey and Davis.

Tennessee.

Collierville, April 8.—Two additions here since March 1—one by confession and baptism and one by statement.—H. F. Cooke, minister.

Washington.

Walla Walla, April 8.—Four by letter yesterday morning, and one by confession.—Gregory and Shaffer.

North Yakima, April 8.—One added yesterday.—Morton L. Rose.



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MOSES, The Leader, Lawgiver and Literatus.
JOSHUA, The Father of His Country.
GIDEON, The Mighty Man of Valor.
JEPHTHAH, The Misinterpreted Judge.
ELI, The Pious Priest but Indulgent Parent.
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By J. W. LOWBER.

This is the third edition of the first part of the work, which was entitled "The Bible vs. Adventism." It was highly commended by the press, and the chapters on "The Intermediate State" and "The Resurrection of the Dead" were read before the Society of Science, Letters and Art, of London. Part Second is on the "Invisible Universe," and the book is nearly doubled in size. It now contains 114 pages; it is beautifully bound in book paper, and sells for only 40 cents per copy.

THE WHO AND WHAT of the DISCIPLES OF CHRIST

By J. W. LOWBER.

This is the fifth edition of the first two parts of this work. The third part is entirely new, and greatly adds to the value of the book. It supplements some things discussed in the first part, especially on the Holy Spirit. While the author believes that in apostolic times the baptism of the Holy Spirit was accompanied with supernatural gifts, at the same time he thinks that the figurative expression, "born of the Spirit," means Spirit baptism, the same as "born of water" means water baptism. This work has also been highly commended by the press. It contains 116 pages, and sells for only 30 cents per copy.

CHRISTIAN PUBLISHING COMPANY,
St. Louis, Mo.

Christian Endeavor

By Geo. L. Snively.

April 28, 1907.

Christ in Asia.—Isa. 49:8-13.

DAILY READINGS.

M. A Picture of Idolatry.	Jer. 7:17-20.
T. Shamed by Hypocrites.	Matt. 23:13-15.
W. Faith Shown by Works.	Jas. 2:14-18.
T. Constrained by Love.	2 Cor. 5:11-15.
F. Weakness No Excuse.	1 Cor. 1:26-31.
S. Our Gold for Him.	1 Chron. 29:3-5.
S. Topic.	

The image of God restored in Asia's human bronze is as great a trophy of the redeeming love manifested through Christ as the same image seen in Europe's or America's marble.

The Mohammedans are susceptible to gospel influences. In Bengal is one congregation of native Christians, under the auspices of the Church Missionary Society, 6,000 of whom are from Mohammedan families. Here is a conjunction of cross and crescent most delectable.

One measure of the world's need of a Savior was the barbarity seen about his cross. That justified the incarnation. The cruelty, heartlessness, superstition and awful depravity of the people of Asia to-day is a no less vivid demonstration of the need of his coming into the lives of his modern fellow continentals through the preaching of the gospel to them by our consecrated missionaries.

The church was one while its capital was in Jerusalem of Asia. The divisions were produced in Rome, the capital of the West. It seems now that reunion is to be tremendously aided by Asiatic influences. The Methodist and Presbyterian bodies are uniting their forces in Korea. It is difficult to teach any of the heathen the distinctions of denominationalism, but they readily learn of Christ. The indications now are that Christian union will come home to us from the mission fields.

A great portion of China is now famine-stricken. Her people are being fed by Christian nations. The prophecy of verse 10 is being fulfilled as far as missionary offerings will permit. While these Chinese may have aversion toward a religion preached by men from the West, they can not but love a Christ whose disciples divide with them their substance to save from hunger. A divine providence may even so overrule this awful famine as to make Jesus the shepherd of Israel who will lead them even by springs of water and make what are now bare heights to be rich pastures for them.

By reason of her victory over Russia Japan is exercising tremendous influence throughout Asia. Her industrial, social, commercial and military processes are regarded as the highest models. This has conferred added prestige upon all her educational and religious institutions. It is encouraging in this connection to recall that Japan attributes her present supremacy in the Orient to the transformation effected in her people and the national spirit to Christianity. Her parliament adopted a resolution a few years ago officially declaring Japan to be no longer a pagan but a Christian nation. Our missionaries in Japan were really preaching to ten Asiatics in every little brown man they addressed.

The great principle of compensation is finding varied illustrations in Christ's relationship to Asia. He came unto his own first in Asia and his own received him not. The cost of that rejection and the blood with which they crimsoned Calvary's cross involved Asia in at least two centuries more of cruel heathenism with all its sorrows. Again, the first martyrs of the cross were Asiatics, and there is a beauty in beholding the blessedness we have always been taught is the aftermath of martyrdom coming to Asia as the kindling rays of the Sun of Righteousness begin illumining that ancient land. The blood of Stephen and the apostles and the mystic faith of Mary and John will yet glorify the Orient.

Sunday-School

April 28, 1907.

Joseph Faithful in Prison.—Genesis 39:20-40:15.

Memory verses, 21, 22.

Golden Text.—Be thou faithful unto death and I will give thee a crown of life.—Rev. 2:10.

Joseph's first years in Egypt was his time of testing. He had a period of servitude, a period of temptation and a period of imprisonment.

Joseph entered Egypt as a slave and was bought by Potiphar, an officer of Pharaoh's guard, and a man of importance. Joseph had hoped to be a great man, and had believed, on the evidence of his dreams, that greatness was in store for him. Perhaps he had looked forward to the time when he could go forth from his father's house into the great world and make his fortune. He went—but in chains. His fortune was slavery.

But though his condition was that of a slave, his heart was that of a prince. There was greatness in him and it could not fail to find expression. Let those who lament that lack of opportunity has deprived them of their proper greatness, reflect upon the career of Joseph. Even as a slave he became the ruler of Potiphar's house. "Jehovah was with Joseph and he was a prosperous man." A slave and prosperous! What a contradiction in terms. How can a slave be prosperous? He does not own even himself. How can he own anything else? And does not prosperity consist in owning things? Not always. And besides, the slave Joseph owned himself far more completely than many free men do. He was the slave of Potiphar, but he was not the slave of passion, or avarice, or unrighteous ambition. And being free from these hard masters, he was in character a free man and he had liberty to grow great even in his bondage.

The period of servitude in Potiphar's house led to a period of temptation through Potiphar's wife. It was a threefold temptation. First, there was the simple, sensual temptation. Joseph was a long way from home and among strangers. He was in the situation in which the grosser temptations appeal most strongly even to decent people. Second, there was the temptation that comes from love of admiration. Nearly every one is flattered by attention. Joseph, a lonely slave, might easily have felt flattered by the love of this woman in high life. Third, and perhaps strongest of all, there was the temptation to attempt to gain advantage through intrigue. A slave, cut off from all the ordinary channels of ambition, would be strongly tempted by a suggestion which seemed to open the way to advancement.

Against all of these temptations Joseph was proof. He not only ruled Pharaoh's house, but he ruled himself, which is a much greater matter.

Joseph was put in prison as the result of his uprightness in Potiphar's house. Virtue does not always bring an instant reward.

As a prisoner, Joseph's opportunities for rising in the world seemed smaller than ever. Yet it was another step on the road to greatness. As he had been the leader of his family though a younger brother, and chief of Potiphar's household though a slave, so he was chief in the prison, though a prisoner. The lesson of it all is that greatness does not consist in having great place but in having greatness within.

In his boyhood Joseph had been a dreamer. Now the dreamer becomes an interpreter of other men's dreams. It must be remembered that dreams were at that time considered as direct communications from God. Joseph's dreams had brought him nothing but ill fortune so far. He had dreamed of pre-eminence and had gotten slavery and imprisonment. But misfortune had not made him cynical. He is still ready to take other men's dreams seriously. He has real strength of character who can maintain his hopefulness and his faith, and can escape cynicism in spite of disappointment and apparent failure.

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PREACHER PROBLEMS

By W. T. MOORE

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Midweek Prayer-Meeting

By Charles Blanchard.

The Duty of Making and Sending Forth Preachers.

Topic April 24. Matt. 9:36-38; Rom. 10:15.

"Poets are born, not made," the wise, or perchance it may be the foolish, say. In a very important sense it is true. There must certainly be the poetic insight—the faculty of "seeing things that are invisible," the prophetic gift of interpretation, the teacher's gift of teaching without seeming to, and that marvelous something that translates the bird's song into vocal music that the hearts of children and of childlike folk everywhere can understand; that artless simplicity, which is the perfection of art, of saying things that every one at times may have thought, but which only the chosen few can express in limpid language, like the patter of the rain upon the roof, or the laughing of the ripples over the pebbles in the meadow brook. If you have a bit of the almost universal poetical gift you understand, though you could not for the life of you put a thought into limpid verse. And happy are you if you have the good sense not to try, lacking that indefinable something that gives the sense of charm to the thrush's notes and the true poet's verse.

And I have to confess to the old-fashioned notion that true preachers, like poets, are born. Paul speaks of such who were "saved, and called with a holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began, but is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel; whereunto," Paul adds, "I am appointed a preacher and an apostle and a teacher of the Gentiles." (2 Tim. 1:9-11). Paul believed in foreordination, not only of the Christ but of himself, not as an apostle only, but as a preacher.

And this old-fogy notion of the "called and sent" preacher has a scriptural basis that we can not afford to make light of. The fact of the matter is, and it is a serious matter, too, we have laughed so much, in our supercilious wisdom, at the pretensions of certain self-styled "called and sent" preachers, in the past, that we have brought reproach upon the calling of the ministry. We have robbed it of the dignity that goes with the thought of a "holy calling." We have made it doubly hard for high-minded and sensitive souls to take up the work of the ministry with that abandon of faith and courage and nobleness of purpose that is so much needed. We have commercialized the ministry. We talk about the business of the church, and by that we all too frequently mean the looking after the finances. And we expect the preacher to finance the whole concern, to manage the whole business. We have got things down on the dollar and cent basis. I don't want to be understood as belittling the business-end of the church's work, but I affirm that it is a supreme blunder to put the ministry on that basis. Not that the preacher is to be a financial fool. On the other hand we have no business to make the preacher a financial tool. Paul said his business was that of "a preacher and an apostle and a teacher."

And so it has come about that we have lost, in a large measure, the prophetic note in the ministry. And with that has gone the power and the real leadership of the preacher. The teaching element has been and is seriously neglected, to the almost irreparable loss of the church. With the passing of the "catechism" has gone the loss of the preacher's power as a teacher in the home. In all this I am missing the subject? Perhaps. Let us restore the sense of the "holy calling" that belongs to the position of preacher and teacher, no less than to that of an apostle. Restore the prophetic note. Restore religion to the home, and demand of the preacher, and let the preacher demand, by the authority of the Christ, the training up of the children in the nurture and admonition of the Lord. Then let us pray the Lord of the harvest to send laborers into the harvest and he will do it—and they will be ready to go!

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Significance of Our Centennial.

(Continued from page 491.)

Reformation into a stream spreading itself over a wide area, but in so doing causing it to lose its current, its channel, its depth and its power? I would not disparage enlargement. We need it, but not at the cost of our peculiarities and our distinctive characteristics. A natural growth must be sought, so

"Let it be that through the years that increasing purpose runs,
That the cause of Christ is widened with the process of the suns."

But I must not shatter the ideal of doubling our membership. For 'tis a dream of larger horizons. I would cherish the ideal, only give it a different interpretation. I would put instead of the word numerically the word potentially. This word may be obsolete, but not the idea, for it has never yet come into use with us. Let us double our membership potentially by 1909. Our supreme need at the close of this first century is not that we become a wider stream, but a deeper and swifter stream. Potentially we are not what we ought to be. Therein our weakness has ever been found. We have sought scope, but not strength. From the beginning we have been pre-eminently evangelistic, but we have sadly neglected the culturing and the energizing and vitalizing of the evangelized. Consequently, while our growth, numerically, has been phenomenal, on the other hand, potentially, it has been deplorable. Only in the last few decades have we ceased to be chiefly fishers of men, continually casting our nets to catch and draw, and have become shepherds instead, tending the flock, leading them in and out to find pasture. Therefore, to me the greatest demand this Centennial makes of us, and the greatest opportunity it presents to us, is that of generating latent power. I would have the artist's ideal before us; not how much, but how well; not quantity, but quality; not extensiveness, but intensiveness. The farmer's aim to-day is not a larger acreage, but a larger yield; not how many acres, but how much per acre. It is intensive cultivation and not extensive cultivation. Our field has been the world for a century. Let it become the Church for a season and then we will go.

4. Forward to a new horizon in missions. This is a desired goal and the conditions of securing it have just been indicated. The potentializing of our membership is necessary before great enlargement in missionary enterprises can be expected. God's people must become greatly spiritualized before they will become greatly liberalized. Missionary enterprises are the emotions of bodies wherein Christ is a motor, a passion and a power. Produce such bodies and we have but to utter the Lord's last command and there is set in motion a power that will go and send unto the uttermost parts of the earth. The evangelization of the world in any generation is primarily a problem of spiritual dynamics, and not a problem of money or men. Our aim should be missions in potentiality first, and then it will be easy to get missions in reality. Jesus spent three years in potentializing a few men and then he commanded them, and his command was obeyed. Until, as his ministers, we spend much time in spiritualizing the Church, we will never be able to command it and see it obey the command. But, follow the Master's method, and the Church will give and go, will expand and grow in the cause of missions until the world will be evangelized in a single generation.

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People's Forum

Regarding W. J. Lhamon's Defense of the Rockefeller Gift.

To the Editor of The Christian-Evangelist.

In the People's Forum of The Christian-Evangelist of January 31, there was an article by W. J. Lhamon on "Concerning the Rockefeller Gift," in which he defends the acceptance of said gift by the Foreign Christian Missionary Society. That defense must surely have surprised many of the readers of The Christian-Evangelist, coming as it does from a man of mature mind, and one who is dean of one of our Bible colleges. It no doubt has led many to exclaim, "Is Brother Lhamon actually teaching such to young preachers?"

Brother Lhamon asks, "Was there a gag with it?" I do not suppose that any one imagines that Mr. Rockefeller said to the recipients, "I shall make a gift to your work on the condition that you will never say a word against my methods," etc. But a "gag" accompanied the gift nevertheless, and no one knows that better than Mr. Rockefeller and his class know it. Mr. Rockefeller's experience has taught him that a "gag" goes with the gift. Reason teaches that a "gag" is bound up with a gift; and the Bible makes it very clear that such is the case: "And thou shalt take no gift; for the gift blindeth the wise and perverteth the words of the righteous." Exod. 23:8. "A gift destroyeth the heart." Eccl. 7:7.

Again, Brother Lhamon speaks of Mr. Rockefeller's "ill-gotten money," and "his stolen millions," and says that he would receive it all if he could and use it "to preach Christ and fight his business methods." Brother Lhamon evidently thinks that he would, but the Scripture quoted above, and many others, declare that he would not. If a man were to come to Brother Lhamon and say, "Here is $1,000 which I stole from the First National Bank; take it to preach Christ," would Brother Lhamon accept it? If not, then how would he justify himself in accepting what he denominates "ill-gotten money" and "*stolen* millions"? Did he accept what he knew to be "stolen," would not the law hold him as *particeps criminis?*

The Scriptures show very clearly what should be done with "ill-gotten money," and "stolen millions." "And Jehovah spake unto Moses saying, If any one sin and commit a trespass against Jehovah, and deal falsely with his neighbor in a matter of deposit, or of bargain, or of robbery, or have oppressed his neighbor, or have found that which was lost, and deal falsely therein, and swear to a lie; in any of all these things that a man doeth, sinning therein, then it shall be if he hath sinned and is guilty, that he shall restore that which he took by robbery, or the thing which he hath gotten by oppression, or the deposit which was committed to him, or the lost thing which he found, or anything about which he hath sworn falsely; he shall even restore it in full, and shall add the fifth part more thereto: "Unto him to whom it appertaineth shall he give it, in the day of his being found guilty." (Lev. 6:1-5). This hardly harmonizes with Bro. Lhamon's teaching. Zacchaeus said, "Behold, Lord . . . if I have wrongfully exacted aught of any man, I restore him fourfold" (Luke 19:8). The Lord did not say, "Zacchaeus, don't do that, but go and put what you wrongfully exacted into the Temple treasury." No; the Lord was well pleased with Zacchaeus' expressed determination, because it was the right thing to do, and nothing else would have been. "The sacrifice (gifts, bequests, etc.) of the wicked is an abomination to the Jehovah." Peter, instead of taking Simon's money, said, "Thy silver perish with thee because thou hast thought to obtain the gift of God with money. Thou hast not part nor lot in this matter: for thy heart is not right before God."

Brother Lhamon's attempt to strengthen his case and to justify the foreign society by a reference to the rich young man who came to the Lord, is a most unhappy one; and the insinuation that the Lord would have given advice even though the young man had acquired his wealth in a sinful way, is dangerously near blasphemy; for who, that is familiar with the Scriptures, can for a moment suppose that he who came to fulfill the law would set it aside and trample morality under his feet. The Lord did not ask the young man how he obtained his riches, but the Lord *knew* how and knew the young man, too, and instructed him accordingly. There is nothing in the Bible that authorizes Christians to ask for, or to receive *known* "ill gotten money" for the Lord's work. His work needs no compromise with evil; it does not require us "to do evil that good may come." The admonition is "have no fellowship with the unfruitful works of darkness, but rather reprove (or convict) them"; and Paul's exhortation to Timothy is, "neither be partaker of other men's sins: keep thyself pure." "Preach the Word."

J. Munro.

Grand Valley, Ont.

[Brother Munro's failure to distinguish between personal gifts offered to one in official position by those whom he may be called on to judge, and gifts for a religious or benevolent purpose received by those who are only custodians for such funds, vitiates all his reasoning. The logic of his position would be to stop all religious and benevolent enterprises depending on the free-will offerings of the public for their support. Brother Lhamon, however, is capable of defending his position if he feels it needs further defense.—Editor.]

Some [Supposed to be] Hard Questions.

To the Editor of The Christian-Evangelist.

There is no evidence in the New Testament that unimmersed men were recognized as preachers of the gospel; why should we so recognize them?

There is no evidence there that unimmersed people participated in the services of the Lord's day meeting; readings, songs, prayers, exhortations, teaching, communion and contribution; why should we welcome them to such participation?

Neither is there any evidence there of federation between immersed and unimmersed believers in any evangelical work; then why should we have any such federation now?

When I tell you that I was baptized about sixty-four years ago, during the sharp battle period of what was then called "The Current Reformation"; that my father and grandfather were baptized twice, first as Baptist and second as Disciple; that Robert Richardson was my father's brother-in-law and that Alexander Campbell married my father and mother, you will doubtless know how to make proper allowance for my seeming radicalism.

John Engell.

[The answer to all these questions which our brother asks is simply this: There was in New Testament times no confusion in the minds of people concerning the action of baptism, and therefore the distinction between immersed and unimmersed Christians did not exist at that time. Now that such confusion does exist and honest persons have been misled as to what baptism is, this modern condition must be dealt with in the light of the *general principles* of the gospel. One of these general principles is that we may and should fraternize with all who love Christ and are seeking to follow him, *in so far as we may do so without compromising our own convictions of truth and duty.* If inviting a minister of a church that practices affusion, to preach in our pulpit; if permitting or inviting unimmersed believers of other churches to unite with us in our public worship; if co-operating with such believers in Christian work as far as we may conscientiously do so, violates no command of Christ, but is in harmony with the spirit of the gospel, we are at liberty to do these things. It is different, however, when it comes to recognizing and approving any act or ordinance that perverts a divine institution or contravenes a divine command. To observe this distinction is loyalty to the saying: "Where the Scriptures speak, we speak; where the Scriptures are silent, we are silent."

There is no question about our brother's pedigree, and if he has read with profit the writings of the great men whose names he mentions, he will have no difficulty in discriminating between those acts which lie within the field of Christian liberty, and those that contravene divine laws and are, therefore, prohibited.—Editor.]

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The Home Department

AGNES OF THE BAD LANDS

By J. BRECKENRIDGE ELLIS.

The Little Prisoner.

Morning had come and Agnes still lay sleeping in her closet bedroom. When she woke up, at last, light had struggled into Clem's room, and even made a little blur in the crevice under the basement stairs. For awhile the waif lay staring in wonder at the fluted ceiling that came down to her very feet. It was not her father's desolate room with the vague outline on the plastered wall of a horse, or a crawling man; nor May's delightful chamber with its snowy bed and box of wonderful buttons; nor the long white sick ward of the hospital; nor the home of Jennie Tilda with its dwarf stove, its dormer window and its "hay ma." What then? What new experience had little Agnes added to her ever-widening collection of life-scenes? She remembered; she was a prisoner in the house of a terrible woman the very thought of whom chilled her blood. She started up in dumb terror; then the image of the mistress of the house flitted away, and she recalled Clem, the huge, manlike guard, sitting sewing in the next room. She stared through the closet door. Clem's bedroom was deserted. But the stool told Agnes that all had not been a dream. There had sat the grim giantess unable or unwilling to tell the prisoner how to pray. Along one wall hung the various dresses of the cook as if to impress over and over the fact that she was a woman, and *not* a man in disguise. There stood the bureau on its three castors, its glass tilted back toward the ceiling as if the entire structure were slightly dissipated; there was the lean leathern trunk with the breaking out upon its diseased sides; there was the hydrant and the slender leaden pipe running up from the floor. Agnes remembered everything, now, and she was not so much afraid, for it seemed to her that Clem stood between her and the woman who had bought her.

Agnes dressed; and she did not cry when she bumped her head against her ceiling, for she was used to harder bumps than those. It is not nearly so bad when you bump yourself. When she emerged into the larger bedroom, she did not know what to do, and there was none to ask. She decided to sit upon the stool and wait for orders. The bed had been made up neatly, and the room was all set in order. The curtain had been rolled up and tied by a string which hung in a loop. The stool held the child's feet from the floor, but it enabled her to look outdoors with better ease. The view was not inspiring, still it was a view, and anything was acceptable. She could see a piece of the basement yard. There was a brick floor on a level, apparently, with that of the room. The pavement of the yard was perhaps twenty feet wide, but it was so long that Agnes could not see the end of it. Opposite her window rose a stone wall from the bricks to the level of the city alley. The wall was high,—twice or three times as high as the huge cook for all her height. And where the stone wall ended, a solid board fence began; up and up it ran, till it became as tall as the stone wall. From where Agnes sat she could hardly see the top of the board fence. Suppose Clem should get into her head the idea of escaping from the basement; not that the cook was a prisoner, like Agnes, but just supposing she were. Well, you might, by a painful exertion of your imagination, get Clem up to the top of the stone wall; but how would you get her over that solid board fence? You couldn't. Agnes breathed a deep sigh. Suppose Clem should nearly reach the top—and fall—Oh! Agnes gave a jump just from thinking of it.

After awhile there came to Agnes the sound of chairs scraping upon a bare floor, suggesting the pushing back from a table; then there was the passing of feet in the basement hall, and climbing of the stairs right over her small bedroom. There came the sound of girls' and women's voices, but Agnes could not hear a word that was said—all was a confused murmur, and not a very good-natured murmur, either. After that the house seemed dead. Agnes concluded she would wash her face and maybe her hands, to kill time. When she had done so, it grew so monotonous sitting upon the stool, that she rose desperately and combed her hair; not that she meant to do this every day, to be sure, but here was a most unusual occasion.

Suddenly the door opened as if some one expected to catch Agnes in a crime —perhaps climbing out the window. But Agnes upon her stool, with tiny hands upon her knees and little feet dangling, looked up into Clem's face with virtuous serenity. Clem's iron-cut face was grimmer and more determined by day than by night. There did not seem a single soft line to her face or body. She wore an apron with diamond-shaped blue checks, and as it was tied about her waist and came to the floor it was of great length. Agnes wondered how many checks she could count in a diagonal line between the strings and the hem. Her brain reeled at the task of grappling with such large numbers as the calculation would demand. Clem's hair was slightly streaked with gray, but instead of lending a mild effect it gave the cold touch as of an uncommonly rugged mountain showing snow along its upper crevices. There was a horn tuckcomb almost lost in the waste of luxuriant hair, and a long row of white buttons down the back of the dress, and shoes that had been ripped up the sides to make her feet feel at home.

"Come on," said Clem in a deadened voice, yet not so entirely deadened but what it intimated that if it were not instantly obeyed, it would know the reason why. Agnes jumped down from the stool and followed Clem past the kitchen door into the adjoining room—a dining-room. There was the table from which the inmates of the house had recently retired. About a dozen people had eaten there, and their plates were as they had been left. Clem seated herself at the head of the table and said, "Drink coffee?"

"That's 'bout all I ever have for breakfast," said Agnes, confidentially, as she seated herself near the other. Her coffee was poured in silence. Then Clem helped herself to the meat dish, and pushed it toward Agnes without comment. Everything had grown cold except the coffee, but Agnes found the repast sumptuous. There was even cornbread! Irrespective of any desire for personal liberty, Agnes should have liked to hurry to the Bad Lands to tell Jennie 'Tilda, just to see her open her eyes; but doubtless Jennie 'Tilda wouldn't have believed the report.

After a long silence Clem said: "Why don't you use your fork?"

"Which?" inquired Agnes, politely.

"There at the side of your plate."

"Oh," said Agnes, "Miss Maud give me one of those, day I ate at her house. I never knowed what it was for."

"Look," said Clem. She struck her fork into a bit of beefsteak, slowly raised it that there might not be any sleight-of-hand effect, and carefully deposited the meat back of her teeth. The fork came out in safety, descended to the plate and rested. Agnes laboriously imitated this example.

"Where do you come from, not to know what a fork is?" Clem demanded. "You learn easily enough when you're shown. I believe you are going to mind. If you do, you'll find me a good friend."

Agnes was thrilled with pleasure at the compliment and at the show of interest in her history. "I live in old Smoky," she said.

"Father and mother?"

"Father and stepmother. He was always drunk, nearly. He's in a hospital now, *my* papa is. The stove overturned on his head. He's blind, papa is. I was at the hospital. I staid there *lots*. I *slept* there, too. He sold me to my step-ma for five dollars, but he was drunk. *He* told me never to go with her if she came for me. I would like to see papa now," added Agnes, mournfully.

"Was he kind to you, child?"

Agnes reflected, then answered, "Nuck. But he was *papa*, you know."

"Was you comfortable in Old Smoky?"

"O, no, *no!* but I belonged to it. I belonged to Old Smoky. And it was mine. I'd like to be there right this minute, if it was *ever* so cold. I like Old Smoky."

"Got friends there, I reckon?"

"N-n-no, ain't got no friends. I just like Old Smoky, you know—it's *home.*"

"Ah, yes," said Clem, and she sighed. Agnes was surprised, for she had not supposed there was such a human thing as a sigh in the length and breadth of Clem's rigid form.

"There is a girl there," Agnes went on, "named Jinny 'Tildy. She let me sleep in her room one night. That was nice. And May was there—oh, she is such a pretty lady, and I slept with her, too, and she gave me ten cents once—*ten cents!* She has a big box of buttons, May has, and she let me play with them. But she's gone away now, 'way away, for a long time." Agnes laid down her fork and added vivaciously, "But that isn't the best."

"What was the best?—eat your meal, child."

"I can't talk and fork too," said Agnes ruefully. She ate. When the cook rose Agnes stopped; it can not be said she had finished, for the novelty of

her implement had sadly delayed her in the race.

Clem asked, "Do you know how to scrape up the dishes?"

Agnes shook her head and smiled confidentially. "We never had no scrapings at our place."

"Then you watch me," said Clem, "for this is to be part of your work." As she scraped, Clem inquired, "What *was* the best thing about your friend May? that she was so pretty?"

"No, that wasn't *best*. She taught me things."

"I fancy there was little good in that," said Clem drily; and when she spoke with intentional dryness, you can have no idea how very metallic and parched her mouth seemed.

"Oh, yes!" cried Agnes, "for she told me about what I had wanted to know so, so long. Clem, it would of took an awful big man to of made you out of his rib, wouldn't it!"

Clem stopped in her work. "Child, what do you mean?"

"Oh," said Agnes, "I'll tell you all about Adam and Eve some day. Before God made them they wasn't nothing but dogs and lions and such things—and a snake what had got started early. But the best was that May taught me how to pray—I wish I remembered like she did it."

"Your friend must be religious," said Clem, drier than before.

"I expect she was," said Agnes doubtfully. "I don't know what that is. God made the stars and me, and even you, Clem. I'll tell you all about him when you have time. I had an awful time finding out about him, but Alley Jim told me some, and Miss Maud some more, and May some more, and at last, oh! what do you think?"

Agnes slipped from her chair and went eagerly around the table to where Clem stood as if petrified. "I've something here," said Agnes, putting her hand into her bosom and carefully drawing it forth again, "the best thing in the world. It was just accident I got it. Jinny 'Tildy found it and give it to me—I don't see how she could of, but *she* didn't keer!"

"What on earth?" demanded Clem with most unusual interest.

Agnes looked up with dancing eyes and glowing cheeks and said in an impressive half whisper, "It's a piece of God's *very own book!* He fixed up a book to tell us all about him and the water of life and this is a piece of it! Jinny 'Tilda found it and she let me *have* it! It's a piece of God's book! God can do anything. He can make books as easy as the stars; easier I reckon. And this is what he made for us! You don't know how to read, do you, Clem?"

Clem nodded.

"If you would read this to me," said Agnes, "it would be mighty nice."

"You've never heard it, then?"

"Oh, yes, twice. I'd like to hear it a million times, over and over!"

Clem stood a moment, her knife poised over the plate she had been scraping. Then as if moved by an impulse stranger to her than it could seem to Agnes, she reached down and took the torn scrap of paper and read in a slow voice, "He that loveth not, knoweth not God; for God is love."

"That is so good!" Agnes whispered. Clem stared at the next verse, but she could not make out the words. They floated away from her upon a sea of tears.

(To Be Continued.)

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New Serial Story

Adrian Ardath, Infidel.

By Rochester Irwin.

CHAPTER VII.

As we have seen, the rejection of his love suit by Cornelia Eversole was a severe blow to Adrian Ardath; but his pride was such that he resolved to forget her as soon as possible. In pursuance, therefore, of this object, he became a patron of the theater, the dance hall and the saloon, and tried to enter enthusiastically into the amusements there offered. But, somehow, the more he frequented these places, the more discontented he became. Much as he desired to do so, he could not shut out of his mind the impression of hollowness and folly which they forced upon him. He soon became "dead tired" of them, in spite of himself, and in sheer desperation, one evening, he called upon Lily Sanger.

She met him at the door with bright eyes and a welcome smile.

"I wonder how you can look so fresh and blooming in this terrible weather," he said, as he took her proffered hand.

"Is the weather bad? I had not noticed it," she said, looking at him, wonderingly.

"It is, indeed—damp, cold, sunless, and, therefore, cheerless. But you are young, of course, and have not lost interest in life—as I have," he said melancholily.

"You are not old," she replied, simply; "and persons do not lose interest in life because of age."

"Then I must be abnormal," he pursued. "Something must be lacking in my make-up. I wonder what it is."

She was silent. She did not understand why a handsome, educated, much-courted young man like Adrian Ardath should not be happy. Why should he not be so, when his cheerful, courteous ways always brought happiness to others?

"Oh, by the way, Miss Lily," he resumed, suddenly, "I also have felt the weight of your rod of iron—the saint's rod, you know; and I have found it a very straight, unyielding rod, indeed."

Still she did not reply. Was he jesting? Probably; for it seemed to her that he spoke with too much indifference to be sincere.

"Yes," he repeated, bitterly, "your rod is a very uncompromising affair. So much so, indeed, that it will not permit a saint to marry an unbeliever, even though the two devotedly love each other."

She flushed a little. Did he mean himself? If so, who was the saint?

"It's outrageous," he declared. "I hate such bigotry! I know a young lady in this town—a church member—who refused to marry an honorable young man, notwithstanding that she loved him, simply because he was not a professing Christian. Now what do you think of that?" He got up and paced about the room.

"I believe—there—is something in the Bible about a Christian marrying an—an infidel," she replied, timidly.

"No; that has reference to idolaters," he answered. "This young man is not an idolater. He believes in God, the Creator of the heavens and the earth; but he does not believe that Christ was all that many claim him to be. He believes that such a man lived; that he was a very wise man; and that he did much good in the world; but he does not believe that he was divine—that he was the Son of God any more than any and every other good man."

The girl was shocked. She had not, before, clearly understood the belief of an infidel; and now that she did, it seemed dreadful to her, especially so because she believed that the young man mentioned was himself.

"It's—it's—almost as bad not to believe the Bible as to be an idolater," she faltered.

"That is what you Christians think," he replied: "I differ from you."

"We would all be idolaters were it not for the Bible," she declared. "How could any person know anything about a personal God, were we without the Bible? We should all be bowing down to stocks and stones."

"I do not believe that. Not long ago, Jim said about the same thing; but he failed to convince me. I can bring forward as many arguments in favor of my theory as believers can in support of theirs."

"Mr. Ardath, I should like to ask you a question, may I?"

"Certainly," he replied.

"What does your mother think about your unbelief?"

A look of annoyance came into his face. "Oh, she feels badly about it, of course. It makes her sad, to be sure, to know that I am an infidel."

"And might it not be so with the young lady if she were to marry the young man? Could she be happy as his wife? And if she thought she was doing right in refusing him, should we blame her?" she asked, very earnestly.

He looked at her a moment in silence. "You are like all the rest," he said, disappointedly. Perhaps I should not have expected anything else. You think you are right as did the young lady, and, of course, as you say, we should not blame any person for doing what he thinks to be right, however erroneous that belief may be. Ay, truly, some standards of religion are like rods of iron!"

He looked at his watch and said that he must go; but when he saw her white, pained face, so different from its ruddy, animated appearance a few minutes before, he was stricken with regret.

"Oh, I fear I have hurt you!" he said, tenderly, seating himself near her, and looking anxiously into her face. "My talk must have sounded dreadful to you. I forgot to whom I was speaking. Please forgive me, Miss Lily."

Instantly, the soft light returned to her eyes, and the delicate pink to her cheeks.

"Certainly," she said, and, timidly lifting her eyes to meet his so full of kindly interest, she prayed in her heart that God would forgive him also.

"I promise not to talk so to you again,

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Miss Lily. Far be it from me to wish to shake your beautiful faith by any words of mine. I am glad you joined the church; for within its pales are to be found the greater number of pure, noble women."

"Could you not say the same of the men?" she asked, earnestly.

"Well, yes; as a general rule, the churches have in them pretty good people," he replied, evasively. "The next time I talk to you as I did to-night, I want you to order me out of the house."

She looked at him again happily. "You could not be bad enough for that," she laughed. "I can not doubt that you are as sincere in your beliefs as are the rest of us."

"Thank you," he replied, appreciatively.

At the door, she cordially took the hand which he extended toward her, and for a brief time they looked into each other's eyes; then he went quickly out through the hall, into the street.

Lily sat down and communed with herself. She now began to see that there are many and strange difficulties with which a Christian has to contend; that although in Christian lands there are no idols, such as are found in pagan countries, there are, nevertheless, other idols which professed followers of Christ are sometimes sorely tempted to worship; that in order to walk safely in "the straight and narrow way" one must sacrifice, sometimes, their deepest yearnings and tenderest affections. She knew that she must watch herself lest she become a tolerator, if not a participator in, unrighteousness. She must "put on the whole armor of God" that she might be able to withstand the fiery darts of the tempter.

She went to her room, sat down by the table, and took up her Bible. Was it by chance that it opened so as to present to her eyes the following:

"Ye, therefore, beloved, seeing you know these things before, beware lest ye, also, being led away with error of the wicked, fall from your steadfastness. But grow in grace and in the knowledge of our Lord and Saviour, Jesus Christ."

"Yes," she murmured softly, "that is what I need—to grow in grace and knowledge."

She read on and on; and, presently, all trace of care left her, and in her heart was the sweet consciousness of peace and love. She had opened her heart to the incoming of him who had said: "Behold, I stand at the door and knock"; and in the full faith of his presence and divine approval there was no place for sorrow.

(To Be Continued.)

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Advance Society Letters.

BY J. BRECKENRIDGE ELLIS.

I am back from my trip to Old Mexico; I had intended to tell you all about it; perhaps I shall another time; but when I look at all these letters awaiting publication, and consider the needs of our orphan and missionary, and anticipate the feelings of my kinsfolk on my not printing their contributions to the Av. S., I forego the pleasure of talking about myself. So it's enough for the present to say that I had a safe trip, and it began to rain as soon as I reached home.

We'll first hear from our orphan Charlie, St. Louis: "I am making a collection of foreign stamps. Those sent by Dr. Ellis add quite a number of different varieties to my collection. I am very fond of reading books. I think it quite an honor to Mrs. Ellis for her to know that she was the first to get me interested in reading. One of the ladies of the board of the Orphans' Home has decided to keep me and send me to the public school. I think this will be much better, because at the home, where I was the only pupil in the class, it doesn't excite one's mind, even if he studies hard." (Still, the teacher ought to keep pretty good order in that class, and you ought to stand at the head of it). "My teacher is a German. I study hard and hope to take up a business course before long. I am staying with Mrs. Letha Shephard, 6219 Lennox street, St. Louis. Mrs. Shepard taught at the home two years ago. She says hurry up and put a *long* chapter of 'Agnes' in the paper. Mr. Shephard works for the "Globe-Democrat." In beginning school I need some summer clothes. Mrs. Brown (matron) told me to ask you about it. I need a summer suit, a pair of shoes and a few shirts. Is there a special fund for this? If so, I will let her know. I hope I will get to visit you this summer. This is a fine place, two blocks out of the city limits on a hill; no noise, no smoke, no dirt. Give my best regards to your father and mother and stroke Felix for me." (You are certainly living out of St. Louis if there is no dirt! There is no special fund for clothes, but have Mrs. Brown buy what you need, and we'll pay for it out of the education fund. Perhaps those who read this will send in something to fill the hole this is going to make in the fund. But even if they don't, a boy must have clothes unless he live in Mexico. You are fortunate to be given this pleasant home, where you may start on the road to independence, and not only you, but all the Av. S. are grateful to the Shepard household. Of course you must have your vacation next summer, and spend part of it with me).

Drusie Malott, North China: "The paper has just come, and at last I behold the likeness of Felix and his owner. Tell me, is this picture more like you than the others I have seen? Well, sometimes I feel we are really becoming acquainted with J. B. E., but about that time he takes some unexpected turn and I am puzzled more than ever. Received another $5 from the Av. S. As I explained, we are allowed $200 each at the mission. On the 20th of each month we are given $16.67 to pay for food, clothes, laundry, personal expenses, the teacher, etc.; and what we do not need of this, and all above that amount, goes into a general fund to pay for support of orphans, traveling expenses of our evangelist, etc. I could not promise that any fund would be used for a particular purpose. There is much prayer that all gifts may be used to count the most possible for the saving of souls. This (Feb. 13) is Chinese New Year. All China takes a rest. The stores, and even the postoffices, are closed for several days. It is thought almost impossible to pass New Year's away from home. The poorest pawn their clothes and bedding and do anything in order to have a home feast. I am afraid you would fail to see the 'feast' in the coarse fare some must eat. But let me testify that good Chinese food is delicious. Nothing better anywhere than the meatball, fried lily-root and sesame-seed candy. I have a heart full of gratitude for all who have taken such a generous interest in my Christmas tree."

Lillie Fisher, Dunlap, Mo.: "It has been about a year since you heard from me, but I've kept up the Av. S. work all the same, and now send four reports together. I liked 'Bronze Vase' very much, but think 'Agnes' will be the best you have written. My teacher, Miss Anna McLaughlin, began the rules in January. She sends 50 cents for Drusie's tree; I send $1 for Drusie and Charlie, and mamma and papa send 25 cents for Charlie."

Ruth Day, Sparta, Mo.: "I am in the eighth grade and like my teacher. Here is 10 cents for candy on Drusie's tree. It is such a small offering that even if I am late I'm sure it will hang on the very lowest limb. I hope the upper branches will be loaded. I warrant you I have a cat as handsome as Felix. Its name is Snowball. It is all white except for a black tail and a black spot on its head." (Felix is not warranted for beauty, but for intelligence, and we never refer to him as "it.") "'The Bronze Vase' was just splendid. I wish the next story you write might be 'A Year With the Woodneys.' If so, I hope Worth Acre and Lizzy Day will marry. Oh, yes. My sister Emily married last spring. She lives in Colorado Springs." (Emily Day was one of our oldest Av. S. members. I am glad *her* story has ended so pleasantly).

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sie. Why have I been so long coming to her tree? Well, I hated to bring a gaping crowd to your door by the unwonted spectacle of a team of horses, so in order to appear in Bentonville style I drove an ox-team, as they are proverbially slow. So Mrs. Rorer has been to see you, and you permitted her to cast admiring glances at Felix! Don't you know that was very unsafe for him? She can not see a piece of meat of any kind without turning over in her mind the food value to be obtained from it. She would consider it too wasteful to serve Felix as a roast. She would have the hide tanned for a rug and then serve him as a stew, and the bones would make excellent stock for soup. Never let Mrs. Rorer look at him again. No wonder he kept on the stairway; he must have smelt a mouse. Now, the idea of anyone suspecting *you* of having a wife! As if any woman could tolerate her husband's heart being three-fourths absorbed by Felix! As for G. W. Muckley, had he seen Felix he would simply have wondered how much he would bring in cash for church extension. 'Which it is time to stop.' The second annual report of the Christian Temple at Baltimore is fine. Minister, Peter Ainslee; during the year, 133 added; total in Sunday-school, 626; raised last year, *without fairs or any kind of entertainments*, about $7,200; gave $884 to missions. All this at the close of two years' existence." (I enjoyed your visit very much, but suffered acute uneasiness all the time your ox-team was here; I was so afraid some of our automobiles would run over it).

Gower, Mo.: "50 for Drusie and Charlie. God bless the good work of the Av. S. Please do not print my name."

D. I. Hieronymus, Helena, Okla.: "Please use this $1.30 where it will do the most good."

Mary E. Damerell, Walnut, Kan.: "$1 for Charlie and Drusie; may the Lord bless them and *you*" (that's the Av. S.).

Ella Walter, Chemung, Ill.: "$1 for Drusie, $1 for Charlie."

Winnie Largent, Belt, Mont.: "This is the third time since I joined the Av. S.—among the first—that I have begun to put my explanations and partial failures on paper. When my first report was ready to send, my baby brother happened to get the scissors, which ruined my report. Since then I have finished Belt high school, but there has been much sickness in our family. I have kept track of the Av. S. Like Lena Beamer, I can say 'The Bronze Vase' was fine. I am 19, but not too old to join the Av. S. again. I intend to frame that picture of Felix. I can explain that you are just in it to hold him 'at bay.' I have not forgotten our orphan and missionary."

Mrs. M. F. Printy, Plymouth, Ill.: $1 for Drusie's Christmas tree, with best wishes for her success."

Wellsville, Mo.: "$1 for Drusie's tree. We (family of four) enjoyed 'The Bronze Vase' very much; but, like Mrs. Moses, the women part of the family wanted to know *which* should have had the fortune. We are sure that was a good picture of Felix, though uncomfortable; but what about his owner? Has so much rain caused you to have a woe-begone expression? Cheer up, and let us hope for brighter days in 19 7." (Thank you kindly; I will try my best).

Mrs. Hannah Waddell, Lexington, Mo.: "$1 for Drusie, $1 for Charlie. May Drusie continue sowing the good seed of the Word till China is taken for Christ. May Charlie fit himself to preach the Word. Allow a suggestion from an aged pilgrim: We have a memorial of Christ's death but none of his birth. My suggestion is this: That all members of every congregation, 70 and over, give their years in cents, Christmas week, as a memorial gift for Christ, showing somewhat our gratitude for length of years. For eleven months I have been unable to read or write on account of blindness."

Mrs. W. A. Mason, Nevada, Mo.: "Accept my little mite for Charlie and Drusie that always accompanies my report. I am enjoying 'Agnes of the Bad Lands' and the Av. S. letters, too. God's richest blessing on our orphan and missionary!"

Mrs. O. H. Ridings, Meadville, Mo.: "$1 for Drusie's Christmas tree. Success to the grand work."

Mrs. M. J. Cliser, Barnard, Mo.: "I am an old lady, all alone in the world. I have been reading the Av. S. letters and am much interested in orphan Charlie and missionary Drusie. I send 50 cents for them." (But can you say you are all alone in the world when Charlie and Drusie love you for your help and all the Av. S. are friends of yours?)

Fannie A. Kellogg, Elm Grove Farm, Rosendale, Mo.: "Here is a dollar for the dear girl who has left kindred and native land to give her life work for the Master. May she live to bring many souls to the light of the gospel. A happy year for her and Charlie and all the loving workers of the Av. S."

O. Garrison Kitchen, Louisville, Ky.: "Let me give a little something to this, your precious Advance Society. As long as I am in employment, I want to send 50 cents a week for Drusie. If this little sum does as much good as I will it to do, it will do wonders."

Our new Honor List: Edna Pear, Iberia, Mo. (13th and 14th quarters); Mame C. Davis, Hume, Ill.; Mrs. W. A. Mason, Nevada, Mo. (12th qr.); Bertha M. Beesley, Moselle, Mo. (32nd); Mrs. F. M. Potts, Chattanooga, Tenn. (23rd and 24th); Donnie Swift, Billings, Mo. (5th); Ruth A. Sampsel, Warrensburg, Mo. (16th); Sadie Pugsley, Woodbine, Iowa (5th); Dorothy Brown, Medaryville, Ind. (8th qr., and only 11 years old); Jean and Nannie D. Chambers, Richwood, Ky. (15th and 33rd, respectively). Others belonging on this list wese mentioned among our prize-winners. Is any one omitted?

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—In the Garrison Library are these devotionals: "Alone With God," "Half Hour Studies at the Cross," and "The Heavenward Way," 75 cents each. The other books, "Helps to Faith," "The Holy Spirit," and "Christian Union," are sold at $1 each.

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—"The American Boy" and The Christian-Evangelist for $2. "The Woman's Home Companion" and The Christian-Evangelist for $2.25. "The Review of Reviews" and The Christian-Evangelist for $3. "The Reader" (containing the great Bryan-Beveridge debates) and The Christian-Evangelist for $3.25. This is all high class literature that will grace any reading room.

—Our subscription gains are not suffering from spring lassitude. The great principle of compensation seems attentive to our subscription lists. If the clubs are fewer, the new recruits coming singly and in pairs are all the more numerous. Here follow last week's new $1.50 clubs:

West Mansfield, O., F. C. Lake, pastor..... 3
Leland, Ill., Walter McConnell, pastor..... 3
Brumley, Mo. 3
Lawrence, Kan., Wallace C. Payne, pastor.... 4
Champaign, Ill., Stephen Fisher, pastor..... 9
Cherryvale, Kan., B. D. Gillispie, pastor..... 9
Rupert, Ida., D. B. Titus, pastor.....10
Fredonia, Kan., H. M. Johnstone, pastor.....17
Eureka, Kan., Arlo J. Law, pastor.....18
Independence, Kan., J. A. Longston, pastor....18
Clarence, Mo., I. B. Lockhart, pastor.....20
Parsons, Kan., J. M. Kersey, pastor.....47

—Frequent letters inform us of admirers having supplanted other papers in Disciple homes with The Christian-Evangelist. While we believe these homes will be profited by the change, we are more pleased to learn of our being invited into homes where no religious paper has been going. While we wish other papers were more actually loyal to the work and more in harmony with the aspirations of the "fathers" of this Restoration, yet to have any of our papers in a home is better than to have none.

Historical Helps.

During this year our Sunday-schools are studying the first nine books of the Old Testament. In the teachers' quarterlies published by the Christian Publishing Company, beginning with the third quarter, will be found a series of Supplemental Bible lessons prepared by Marion Stevenson, covering the nine books from which our regular Sunday-school lessons are taken. The advantage is apparent. The attention of the pupil is not drawn and held far away from the regular lesson. On the other hand he is studying each Sunday the books from which his lessons are drawn.

These Supplemental Lessons are prepared for four grades. In the mothers' corner of our new Home Department Quarterly will be found the lessons to be taught the children of the Primary Grade. It is suggested that the mothers teach these lessons to the little ones, and the teacher review them. These Supplemental Lessons for the Primary Grade will acquaint the child with the Old Testament stories in these nine books, the stories which children like to hear.

In the Junior Teacher's Quarterly, the Supplemental Lessons will include a brief review of these stories, and the exercise and practice of locating them by the Junior pupil himself in his Bible. In this grade begins also the study of Bible geography with simple outline maps which the pupils make under the direction of the teacher. The Junior is also introduced to the Bible personages.

In the Intermediate Teacher's Quarterly the Supplemental Lessons present outlines of Bible books, structure and memory words to recall their contents and teaching and present the stories in such a way as to impart and strengthen right ideals and to appeal to the conscience and will. In this grade where come the crises of life, the Supplemental Lessons accompanying the regular lessons will teach the young people "in their teens" how to use the Bible for their best help.

The Supplemental Lessons for the advanced grade cover the structure of the books, their contents, their great messages and teaching. The Supplemental Lessons for this grade are published in the Bible Student.

Thus as we go through the Bible book by book, we are studying not only the regular International Lessons but in the five or seven minutes at the beginning of each recitation hour each class, each pupil, is given an opportunity through a Supplemental Lesson of learning what his Bible is, how to use it and how to find help in it. No other system of Supplemental Lessons attempts this. No other system of Supplemental Lessons is really fundamental.

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Unprecedented pressure has been brought to bear upon us this year, and the greatest program ever undertaken for American Missions is now being vigorously executed.

A hundred reasons argue for an unprecedented offering. Boys and girls from our families in the Middle and Eastern states; men and women once our neighbors or our co-laborers in the church, have moved into the West and are asking their brethren to help them establish the cause in their new homes. Little congregations which have struggled against odds and under weary burdens for years, ask us to help them save the day. State organizations prosecuting the extension of the Kingdom appeal for increased appropriations in order to enter long neglected fields where perishing souls await the simple gospel. The vast new territory of the Canadian Provinces contains many of our people and hundreds of communities utterly unchurched are awaiting the coming of our evangelists. Churches are being established every week in this new land, and the work already started grows so enormously that we have been compelled to increase our appropriations, and even now the work is far ahead of our ability to occupy the field. Pensacola, Fla., is a bright, new mission pushing hard for a building, and anxious to become self-supporting at the very earliest moment. Las Vegas, New Mexico, is another new mission hastening on to self-support. Arizona is the great Southwest opportunity which we are entering this year in co-operation with the South California brethren. Julius Stone and C. S. Osterhus are simply overwhelmed with the fruits of their labors among the Scandinavians, and say that unless help comes soon, much of their labor will have been in vain. Much larger plans are being wrought out in Michigan than have ever been attempted. The scope of operations has been enlarged in New York, Virginia, Alabama, Idaho, Mississippi, Nebraska, South Dakota, Washington, Oregon, and California, and appropriations increased as far as our funds would permit.

But there are thousands waiting. Scores of the appeals coming to us are of the most touching character. Every request for aid is a door of opportunity to those who do the will of Jesus. Every waiting, suffering and imperiled congregation is a challenge to our faith and an indictment against our fidelity.

If we are to save the world, we must save America, for out of America must come the men and money, which, for a generation hence, shall toil for the winning of the nations.

With such facts staring us in the face, how can we fail to answer the challenges of God with an offering which shall be adequate for every need, which shall not only be larger than last year's offering, but shall be the greatest offering we have ever made for any cause, and the opening of an epoch of munificence that shall shake the world? Let every preacher and every church member work and pray for the offering for

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Volume XLIV. Number 17.

THE CHRISTIAN-EVANGELIST

A WEEKLY RELIGIOUS NEWSPAPER.

ST. LOUIS, APRIL 25, 1907.

AMERICA THE FULCRUM.

ARCHIMEDES said he could lift the world if he had a place to put his fulcrum. The world needs to be lifted. The gospel of Christ is the lifting power of God. But even the power of God needs leverage and a fulcrum to accomplish its best results. God works through regenerated human souls to lift the world. They are his leverage. America is at least one of the chief fulcrums by which the world may be lifted out of its moral degradation into the spiritual realm of God's grace and truth. The effort to evangelize America is, no doubt, the most direct way to the evangelization of the world. This is why the work of the American Christian Missionary Society is fundamental to all our missionary plans and achievements. Its call for the largest offering in the history of the society, on the first Lord's day in May, is grounded on the urgency of the demands upon it, and on the strategic value of making our cause strong in this heaven-favored land, as the base of world-wide missionary movements. We owe no greater debt to mankind, therefore, than the speedy evangelization of America. If America is to be won for Christ it must be done by the pure, uncorrupted gospel of Christ, unmixed with human philosophy, unhampered by creeds and traditions, and wisely adapted to the needs of our time. Whatever people has this gospel has a special call from God to evangelize America. Do we recognize the call?

The Christian-Evangelist

J. H. GARRISON, Editor

PAUL MOORE, Assistant Editor

F. D. POWER, B. B. TYLER, W. DURBAN, } Staff Correspondents.

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WHAT WE STAND FOR.

For the Christ of Galilee,
For the truth which makes men free,
For the bond of unity
Which makes God's children one.

For the love which shines in deeds
For the life which this world needs,
For the church whose triumph speeds
The prayer: "Thy will be done."

For the right against the wrong,
For the weak against the strong,
For the poor who've waited long
For the brighter age to be.

For the faith against tradition,
For the truth 'gainst superstition,
For the hope whose glad fruition
Our waiting eyes shall see.

For the city God is rearing,
For the New Earth now appearing,
For the heaven above us clearing,
And the song of victory.

J. H. Garrison.

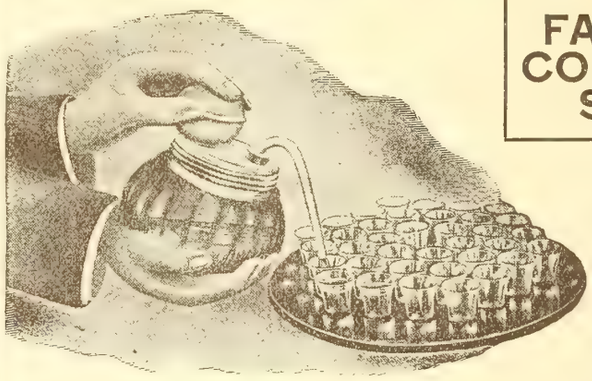
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THE
CHRISTIAN-EVANGELIST
"IN FAITH, UNITY; IN OPINION AND METHODS, LIBERTY; IN ALL THINGS, CHARITY."

Volume XLIV. ST. LOUIS, APRIL 25, 1907. Number 17.

1809 CENTENNIAL PROPAGANDA CHURCHES OF CHRIST 1909

: : : GEO. L. SNIVELY : : :

LOOKING TOWARD PITTSBURG.

Our alert Centennial Secretary has a vision true of the splendid opportunities for noble and well-requited service awaiting those who will enter the ranks of our Bible school teachers. Here is our call for Centennial recruits.

We are asked to give place in this Centennial department to Brother McCollough's article on "A Restudy Needed," suggested by the reply of the Editor to Brother Creel's questions. As nothing is more needed to fit us for a worthy Centennial celebration than a restudy of the Scriptures in relation to any important feature of our religious movement, the appearance of Brother McCollough's article in this department is not inappropriate. We gladly present this noble old veteran's views to the inspection of the brotherhood.

A Restudy Needed.

BY J. H. M'COLLOUGH.

I have just read J. C. Creel's questions and the Editor's reply. They suggest some things which, it seems to me, would be profitable to consider. The success which we have achieved is bringing us face to face with conditions that must be studied. I like the spirit in which Brother Creel writes, and I always admire the Editor's way of replying. I have now been preaching over *fifty years*. When I began, controversy was the order. The things discussed by our preachers covered a small circle compared with the present field. Let me relate an incident: When I began to preach in Montgomery county, Indiana, there were fourteen churches in this county. The membership ran from 25 to 150. Most of these were not doing much good; so I studied the Word of God on one hand and the people on the other. I selected my themes with the view of meeting the wants of these churches, and met with pretty good success. By and by, just after the close of the war between the northern and southern states, our Indiana board of missions sent me to do some work in Rush and Fayette counties. They said I had a knack of doing that kind of work. My meetings were generally greatly blessed of God. Once, while holding a meeting in Connersville, after the meeting had progressed about two weeks and the house had filled with hearers, a young sister, Miss Maggie Buckles, came to me, saying: "Brother McCollough, I would like to ask you a question." I said: "All right; I will answer the best I can." She said: "How is it you take different texts from our other preachers?" I answered: "Is that a fact?" She said: "It is, and I want to show you my Bible mother gave me ten years ago as a New Year's present. I have marked a cross on the margin opposite texts when I heard a sermon, and I have attended every protracted meeting held in this church for ten years. We have had a meeting every year, and we have had our ablest preachers." Then she turned to Matt. 28:18-20 and showed me the crosses on the margin. Then she turned to Mark 16:16; it was covered. Then Acts 2:38, which was covered on both sides. She turned to some twenty texts, all marked with numerous crosses, and then turned to texts I had used during the meetings, and there was, sure enough, a lone star. "O," I said, "I see. They were preaching on first principles and I am preaching to people who have obeyed the Gospel and need to be enlarged." "Yes," she said, "and that is just what we have been needing here." This incident called my mind to the fact that our leading preachers were running in a kind of fox track; were following lines that had been blazed through the forest of Bible truth, one after another; that our young preachers were generally contented to run the same track, bark up the same trees, and sometimes up a stump, while there was a whole forest of truth unused.

The success our plea has made has created a necessity for enlarged study of the Word. At first we had to clear off ground to stand on. We said, give us a place on which to erect the true apostolic church, with all its ordinances restored, and the Lord will show what a mighty work he will do. I am not finding fault with those grand men who cleared this ground and restored the ancient order of things, nor do I criticise them for using those texts which bore on their work. My aim is to show that the very success of their work created the necessity of constant restudy of the Word in order to meet problems confronting us. One of the things our pioneer preachers saw must be, was the union of Christ's disciples. But it was in the future then. Now it confronts us and is the great living question. In our Lord's great commission, given after he rose from the dead and before he ascended, there are two things made prominent. One is, "Go teach all nations." The other is, "Baptize them—the believers." The baptizing has reference to the forming of the Church. The Church, when formed, is the agent to execute the command to go and preach. As above stated, the apostolic church must first be restored, and in doing this great emphasis was put on baptism. Not too great, in the days of our fathers, but the same emphasis in our day would be out of harmony with problems now confronting us. We have now the ground on which to stand. The Lord is showing the world what he can do. See the reports of grand meetings in all our papers. What next? We must now move on to convert the world—the whole wide world. This is a part of the same great commission, and the time has come to emphasize it. I thank God for such men as A. McLean, Rains, Wright, and many others the Lord has raised, and is raising up, to lead us in this great work. In doing this part of the great commission, we find ourselves standing beside other bodies of Christians actively engaged in the same. The Congregational Church expects to raise the present year over $400,000, the Presbyterians as much and the Methodists more. They are side by side with us. They are even ahead of us in executing this first part of our Lord's great commission.

We believe we are ahead of them in the second part, viz: Baptizing them that believe. These are the facts, and one of the encouraging things of our day is the universal conviction that we ought all to be united in order that the world might believe in the Lord Jesus.

Let us remember the promise of our Lord, "That if we do the work we shall know of the doctrine." The advanced guards in heathen lands, active in the work, are feeling their way to actual union, and the reflex wave is flowing back over us, and all Protestants are rising up to meet one another. In view of this state of things, and touched by the earnest questions of Brother Creel and the Editor's reply, I have taken up my pen to call for a restudy of the question of baptism as related to Christian union.

But I must close here, and perhaps pursue the subject further in another paper.

Santa Clara, Cal.

The Chance of Greatness.

BY CENTENNIAL SECRETARY WARREN.

The Savior's test of greatness is fullness of service. There is no more important, fundamental and inspiring service than Bible teaching. There is no surer path to real greatness. The subject matter with which we deal is the most important in the world. For the most part, we have as our students the young, whose minds are not only eager for knowledge, but growing stronger and brighter from week to week. Their hearts are also virgin soil for the seeds of truth.

Even the middle-aged and elderly are young when they stand in the presence of the Eternal of days, and so the real joy of teaching belongs to all who labor in the Bible school. Judged by its fruitage, this is the greatest work in the world. Here is built character which withstands the most violent storms of worldly temptation. Here are implanted the graces which reach their full development only in eternity. Here are inculcated the principles upon which the greatness of cities and nations is built. Here is implanted the truth which is eternal life and joy to the soul, and all the blessings growing out of this fruitful service are manifest not only in the one who is the immediate object of the teaching, but in an endless multiplying succession of those who come under his influence.

One of the steadfast purposes of the Centennial campaign is to lead thousands more of men and women most richly endowed by their Creator with the natural gifts that a Bible school teacher needs to undertake this most fruitful and blessed service.

Current Events

Legal Blows at the Saloon.

A few weeks ago an Indiana judge, Samuel B. Artman, of Lebanon (may he flourish like the cedars thereof), judicially declared that the liquor traffic is inherently wrong, and that, therefore, even when a license law is enacted by a legislature, the boards of county commissioners have no right to license saloons. Apparently Judge Artman's tribe is increasing, for an even stronger and more radical decision has now been rendered by Judge Ira J. Christian, of Noblesville, Ind. Judge Christian is a prominent member and officer of the Christian church. In his decision Judge Christian holds that a saloon is an evil in its very nature; that it is, therefore, a nuisance under the common law; that the state can not, by statute, legalize a nuisance; that, therefore, the license law is unconstitutional; and that consequently any person who keeps a saloon, whether with or without a license, may be punished under the statute which provides that "every person who shall erect or continue and maintain any public nuisance, to the injury of any part of the citizens of this state, shall, on conviction, be fined not exceeding $100." This is certainly good sense and good morals. We hope it is good law. The judge declares that the granting of saloon licenses is not within the police power of the state, because it is a grant of a right which did not previously exist, and not the regulation of a natural or common-law right. "There is no common-law right to commit theft. Will the counsel for defendant contend that a law authorizing a man to commit theft six days in the week would be within the limits of the police power for the protection of society? The saloon, which has been repeatedly held to be the prime source of all crime, has no right to exist at common law, and the license which grants it is not a restrictive measure; but it is the granting of a right which heretofore did not exist. I am, therefore, of the opinion," says the judge, "that a law creating a business dangerous to public morals, to public safety, to public health, is not within the police powers of the state."

Against the Constitution.

As the right to sell liquor does not exist at common law, so it is not among, nor is it consistent with, the objects to be attained by legislation, as contemplated by the constitution. Judge Christian finds the license law unconstitutional because it is in contradiction: (a) Of the purpose and spirit of the constitution as embodied in the preamble, which reads: "To the end that justice be established, public order maintained and liberty maintained, we, the people, do," etc.; (b) Of section 1, article 1 of the Bill of Rights of Indiana; (c) Of the purpose for which governments are created and the objects which people seek to attain thereby.

We do not profess to look at this case from the technical legal standpoint. To the layman in law it seems a good decision which affirms that an institution uniformly productive of crime, poverty and suffering is essentially a nuisance, and, therefore, not a proper object for legal protection. Lotteries have been abolished upon precisely the same principle, because they were held to be inherently demoralizing, and therefore contrary to the ends for which governments are established. All that can be said against the lottery from this standpoint can be said even more truly against the saloon, and Judge Christian has said it with much force.



The Governor of New Mexico.

It may not matter much to the country at large who is Governor of New Mexico, but it matters a good deal whether, even in remote New Mexico, a man can be put out of office for no other crime than complete honesty and a sincere effort to give honest government to a territory which has been grossly misgoverned. New Mexico has for years been in the hands of a predatory horde of local politicians, who consider themselves, and make a great many people think they are, the Republican party in New Mexico. Governor Hagerman was appointed fifteen months ago. He is a young man of culture and wealth, of fine education, and with a fine ambition to make the territorial government clean and honest. Being without experience in dirty politics, he was unable to discern with the naked eye any difference between a Republican grafter and a Democratic grafter. He got after them both alike. There was great consternation in the ranks of the faithful. The disinterested patriots, who had for many years been using the public service as a means of personal enrichment, found with great regret that the political plum-tree now yielded only lemons. They preferred charges against the governor, the gist of which was that he had "demoralized the party in New Mexico." He had, in truth, thrown it into great confusion, but to its own good. It was really being not demoralized, but moralized. The charges were carried to Washington, where they were skillfully presented by interested parties, who made it appear that the interests of the party in the entire Southwest were imperilled by the tactics of the governor. Washington was impressed, and the governor resigned. His place has been filled by the appointment of George Curry, now governor of Samar, in the Philippines and a former Rough Rider. We know nothing against the new appointee, though it does strike us that the business of appointing Rough Riders has been considerably overdone unless the men of that regiment, selected wholly with a view to their fighting qualities, happened, by a singular coincidence, to be a stupendous aggregation of governmental geniuses. However that may be, the removal of Hagerman will have the unhappy effect of confirming a great many people in the belief that honesty in politics is equivalent to suicide.

The Situation in Ohio.

The political situation in Ohio has grown acute. The rivalry of Foraker and Taft for the control of the Ohio delegation in the nominating convention next year has become open and confessed. They are no longer carrying concealed weapons loaded for each other, but are openly flourishing their guns and whetting their knives. From this time on Ohio will be the center of interest with respect to next year's presidential campaign. No other state has two candidates so prominent, so determined, so different in their views of politics and government while belonging to the same party. Taft is supposed to be the inheritor of the Roosevelt tradition, a style of political thinking and a method of acting which we all recognize quickly enough though we do not find it easy to define it. Foraker represents party regularity as opposed to the Rooseveltian tendency to kick over the party traces, and he will endeavor to put himself forward as the "safe and sane" candidate, who will do nothing to cause alarm to the most timorous corporation. Foraker offers to appeal to the people. Taft says that suits him. Foraker is a tremendous organizer and a tireless worker. Taft is believed to have the President's support, but he is apt to run off to the Philippines or Cuba or Panama occasionally, even when his home fences are not in perfect repair. He has just gotten back from a flying trip to Panama, and is planning a tour to the Philippines for this summer. The President is said to have warned Taft that he must either stay at home and fight his own fight, or else declare himself out of the running, and that he must not rely too much on help from the White House.

Opening of the Jamestown Exposition.

The tercentennial exposition at Jamestown will be formally opened on Friday of this week, April 26. In spite of the earnest efforts to complete the buildings, many of the structures will not be completed at the time of the opening. It is estimated that eighty per cent of the grounds and buildings are finished. Notwithstanding this incompleteness, however, with the formidable array of foreign fleets from different nations, and the presence of the President of the United States, the opening will not be without its spectacular attractions. A special correspondent from Norfolk says that "the inception of the Jamestown tercentennial exposition sprang from a desire of a people, many of them descendants from that hardy English stock that settled among the Indians here 300 years ago, to teach its brothers and sisters, and display to visitors from the older nations, the traditions that have been handed down by these courageous colonists. No other exposition has attempted to show the world the life of the colonists, the hardships of the pioneers who opened the new country after civilization had been attained on the seaboard, and the achievements these people worked from raw material." Twenty-five states participate in the exposition, and the state buildings have been grouped along the historic shore of Hampton Roads and command excellent views of the navies of the world, which will be the crowning feature of the exposition.

Editorial

The Central Illinois Ministerial Institute.

The Central Illinois Ministerial Institute was held in Heyworth last week on Tuesday and Wednesday. As a report of its proceedings will be made by another hand, we shall only take space here to characterize it in a general way. It had been several years since we had met with our Illinois ministers in that region of the state and it was a great pleasure to renew old acquaintances with those we had formerly known and to meet a large number of ministers whom we had not met before. Having just come from the Missouri lectureship, it was interesting to compare the two meetings and note their similarity. In both institutes the younger ministers largely prevailed. In both, there was the same beautiful spirit of fraternity and Christian courtesy. The program of the Missouri lectureship brought more of the mooted questions of the day into discussion than did the program of the Illinois brethren. It has been characterstic, however, of the Missouri lectureship, from the beginning, to face the questions of difference and to discuss them in the spirit of perfect freedom. The ministerial institutes of Illinois, as a rule, we think, have been characterized by the discussion of practical problems rather than of mooted questions. Perhaps a mixture of the two kinds of questions in proper proportion is about the ideal program. The attendance at the two institutes was about the same. As to theological tone and color, we note no distinction. The ministers occupy, generally, about the same point of view, which may be described as conservative in relation to questions of Biblical criticism, with open minds for any truth that may be brought to light, and without the least sign of panic as to the results of historical criticism. As to our own religious movement their attitude is that of loyalty to its fundamenal principles and to its original aim—the unity of Christians, based on a return to New Testament Christianity—with increasing emphasis upon the spiritual side of doctrines, ordinances and life.

It is always encouraging to us to find so large a number of educated young men as we found in this institute, whose addresses showed clear thinking, disciplined minds and consecrated hearts. It was a great pleasure to us to meet and mingle with the Illinois brethren in this institute and to receive from them so many evidences of Christian courtesy and confidence. J. P. Givens, minister of the Heyworth church, and his flock, entertained the institute in a most satis factory way. They have a handsome $9,000 church building recently completed, which is a credit to the church and to the community. Brother Givens is a Virginian who seems to have had no trouble in taking root in Illinois, and is doing an excellent work there. In view of the fact that our congress meets at Bloomington next year, the institute voted to hold a brief session there preceding the congress, so as to maintain their continuity, and yet concentrate the attendance at our national congress.

Why More Young Men Are Not Entering the Ministry.

In our last issue we gave some reasons why young men should enter the ministry. Since then, our attention has been called to a recent address by Dr. Patton, of Princeton Theological Seminary, in a symposium in New York held by the Drew Theological Seminary Club. Discussing the question of why young men are not entering the ministry in larger numbers, Dr. Patton said:

"I could name at least half a dozen who came to college with the intention of becoming preachers, but before the end of their course had concluded that other fields were better for their energies.

"One reason for this defection is that the present intellectual unrest weighs with terrific force on the minds and consciences of young men.

"They are not ready to give assent to all that is required in the church of their choice. With their attitude unsettled on philosophic questions, they do not see their way clear to enter the ministry. I tell you a tremendous amount of responsibility just now rests on the men who hold the chairs of philosophy in the colleges of this land. If their pupils are allowed to take hold of purely materialistic doctrines and cling to them, they can not become ministers of Jesus Christ unless they be hypocrites."

It would be interesting to know how many young men, entering colleges with the ministry in view, leave these institutions to enter other pursuits, and to know what institutions exert this sort of influence on the minds of their students. The writer entered college with the law in view, and that as a stepping-stone to politics. But in college his life-plans were revolutionized, and he left his *alma mater* to devote himself to the ministry of the Word. It seems to us this ought to be the natural result of an educational course on the minds of a large number of young men, especially in institutions of learning conducted under the auspices of the Church. Where this is not the case, there is reason to believe that the atmosphere of such institutions is not as highly charged with religious conviction and Christian enthusiasm as it should be in view of the purpose for which they were established.

How far Dr. Patton is right in giving as one of the reasons for this defection from the ministry, "the present intellectual unrest," we are not able to sav, but, no doubt, it has some influence in that direction. In any religious body that refuses to allow any modification of views concerning the Bible, as the result of modern methods of investigation, there is bound to be not only "intellectual unrest," but intellectual revolt. Conservatism we need, but not of the mossback type. We must believe, however, that a far more potent reason is the commercialism of the times and the large rewards which business callings now offer to young men of character and capacity. The remedy, however, for this evil is an appeal to the consciences of Christian young men to give their lives to the service most needed, and which would be most pleasing to him whom they own as Master.

It is true, too, no doubt, that many young men are prevented from entering the ministry in their respective denominations because of the creed to which they are required to give assent. The remedy for this evil, from our point of view, would be to remove human creeds out of the way, so far as making them a test of entrance to the ministry or a condition of fellowship is concerned, and return to the ancient New Testament creed and to the New Testament itself as a sufficient expression of faith and of duty. We should say there is "a tremendous amount of responsibility" resting on those religious bodies which make a purely doctrinal creed—a human formulation of speculative opinions—a test of fitness to enter the ministry. As to the warning to the chairs of philosophy about teaching "purely materialistic doctrines," it is, of course, timely in such institutions as are vulnerable at this point. We can hardly suppose that the chairs of philosophy in religious institutions would need such warning, but it is possible that there are colleges and universities nominally Christian where such admonition is needed. Dr. Patton is certainly right in holding that those who cling to such materialistic doctrines are unfitted to become ministers of Jesus Christ.

It would be well if the present revival of interest in the question of young men entering the ministry should result in removing some of the obstacles out of the way of candid and conscientious young men, and in an agreement to insist only upon such conditions as to faith, doctrine and character as are plainly taught in the New Testament. It can not be said that we have exhausted all legitimate efforts to recruit the ranks of the ministry until we have removed all human obstacles out of the way, and have left only such conditions of entrance upon this sacred calling as are manifestly imposed by divine authority.

Home Missions to the Front.

The great annual offering for home missions on May 5 approaches. The ministers, we hope, are preparing their churches for this great occasion on which so much is depending. From a hundred needy fields, and from hundreds of weak and struggling churches holding important positions, but unable to make headway without assistance, calls are coming to our home board, and eager eyes are turned toward the May offering, hoping to find a favorable answer to their cries for help in a magnificent free-will offering from all the churches. Let us not disappoint our brethren who are holding the outposts and waiting for reinforcements. Let us make an offering commensurate with our great cause and its great needs.

Notes and Comments.

Our readers will be interested in the article appearing elsewhere, from the pen of Brother Scoville, on the subject of union meetings. It has been a matter of great rejoicing to us, and we presume to most of the brotherhood, that such preachers among us as Charles Reign Scoville, H. O. Breeden, Herbert Yeuell, W. J. Wright and others, have been enabled to engage in and conduct union meetings with profit to all concerned. This is what we have long desired to see, and we are not a little surprised, therefore, to note some recent criticism in reference to the manner of conducting these meetings by some of our evangelists. It seems to us to be without foundation. Suppose it were true, as Brother Scoville shows that it was not in his case, that an evangelist should preach the same discourse somewhat differently to different congregations under different surroundings. We suppose every conscientious preacher seeks to so adapt his message to his particular audience as to accomplish the greatest good, and this will involve the emphasis of some points at one place and of other points at another. Paul must have meant something by his method of becoming "all things to all men if by any means he might save some." He did not mean that he was sometimes true, and at other times untrue to the gospel; but he must have meant that both in his personal demeanor and in the method of presenting the gospel, he sought to avoid prejudice and to win a welcome for his message. This is exactly what every wise preacher does to-day.



Usually these criticisms of union meetings center about the question of baptism. Some time ago we suggested a method of meeting the difficulty connected with the presentation of this subject, which ordinarily would meet with general approval, and that was to substitute for a sermon on that subject a Bible reading, including all the passages relating to that ordinance, without note or comment, except the obvious exhortation, that those who desire baptism should be guided by these Scriptures. Something like that seems to have been the plan pursued by Brother Scoville. One of our own evangelists, now deceased, in holding meetings for our own churches usually confined his references to baptism to the quotation of passages bearing upon the subject during the administration of the ordinance. Such a course as we have suggested would indicate our perfect reliance on the Scriptures as a sufficient guide in all matters of faith and duty, and it would enable our ministers to present other truths and principles more vital and fundamental even than the action of baptism. After all, the best way to set people right on the subject of baptism, is to exalt the authority of Christ and of his apostles, and to urge the necessity of a diligent study of the New Testament Scriptures and of faithful conformity to their teaching. This any man of good spirit and good common sense can urge on any audience in Christendom.

There are those who find fault with Paul's sermon delivered on Mars' Hill, because he did not preach the "whole gospel." It is probable, however, that the great apostle, who received his message directly from Christ, and who sought and possessed constantly the guidance and inspiration of the Spirit, delivered the very message that was best adapted to his Athenian audience. Of course we recognize the difference between the kind of audience Paul was addressing and that which the evangelist addresses in this country to-day. We refer to this instance to show that such preachers as Paul sought to adapt their message to the needs of those whom they addressed. Paul did not preach to the Gentiles exactly as he preached to the Jews, but to both of them he presented Christ as the only Savior from sin. True, Paul was regarded as very "unsound" in his day by his orthodox Jewish Christian brethren, but he has survived it, and we dare say Brother Scoville will outlive the criticisms of those who charge him with compromising the truth in holding union meetings. Moreover, we hope that he and all others who have opportunity of doing so on fair and honorable grounds will continue to hold union meetings, for in no other way can we so effectually show to the religious world the evangelical character of our preaching and our method of presenting the gospel so as to win men to Christ.

It has been said, and will no doubt be often said again, that there are communities in which the churches are so prejudiced against the Disciples and their cause as to refuse any co-operation with them. In such cases, of course, there can be no union meeting in which our ministers can participate, but the responsibility will not rest upon us. We would advise concerning union meetings just as we have advised concerning the wider co-operation under the principle of federation, that our ministers and churches should enter into such meetings only when it is clear they can do so without sacrificing any self-respect, or freedom, or truth. We are to "do good unto all men as we have opportunity." We are to unite our efforts with other Christians in every good word and work, so far as we have opportunity, but when this opportunity is denied us, then we must do good in our own way without such co-operation. It seems to us this plain, common sense rule adapts itself to all conditions and circumstances. When the tide comes in, it does not advance on the land equally in all directions but is obstructed at some points by a bluff or promontory, but it runs out into all the inlets and bays along the shore as it has opportunity. It must be so with the incoming tide of Christian union.

A most important decision has been rendered by Judge Samuel B. Artman, of the district court, at Lebanon, Ind., concerning the issuing of license for a saloon. Certain residents of Indianapolis remonstrated against the issuing of license to a certain saloon, on the ground that it could not be constitutionally granted. Of course there is a statute in Indiana providing for the licensing of a saloon, but is this law constitutional? Judge Artman held that it is not. In his decision he says:

> "The position of this court, then, is this: The highest judicial authority of the state has declared a less injurious business (prize-fighting) inherently unlawful and beyond the power of the state to delegate to it a legal existence, and this court is now asked, in the face of this declaration, to hold that the business which has been declared by the highest judicial authority in the nation to be the most unlawful business in any state can be given a legal existence by the state, for a fixed consideration. This court will not walk into the dilemma. The law should be harmonious."

In conclusion the judge says:

> "With due appreciation of the responsibilities of the occasion, conscious of my obligations under my oath to Almighty God and to my fellow-man, I can not, by a judgment of this court, authorize the granting of a saloon license, and the demurrer to the amended remonstrance is therefore overruled, the amended remonstrance is sustained and the application is dismissed at the costs of the applicant."

This decision seems to us to be logical. Our readers may recall that in commenting recently upon a decision of the Attorney-General of Missouri, to the effect that a local option county could not prevent the shipping into it of liquors manufactured in another county and licensed by the state, we pointed out that, this being true, the licensing of a dramshop was in direct violation of the spirit of the constitution which is intended to guarantee protection and order to the people of the state. Of course this case will not rest here, but will go to the highest courts in the United States, and its decision against the constitutionality of legalized saloons would work a revolution in the liquor traffic of this country.

In a late number of the "North American Review," Professor Charles A. Briggs sets forth the view that the unity of Christians can best be found, and will at length be found, in the Papacy. We are surprised that any one with historical knowledge and a Protestant bent can make such an assertion. The church was united in the early days, and split over the Papacy. Such unity is a forced one. The only unity that will hold is that which is cemented by the bonds of a perfect following of the great Head of the church, Jesus Christ.

Editor's Easy Chair.

In crossing the great Mississippi river a few days ago, which now brims its banks, we were impressed with the majesty of the lordly current which seems to justify its name, the "Father of Waters." In thinking of its value to the nation as a great waterway and of the important place it has filled in the history of this country, and of its probable future development and use as a great highway of commerce between the lakes and the gulf, we remembered how humble are the beginnings of the mighty stream, yonder in the north, and how dependent it is upon the thousand tributary streams and rivulets for all that it is and is capable of doing. The great river is an aggregation of hundreds and perhaps thousands of smaller streams and rivulets and is a most impressive illustration of the value of co-operation. But in following this thought out it occurred to us that its tributaries not only make possible the Mississippi river with its capacity as a national highway, but they perform a needful service in flowing through the regions of country which they traverse, doing, in their way, and according to their capacity, the same sort of service which is performed by the Father of Waters. The fact is, these numerous streams ramifying every part of the country, not only form a large element of its beauty, but add immensely to the value of the country, in many ways. Great rivers have an important function in the development of a country and in its commerce, but even more important are the ten thousand rippling streams that meander their way through hill and valley, adding beauty to the landscape, fertility to the soil, while slaking the thirst of man and beast and bird. The moral of this is that life is made up, in the main, of little things, which make possible the larger things. If one can not be a Mississippi river, let him at least be a pearly, singing, even if nameless, brook, which makes green the verdure along its banks, as it flows onward to join its fellows in the majestic river or in the far-resounding sea.



It is very encouraging to the friends of temperance and to the opponents of the legalized liquor traffic to notice the steady advance of the moral sentiment of the people on this question. This rising tide of moral sentiment is evinced in many ways, but chiefly, just now, in the numerous victories that are being gained in hundreds of counties throughout the states and in the towns and villages, against the saloons. It is not difficult, in the rural districts and in the smaller cities and towns, where the home and the saloon are brought face to face in conflict, for the cause of the home to triumph over that of the saloon, and it is not surprising that under local option so many counties and towns are banishing the saloon from their midst. Recently the courts are coming to the reinforcement of the home and of the nation against the demoralizing influence of the saloon, and some recent decisions give fresh hope and courage to those who have been longing and laboring for the time when this enemy of righteousness should be put under the ban of law. True, there are many backsets, here and there, but it is clear that the tidal wave of moral conviction is rising, and that it will ultimately sweep out of existence the saloon, just as it has already swept out legalized slavery, lottery and gambling. Our spring season which had such an early start in March has experienced a setback in April, but every one knows that this is only temporary, and that the swelling tide of the new incoming life of spring will soon clothe the earth with verdure and bring to rich fruition the seeds which are now being sown and planted in hope. There is a moral as well as a physical order of the world.



We called attention last week to the Peace Congress, which was then in session in Washington, as one of the hopeful signs of the times, indicating the growing power in this warring world of the Prince of Peace. Since then, the congress has made its deliverances, has adjourned its session and has passed into history. As might have been expected, there were some differences of views developed, but chiefly as to what is practicable and realizable now, rather than on what is desirable and to be hoped for as an ultimate realization. There are always reformers in every cause who wish to accomplish everything at once, and are unwilling to take any intermediate steps leading on to the end desired, and it is not strange that there are such persons among those working for universal peace. So far as we have noticed, however, there was universal agreement that arbitration is a far more economic, enlightened and Christian method of settling international difficulties than going to war. A great victory has been gained when the representatives of the leading nations of the world agree to come together to take counsel on how they may avoid war and promote peace and good will among men. This step acknowledges the barbaric character of war and relegates it to the class of evils which the nations must seek to avoid. This is a very different aspect from that which war once assumed to the nations and peoples of the past, and this change is the sure sign of the coming fulfillment of the prophecy that the sword shall be changed to the pruning hook, the war-chariot to the automobile, and the nations shall learn war no more.



It ought to be understood, however, much better than it seems to be that the same great spiritual force that is undermining war as between nations is also making impossible the old attitude of hostility between sections of the same country, between religious bodies claiming a common Master, and between individuals who are children of a common Father and heirs of a common destiny. It is the Man of Galilee who is behind and is the inspiration of the peace movement, and he it was, who taught us to love our neighbors as ourselves, and prayed that his followers all might be one. In the eyes of Jesus the man who hates his brother is a murderer, and one can not be a friend of Christ and an enemy of any of Christ's followers. It would be a sad comment on the Church if the spirit of peace that is moving the nations should not move it to close up its divided ranks, bury its ecclesiastical tomahawks and study the things that make for peace and for unity. War between labor and capital and between the different parts of the divided Church is quite as contrary to the mind and spirit of Christ as war betwen the nations. That great conference in New York City last November was a peace congress among the churches, and marks a distinct forward step toward the fulfillment of our Lord's prayer for the oneness of his followers. It is a noteworthy fact that the combined sentiment of Protestant Christendom, as voiced by that great assembly, is being brought to bear in favor of international peace and justice and against those national evils which imperil our own country.



The Easy Chair had the pleasure a few evenings ago of witnessing an "Old Folks' Concert," one feature of which was the appearance of the singers and others who participated in the performance, in the costume of colonial times. In looking upon the line of venerable men and women thus arrayed, it seemed as if a section out of the distant past had moved forward into the present, or that the hands on the clock of time had been moved backward to colonial days. How strange and picturesque seemed that group of men and women with their powdered wigs and antique dress, as compared with the fashions of to-day! And yet a hundred years hence, will not our present fashions and costumes seem as antique and curious to the people of that future time, as the dress of colonial days seems to us now? But the principal charm of the evening was not in the costume of the singers, striking though it was, but in the old songs which they sang. No doubt some of these were as much out of fashion with modern music as the ancient costumes were with the modern dress, but they were the songs of our childhood and awakened memories of the days that are gone. One of the ablest and most powerful elements of music is its power to awaken the deepest and purest emotions of the soul. Much of this power lies in its associations. That is why the old songs appeal so strongly to those who are well advanced in life, calling up, as they do, recollections of youth and childhood, and bringing before us the faces and even the voices of those who have long since joined the choir invisible. "Let us sing unto the Lord a new song," occasionally, but let us not forget the old songs, freighted as these melodies are with the purest and tenderest sentiments of the human heart.

A Tribute to a Departed Veteran*

"I am this day fourscore and five years old. As yet I am as strong this day as I was in the day that Moses sent me: as my strength was then, even so is my strength now." (Josh. 14:10b-11a.)

This occasion drives us back to the divine record of the lives of "just men made perfect." As long as the Church is blessed and honored by such men as the one who lies before us, so long we will venerate the memory of Caleb, as he stands on the wind-swept height at Hebron, uttering these words which will never grow old as long as time endures. There is something sublimely inspiring in the strength and vigor of old age. Even Cicero, dreaming in the dim starlight of paganism, felt its charm and sang of its glories. Some of the most priceless gems from human brain and heart have sparkled in life's sunset. The genius of our own Whittier and Longfellow, of Emerson and Holmes burns brightest in the soft light of the evening glow. But our sacred Scriptures crown with greatest honor the hoary head.

One loves to think of the old age of Abraham, as pictured in the memorial window through which the soft and mellow light of rural England beats down upon the last resting place of Shakespeare. Abraham is standing in his tent door at eventide entertaining angels unawares. I love to think of the old age of Moses, strong as Michael Angelo conceived him. His form was rugged as the hills, his eye keen of vision, his faith full winged, when God laid him to rest in the lap of the hills. No more inspiring record graces Hebrew history than the story of the old age of Samuel. He stands forth before the gathered congregation challenging them to find in all his record one act of injustice, one shekel stolen, one judgment bought with gold, one ewe lamb taken from the flock, one vineyard filched away from the poorest son of Israel. Again here is Paul the aged, sitting in a Roman dungeon waiting for his doom, yet finding time to write with a manacled wrist his royal message. "For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith." And finally, the old age of John, termed the "waiting disciple." While his comrades push out along the Roman roads and carry the message of life to the ends of the empire, he tarries to minister to the holy mother entrusted to his keeping. One by one the little company which went forth as sheep among wolves receive the crown of martyrdom; Jerusalem falls; a new generation arises, but John still tarries. One of the Church Fathers tells of those closing years at Ephesus, when from far and near the Christians gather to gaze with veneration upon his white locks and hear him say, "Little children, love one another."

The same God who thus honored the saints of old, did not forget the old age of this patriarch of our Zion. Reared in the middle west in the pioneer days, when the country was young, the roots of his inheritance reach down into that fertile soil from which has sprung some of the nation's most virile manhood. The stream of his life has flowed on between the banks of time for fourscore years and seven, and its flow has been like the restless tide surging up the inland bay, ever seeking until it finds a level higher than its source. For such a life there is no dead line, no old age. His race was like that of the Marathon runner, every sinew tense, every nerve on fire, every faculty alert until he fell at the winning-post. But here lies before us the mute reminder that that race has now been run, that final goal attained. From blocks cut from the quarry of experience he has built his own monument, and on it inscribed life's record, "graven with iron pen and lead, in the rock forever." That monument stands like the city of our God, foursquare, and each of the four sides has its distinct inscription.

One side of his life faced the market place where he who runs may read, read a most remarkable record. It is seldom that the Christian ministry has produced a man with his business sagacity. The enterprises which engaged his attention were varied, but they were always handled with consummate skill. He possessed a breadth of vision, a keenness of foresight, together with an executive mastery which we have been accustomed to ascribe to the special genius of the twentieth century. No church was large enough to chain his endeavor, and no denominational frontier extended beyond his onsweeping vision.

The instinct of the pioneer was his. He loved to blaze a trail through the forest where others saw no track, and then come back on a beaten highway. Out of a virgin soil, and it mattered little how barren, he would build an enterprise, rear a church and establish a college. In looking over our denominational records you will find that for more than sixty years his business sagacity and executive ability has been felt in the General Conference.

A glimpse into the breadth of his sympathies came to my attention a few years since under circumstances which made a lasting impression. At Harper's Ferry tidings came to us that our own Buffalo held in her lap the nation's stricken Chief. To whom should we turn for counsel in that dark hour but to the Nestor of General Conference—Dr. Ball. He unrolled before us page after page of national history, telling the story of the nation with a charm personal experience can alone give. With becoming modesty he mentioned his humble part in giving to history Abraham Lincoln, and then with the tender touch of a father's love, told of his own James A. Garfield, and his martyr's crowning. There stood before us that day, a man of God, a Christian patriot, whose hand for more than half a century had felt a nation's pulse.

The second side of this monument turns toward his church. The record is here cut so deeply that we may say of him, as it has been said of another, "His name is not written but plowed" into the history of the denomination. In his long and useful public career it is possible to discover one thread which he purposely spun in his young manhood and then wove into the garment of public influence in which he robed his after life. While in the strength and vigor of youth he dreamed dreams, and then in after years took the stuff those dreams were made of and wrought it into reality.

It was not chance which brought him to his feet in 1850 as a corresponding delegate to the "Church of God," neither was it chance which placed him time and time again as chairman of the committee on inter-denominational fellowship. It was the working out of a life purpose that sent him to New York as editor of the "Baptist Union." And it was a happy recognition of a life-long service which sent him in 1886 to strike hands across the sea with the English Brethren of a like precious faith. Having more than 55 years ago set his hand to the plow, he never turned back, but drove its sharp point through the unyielding sod of bigotry and prejudice. In our last conversation together, only a few weeks since, we considered plans for the consummation of his life's purpose, a closer fellowship among the people of God. Those of us who are destined to see the triumph of that divine ideal will not forget in the hour of victory to crown his sacred memory. We almost wish that he could have remained with us a little longer, to have seen the fruitage of his toil. But God saw fit to take him, and in this taking away we need not be surprised, or grieved, for this has often been God's way with his best beloved.

Abraham saw the splendor of the starry heavens bending over the coveted Westland, yet he never possessed it save through promise. But his faith in that promise was counted to him for righteousness. The feet of Moses all but touched the Jordan, and then God bore him away to Nebo, there to see the land from afar. David saw a Temple's dome glistening above the rocky height of Zion, but he must be buried among the kings before ever the skilled hand of the Tyrian laid a stone. The zealous soul of Paul went out in longing to sound the glad news at the Pillars of Hercules, and rear a citadel of faith beside the western tide, yet he must fall on the Appian Way. The Master of Life longed to gather stricken Jerusalem in his arms, redeem Israel and save his home land, but Calvary's black brow lowered on the horizon.

"God hath His mysteries of grace,
Ways that we can not tell;
He hides them deep like the hidden sleep
Of him He loved so well."

While the public career of Dr. Ball stirs us with admiration, this is not the sentiment which brings us here to-day. Behold, your pastor—Emeritus. For more years than most of us have lived, he has toiled with this church. He buried you in baptism, sent you into life with a pastor's benediction of love, laid away your holy dead, and soothed the aching heart. About your firesides I have heard the story of those long years of struggle and triumph. Like a tall mountain pine, he has stood in your midst, casting a beneficent shade long after his comrades had fallen. Other pastors have come and gone, but this was his church and you his people to the very end.

The third side of the monument turns aside from the busy mart of trade, even away from those public duties which received his devotion. It is that side of life lighted by the fire on the hearthstone, and dedicated at the family altar. We will not seek to read the inscription, for it belongs to the sacred secrets of those he loved so well. The sympathy

*Funeral of George H. Ball, D. D., First Free Baptist Church, Buffalo, February 23, 1907. Sermon by Rev. Albert W. Jefferson, pastor.

of loving friends in an hour like this is like the staff in the valley, while the words of consolation from kindred spirits sound like the Master's voice heard across the sun-lit waves of Galilee, speaking, "Peace, be still." But we turn aside to leave you alone with God and your holy dead, remembering,

"Not even the tenderest heart and next our own
Knows half the reasons why we smile or sigh.
Each in his hidden sphere of joy or woe
Our hermit spirits dwell, and range apart."

The last side of this monument faces eternity, and contains the secret record of that intellectual and spiritual life "hidden with Christ in God." Not much of it can be deciphered, yet in the long active life of the pastor, teacher, author and preacher, glimpses may be caught of that great inner life of mind and soul. The key which unlocks the secret of Dr. Ball's intellectual and spiritual life was revealed more than seventy years ago. As a mere lad he listened to the appeal of the young pioneer preacher—Ransom Dunn, who at the close of the service took him by the hand and said to him, "Do you think it reasonable and right to serve God?" "Yes," he replied. "And you aim to be a reasonable man, do you not?" "Most certainly." "Then you will serve God, of course," said the preacher, and passed on. That simple appeal to reason won George Ball to the Master's service. From that day to his death reason and experience were the two great pillars of his faith. The fanciful dreams of the mystics he could not understand, and with the weak timidity of the traditionalist he had little patience. But when reason had once blazed a path along the stormy shores of thought, in that trail he walked with a firm and steady tread. Clearly beholding a few great beacon lights of truth, he cared little whether the lesser lights burned or flickered or went out. As in public life, so in private thinking, he was by nature a pioneer, thinking the thought of his generation, not after but before it.

We firmly believe that a new generation must arise before our denomination will fully realize the reasonableness of his faith, the true breadth of his vision and the divine possibilities in his dreams. Firmly anchored in the "Rock of Ages," he believed in God, he believed in humanity, and he believed in the destined triumph of the Kingdom of Heaven. This was the faith which led him to

"An old age serene and bright,
And lovely as a Lapland night."

But his race has been run, his monument finished, and the record written. His cradle is forever stowed away in the pioneer's cabin, his home is silent and voiceless, his church is bowed in grief, but the Gates, the Gates stand ajar.

The Church and Labor*

By T. W. Phillips

The Son of Man went about doing good, healing the sick, comforting the afflicted, as well as preaching the gospel of the Kingdom. He chose twelve laboring men as his apostles and constant companions, whose labors and sufferings, whose unfaltering devotion to the Master, whose works of faith and labors of love are unequaled by man on any page of human history. He forever dignified labor by his association with his apostles and giving them charge of his coming kingdom. Christ is the great Peacemaker of the universe. He is the mediator between God and man. God is in Christ, reconciling the world unto himself. The principles he taught define man's relations to God, and by purifying the heart and making holy the life bring man back to his Creator and will finally make him a pure and sinless being. The principles Christ taught are also designed to adjust all moral obligations between man and man.

To the Christian spirit in the world may be attributed nearly all the institutions of benevolence for the aged and orphans, for the suffering and distressed. Such institutions were practically unknown before Christ and the Christian religion, and there are none in nations not Christian. It is a fact that women have built and endowed more institutions for Christian and benevolent work in the last seventy-five years than were built by both sexes in all preceding time.

While many benevolent institutions are considered as outside of the Church, being built and sustained jointly by members of various denominations and people of the world, yet they owe their existence to Christ. If there was a united Church, these would not be called outside institutions, but Christian, for the prayer of Christ would be fulfilled and the world would believe.

What is called the "uptown" movement of the churches in various large cities is to be regretted. Dr. Schauffler, secretary of the Congregational Home Board of Missions, said in 1888, "that during the twenty years preceding nearly two hundred thousand (200,000) people moved in below Fourteenth street, New York, and seventeen Protestant churches moved out." The churches have not adapted themselves to these new environments. In many cases they have thus neglected to minister to multitudes of the industrial classes or laboring people. This condition has been partly, but only partly, met by the University settlement organized by Christian people.

When the Church was originally established, nearly all nations held slaves. The Church did not directly assail slavery and other public evils, yet it taught such principles as have overthrown slavery, serfdom and polygamy in Christian lands, and has elevated the condition of labor.

The same principles have relieved woman from the oppression of man and have made her in the home, the school and church the greatest moral and religious factor in the world.

The application of these principles will also be the final solution of strikes, lockouts and all disputes among laboring people.

Practically all wealth or comfort comes by labor. It is the duty of the Church to use its influence in behalf of the laborer, that he may enjoy a much larger portion of the fruits of his labor in the future than he has in the past.

The modern evolution of society is properly dated as beginning with the Reformation of Luther and the giving of the Bible to the people. It has been said that when the printing press was discovered it seemed as though "a new fiat for light had gone forth from the lips of the Almighty," and in a sense this is true; for through the press Luther and the early reformers gave the Bible to the people, which contains two fiats for light. In the beginning God said, "Let there be light, and there was light"; and in proclamation of the New Revelation Christ said, "I am the light of the world." "The nations or people that walked in darkness have seen a great light." In this great light the march of society has been onward and upward. This is shown by the nations who have received God's revelation. Compare southern and northern Europe. Compare all South America and Mexico with North America. Compare Cuba and the Philippine islands with Australia, not only in physical natural development, but in the intellectual, moral and religious growth of the people. Protestant nations have had the open Bible and have been taught to worship God without the intervention of Pope or priest; and also that each individual may become a king and a priest to God, and could offer the incense of prayer and praise anywhere on sea or land. "Ye shall know the truth and the truth shall make you free."

Again, compare the condition of the working man in Luther's time with the present. Charles Stetzle, a laboring man, in his book, "Messages to the Working Man," says: "The condition of the skilled American working man to-day is superior to that of royalty of three centuries ago. He has a better home, more conveniences, more books, more things that make life worth the living." When we look over the history of the past, it is easy to see what Christianity has done for laboring people. All the institutions reared in recent years for the suffering and needy, for the poor and distressed; all the advancement that Protestantism has made, and it is the greatest the world has yet known, has come through a divided Church; through denominations which have opposed and some times persecuted each other. If Christian revelation has brought society, under a divided Church, to such a height for the betterment of the race, what would be the condition if all Christians had been united. If there had been a united Church from Luther's time down, we would not be here to-day talking of the relation of the Church to labor, but the prayer of Christ would be fulfilled and the song of the angels, at the birth of Christ, would be realized, and we would join in the glad anthem, "Glory to God in the Highest, on earth peace, good-will to men."

Christianity interpreted in the light of the golden rule and the new commandment, "That ye love one another as I have loved you," will be not only the solution of the labor problem, but the emancipation proclamation of the world.

*The concluding portion of an address before the Congress of the Disciples of Christ.

Enriching the Order of the Services By B. A. Abbott

(Concluded from last week.)

To sum up in a few words the ideals and realities that call for an order of service—the order of service is to be each time an actual, vital expression of religion; the search for God through the medium of worship and the interpretation of God through objective form. What the theologian tries to write in his creed, and the practical man live in his life: what the moralist seeks to realize in character and the poet sing in his hymns; what the teacher sets forth in his precepts and the mystic recites in his rhapsodies; what the artist seeks to paint in his pictures and the broken-hearted sinner realizes in his confessions and supplications—these all every service ought to set forth in a fresh, real way each time the people gather for public worship. The order of services is a summary of spiritual experience and a declaration of spiritual purpose.

It is apparent when we thus consider the deep spiritual and psychological meaning of the order of service that the problems in the way of creating a satisfactory one are many and real. No one ever got an order of service that satisfied his heart or was fine enough to seem to him fitting for the occasion. We cry with the psalmist, "Make his praise glorious," and then, after each effort, know well enough we have fallen far below the vision our hearts beheld when we tried to look into the face of God. The root of the difficulty is in making a proper adjustment of the spiritual and mechanical. It requires a most spiritual soul to accomplish such a task. There must be a program, and it must be many-sided, many-hued, variedly flavored. In a large measure it depends upon taste, and yet there is nothing so susceptible to change as taste. And in it the hour and the mood must be considered. Then there rise up rapidly the problems of temperaments, variety of needs, differences in mental capacity, degrees in education, divergencies in manner and custom, the conflict of the psychology of the rich and the poor, the apparent antagonism between the practical and aesthetic, the task of putting heart into art, and the yet harder task of arranging an order that will satisfy the man who can only worship God through an idea and the man who can only know him by an emotion, and the man who can only approach him through a kind of splendid display or a sort of spiritual spectacle. Enoch found God in the practical life; Isaiah saw him in the splendor of the temple, and Ezekiel beheld him in the driving wheels of God's providence. So it comes to pass that we may trace the order of services from the sacerdotal idea with the dramatic effects of altar, mass and vested priest, through the scarcely less complex routine of the ritualists and eliminating more of the spectacular features and adding some of the popular, have what is commonly called a free-service. Or, we may reduce it still further, and have the noisy demonstrations of an overwrought emotionalism; or, going to the extreme of reaction, we may reject book, form, ideal, outline and preparation and sit in silence, like the Quaker, waiting for the Spirit to kindle the inner light to more brightness and fervor. Each way has its value to some souls and its devotees. Each way has its objections to some souls and its critics.

But universal experience has demonstrated that the program of the public worship ought to have on it praise, prayer, Scripture reading, offerings of money, preaching, which is both interpretation and revelation, and often there must be the administration of baptism and the Lord's Supper. Perhaps it is hardly possible to add an item or an idea to the mere form of the order of worship, and when we think of it there pass before us in bewildering confusion calls to worship, ascriptions of praise, invocation, chant, recitation of creed, antiphonal responses and amens, hymn-singing, anthem, chorus, vestments, posture, lights, incense, sermon, offertories and benediction. It is a luxurious tree—we need not try to add a leaf to it. If it were possible, it would not be desirable. The fruit of a tree is better if there is not too much of it. The richest flowers are made when we sacrifice many buds. To really enrich and glorify the services, we must have fewer rather than more items on the program.

To make the program rich and satisfying there are a few rules or principles which must be kept steadily in view.

One of them is to avoid formality and seek freshness. Set order of services, repeated from week to week through the year, no matter with what consummate taste and literary skill or even spiritual insight they may have been created, are apt to lose their power over the heart and to throw over every one the blighting atmosphere of formality. What we understand as formality is really the destruction of all effective and satisfying worship. The Dean of Canterbury is reported to have said in a recent sermon: "The emptiness of many of our churches shows the need of changes in our services. We alone of all churches go on reciting the Athanasian creed, most unsuitable for public recitation, most uncharitable and most repulsive to thousands of those who hear it. Our liturgy, as many clergy testify, is what the people do not want and can not understand. It is iterative, too long, too mechanical, too formal. And although fifty years ago Convocation agreed that some modification is needful for the people's spiritual necessities, we go on as if smitten with paralysis, and nothing is done."

Phillips Brooks has spoken in the same strain. He says: "The principle of liturgism, the use of stated and appointed forms, can never be able to do the full work of the church of Christ, unless it be in sympathy with the larger, fuller, freer, more extemporaneous forms of worship which belong in the hearts and souls of men."

Again he says: "The liturgical principle is never going to do alone the great work of ministering completely to the use of all kinds of men under all sorts of circumstances. It has shown again and again its weakness and incapacity, and put the Church into a position in which it ought not to have been put before the great world of reasoning men."

Those who hunger and thirst after an established, unvarying order of service written out by some aesthetic literary genius, ought to ponder deeply these frank words, spoken out of abundant experience, observation and religious culture. The first essential, then, of an order of service is freshness. We welcome the roses coming each June. They are like the old roses of last year, yet not the same, for the new summer stimulates the old bush to put forth fresh roses, and we are never weary of them. New wine should not be put into old bottles.

Another principle to be observed in the construction of the program of services is sincerity and simplicity. Simple—deep and comprehensive like the Lord's prayer; sincere, no excellence for mere artistic adornment, no beauty shown for the tribute of mere admiration. If the minister sought out sermon-topics that would enable him to make a fine elocutionary or oratorical display, he would be doomed to a poor and ridiculous sermon, and music ceases to be worship when the choir renders it without the true religious motive, which is to serve, no matter how fine the art. If it is not very near to blasphemy, it is the very essence of Phariseeism to sing words of praise and prayer in the church when we are only thinking all the while, "What is the effect of this on the congregation?" Such music and such preaching, like the Phariseeism of old, starve the souls of those who look to them for spiritual nourishment. The red wine of heartfelt earnestness must be poured into the golden chalice of every religious act in order to make it a service, an offering, and a sacrifice to God. But it must not be imagined that music or preaching is necessarily religious because it is poor in finish. On the other hand, the finest work of which we are capable, and the most beautiful adornments taste can suggest are not too fine for the house of God or for the order of service. Man's capacities are God-given, and all his powers of soul blossoms of the divine life, and we do not wake and cultivate his spiritual nature when we offend eye, ear and heart. And a man is not necessarily a sinner if he refuses to kindle to enthusiasm over slovenly speech and slovenly manner in general in the public worship. Spirituality is always beautiful; ugliness is a sin, and there may be saving grace in good grammar.

Church Difficulties By Wm. M. Roe

(Concluded.)

I continue the excerpt from Mr. Campbell:

"The right of prayer is not more natural, nor necessary, nor expedient, than the right of appeal. There is no government or state or family that can subsist without it. It was a part of every religious institution before the Christian; and if it be no part of it, it is a perfect anomaly in all religious institutions.

"The first great difficulty in the Christian church was settled in this way, and that, too, while the apostles yet lived. And as this single point, well established, settles the whole question in discussion, we shall now take it up and analyze it. The case is found faithfully reported by Luke, Acts 15. (Will the reader now please turn to Acts 15 and read the first six verses). * * The case is as follows: Certain believing Pharisees of Judea had gone down to Antioch, in Syria, the first Gentile church in the world, and had endeavored to corrupt the simplicity of the gospel by introducing certain dogmata of their own. These attempts having been resisted, a discussion and controversy arose. Meantime Paul and Barnabas returned from their tour; and, finding these difficulties in the church, undertook their correction, but failed in giving full satisfaction to the whole community. Whereupon the church, no doubt by and with the consent of the Apostles Paul and Barnabas, agreed to refer the matter to some other tribunal. They chose Jerusalem, probably for two reasons: First, because the Judaizers pretended to have authority from that place; and, secondly, because that church had a very intelligent Presbytery, and the apostles might be expected to take part in the adjustment of the matter. They appealed, then, to the officers of that community. The reference or appeal being agreed upon, the church at Antioch elected a deputation, determining to send other delegates besides Paul and Barnabas. They went to Jerusalem and were cordially received by the whole estate of the elders, apostles and the church.

"A meeting was appointed, 'And the apostles and elders came together for to consider this matter.' The apostles and elders were the judges. * * Finally, after there had been much disputing, Peter rose, then Paul, then Barnabas, then James. These four of the apostles only are named as speakers. But, be it observed, that Paul and Barnabas, being delegates, did not judge in the case. Their speeches were not argumentative; they only narrated simply what God had wrought by their means among the Gentiles. Peter and James argued the case. The latter, indeed, offered his judgment or sentence to the whole tribunal, which was unanimously adopted. * * * In what character and capacity did the apostles participate in this meeting—as apostles or simply as judges? Not as apostles, for in that character they could receive no help from the elders or brethren. Besides, as apostles, they were under a plenary inspiration and needed no reasoning, no debating on the subject. They gave judgment just as the elders did, without any special revelation or supernatural light upon the subject, as Paul did on another occasion. 1 Cor. 7:25-40. * * Acts 15, then, establishes a principle of reference or appeal in all difficult cases, to the presbytery of a different church or churches; and authorizes such elders to come together to consider and decide the matter. It does not institute stated annual, biennial or triennial synods, councils or conventions; but it institutes a special conference or convention when exigencies may require. And it makes such decisions final and ultimate on the parties. If the parties agree to refer it to certain elders and apostles, then, by the very fact of agreement, they pledge themselves to be ruled by the decision. And, indeed, if one party refuse reference altogether, it is proof of conscious injustice on its side, and will justify the other party in referring at its own option. * * Who could commit his moral destiny to any particular community, to whose decision, however partial, self-willed, unjust and informal, he must forever submit! I, for one, most certainly would not. My guarantee is that there are other elderships in Christ's kingdom to whom, on any painful exigency, I can appeal, as ultimate and final in the case. * * The method taught us in this chapter of settling debated questions, whether of doctrine or discipline, about to affect our spiritual relations, is, therefore, as evidently wise and judicious as it is plain and practicable, and I trust does or will commend itself to the understanding and good sense of the whole Christian brotherhood."

So deposes Alexander Campbell. If the method of settling church difficulties which is commended in this article should be adopted generally by the churches, much internal dissension, strife, malice, hatred and disgraceful behavior in the body of Christ would be averted. This method is both scriptural and reasonable. We believe it to be God's plan for the settlement of such difficulties as an individual church may not be able to remove. And the proper loving care of the churches for one another will greatly enhance the interests of the kingdom of Christ. It is evident that the prosperity of any one church will strengthen all neighboring churches, while the death of one will be a reproach to all. The churches of Christ should suffer and rejoice together, and by manifestations of loving kindness should seek the promotion of the welfare of each other.

In conclusion, attention may be appropriately directed to an additional means divinely ordained for the settlement of church difficulties and the maintenance of purity in the pulpit teaching. That evangelists, by divine authority, were given a place in the body of Christ in apostolic times, no Bible scholar will deny; and that the office of evangelist was designed by the Founder of the Church to be perpetual is a proposition accepted by religious teachers generally. Now, what are the most prominent duties assigned to evangelists under the direction of the Holy Spirit? These duties are specific and may be learned by a careful perusal of the letters of the inspired Apostle Paul to Timothy and Titus, both of whom are by him recognized as faithful evangelists.

1. Evangelists are to preach the Word of Truth, or the Gospel of Christ, in its purity, 2 Tim. 2:15: "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." Again, 2 Tim. 4:1, 2: "I charge thee, therefore, before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom, *preach the Word.*"

2. The evangelist should not only himself preach the gospel faithfully, but it is his God-given duty to reprove false teachers and thus prevent them from distracting and destroying churches. To Timothy the Apostle Paul said: "As I besought thee to abide still at Ephesus when I went into Macedonia, that thou mightest charge some that they teach no other doctrine." 1 Tim. 1:3. And to Titus the apostle said: "For there are many unruly and vain talkers and deceivers, specially they of the circumcision, *whose mouths must be stopped*, who subvert whole houses, teaching things which they ought not for filthy lucre's sake. * * * Wherefore rebuke them sharply, that they may be sound in the faith." Titus 1:10-14. But what shall the evangelist do if his admonition is not well taken by the false teacher? The inspired apostle says: "A man that is a heretic after the first and second admonition, reject." Titus 3:10. Such a one should be regarded as unworthy of Christian fellowship. It is a sad fact that too many Christian churches are to-day depressed, humiliated and discouraged in consequence of the false and corrupt teaching and unbecoming behavior on the part of professed preachers of the gospel. And while these injured churches have sometimes earnestly asked for aid from sister churches and from evangelists, yet, as a rule, no substantial assistance was given. In the meantime, these church-destroying impostors, who are but wolves in sheep's clothing, were prowling around and going from one church to another where, by good words and fair speeches, they deceived the hearts of many people, thus carrying on their iniquitous and ungodly work.

3. Evangelists should set in order the things needed in the churches. This may include the ordination of elders; the settlement of difficulties in churches, rebuking false teachers, in fact, everything that needs properly adjusting in the churches. The true relation and consequent obligations of churches to each other, and the manifest duties of faithful evangelists, aside from the proclamation of the gospel of Christ, have in a large measure been ignored by both churches and preachers. And on this account the cause of our blessed Redeemer has suffered loss.

A PLEA FOR OUR OWN

THE VALUE OF THE CHURCH.

We have sixty-five county seats in Michigan alone where we are not represented. A church in each of them would mean sixty-five centers of influence, where now we have no influence worth mentioning. I have sometimes wondered that those interested in using their money for the Lord did not see the importance of starting churches. Do you wish to improve the character of the people? Start a church where it is most needed. Do you wish to help the pagans at home or abroad? Start a church, for every church you start will become a radiating center to start other churches and contribute to all societies, and influence all who come in touch with its life. Now this is what the American Christian Missionary Society is doing, and is only retarded by the small amount we send.

F. P. Arthur,
Cor. Sec. Michigan.

WE MISSED THE LEAD.

Ten or fifteen years ago, in North Dakota, the Governor of the State, the presidents of two of the leading schools, two leading professors of the Agricultural College in Fargo, and fifteen or twenty of the leading citizens of Fargo were members of the Christian church. Five thousand dollars then would probably have made the Christian Church the leading church of North Dakota. But the American Christian Missionary Society did not have the money. In eighteen counties of northern Illinois (not counting Cook county, with Chicago), with a population of 750,000, there are sixty towns with over 1,000 population and thirty-two with over 2,500, in which we have no churches. In seven counties, with a population of 175,000, we are not known. This is as fine a territory as there is in the United States. We have about twenty-seven hundred members in these eighteen counties. They contributed $851.19 to foreign missions last year and only $251.54 to the American Board. Less than $500 spent by state and district boards in this territory resulted in establishing three churches which raised over $2,000 for ministers' salaries. This can be done over and over in this territory. Five thousand dollars spent in northern Illinois by the American and State boards would probably double the membership in that territory and more than double the offerings to the Foreign Christian Missionary Society.

Harold E. Monser.

THE POSSIBILITY OF UNION.

The Disciples of Christ are a people who have an earnest plea to Christendom to return to apostolic simplicity and unity. Christendom needs it. Do we believe in our plea? Can we apply it? Or is it a beautiful theory which we are to felicitate ourselves on having discovered—and so rest content? Is the need of Christian union only a "talking point" or is it a vital thing in its grip on our consciences, and in its applicability to the present condition of the religious world? We make our answer to these questions *the first Lord's day in May.* The shame of disunion is getting upon the conscience of the religious world to-day. It is the strategic time for the earnest promulgation of the simple New Testament basis of union.

The American Christian Missionary Society is our co-operative means of pushing this message into every corner of this continent. May 5th is the day when we unite our prayers and our offerings for this great work. Every church should be in line. To be so is to manifest the real spirit of unity among the million faithful who are one in Christ and in the purpose to further the New Testament plea. It is a splendid manifestation of the real spirit of unity that brethren all over the land with one accord give of their substance for the enlargement of this work. Brethren, let us unite! Let us be of one mind and of one purpose. Let us show the possibility of union in this splendid union of all our churches on that one day in the enterprise of supplying means for the support of this plea for union among all Christians, that it may be spread in all quarters of the land. Let us take hold vigorously as if we had a live interest in this vital and Christly project to call all God's people to stand together in Christ. Let us unite! Let there be no laggard, no schismatic on May 5, but let us have a taste of the joy of a million souls of one accord and of one mind.

Dayton, Ohio. I. J. Cahill.

REMEMBER HOME MISSIONS, MAY 5th, and make a Great Offering.

"A GREAT DOOR."

What the "Man of Macedonia" has been to foreign missions, Paul's vision of the "great door and effectual" should be to home missions. The two visions were in the same territory, but the latter after many churches had been established in the region. This closing chapter of the First Corinthian epistle would fire the coldest heart. Approach this "great door" through the thirteenth chapter and by the grand galleries of the fifteenth chapter! Let Love fire your heart and Hope lift up your eyes to heaven!

The "great door" for home missions is within the diocese of our great churches. We are centralized to death in some of our cities. "There is that which withholdeth more than is meet and it tendeth to poverty."

It gives me great joy to tell of Clifton's living link victory in Crescent Hill, Louisville. With a nominal membership of 400 and an active membership of about 250, Clifton church began to foster a Bible school and church in an adjacent suburb, distant about a mile and a quarter. The Bible school was planted in May and the church in December of 1906. From the first each organization took on regular form and service, and already we have one of the best churches with one of the best preachers in Kentucky. They are practically self-supporting. March 3 they gave $25 to foreign missions, and in the near future will have a C. W .B. M. auxiliary. They pay Roger T. Noce, their minister, $1,200 salary, and the Clifton church is only committed for the regular living link obligation of $300.

I believe there are hundreds of places where $300 would fall into association with other $900, sums of latent and unused dollars, and where only a few months of happy service would bring into organization living centers of the Kingdom. There are hundreds of the smaller-sized churches which in this way would become living link churches, whereas they had been giving $50 or less to home missions.

The living link is twice blessed; it blesses the church in giving, it blesses the point receiving.

In this effort Clifton lost forty of her best members, and while we miss them personally, and sometimes with weeping, still we are none the less or weaker; we are really doing a larger work than before. "There is that which scattereth abroad and yet increaseth."

Let the church that says "we are too poor," come to see us.

Louisville, Ky. T. S. Tinsley.

APPENDICITIS

Not at all Necessary to Operate in Many Cases.

Automobiles and Appendicitis scare some people before they are hit.

Appendicitis is often caused by too much starch in the bowels. Starch is hard to digest and clogs up the digestive machinery—also tends to form cakes in the cecum. (That's the blind pouch at entrance to the appendix).

A N. H. girl had appendicitis, but lived on milk for awhile—then Grape-Nuts and got well without an operation.

She says: "Five years ago while at school, I suffered terribly with constipation and indigestion." (Too much starch, white bread, potatoes, etc., which she did not digest.)

"Soon after I left school I had an attack of appendicitis and for thirteen weeks lived on milk and water. When I recovered enough to eat solid food there was nothing that would agree with me, until a friend recommended Grape-Nuts.

"When I began to eat Grape-Nuts I weighed 98 lbs., but I soon grew to 115 lbs. The distress after eating left me entirely and now I am like a new person."

(A little Grape-Nuts dissolved in hot water or milk would have been much better for this case than milk alone, for the starchy part of the wheat and barley is changed into a form of digestable sugar in making Grape-Nuts.) Name given by Postum Co., Battle Creek, Mich. Read the little book, "The Road to Wellville," in pkgs. "There's a Reason."

A Call of the West

By R. E. Dunlap

Three reasons, yea, four, there are for uttering strong words in behalf of missionary work in the Puget Sound country. Around this marvelous body of water, now famous as the Mediterranean of America, clusters the beginning of great cities, throbbing with the intense business life of the newest country in the world, which have brought hither the brainiest and most intrepid thinkers and workers of our republic. Commerce, manufacture, fishing, lumbering, mining and agriculture open the door to industry and speculation as perhaps never seen before in such close proximity and abundant opportunity anywhere on the globe.

With such a condition the forces that kill and that make alive are in a death struggle for dominance. The carcass is here. The vultures have assembled. The debauching hand of saloon and brothel and gambling is laid hard upon the shoulder of many, while appetite, and passion, and greed are baiting the dinner-pail brigade, the miner, the speculator, the farmer, the lumberman and the hustling man of commerce. Politics and business are prostrate in the mire of this awful trio, and the hope of the future of this great country is in the hands of the Church of Jesus Christ.

Along with the easy-going class of that Church have come here many who were sturdy supporters in the Middle West, and numbers that were leaders—men and women of character and power. Those that moved softly yonder, as a rule are swallowed up in the maelstrom above alluded to. There are hundreds in every city that have not looked upon the church since they came; men and women are they that, under some conditions, would have grown into average Christians, but here are a positive detriment to the onward progress of the way of right. Of those once sturdy, many are caught in the whirl of Mammon's wheel, and their love has grown cold. Thank God for the true and honor-bright Disciples of Christ who never forget him. Their voice is heard above all the din and cry of business and profligacy, crying, "Hear ye, hear ye, the Son of God hath come!"

If all the men employed, and all the money contributed by the Church of God last year for missionary purposes, could be used in this Puget Sound country this year, not a dollar need be wasted and no better use of it could possibly be made. This is the day of opportunity. We neither ask nor expect that our missionary societies will stop their splendid work at home and abroad to hear this single cry. We may demand that much more attention be given here than heretofore.

Right in the midst of this need, Seattle, Tacoma, Bellingham and other of our churches give into the hundreds for foreign missions, and that is right. To add to that the contributions of other Protestants to the same end we should send the sum into the thousands strong. No people under the sun give so vigorously as these. They have passed the day of our provincial swathing-bands and petty doings, to launch out for larger and mightier things for the Kingdom. Our small village churches are answering the calls with tens and fifties, and some pass the hundred mark. They do it in appreciation of the need. Imbued with the spirit of missions, they reach out to help steady every hand in every land uplifted for Christ.

To-day the city of Seattle presents a missionary field at the flood-tide. Within its present environs, that now hold 200,000 people, will be crowded in a few short years many hundreds of thousands. The constant stream of newcomers is marvelous. Among them are many Disciples, and they are scattering everywhere. Last week Galen Wood opened a Bible school at Hillman, just outside the city limits, and F. Walden began a work with Kent, sixteen miles out on an electric line. Brother Herthum reaches Georgetown every Sunday afternoon with a service, and South Park Mission is having a meeting with A. C. Vail. Queen Anne church was organized this winter and seeks to locate a minister. Fremont, University Place, Green Lake, are all doing vigorous work within the limits, and Ballard, now self-supporting, is pressing forward. The First Church has suffered the loss of members in the new organization, but gains more than she loses in new members and inspiration given in the larger work. Other points more numerous than those now organized wait the coming of the missionary. Five thousand dollars in the hands of the City Mission Board this year would mean a vast increase of power for the year to come. It would gain other five, and that would keep on repeating itself. These opportunities, left unimproved by the Disciples of Christ, will be answered by others, the door will be shut and we shall be found after a while knocking when the door is bolted, and we shall then wonder why the Disciples of Christ are not represented more fully here.

Chehalis, a little city of 5,000 population, county seat of Lewis county, by the work of the state evangelist for a few months, now has a good church building, an almost self-sustaining church and excellent organization. This ought to be repeated at Aberdeen, with 10,000 population, Anacortes, with 5,000, and a number of other places where opportunities plead for us, but which will be past to-morrow. Hoquiam, only a little while ago a mission station, is now in its own building with an excellent minister—J. J. Handsaker. Outside of the places where we now have churches, and not considering the additional work needed inside the cities of Tacoma, Seattle and Bellingham, no less than 150 churches are needed to reach the towns and villages ranging from 100 to 4,000 in population. Ten important towns of 1,000 population are untouched, and fifteen others, ranging from 1,200 to 5,000 population, are without us in their religious thought. No religious body can reach them so easily as ourselves. Let the word go out. Let our people know that we should have here the mightiest missionary force and largest offerings of missionary gifts possible to our people.

It is the eternal love of the Son of Man which seeks, instead of waiting to be sought for, and gives us a love by which we live. It is not we who find and choose God, it is God who finds and chooses us.—W. Robertson Nicoll.

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Consequences wear out. Everything wears out but the Lord's love. And these old, worn-out consequences—why, he can turn them into blessings; and he means to, as they go along, and fade and change; until, by and by, we may be safer and stronger, and fuller of everlasting life, than if we hadn't had them. —Adeline T. D. Whitney.

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The "Call of the West" is only one of many calls now coming to our home board. Shall we not heed them?

IN A SHADOW

Inveterate Tea Drinker Feared Paralysis.

Steady use of either tea or coffee often produces alarming symptoms as the poison (caffeine) contained in these beverages acts with more potency in some persons than in others.

"I was never a coffee drinker," writes an Ill. woman, "but a tea drinker. I was very nervous, had frequent spells of sick headache and heart trouble, and was subject at times to severe attacks of bilious colic.

"No end of sleepless nights—would have spells at night when my right side would get numb and tingle like a thousand needles were pricking my flesh. At times I could hardly put my tongue out of my mouth and my right eye and ear were affected.

"The doctors told me I was liable to become paralyzed at any time, so I was in constant dread. I took medicine of various doctors and no end of patent medicine—all to no good.

"The doctors told me to quit using tea, but I thought I could not live without it—that it was my only stay, I had been a tea drinker for twenty-five years; was under the doctor's care for fifteen.

"About six months ago, I finally quit tea and commenced to drink Postum.

"I have never had one spell of sick-headache since and only one light attack of bilious colic. Have quit having those numb spells at night, sleep well and my heart is getting stronger all the time. Name given by Postum Co., Battle Creek, Mich. Read the little book, "The Road to Wellville," in pkgs. "There's a Reason."

Our Budget

—Home Missions, May 5.

—Let it be an offering; not a collection.

—The success of our Centennial aims demands a large home mission offering.

—Preachers should lead their churches into this campaign with enthusiasm, as much is at stake.

—There is talk of a new building at Midland, Texas.

—A church is to be built at New Hope, Texas, in August.

—J. J. Jones will remain with the church at Greenridge, Mo.

—The fourth Sunday in April is rally day for Bible schools.

—The Oklahoma Ministerial Institute will be held at Norman, May 14-16.

—The fourth district convention of Kansas has just been held at Augusta

—Charles A. Coakwell reports improvement in all departments at Lenox, Iowa.

—George W. Muckley is on the Pacific Coast in the interest of Church Extension.

—Roy Linton Porter has again been asked to take up the "Louisiana Christian."

—L. Guy Ament has resigned at Sweet Water and accepted the work at Dalhart, Texas.

—The H Street Church, Washington, D. C., has just raised about $1,600 on their debt.

—B. F. Baker has entered upon the work at Unionville, Mo., having resigned at Maitland.

—The work at West Salem, Ill., under G. W. Ford, is increasing both in numbers and interest.

—Charles M. Ashmore writes that the work at Mutual, Okla., is progressing in every department.

—J. N. Murphy has closed work with the church at Sabinal and takes charge at Orange, Tex., May 1.

—Frederick Grimes and R. A. Givens expected to organize before closing their meeting at Meeker, Colo.

—The long desired library fund for Drake University has been raised. A new heating plant is also to be installed.

—O. J. Law, who has been supplying the Ross Avenue pulpit at Dallas, Tex., has accepted the pastorate at Eureka, Kan.

—The secretaries of several of our states have just held a meeting at Des Moines, Ia. These conferences are very helpful.

—Talmage Defrees writes hopefully of his new work at Frankfort, Mo., where there is a large and increasing attendance.

—The church at Morrow, La., which has preaching once a month and about fifteen members, made an offering of $30 for state missions.

—O. D. Maple has entered upon the work at Cairo, Ill., until January, 1908, when he expects to take up evangelistic work again, and is making dates.

—C. B. Van Arsdall was elected president of the Iowa ministerial institute, S. H. Zendt, vice-president, and F. W. Collins, secretary and treasurer.

—There have been more than 200 additions at Norman, Okla., under R. E. McCorkle. The seating capacity of the church is to be enlarged so that it will accommodate 1,000.

—A typographical error occurred in the report of a meeting at Elgin, Ore. Instead of forty-two men added, there were forty-two men and boys added. O. H. King's seventh year at La Grande closed March 31.

—A committee has been appointed to prepare and submit a plan for more closely uniting the Bible school and Christian Endeavor interests with the Iowa Christian convention.

—Melancthon Moore has closed a five-years' pastorate at Garnett, Kan., and entered the work at Oswego the first Sunday in April. He reports new interest and hopes for fine results.

—Frank Thompson, who is now ministering at Carmi, Ill., reports that the handsome new church is not equal to the crowds attending the meeting of J. V. Coombs and Miss Park.

—A balcony has just been completed to meet the needs of the Sunday-school at Norwood, Ohio. W. E. Ellis, of Cynthiana, Ky., will hold a meeting for Brother Armistead in the autumn.

—The Methodists of Texas are proposing to raise $500,000 for education during this year. At a rally just held twenty-two men gave $1,000 each, no smaller amount than that being asked for.

—Pres. Hill M. Bell, of Drake University, was summoned by a telegram to Pittsburg to attend the dedication of an institution for higher learning, and all his expenses were paid by Mr. Carnegie.

—B. Franklin Hall, who recently held an excellent meeting at Blanchard, Iowa, writes that J. N. Cole, who has ministered to the brethren there for two and one-half years, is bringing the church to the front.

—The church at Gurnee, Ill., is learning to give. The Easter offering for the orphans was $23. The average attendance in Sunday-school is less than fifty, but the mark for Children's day has been fixed at $50.

—The new Christian church at Trickham, Coleman county, Texas, has been dedicated. This has been made possible by the great liberality and zeal of C. F. Schields, who was at one time a scoffing unbeliever.

—The Christian Woman's Board of Missions stood at the head of the honor roll at the Florida convention. W. H. Coleman has recently taken the work there. Additions are reported and the Sunday-school is growing.

—W. M. Taylor feels that the outlook for our cause in New Orleans is good. The brethren will be much interested in the work here, as there is prospect of the international convention going to New Orleans next year.

—Charles E. Taylor, of Deerfield, will take the work at Wadsworth, Ohio, but will be open to hold a meeting during the year. The Deerfield church and Sunday-school contributed about $150 for missions during the past twelve months.

—R. H. Crossfield is to lead the forces at Stanford, Ky., where L. M. Omer is pastor, in a meeting to begin May 5. It is expected that a $700 organ will be installed by this time. The Bible school is the best in attendance in its history.

—The convention of the third district of Missouri will be held at Carthage, May 6-9. The Carthage church will entertain free, and its pastor, Newell L. Sims, should be written to by those intending to go. An excellent program has been arranged.

—Robert M. Hopkins writes that the dates for the two Kentucky district conventions have necessarily been changed. The twelfth district convention will be held at Mayslick, May 8, 9, and that of the eleventh district at Middlesboro, June 4, 5.

—Victor F. Johnson, who has taken up the work at Maywood, under the direction of the Chicago City Missionary Society, believes a good church could be built up in that beautiful suburb, though, of course, there are a great many difficulties.

—E. G. Merrill has accepted a call from the East Side Church, Moberly, Mo., to begin May 4. During his co-operation with the churches at Elsburg and Silex there were thirty added at regular services and $246 contributed for missions by the church.

—G. F. Bradford, who has been very cordially welcomed to the pastorate at Lake Charles, La., says the church is standing loyally by him and that he is in Louisiana to stay. The congregation was more than doubled in three weeks after his arrival.

—Miss Mary Johnson has resigned as pastor's assistant of the Central Church at Warren, Ohio, on account of a change in the plan of work made necessary by the organization of a second church. She has rendered efficient assistance for five years to Brother Lynn.

—A. F. Wright, who has preached occasionally for the church at Mena, Ark., has accepted the pastorate there and at once began a meeting. During his ministrations sixteen were added by letter and five by confession and baptism. He writes of a hopeful outlook.

—An enthusiastic home mission rally was held in the Richmond Avenue Christian Church, Buffalo, last week. Dr. Anson D. Chester and several of the local ministers took part. Secretary W. J. Wright was present and, of course, made a most effective address.

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FIRST SUNDAY IN JUNE



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Supplies

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New York Boston Pittsburg Detro

—The sixth annual fellowship banquet of the Peoria Christian Church will occur Friday evening, April 26. George H. Combs, of Kansas City, will be the chief speaker.

—An indefinite call has been extended H. E. Stephens by the Central Church of Christ, Marion, Ind., where, under him, substantial gains were made in all departments of the church last year. Prospects for further advancement under his ministry are exceedingly bright.

—The new pipe organ which will soon be installed at our church in Salem, Ohio, will be the finest in the city. Interest and large audiences continue since the revival under Evangelists Shelburne and Knight. The official board has engaged the same evangelists for another year.

—Since the meeting of S. J. Vance at Hartford City, Ind., began, the congregation there has paid off a $2,500 church debt of twelve years' standing. Brother Vance is now at Hebron, Ind. He is to assist Brother Anderson at Howe, Texas, in a tent or tabernacle meeting in June.

—R. J. Tydings reports that the young, but vigorous, Fifteenth Street Church is assuming a prominent position in the religious life of the southeastern part of the national capital. Progress is shown in all departments; but one cloud has lately been the illness of Mrs. Stuart, wife of the pastor.

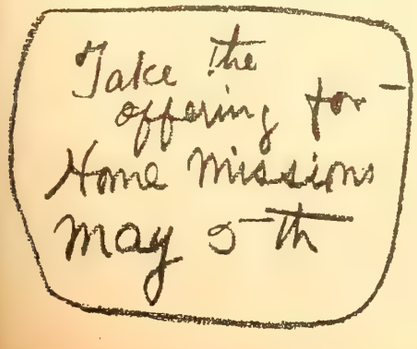
—J. D. Waggoner and wife had a most cordial welcome from the church at Canton, Ill. The members of that congregation feel they are entering upon a new era of prosperity. The church is about seventeen years old, and has grown from a band of forty to a congregation of 400, with property valued at $20,000.

—An unsuccessful attempt was made to organize a church at Meyer, Ill., several months ago, but C. F. Rose writes us that, after a meeting just held, sixty-one members united under competent officers, and they intend to have preaching half time. Elder Shank and Edwin Simmons assisted during part of the meeting.

—At the convention of the Cisco district, Texas, A. M. Shelton, T. A. Bentley, J. H. McWhirter, A. L. Clinkenbeard, R. Clark, H. E. Robinson and C. C. Scisttern were elected as the board, A. M. Shelton as district evangelist and Brothers Scisttern and Hughes as missionary pastors. The next meeting will be at Cisco the last of September.

—C. O. Reynard is already at work in his new field at Warren, Ohio, where a new church is a result of the excellent leadership of J. E. Lynn, pastor of the mother church. Brother Reynard is a graduate of Hiram College, of the class of 1905, and has proven himself a worthy and competent young man by his work at the church at Lansdowne, East St. Louis.

—Richard Waughop, a subscriber since the "Christian Herald" days of THE CHRISTIAN-EVANGELIST, celebrated his golden wedding at Henry, Ill., April 2. A large company of relatives was present. The wedding in 1857 was in Washington, Ill., and Miss Mary C. Bondurant was the bride. They have two sons and one daughter, four grandchildren and one great-grandchild, and one daughter deceased, who occupied the chair of English in Eureka College at the time of her death in 1899.



—Mart Gary Smith is now in the field as evangelist and missionary of Oklahoma Christian University. He gave up the pastorate at Douglas, Ariz., and purposes to hold meetings in churches that have no minister, and to locate preachers who desire to enter school and also preach. He is at present at Medford, Okla., but may be addressed permanently at Box 326, Enid, Okla.

—The Southeast Missouri Christian Convention will be held at Charleston, April 29 and May 1. Among those on the program are E. J. Fenstermacher, J. H. Hardin, J. H. Tiller, W. F. Richardson, R. O. Nations, T. A. Abbott, Marion Stevenson, George T. Smith and J. H. Mohorter. Matters of great interest to the churches in this part of the state are to be discussed.

—J. P. Lucas has just closed four years of service as chaplain of the Colorado State Penitentiary, at Canon City. He is ready to undertake evangelistic work, lectures or locate as pastor, and may be addressed at 1608 Washington avenue, Colorado Springs, Colo. Brother Lucas has a number of lectures on religious, social, educational themes, etc., which ought to prove popular and helpful.

—The annual reports indicate prosperity at Mattoon, Ill. Of the nearly $4,000 raised in all departments, $1,000 went for relieving the church debt which, it is expected, will be wiped out by September 1. There were ninety-five additions to the membership, forty-five being by confession and baptism. D. N. Wetzel is the pastor, and at this meeting he outlined some of the things he expects to accomplish during the coming year.

—We get many communications like the following: "This town has no church of our belief, but a good opportunity is open to organize one if proper efforts could be put forth." This is from J. E. Roundebush, editor of a paper in one of our Missouri towns. What a difference we could make if we had a million dollars for our home mission work instead of the paltry $200,000 that we are now giving for carrying the plea of the Disciples of Christ into territories in the home land where it is not known.

—The Assistant Editor has received the following message: "Hands across the sea. Queenstown to-night; London to-morrow night; Cheltenham Sunday. Voyage beautifully calm. Best wishes to Brother Garrison and yourself. Heartily, Herbert Yeuell." We shall watch with great interest Brother Yeuell's effort to evangelize in a beautiful but conservative English town where we have one small church. Brother Wake is with him.

—S. W. Crutcher, writing of a union meeting at Braymer, Mo., says: "Such fraternity was refreshing, because of its newness in Braymer. We must have fraternity before we can have unity. We had a large attendance and good interest from beginning to close. Such a meeting would have been impossible in this town a few years ago." The time was divided, so that each church had the meeting for one week, the Baptist, Methodist and Christian churches co-operating.

—The address which we publish this week under the title of "A Tribute to a Departed Veteran," is one of three delivered at the funeral service of Pres. George H. Ball, of Keuka College. It was delivered by A. W. Jefferson, pastor of the First Free Baptist Church, Buffalo, N. Y., which was so long served by President Ball. We offer no apology for devoting so much space to the memory of such a man as Dr. Ball. He was too large for any one denomination. He belonged to the Church Universal. May the cause of unity, of which he was a conspicuous advocate, not suffer by his removal from us to a higher sphere.

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—George C. Ritchey reports a church organized with thirty-four members at Newberg, Ore. A minister will be called to begin work as soon as his meeting closes. One of the encouraging features was the donation of lots for a church building and parsonage. Members of other churches in the neighborhood spoke words of encouragement to the new organization.

—We very much regret to record the death of Miss M. E. Smith, the oldest daughter of George R. Smith, founder of Sedalia. Some particulars of her life will be found in our obituary columns. She was a woman of strong character and simple, earnest life. For many years she and her sister, Mrs. Sarah E. Cotton, had been almost inseparable, and both have been devoted to the memory of their father. They have been good friends to the Christian church at Sedalia, where they have lived since 1859.

—George H. Morrison, recently of Dallas, Texas, who has come to reside in St. Louis, in order to have surgical treatment for one of his children, has half-time preaching arranged for but would like to engage for the two other Sundays in the month with some churches within reach of this city. We can cordially commend Brother Morrison, and he is also commended by Percy T. Carnes, of La Plata, Mo., who knew him in his Texas work. He may be addressed in care of this office, or at 3014 Pine St., St. Louis, Mo.

—The ministerial institute of Iowa was a great success. A. W. Taylor, of Eureka, Ill., who was the chief speaker, seems to have made a fine impression, and the "Christian Union" says he will "be welcomed to Iowa again whenever he can come." The same paper, speaking of Finis Idleman, who has taken charge of the Central Church, and who read a paper on "Things in the Preacher that Cripple His Message," says: "He is a young giant in the kingdom of God. His influence is already being felt in the capital city."

—J. H. Hardin, who has just been giving a series of lectures at the Bible College, Columbia, Mo., will be at the southeast district convention at Charleston, at the end of the month; in institute work at Camden Point, May 3-5; at the southwest district convention, at Carthage, May 6-9; while from the 11th to the 31st of May he will lecture at Christian University, Canton, though two of these Sundays will be spent at places in that part of the state. Books close May 31, and all schools should send in their money for the State Bible school work.

—The old folks' concert at the Union Avenue Christian Church on Friday evening of last week was one of the most unique and successful entertainments of the kind which we have ever witnessed. The costumes of the singers were of the colonial period, and much of the music was that of "ye olden tyme." Perhaps not less than 800 people were present to enjoy the concert, and all seemed delighted with it Sister Philputt, the pastor's wife, gave much time and labor in the preparation of the concert, and deserves great credit for its complete success.

—The Christian-Evangelist office enjoyed a visit last week from J. W. Kilbourne, of Mount Carmel, Ill., who was in attendance at the Illinois State Sunday-school convention which was held at East St. Louis. Brother Kilbourne is doing a good work, and has just come out victorious in a fierce fight against the saloons at Mount Carmel. He edited, for a month before the election, a special column in one of the local papers in favor of temperance, while the Methodist minister edited a column in the other paper. The space was paid for by those who took a stand for temperance.

—One of the encouraging signs of the times is the steady fight that is being made upon liquor and gambling in many parts of the country. Especially interesting is the view that is coming to be held by lawyers, and the interest being taken by members of the Christian churches. In Missouri, for instance, Morton H. Pemberton, who has made a determined fight in the state legislature against the liquor interests, and who fathered the bill for preventing the sale of liquor within five miles of any state educational institution, is a member of our church at Centralia. Judge Garber, who is associate justice of the supreme court of Oklahoma Territory, is also a member of the Christian church, having been immersed by R. H. Walling. Referring to the anti-gambling law, he has been very outspoken, and his recent charge to the grand jury has been the cause of a great moral uplift in the Territory.

—T. N. Kincaid, minister at Hot Springs, Ark., who, with a little congregation there, is making an earnest effort to pay for their lot preparatory to erecting a suitable building thereon, reports that their Woman's Building Circle have sent out 177 little mission books which, when filled, hold $5. Of that number forty-four only have been returned. Brother Kincaid writes: "We have depended upon these little books being returned, and had not thought that so large a per cent would have failed us. This has embarrassed us very much." We sincerely trust that if this meets the eye of any of the good sisters who have received these little books, they will make an effort to fill them up and send them at once to Brother Kincaid. Their purpose is to clear the lot of all indebtedness by the first of May, and, so strong is their faith, they have appointed the second Sunday in May as a day of thanksgiving and praise. Any who have made pledges to this work should make prompt payment.

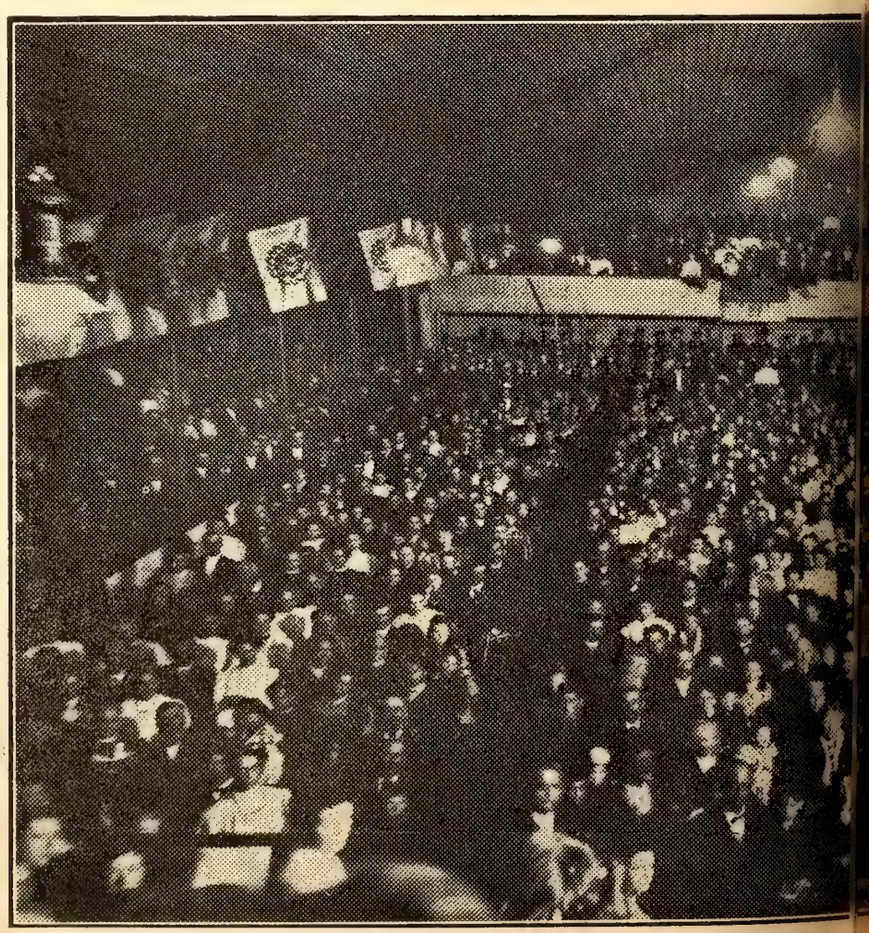
PREACHER PROBLEMS,

Or the Twentieth Century Preacher at His Work. By William Thomas Moore, LL. D. New York, Chicago, Toronto. Fleming H. Revell Company and Christian Publishing Company. Price $1.50 net.

This work consists of three parts. Part I deals with "Problems Growing Out of the Preacher's Personal Relation to His Work"; Part II with "Problems Growing Out of the Modern View of the World," and Part III with "Problems Growing Out of Ways and Means; or, How to Meet the Practical Duties of the Preacher's Position." The entire volume embraces thirty-six chapters, making a book of 387 pages. The mechanical execution of the book is in the best style of the publishers.

The author of this volume is a preacher and author of fifty years' experience, and naturally he has put into these chapters the results of his long and wide experience, making a work vastly more valuable than a mere academic or doctrinaire discussion of problems growing out of a preacher's position. The first and third parts, in which practical problems are dealt with, will be of invaluable help, especially to the younger ministers whose work lies largely before them. The author has not only had experience as a preacher on both continents but, also, in the training of young men for the work of the ministry, and his sane and sensible solution of the problems which vex many a young preacher, makes the work a most valuable adjunct to the preacher's library—a sort of pastor's vade mecum.

The part which deals with "The Problems Growing Out of the Modern View of the World" is treated from the conservative point of view, but not in ignorance of the latest criticism, and not without a certain modification of the old position by the light of such criticism. But both on the practical and on the



The Crowd in the Rink at Logansport, Ind.

theological and critical problems the author has convictions of his own and does not hesitate to state them in a way that will not fail to be understood. We are glad that Dr. Moore has put the results of his experience and of his wide reading and independent thinking in this form for the benefit of the younger generation of ministers now entering into actual service, and others that are to enter in the years to come. We predict for the work a wide circulation and we are very sure that the cause of our common Christianity will be advanced by such circulation.

Evangelizing in Edmond.

T. J. Head, who is well known to the churches in Southern Missouri, where he labored under the state board for a period, is now in the evangelistic field, and on April 28 will begin, with home forces, a meeting at Edmond, Okla., which church he organized. W. H. Tuttle is the elder there, and with such a worker as Brother Head we hope for a large increase in membership and growth in every way. There are great opportunities for our plea in these enterprising and growing cities of Oklahoma.



T. J. Head.

Concerning Union Meetings.

To the Editor of The Christian-Evangelist.

Our union meetings with the Protestant churches of Logansport, Ind., closed with 1,303 people in all having made the good confession. The meetings lasted four weeks and one day, with the largest results we have ever reached in the same length of time. Our brother, J. H. Craig, is a live wire, and is doing much good for the Kingdom of Christ in Logansport. He is one of the leading spiritual forces in the city. The large new Christian church has been built under his ministry. We were engaged a year ahead to dedicate this building, but on account of the interest in our meeting which preceded this, we asked our Logansport brethren to get F. M. Rains to dedicate and we would follow immediately on the heels of the dedication, which we did. The first time I gave the invitation in Brother Craig's church 35 responded. He received 104 one Sunday morning from the union meetings and about 100 another time, and a great many members at several other times. When I left he was unable to give me a full account of all; this will be stated later. I do not know the exact number that went into the Baptist church, but I do know that the Christian church received the largest number of converts, and that the Christian and Baptist churches have received the largest per cent. And I know another thing, and that is the full gospel of the Lord Jesus Christ was preached, and that, too, to a great number who had never so heard it before and who could not have been induced to listen to it under other circumstances. We used our song book entitled, "Songs of the King," which in the back part has a large number of scripture lessons on various doctrinal points, including the Divine Name,



gn Scoville calls his "Greatest Meeting."



Christian Union, Communion, etc., and also has all the conversions recorded in the Book of Acts, including the conversion of the Three Thousand, of Lydia, the Jailer, Saul of Tarsus, Cornelius, etc. These scripture lessons were read by the great audience night after night, reading responsively, and the question, "What must I do to be saved?" was asked again and again by myself in many sermons on various subjects, and always answered in Bible language, referring to chapter and verse.

This leads me to say that the inference of many of our brethren that the full gospel can not be presented in a union meeting is without foundation and is untrue. I suppose the inference was gathered from a statement by Brother Morrison in the "Christian Century," in which he stated that he heard me preach a sermon in the West Side Chicago meetings on John 3:5, and that he had read the same sermon some time before in the "Christian Standard," and that the sermons were not alike, that I had omitted "the peculiarity of the Disciple preaching," etc. Now, I could not and would not say that Brother Morrison intended to misrepresent the facts, for he is too good a man to do such, but I must say, however unintentionally, he does certainly misrepresent the truth. The two sermons are not the same and are not on the same subject at all. The sermon in the "Christian Standard" was the sermon published in my Book of Sermons, and since it is published, it speaks for itself. The subject of the sermon is, "In Christ," and was stenographically reported as delivered, and the chief emphasis of that subject was *how* to get into Christ and was illustrated by connecting John 3:5 with Col. 1:18; 2:12 and the sixth chapter of Romans. The sermon Brother Morrison heard in Austin was the sermon on the necessity of the new birth, really on the word *must*, "Ye must be born again," and I have an entirely different outline, and only a very few illustrations are common to both. The two sermons, on different subjects, from different standpoints and for different purposes would necessarily not be alike. The sermon Brother Morrison heard I first preached in December at the Third Christian Church of Indianapolis, while assisting our able and most worthy brother, C. B. Newnan. I preached the same—"Ye *must* be born again"—sermon at Huntington, Ind., where our most earnest brother, Cephas Shelburne, ministers, and nobody objected to the sermon in either place. It was preached then the third time in Austin, and as nobody objected to it in Indianapolis or Huntington, so nobody would object to it at Austin or anywhere else, were it not for the fact that Brother Morrison said it was the same address which was printed in the "Christian Standard," which is not true. In all our union meetings, as in all other meetings, we keep our large chart with four great links, Faith, Repentance, Confession and Baptism hanging before the audience and refer to it again and again. Either this chart or the chart of the Five Kingdoms was before the Austin crowd, with but a few exceptions, every night of the meetings, and only taken down to give place to something else. We have many charts on various subjects, as all who have been in our meetings well know.

The whole question as to whether our brethren shall lead in union meetings or not is certainly open for discussion and every man has a right to

express his own opinion, but the inference that the whole gospel is not preached and cannot be preached in a union meeting is not only unkind, but untrue. Our pastors and churches have worked in union meetings for years where denominational pastors have done the preaching, and where no doubt in many instances the full gospel as we understand it was not preached. On both State and National programs of the Su day-school, Christian Endeavor, Y. M. C. A. and Y. W. C. A. many of us have appeared, using it as a great opening toward Christian union. I believe the hour has come for us to practice as well as to preach and profess Christian union, and that, too, on the divine plan, and in the divine spirit, and that through such a spirit and effort the day is not far distant when the baptistry can be used in connection with the union meetings, as it is now used by the individual churches of all our brethren.

At Monroe, Wis., the Methodist and United Brethren pastors used the Christian baptistry, a thing unknown in that city before. At Sullivan, Ill., the Methodist and Presbyterian pastors went to the river to baptize, the Methodist pastors going at least three different times, and each time with many converts. Of the 755 received there our pastor received 478.

I can not believe that the cross of Christ, which broke down the middle wall between Jew and Gentile, will not be able to break down the middle wall of partition between the denominations, when presented in the same spirit and power as in those first days. Our worthy brethren, H. O. Breeden, president of our National Board of Evangelism, and W. J. Wright, for several years national superintendent of evangelism, and other representative men have held union meetings, and I know these brethren too well to believe that they would compromise the truth. For years we as a brotherhood have plead for Christian union. We have said through our books, magazines, religious papers, and from our pulpits that we believed there were Christians to be united, that every man who obeys the full gospel, no matter in what church he may now be identified, is a Christian, and that these Christians ought to be united. We have permitted them to commune with us. We have spoken in their great conventions and they in ours. We have joined hands with them in temperance work, and as stated above, in Sunday-school, Christian Endeavor, etc. Shall we unite in trying to win men from the saloons and forever pull alone in trying to win men from the eternal condemnation? Personally I am thankful that we are not the only people giving to missions and establishing mission stations. It would take us a long time to win the world alone. I have never been in a city yet but what I have been thankful that we are not the only forces for righteousness allied against the rum power and sin in all its heinous forms. The saloon will close its doors on the day the members of all churches get ready to say together, *stop!* The thought of the barriers the Cross of Christ broke down in the days of the Master, and what it can do to-day if presented by united hosts, thrills me. Shall we who plead for Christian union sit by and grumble and complain whenever a union meeting is held? Will anybody take our plea seriously? Is this every man "not looking on the things of himself but the things of others"? Shall our leaders turn a deaf ear and close their eyes and harden their hearts when asked to lead in great union efforts, and that, too, when we are previleged to preach the whole truth as it is in Christ? Shall we, who have been quarantined against for so many years in union work, fail to visit these who are sick in sin and who are still so greatly divided, since now that quarantine is raised? I ask not for human instruction, but with unwavering faith in the Cross and the gospel of Christ, which is the power of God unto salvation, I am ready, as much as in me is, to obey the divine command, "Go ye into all the world and preach the gospel to every creature," baptizing them into the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all things whatsoever he has commanded. Very fraternally,

Charles Reign Scoville.

THE DEMAND CONTINUES

For "The Victory of Faith," by E. L. Powell. Twenty-one Masterly Addresses, postpaid, $1.00.

CHRISTIAN PUBLISHING CO., St. Louis, Mo.

Illinois Ministerial Institute.

The twenty-fifth annual session of the Central Illinois Christian Ministerial Institute was held in Heyworth Tuesday and Wednesday, April 16 and 17. The institute was one of the best in the history of the organization. About sixty ministers were present. The program was made up of live issues, discussed by able men. Tuesday afternoon R. F. Thrapp, of Jacksonville, presented "Problems of the Church To-day." He spoke as a man of experience, and not as a theorist. Marion Stevenson, of St. Louis, Mo., now connected with the Christian Publishing Company, in the Sunday-school department, delivered a great address on, "The Bible School as a Field for the Minister." Brother Stevenson is an expert in this line of work. He spent several years as a pastor in Illinois and for the last two or thre years has been engaged in special Bible institute work and has acted as superintendent of the Sunday-schools of Illinois. His recent connection with the Christian Publishing Company puts him into a larger field with greater opportunities. The Illinois preachers wish him great success. F. M. Rogers, pastor of the Second Church in Springfield, presented a very helpful address on "The Program of Public Worship." Brother Rogers advocated the putting of the Bible school session and the morning worship in one service. He spoke from experience, having tried this plan during the last year in Springfield, and at other places also. The evening service was a great inspiration to all. W. W. Sniff, pastor of the great Church in Paris, spoke to us on "The Place and Power of Preaching." Brother Sniff held two pastorates in Illinois during the first part of his ministry, and has recently come from a five-year pastorate in Rushville, Ind., to the Paris church.

The session on Wednesday was filled with good things. T. T. Holton, of Bloomington, read another paper on, "History of Illinois Disciples." Brother Holton has been identified with our movement in this state for a great many years and the preachers listened to him with interest and delight as he told the story of some of the conflicts and triumphs of our movement in Illinois in an early day. Edgar D. Jones, pastor of the First Church, Bloomington, Ill., who recently came from the Franklin Circle, Cleveland, O., gave a polished address, "The Literary Work of the Preacher." Norman H. Robertson responded to the question, "Has Modern Thought Changed the Emphasis in Preaching?" But one of the greatest addresses heard in an Illinois institute for years was the address on "Cultivating the Spiritual Life, or the Secret of Power," by our beloved Editor of The Christian-Evangelist, Dr. J. H. Garrison, St. Louis, Mo. In the afternoon Paul McReynolds spoke on "Lessons From a Study of Religions in Europe." This was a few leaves from his note book, during a sojourn in Europe of thirteen months, during which time he studied the religious problems of European Society. A. W. Taylor, of Eureka, who enjoys the distinction of being the pastor of the most missionary church in Illinois, spoke on, "The Preacher and Our Centennial Aims." C. C. Sinclair, pastor of the Stuart Street Church, Springfield, gave a polished paper on, "Christianity as a Social Factor." But the climax of the great institute was reached when Dr. J. H. Garrison delivered a matchless address on "The Union Problem; Its Duties and Dangers." Illinois Disciples are proud of Dr. Garrison. This state was his first field and here he made friends which have co-operated with him during all these years in his life work of journalism.

The church in Heyworth was very courteous in its treatment of the institute. A new ten-thousand dollar house of worship was dedicated last September. The church is justly proud of its building and of the faithful pastor, J. P. Givens, who has been connected with the church for four years. The church is just entering upon a larger life in the matter of missions and benevolence and we may reasonably expect great things from it in the future. J. R. Golden, of Gibson City, member of the Illinois legislature of that district, presided with dignity.

The institute will be held in Bloomington next year in connection with the congress of Disciples. The officers for the new year are: President, O. W. Lawrence, Decatur; vice-president, W. H. Cannon; secretary-treasurer, F. M. Rogers, Springfield.

H. H. Peters.

Dixon, Ill.

Encouraging F. C. M. S. Progress.

The churches, as churches, are making encouraging progress in their offerings for foreign missions. The following figures refer to the receipts from the churches from October 30, 1906, to April 15, 1907, or six months and fifteen days.

The total number of contributing churches is 2,493, a gain of 361, or about 17 per cent. If we *keep up* this percentage of gain we will be able to report nearly 4,000 contributing churches at the next national convention. The churches have given $61,874, a gain of $12,420, or 25 per cent. This is the greatest gain ever before made for the corresponding time in the history of the foreign society, and if this percentage of gain continues for the next five and one-half months, or until September 30, the churches, as churches, will give $136,250, against $109,000 last year. In that case we are sure to reach $300,000. Another encouraging item. Seventeen new living link churches have reported this year and we are confidently expecting at least three more.

In the midst of our encouragement we are reminded that we are behind $11,879 in personal offerings and $7,167 in bequests.

F. M. Rains,
Stephen J. Corey,
Secretaries.

As We Go to Press.

Special to The Christian-Evangelist.

Lawrence, Kan., April 21.—The greatest day thus far in Lawrence meeting. Tabernacle seats 1,300; one hundred were standing and many turned away to-night. Thirty-one additions to-night; 201 to date. I preached at Central Church, Kansas City, Kan., this morning and raised $1,000 on church debt. Will continue here at least one more week. Greatest rejoicing in history of church. Wilhite and Tuckerman, evangelists.—C. L. Milton, pastor.

Special to The Christian-Evangelist.

Neosho, Mo., April 21.—Ten thousand seven hundred dollars pledged for new $15,000 house and four confessions to-day.—J. W. Baker, pastor.

Special to The Christian-Evangelist.

Bartlesville, I. T., April 21.—Thirty-eight to-day; 144 in fifteen days; 287 in Bible school. Revival is normal, sane, safe. Brooks brothers, Hackleman and Tapp make a mighty quartet. We continue.—H. J. Corwine.

Special to The Christian-Evangelist.

Paris, Ky., April 21.—Great interest in the meeting; 33 additions to-day; 53 in first eight days. I. J. Spencer is evangelist and Miss Una Dell Berry is leader of song.—Carey E. Morgan.

Special to The Christian-Evangelist.

Athens, Ga., April 22.—Harlow-Ridemour meeting largest in history of Georgia. Crowded out of church. Now in largest auditorium in city; seventeen yesterday; people turned away last night; continue.—W. A. Chastain.

Special to The Christian-Evangelist.

Cedar Rapids, Ia., April 21.—Fifty-one converts to-day, 265 to date. Spoke to a thousand men only. Noble pastors, grand helpers, greatest possible interest.—Charles Reign Scoville.

Special to The Christian-Evangelist.

Moberly, Mo., April 22.—Miss Lemert in Bible school rally; 424 present; $70 collection.—W. B. Taylor.

Special to The Christian-Evangelist.

Seattle, Wash., April 17.—The Breeden meeting closed with 107 added to the church.—B. H. Lingenfelter.

Special to The Christian-Evangelist.

Independence, Mo., April 22.—Forty here in two weeks; fourteen confessions yesterday; immense crowd. Marshall Napoleon in marshaling forces. Continue with deep interest.—Small and St. John.

NEWS FROM MANY FIELDS

An Awakening at Taylor, Texas.

Our meeting of five weeks' duration with J. H. O. Smith closed last night with 104 accessions to the church. The town of Taylor has never had such an awakening, and our church has been lifted to great spiritual heights. One very remarkable thing about the meeting is the fact that more than half of the number of additions were young men. Several of the most influential and leading society people of our town confessed their faith in Christ and now stand with us in the Lord's work, and we expect them to be among our most faithful workers. Brother Smith has left us happy, harmonious and with a "mind to work." We have asked him to return to us one year hence for another meeting. After his El Paso meeting he goes to take the pastorate of Oklahoma City Christian Church.

WALTER P. JENNINGS, pastor.

Meeting at Garrett, Ind.

The church of Christ at this place closed one of the most successful meetings the city has yet known. The services were conducted by O. L. Hull, minister of the church, assisted by his brother, J. D. Hull, and wife, of Kendallville, during the week and another brother, Asa M. Hull, of Mansfield, O., as leader of song. There were 73 additions, all being adults but four—56 by confession. O. L. Hull, after considering the need of Garrett, entered the service at this place as minister September 15, 1906, and by his ardent labors and deligence has won many laurels for himself and the church. At the time of his coming there was only a membership of 32. Eighteen were added during regular services and 92 in all since his work began. The Bible school has increased sixfold, and a strong Christian Endeavor has been organized. This is simply a mission, for we have no church building, and we have as yet received no help from outside. Now that the work is established Brother Hull will bend his energies toward the erection of a house of worship. Though he is thoroughly in sympathy with foreign and state missions, and while in college conducted two mission study classes, he feels that he must first build a home for this congregation. Already he has begun to school the membership in missions by introducing the birthday box in the Bible school, and expects soon to organize a C. W. B. M. He is thoroughly evangelistic.

MRS. E. E. HAYS.

Breeden at Seattle.

H. O. Breeden is in a good meeting with the First Christian Church, Seattle, Wash. There have been 75 added to date. Many of these are by letter and statement. It is a revival that has brought forth the old letters from the trunks and hiding places, as well as adding many by confession. The number of additions is not so large as at Walla Walla, where there were about 160 added to the Christian Church and twice as many more to the other churches of the city. But considering that Seattle is one of the most difficult fields for evangelistic work in the country it is indeed a good meeting.

Brother Breeden is unique as an evangelist. The card signing, clap-trap, high-pressure methods of the ordinary evangelist are eliminated. His method is largely that which characterized his splendid work as pastor for twenty-one years at Des Moines, Ia., namely, organization of the Christian forces and a faithful presentation of the gospel of Christ. I never heard a preacher more faithful to the old plea of the Disciples. The greatest and most essential characteristic of his preaching is its vitality. Men are won to Christ. The church is strengthened in every way by such a meeting. The cause is in splendid repute in the city. There is no bitterness nor antagonism engendered. The hearty good will of all is manifest on every side. Brother Breeden's work is, in my judgment, the beginning of a new era in evangelism. We need more of his type.

B. H. LINGENFELTER,
Pastor of Fremont Christian Church.

Preach on Home Missions Next Sunday

Georgia.

Roger L. Clark, pastor in Savannah, can be secured to hold two or three meetings during the summer months. He is one of our best preachers and any church will do well to engage his services. Address him 909 Howard street.——Sister Enoch Owen, one of the best members of Pleasant Hill church, Pickens county, died on Easter Sunday and was buried in Pleasant Hill Cemetery on Tuesday following. J. J. Land conducted the funeral service in the presence of a large audience. Brother Owen and family have the sympathy of their many friends.——Sister Jane Alley died in New York and was buried at Acworth April 12. Sister Alley was 64 years of age and was prominently connected. She united with the church here in 1884 and remained a member here until death, although she spent her last year in New York. She left four sons and a host of friends to mourn their loss.——The state of Georgia expects to free herself of saloons and dispensaries in the near future. She has 146 counties, 124 of which are "dry" and these will help dry the others when the opportunity is given.

Acworth. E. L. SHELNUTT.

Advance in Virginia.

Christian work in this city moves forward. Evangelist H. D. Coffey closed a meeting with Madison Tabernacle, with some 30 additions and Evangelist Sublett has had some 25 additions at Durmid Tabernacle. Deering Chapel, another of our city missions, will have a meeting later. Park Church of Christ expects to hold evangelistic services soon. D. S. Henkel, of Newport News, Va., held a short meeting with the First Church some months ago, resulting in a dozen or more additions, quickening the interest in our regular Christian work, while he was here. It was our pleasure to receive five into our Christian fellowship last Sunday; four of these were baptized weeks before. In our two churches and five missions of the city we now have about a thousand members. Before Christian College was located here some three years ago, we had between two and three hundred members in the one church and two missions. We are growing and with the completion of our new First Church, we will grow more rapidly still, for great are our possibilities.

Lynchburg, Va. F. F. BULLARD.

The Baton Rouge (La.) Battle.

Our brotherhood is hearing our cry and not a day passes that we do not receive some help. When we took hold of this, the most hopeless situation so far encountered by us, the first thing done after looking over the ground and deciding that a sale of the property was not the thing, was to boldly announce a "declaration of independence." The pronouncement was declared, "in the name of the Father, the Son, the Holy Spirit, and our great brotherhood." Three months and nine days have passed, and of the debt of $6,600 in all, $2,000 has been settled, and the membership of the church increased over 33 1-3 per cent. This is much more than we had a right to hope for in six months or a year. The debt is now $4,600 instead of $6,600, as at the beginning. But $4,600 is $2,000 more than this little church can hope to pay after the boards have ceased paying the pastor's salary. Will the $2,500 needed be sent in? We think it will. The receipts for yesterday alone from the brotherhood outside of Baton Rouge was $186. Let the money come to either Prof. W. R. Dodson, State University, Baton Rouge, La., or the writer.

JOHN A. STEVENS,
314 Third street.

El Reno (Okla.) Meeting.

With H. H. Saunders as my singer, I closed a good meeting at El Reno, Okla., with 114 additions to the church. Eight others confessed Christ but were not baptized because of parental interference. Notwithstanding the fact that two other religious bodies were conducting revivals at the same time, our attendance was good and the meeting was considered remarkably successful. It was a real pleasure to be associated with my old-time friend, O. L. Smith, who is the enterprising pastor of the church. He is held in high favor by the church, and by the people in general. The church at El Reno is one of the best in the great and growing state of Oklahoma. Their house of worship is entirely inadequate to the needs of the church, and the building of a new one in the early future will be a matter of necessity. The Sunday-school is already so large that it is necessary to use several rooms in private residences near the church to accommodate the classes. I have been greatly pleased with Oklahoma, and am glad that I am to have two more meetings in this new state during the year. My former singer, H. H. Saunders, became so in love with the state that he accepted the pastorate of the church at Kingfisher. Our association together in evangelistic work during the last two years has been very pleasant, but, in order to be with his family, he decided to do pastoral work. This makes it necessary for me to select another singer, but I think I have the man already in sight. I go next to Texarkana, Texas, to hold a meeting with Nathaniel Jacks.

ROGER H. FIFE, evangelist.

"WOULD NOT DO WITHOUT IT FOR ANYTHING"

Is what a friend writes us of "Victory of Faith," containing twenty-one addresses of one of the foremost orators of this country. E. L. Powell did a great work for the brotherhood when this volume was given to us. The addresses are in fine silk cloth binding and sell post-paid $1.

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OF THE OLD TESTAMENT

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JONAH, The Recreant but Repentant Prophet.
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Christian Publishing Company,
St. Louis, Mo.

The Victory at Litchfield, Ill.

Sin-cursed Litchfield is a changed city to-day. Decade after decade Litchfield has scorched its name in the annals of history as a hard town. The evils of the modern day in all their phases and ferocity characterized the otherwise delightfully situated city until the older residents looked upon them as necessary evils. Many strong, moral men had surrendered their right of franchise in disgust. Every religious and moral organization in the city realized that the devil held full sway.

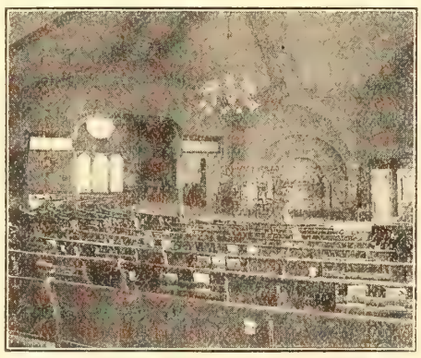
E. E. Violett was announced for many weeks to begin a protracted meeting in the Christian church on February 17. The church had a membership of about 400 with M. S. Johnson, a godlike man, as the pastor. Brother Johnson knew the needs of the church and of the city and had the situation well in hand. In co-operation with Brother Violett's wishes, he redistricted the city and placed a competent superintendent over each district. These districts were thoroughly canvassed and worked in the interest of the meeting. A "hopeful" list of about 150 names was secured. The city was strewn with literature advertising the meeting and a large picture of the evangelist adorned the windows of hundreds of homes. The people of the city predicted that the meeting would be a failure because between the various denominations Litchfield had had a continuous revival from the early fall. The Disciples never for a moment lost their faith but prayed incessantly for the meeting. A number of the prominent business men of the city, who were already numbered among the Disciples, lent good influence toward the approaching meeting. Through Brother Johnson's earnest and tireless labors every vestige of discord in the membership was banished and the church stood as a unit on all questions and as solid as a rock.

When Brother Violett arrived on February 17 the church was ready for a great meeting, but little did the praying members dream that their supplications would be answered far beyond their highest expectations. Less than twelve months previous the church had held a meeting in which there were 122 accessions, and while a great meeting was expected under the preaching of Brother Violett and in answer to the prayers of the members they dared not hope for the marvelous results that God had in store for them.

Brother Violett came to hold a four weeks' meeting but he remained eight weeks because the church would not let him go. He proved himself at once to be a man endowed with marvelous gospel power. He immediately organized his forces and started to preach. It was the simple gospel of Christ keen as a sword that he sent slashing, cutting and mangling through the hordes of sin. Every night the people crowded into the church, and at no time was the interest more intense than during the concluding week. The large double auditorium seats about one thousand people but many times was the building taxed for standing room and hundreds of people were turned away at the doors.

Many startling incidents transpired during the meeting. Brother Violett had been in Litchfield less than a week when he attacked the evils of the town, and he came down upon the twenty-three saloons of this city with relentless power. It stirred the city through and through and people from the entire surrounding country and from many neighboring towns flocked to Litchfield to hear the wonderful preaching of this man. A saloon keeper's 12-year-old daughter confessed Christ one night. She plead with her father to come and see her baptized. He went and heard the first gospel sermon of his life. It was a revelation to him and his heart was touched. He went and heard another sermon. Then his good wife became a Disciple. The brawny saloon keeper said, "What shall I do?" He became aware of the fact that Christ could save even him. But he realized that his business was in the way. A special prayer service was held. The man's first impulse was to sell his business, but he decided that if it was wrong to sell his liquor at retail it would be wrong to sell it at wholesale. All he had was invested in his stock of liquor. But Christ's sacrificing spirit had already done its wonderful work and the man poured his liquor out on the street in the presence of thousands of spectators. Brother Violett, Brother Johnson and all the ministers of the city were present at the liquor pouring and Brother Violett made a stirring speech. Brother Teany, the brave saloon keeper, renounced the business forever and became a Christian. He is now on the lecture platform converting hundreds of people to the temperance cause.

This incident was the hardest blow the saloons of Litchfield had ever received. Later another saloon keeper closed his doors and refused to either sell his liquor or give it away, and a third quit the business. Brother Violett continued his warfare against sin and the evils of the town and



Interior Christian Church, Litchfield, Ill.

many sinners were converted and others gave up their sectarian views and became Christians only.

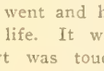
Litchfield is a hard field but there were 253 accessions to the church, of which number 173 confessed Christ and 80 united with the church by letter or statement or came from other religious bodies.

Throughout the eight weeks' meeting there were only three invitations to which there was no response. At the conclusion of the meeting the new members raised $830 for current expenses and the pastor's salary was raised $200.

The Litchfield church has made a marvelous growth within the last fourteen months, under the able pastorate of M. S. Johnson. There were over 400 members added to the church and the building, which was rebuilt last fall, was doubled in capacity. But it is still too small for its present needs and a building committee had already been appointed by the church board to again tear out the walls and enlarge the house.

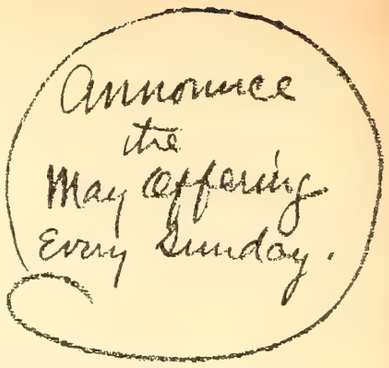
The city of Litchfield with its many soul-damning dives has already reaped the fruits of this great meeting, for at the municipal election held on April 16 the saloons and gambling dens were voted out by a big majority. The oldest residents of the city never dreamed that such a thing was possible, for the breweries own a large portion of the town and saloons have been a dictatorial factor here ever since the town was platted. But with God nothing is impossible and the Litchfield church asks the prayers of the brethren everywhere that it might hold out against the Evil Doer and be strong in the power of Christ in its forward march. "Litchfield for Christ" is the slogan of the Litchfield church.

Litchfield, Ill. H. F. Henrichs.



Some Kentucky Briefs.

J. B. Briney was sick much of March and was not able to preach at Bardstown. He was there one Sunday too sick to preach.——T. W. Harrison is to help Chatham and J. W. Ligon in a meeting in early June.——L. B. Haskins will hold a meeting in April at Ludlow.——W. J. Cocke reports 11 added during March and $82.93 for self support in work of Kentucky missions.——H. H. Thompson was at work in the big county of Pike. Four added.——L. T. Cole has been at work at Lebanon Junction for three months and the work has taken on considerable interest and



life. There have been 6 added. W. J. Cocke is to go to them for a meeting in a short time.—— A new roof for the house at Beattyville is the goal for which the church and J. S. Mill, the minister, are striving. Large crowds, fine interest. ——There were eleven added in the Big Sandy valley by S. J. Short; $200 raised for local work. ——The state board has agreed to help the Second Church, Richmond, during the present year. W. O. Foster is the preacher. There have been 10 added since January 1. John T. Hawkins is to hold a meeting in summer.——The Clay City church and Sunday-school are reported as doing well by the preacher, George D. Verco. New superintendent elected for Sunday-school and outlook bright.——O. J. Young says Valley View is doing very well.——H. W. Elliott was able to be away the last two Sundays of March and hopes to be able to attend all the district conventions and to preach at one or more places each Sunday from now until the September convention. The collections for March amounted to $705.20, a gain of $374.97 as compared with last year, and a gain of $1,110.54 as compared with the same period the year before. A small balance on hand. If we pay our men in April our friends must send in money now. Do not put it off.

Sulphur, Ky. H. W. Elliott, Sec.



Beware of Ointments for Catarrh that Contain Mercury,

as mercury will surely destroy the sense of smell and completely derange the whole system when entering it though the mucous surfaces. Such articles should never be used except on prescription from reputable physicians, as the damage they will do is ten fold to the good you can possibly derive from them. Hall's Catarrh Cure, manufactured by F. J. Cheney & Co., Toledo, O., contains no mercury, and is taken internally, acting directly upon the blood and mucous surfaces of the system. In buying Hall's Catarrh Cure be sure you get the genuine. It is taken internally and made in Toledo, Ohio, by F. J. Cheney & Co. Testimonials free.

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Evangelistic

We invite ministers and others to send reports of meetings, additions and other news of the churches. It is especially requested that additions be reported as "by confession and baptism," or "by letter."

Alabama.

Birmingham, April 15.—One confession at Woodlawn church yesterday. Three since last report. Work in all departments encouraging.—H. W. Milner.

Colorado.

Grand Valley, April 14.—I am in a meeting here. Eleven added the first week—four by letter, four by statement, and three by confession.—M. M. Nelson, state evangelist.

Illinois.

Cuba, April 15.—Six additions yesterday—two by statement and four by confession. Baptized four last night, making a total of 16 baptisms and two by statement since Easter. These all came at regular services.—A. Immanuel Zeller, pastor.

Atlanta, April 19.—Three added here last Sunday—one by letter and two confessions.—Ivan W. Agee, minister.

Fulton, April 18.—City stirred. Nineteen additions first eight days.—Guy L. Zerby.

Sumner, April 20.—Our meeting held here by home forces resulted in four additions—two by obedience and two by letter. The church here has fine prospects.—J. J. Bare, minister.

Indiana.

Butler.—Seven additions.—Robert B. Chapman.

Indian Territory.

Tulsa, April 15.—Four additions here yesterday—two by letter, one by statement, and one by baptism.—M. S. Dunning, minister.

Iowa.

Arlington.—Our work is promising. Eleven baptisms and one addition by letter since January 1.—Frank W. Sutton, pastor.

Jewell, April 19.—We had one confession and three baptisms at prayer-meeting last evening. Our growth is continual.—W. C. Cole, minister.

Kentucky.

Paducah, April 10.—Work starting off fine. Immense audiences Sunday. Three additions.—Samuel B. Moore.

Kansas.

Goodland, April 18.—Two baptized here last week.—R. A. Staley.

Dighton, April 14.—One confession here at morning service to-day.—W. M. Mayfield.

Louisiana.

Lake Charles, April 15.—Four added first month. Everything goes well. Congregations increasing. We find here a loyal people. All departments hard at work. We are planning an evangelistic campaign and expect to plant the strongest church in the South.—G. F. Bradford, minister.

Missouri.

Weaubleau, April 15.—One added to the church at Ladue Sunday morning, by statement.—S. E. Hendrickson.

Harrisonville, April 15.—Three additions yesterday—two by statement and one from another church.—King Stark.

Chillicothe, April 14.—Three confessions and two by letter to-day. One baptized to-night.—James N. Crutcher.

Springfield.—Thirty-nine added at the regular services since the present pastorate began.—F. L. Moffett.

St. Louis, April 20.—Four additions at Overland Park last Sunday—two by confession, baptized at Hamilton Avenue Church. This is the fourth time we have availed ourselves of this baptistry kindly offered for the purpose.—G. E. Ireland, city evangelist.

Maryland.

Baltimore, April 17.—Thirty-two added to twenty-fifth Street Church since last report. Have just closed a short meeting with 20 additions. B. E. Utz, of Spokane, Wash., did the preaching.—C. M. Kreidler, minister.

Michigan.

Adrian, April 17.—One came to renew his Christian life last Sunday evening.—B. W. Huntsman, pastor.

New Mexico.

Lordsburg, April 16.—One confession last Sunday night. Church is at work. Good interest.—N. B. McGhee, minister.

Nebraska.

Fairfield, April 14.—Four additions by confession and baptism to-day.—H. C. Williams, minister.

Clay Center, April 15.—Two baptisms here yesterday.—A. G. Smith, minister.

Hebron, April 15.—Two additions by letter and two by obedience, recently.—E. C. Davis.

New York.

Auburn, April 20.—Eleven added here since last report—ten by letter and one by confession.—Arthur Braden.

Oregon.

Newberg, April 10.—Organized a church here last night with 34 members. This is the result of 17 days' meeting. Good interest is manifested. Meeting continues.—Ritchey Brothers, evangelists.

La Grande.—One added by statement, recently. The meeting with H. L. Willis, as preacher, closed with 11 added—six of them by primary obedience, and much good done in other ways.—O. H. King.

McMinnville, April 15.—S. M. Martin closed meeting here last night with 37 additions. Greatest meeting in history of the church. Thirty-seven pledged tithers. George A. Webb and wife led the song service. Everybody enthusiastic and the work set solidly on its feet.—C. F. Swander, minister.

Texas.

Amarillo, April 15.—I preached here for Jewell Howard April 14, and had five additions—one confession.—S. W. Jackson, Panhandle evangelist.

Ministerial Exchange.

Thomas Martin, California, Pa., writes that any church desiring a meeting in May can be put in touch with a good evangelist by writing him.

One of our successful evangelists and his singer have an open date for a meeting beginning May 20. Will go anywhere, and, in order to fill in the time at once, will go for freewill offerings and expenses. Address Evangelist, Shepherdsville, Ky.

The Salem Christian Church, five miles east of Moberly, Mo., wants a preacher for one-fourth time. Address I. W. Settle, clerk, R. F. D. 2, Moberly, Mo.

A preacher is wanted for the church at Scott City, Kan. Salary $800. The town is growing and prospects for the cause are good.

Charles E. McVay, song evangelist, Benkelman, Neb., has some open dates for the summer.

Ministers desiring to correspond with the church at New Decatur, Ala., should write R. L. Maury, Fritz Mann or M. L. Whitefield.

Changes.

Aldinger, F. C.—Chicago, Ill., to 54 Washington street, Grand Rapids, Mich.
Babcock, J. W.—Florence, Colo., to Stafford, Kan.
Bailey, R. M.—Downey, to Artesia, Cal.
Moon, E. R.—Kelso, to Castle Rock, Wash.
Moore, Samuel B.—St. Louis, Mo., to Paducah, Kentucky.
Musselman, Charles A.—Heppner, Ore., to Lewiston, Idaho.
Pontius, J. D.—Golden City, to Fordland, Mo.
Spayd, Princeton, Mo., to Roodhouse, Ill.
Telford, S. P.—Toluca, to Stronghurst, Ill.
Wolfe, J. E. Keytesville, Mo., to White Hall, Ill.
Wilson, J. G.—Waldron, to Cascade, Mich.



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Sunday-School

May 5, 1907.

Joseph the Wise Ruler of Egypt.—Gen. 41:38-49.

Memory verses, 38-40.

Golden Text.—If any of you lack wisdom, let him ask of God.—Jas. 1:5.

Joseph's correct interpretation of the dreams of Pharaoh's baker and butler apparently did him little good. The butler promised to remember Joseph when he was restored to court, but nothing came of it for a long time. Probably the butler felt that, after his temporary disgrace and imprisonment he was not influential enough to lift his friends into royal favor and feared lest, in trying to raise another, he would himself be dragged down. Perhaps, too, he was a little ashamed of his prison friendship with the Hebrew slave. There are plenty of people who, although they are able to discern true manhood and human worth regardless of rank, yet in their own polite circle of society have not courage enough to recognize as equals and intimates any one who does not belong to the fashionable set. Possibly the butler was of that sort. At any rate unless he was a very brave man, he would not care to incur the enmity of Potiphar, the captain of the guard, by championing the cause of his disgraced and imprisoned slave.

The result was that Joseph spent two years more in prison. His prison experience was really one of the most valuable parts of his life. Aside from the fact that he was being saved for a great emergency in which his peculiar abilities would insure him a degree of advancement which would have been impossible in ordinary times, his sojourn in prison had a positive value, as every period of waiting and reflection has for a man of real ability. The world's greatest characters have grown great in solitude and silence. Paul's years in Arabia prepared him for his work in Corinth and Rome. There are lessons of patience, of deep and quiet reflection, of the meaning of life, and of the workings of providence, which can best be learned in a period of enforced leisure and retirement.

It was another dream, Pharaoh's this time, which gave Joseph the opportunity of his life. He was ready for it. He had not yet lost faith in the validity of his own visions, although they had brought him nothing but trouble so far, and he was prepared to take seriously this dream of the king and to interpret it. The wonder is that some of the professional wise men of the court had not already done so, for, considering how all prosperity in Egypt comes from the Nile and all famine from its failure, it would have seemed obvious enough to those trained in the subtleties of Egyptian symbolism, that the fat and lean kine coming out of the river must represent periods of prosperity and poverty.

But in an age when soothsayers and interpreters were frequently held responsible for the character as well as for the accuracy of their predictions, the time-serving soothsayers of the court might well hesitate to speak out the obvious significance of the lean kine devouring the fat kine. Joseph had not such hesitation. He foresaw a situation which must be vigorously grappled with, and he spoke out boldly, on the theory that Pharaoh had a right to know the truth whether it was pleasant or not. Joseph's boldness and honesty were his salvation.

The sudden advancement of Joseph from the status of an imprisoned slave to that of virtual ruler of the kingdom is one of the most brilliant contrasts of history. One might be tempted to think it too brilliant to be historically credible, and it might be set down as a Hebrew exaggeration indulged in by a later writer for the sake of glorifying one of the early heroes of the nation. One or two things must be remembered, however. In the first place, Joseph's foreign blood would not be against him, for the king of Egypt at one time was himself a foreigner and probably more nearly allied by blood to the ancestors of Joseph than to the Egyptian people over whom he reigned. In the second place, under an absolute monarchy, where the slightest wish of the king had the force of law, sudden advancements and sudden degradations at the mere whim of the monarch are more probable and frequent than in states with a more highly organized government. In the third place, it is possible that the transactions which are condensed in the record into the limits of a single brief conversation, covered a considerable amount of time, so that Pharaoh and his councillors had opportunity more deliberately to estimate Joseph's qualities and to judge of his fitness for the high office which was given to him.

The Hebrew writer puts into the mouth of Pharaoh a sentiment which correctly expresses the secret of Joseph's wisdom and success. Pharaoh said: "Can we find such a one as this, a man in whom the spirit of God is?"

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Midweek Prayer-Meeting

By Charles Blanchard.

Open Doors—Home Missions.

Topic May 1.—Rev. 3:8.

"I know thy works: Behold I have set before thee an open door, and no man can shut it; for thou hast a little strength, and hast kept my word, and hast not denied my name." It is an inspiring message. It is the word of him who is in the midst of the churches, as he walked in the midst of the golden candlesticks.

"I KNOW THY WORKS!"

This statement ought to startle us, humble us, hearten us. It ought to shame us, perhaps. How we have shifted along, simply playing at missions! The indifference of the great bulk of our membership to the real work of the church—the evangelization of the world—is distressing, disastrous. I feel my own failures, my want of vision, of voice, of volition, of victory in the supreme work of the ministry, and of all true discipleship. It is the spirit of missions, the spirit of Christ, that fires the furnace and furnishes the fuel of all genuine and gracious evangelism, in the home field or in the regions beyond. To realize that the Master knows our works ought to furnish both a warning and an encouragement. While I can not help feeling the shame and the sham of our failures, oftentimes, yet I am heartily glad that the Lord really knows our works. He knows the faithfulness as well as the failures. Don't forget that, dear disciples, struggling along under a burden of heartache and discouragement that would pull the heart out of the easy-going or no-going sort of folks, who, like the Pharisees of old, will not so much as touch the burdens of the church with one of their little fingers. God be gracious unto you, dear brother in the ministry of the gospel and humble disciples of the Lord Jesus, wherever you be, who bear the burdens of the church against the odds of the world and the indifference of dilatory or do-nothing disciples. "I know thy works," the Master says. So do thou rejoice in the consciousness of his presence, well knowing your failures, yet knowing also that he understands.

As to the "open doors"—they are everywhere. The Lord said: "Lift up your eyes and look upon the fields, for they are o'erripe already for the harvest." Thus also the Revelator beheld them. And the centuries, in their onward sweep, have opened and likewise shut many doors. The Christ of the Centuries opens and shuts the doors of duty and of opportunity for the church in all ages. The world-field is wide and the doors wide open. America is the ripest field for the primitive gospel in all the world to-day. "America is another name for opportunity." There is no questioning that. Dimly or divinely we see it. Yet the doors are so many and are opening and shutting so rapidly that we are distracted and sometimes discouraged by the marvelous changes that are constantly taking place. The shifting of our Western population is so uncertain, and yet so continuous, that it becomes a perplexing factor in establishing and building up churches. People are here to-day and away to-morrow. And it is that way with many of our churches. Yet if disciples are the "seed of the kingdom," as Jesus said they should be, there is hope and promise and progress made possible by this very shifting of our population and depletion of our churches. If only we could remember that now is the day of salvation for America, and that to-morrow may be too late! Things are shaping and reshaping for the great conflict of the centuries. Now, even more wonderfully than when Dr. Josiah Strong wrote his stimulating book—"Our Country"—is this "the nick of time" for the evangelization of America. And America is larger and greater in every way than it was twenty-five years ago, when Dr. Strong wrote his volume. Much of what he prophecied has come true—is coming true! The doors have opened more wonderfully than he dared to dream, than we have dared to enter! And the shutting time is coming! Shall the doors "go bang," or will we enter and bar them with blessings?

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Christian Endeavor

By Geo. L. Snively.

May 5, 1907.

The Power of a Contented Life.—Phil. 4:10-20.

DAILY READINGS.

M. A Contented King.	Ps. 16:1-11.
T. Goodness Satisfies.	Prov. 14:1-14.
W. Content With Little.	Eccl. 4:1-6.
T. Content With Wages.	Luke 3:1-14.
F. Content With Work.	1 Cor. 7:17-20.
S. Content With Godliness.	1 Tim. 6:1-8.
S. Topic.	

Contentment looks on our troubles through the large glass, thus minimizing them; and it looks on our mercies through the small glass, thus magnifying them.

A contented life is one of the greatest victories of our faith and one of the most convincing commendations of Christianity we can give a hunted, distracted race, seeking peace and finding it not outside of the church.

Contentment delivers us from sycophancy. Alexander the Great approached Diogenes and patronizingly inquired, "Diogenes, what may I do for you?" "Just move out of my sunshine" was the reply of the great philosopher whom contentment had made independent of fawning. One of the powers of contentment is to effect in us manly and womanly independence of spirit.

Paul could have expressed no personal contentment had he not been conscious of unceasing efforts on his part to improve the conditions amidst which the young church was to grow into the ideals of its founder. Another factor contributing as much to his complacency was his knowledge that he was continually buffeting his own body, and trying to bring it into subjection to the perfect law of spiritual life.

There are certain forms of noble discontent that have led to discoveries and inventions blessing all subsequent ages. There are instances of moral discontent that have inspired great but dormant souls to break the shackles of lethargy and sin and merge forth into a grandeur of life and usefulness almost Godlike. Such discontent is commendable, but those forms finding expression only in lamentations and denunciation and envious comparisons are ignoble, infidelic and very wicked.

Paul *learned* to be contented. Contentment is one of the rarest and most valuable gems in the diadem of Christian character. Its possession will reward study. it will justify the sacrifice of all our selfish inclinations, it is well worth a quest that leads through Gethsemane, by way of a Golgotha on which are crucified all worldly ambitions, and a garden grave in which lie buried our earthborn ideals of success and glory. Let us realize that contentment is something that does not come to us without personal effort, as did eyes of blue or brown, but is to be striven for and acquired.

There is a certain stern sense of joy experienced by warriors in meeting foemen worthy of their steel. Paul was of that heroic caste that could likewise find contentment, at least, if not delight in battling against the powerful adversaries of early Christianity and seeking to encompass his own destruction. Evidence of our own inherent personal worth is the bravery with which we meet all the ills of life with our limited equipment of strength, gold, learning, friendships and grace; making no complaint against the odds, but creditably vindicating the goodness of God and the power of the gospel to transform and save.

The Bible School at Work

Conducted by J. H. HARDIN,
State Bible School Superintendent of Missouri,
311 Century Bldg., Kansas City, Mo.

[The following communication explains itself and will be of interest. This was the second of these rallies, the first one being held at the close of our series of institutes in February, 1906.—J. H. H.]

An enthusiastic rally of the Bible schools of the Christian Churches of Greater Kansas City was held Sunday afternoon at the First Christian Church. Of the nineteen Bible schools in Greater Kansas City, sixteen were represented by large delegations. The First Church was taxed to its utmost seating capacity to take care of the thousand scholars and teachers who gathered together in this rally—the best of its kind in the history of the Bible school work in Kansas City.

The singing was led by Mr. H. H. Borgman, superintendent of the Hyde Park Bible school, and accompanied by the orchestra from the Hyde Park Bible school. The program consisted of ten-minute addresses, as follows: "Object of Bible School Work," Professor R. O. Davis (Central Bible school, Kansas City, Kansas); "Lesson Study," J. I. Williamson (assistant superintendent Linwood Boulevard Bible school); "Church Attendance," Dr. J. W. Hofsess (superintendent Independence Boulevard Bible school); "Increased Attendance," J. H. Hardin (general superintendent Missouri Bible School Association). All the Kansas City workers were glad to welcome Brother Hardin, and his enthusiastic and inspiring address met with a hearty response. Reports from the schools showed totals as follows: Enrollment of schools, 5,142; enrollment of teachers and officers, 445; average attendance last quarter, 3,357; average collection last quarter, $124.38; attendance at rally, 1,000; increased enrollment in one year, 1,192.

Abby Downing,
Secretary Superintendents' and Officers' Union of the Christian Church Bible Schools of Greater Kansas City.

[Here is a modest word from our indefatigable field man, R. B. Havener. Always something doing in Havener's field.]

I closed Sunday night at Hartville with 16 additions. Organized teacher-training class with 13 members. Organized Y. P. S. C. E. and Brother Hunt will preach for them. I will go to Wainwright next, where we have a new house almost finished. Hope to raise money so they can complete it.

R. B. Havener.

[Here is a report from a Cincinnati paper which shows what can be done in teacher-training when once we get to understand its value and take hold of it right. Herbert Moninger was the teacher of this class and the leader in these graduating exercises.]

The biggest Sunday-school rally ever held in Cincinnati was that in Music Hall Wednesday night, to celebrate the graduation of 122 Sunday-school teachers of various Protestant denominations. Fully 5,000 people assembled and filled the huge auditorium with glad songs under the leadership of Professor E. O. Excell, the singing evangelist of Chicago. Marion Lawrance, of Toledo, secretary of the International Sunday-school Association of the World, characterized the meeting as one of the greatest Sunday-school gatherings he has ever attended. The North Side Christian Church Sunday-school won the Wanamaker prize for best attendance and the Ninth Street Baptist Sunday-school won second prize.

THE APRIL CAMPAIGN.

I am learning every day of new schools being planted. We can easily start 100 new ones if every group of workers will catch the spirit of the movement and go to work. If you have not literature to guide you send for it. Keep the campaign going and fight it out on this line through the summer.

NOW SEE SOMETHING DOING.

[The following from the First Church "Bulletin," St. Joseph, tells you how it began. With Irvine and Searcy as leaders of a contest, backed by the great schools of which they are the superintendents, we are sure to see the "beautifulest scrap" ever.]

The Bible school of the Union Avenue Church, St. Louis, has challenged our school to a contest during April and May upon the following points: Two for each one on time; one for each 5 cents in the collection; five for each new pupil; one for each one present at 10 o'clock. We have accepted this challenge believing it will prove to be a good spring tonic. We will not strive for mere numbers simply to win but we will make a vigorous campaign for the permanent enlargement of our school. There are hundreds of people in our church who should attend Bible school, who do not. Of 1,300 members in our church in Canton, O., 1,100 attend Bible school. Every member of the official board attends. We may not expect the world to come into the Bible school till the church comes in. Let every member of the congregation respond to this challenge. Come at 9:30 next Sunday.

Has your school sent in its apportionment for state Bible school work? The days are swinging by and the convention is coming round the corner!

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PREACHER PROBLEMS

By W. T. MOORE

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OBITUARIES.

[Notices of Deaths, not more than four lines, inserted free. Obituary memoirs, one cent per word. Send the money with the copy.]

BLAIR.

Martha Jane Blair, born in Brown county, Ohio, March 17, 1838, died at her home in Promise City, Ia., March 27, 1907. She was married to Samuel J. Kinser to which union were born three sons now living in Promise City. She was a member of the Christian Church for about thirty-seven years and was all that a Christian ought to be. R. W. Lilley.

GOULD.

Miss Margaret Reid Gould, for fifty years a faithful and devoted member of the First Church of Disciples of Christ, West 56th Street, New York City, died April 2. Sister Gould was a granddaughter of David and Margaret Reid, who were members of this church in 1814 and 1820 respectively when Henry Errett was its elder. Sister Gould's father and mother were baptized in 1836, and her uncle, David Reid, frequently preached for the church in its earlier history. Miss Louise A. Reid, the only surviving member of the Reid family, is still a member of the First Church. Sister Margaret R. Gould was a faithful and earnest church worker. She will be greatly missed by many friends. Of her immediate family she leaves three sisters, Misses Mary L., S. Irene and Emma E. Gould, besides a number of cousins, to mourn her loss. Robert Christie.

New York.

GRAFTON.

Parker Baker Grafton, born October 16, 1829, in New Cumberland, W. Va., died March 6, 1907. In his early childhood he was baptized in the Ohio River by Eli Regal. He has resided most of his life since 1854 in Jefferson county, Iowa. He was married in 1855 to Ann Elizabeth Moorman, who, with four children—Thomas W., of Anderson, Ind.; Albert W., of Peoria, Ill.; Charles W., of Litchfield, and Mrs. Myrtle Davis, of Packwood, survives to mourn his departure. Brother Grafton was a most exemplary character and though for many years deprived of the privileges of fellowship in the church of his choice he never allowed his faith to weaken nor his zeal to grow cold. When the opportunity presented itself he became one of the prime movers in the organization of the Packwood Christian Church. The funeral services were conducted on March 8 by Dean A. M. Haggard, assisted by Vernon Herrington.

LILLARD.

At Danville, Ky., on April 6, Mrs. Mary Bright Lillard died at the age of 84. She had been an invalid for about a year. In 1848 she was married to Thomas Madison Lillard at Stanford, but lived most of her life in Boyle county. She was a daughter of John Bright, one of the pioneers. She is survived by the following children: Mrs. Joshua Adams, Mrs. E. L. Erkin, Mrs. Henrietta Hargis, William Love and John T. Lillard. Two brothers and two sisters also survive her. The funeral services were held at the Christian church, conducted by Professor Deweese, of Lexington, and Dr. E. H. Pearce.

LINVILLE.

Barbara J. Linville, born in Gentry county, Missouri, in 1848, died on March 3, at the age of 58 years, 8 months and 8 days. She grew to womanhood in Mills county, Iowa, and in 1868 married Thomas Wiles. During the civil war she became a member of the Christian church under James Conoran and for forty-five years has lived a faithful Christian life, taking an active part in all church work. She was a vice-president of the benevolent association of St. Louis. Her sickness and subsequent death were sudden. Returning from a visit to her daughter, Mrs. Charles A. Finch, of Topeka, Kan., and her son, L. M. Wiles, of Burlington, Kan., she was stricken with typhoid fever. A. L. Zink.

Plattsmouth, Neb.

MILLEN.

Again the home of Brother and Sister P. G. Millen has been visited by the death angel, and little Taswell Romaine Millen was taken. His life marked only the brief span of time between April 29, 1905 and March 27, 1907. The large concourse of sorrowing friends attending the funeral service attested the love both for the child and the sorrowing parents. The funeral services were conducted by the writer.

Tampa, Florida. W. H. Coleman.

SMITH.

Miss M. E. Smith, oldest daughter of the late Gen. George R. Smith and Mileta Ann Thompson, died at her home in Sedalia, Mo., April 4. She was born in Kentucky January 10, 1830, from whence she came with her parents to Missouri in 1833. Her mother died in 1861, and General Smith in 1879. Since then she and her sister, Mrs. Sarah E. Cotton, have been almost inseparable. Though advanced in age and bordering for many years on invalidism, she manifested the deepest interest in all that was transpiring. The benefactions of these two sisters have been many but always without display or ostentation. She stood for the best ideas and highest ideals in the community. She was always composed and self-possessed. Miss Smith organized the missionary society of the First Christian Church at Sedalia, for which she and her sister had given the lots, and she lived to see it grow to one of the best organizations of the kind in the state. She did not wholly release her strong hold upon life until a few days before the end came. Calling her sister to her side, she reviewed in simple language their lives. She began to repeat the names of her dearest earthly friends and to each one of these she left a message of love and affection. She spoke of her blessed hope of immortality, referring to her own views of Christ and his work. After a brief prayer she fell into a peaceful sleep, and now her friends feel "she sleeps well." The funeral services were conducted at the First Christian Church, Sedalia, by the pastor, J. M. Rudy, assisted by other ministers of the town—Dudley H. Clagett, S. S. Martin, W. F. Hamann and Mr. Parsons.

J. M. Rudy.

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There's a quaint an' homely sayin'
Which contains a world of truth,
An' it does a sight of teachin'
That's right wholesome for the youth,
Fer, there ain't no use of talkin,—
This is purty sound advice.—
"It's the saw 'at doesn't wabble
'At's the one 'at cuts the ice."

You will see some fellers loafin',
Claimin' no work's to be found;
Er they'll work a day an' quit ye,—
Jest a wabble-in aroun'.
It don't take no head to figger
Them there fellers need advice,—
Fer, "the saw 'at doesn't wabble
Is the one 'at cuts the ice."
Indianapolis.

An' they's some, real bright an' willin'
'At some way can't make it go,
Fer, they're huntin' fer a killin',—
Not content to take it slow.
An' they's bright men dyin' paupers,
'Cause they wouldn't take advice.
"It's the saw 'at doesn't wabble
'At's the one 'at cuts the ice."

So, My Boy, jest look around ye,
See the men 'ats winnin' out,
See the men you know are winners,
That are men without a doubt,
An' you'll find, without exception,
They have heeded this advice,
"It's the saw 'at doesn't wabble
'At's the one 'at cuts the ice."

FRANK C. HUSTON.

AGNES OF THE BAD LANDS

By J. BRECKENRIDGE ELLIS.

The Pet.

Agnes waited to hear more, but Clem did not read past the first verse. The tears in her eyes did not seem to soften her; perhaps she was the sterner because she had shown that sign of weakness.

"I am done with this," she said harshly. "I'll throw it away. You've no use for it, and neither have I."

"Oh!" cried Agnes in anguish, "but it is a piece of God's book, Clem, a piece of God's book! Give it to me; it is mine; it is *not* yours, Clem!"

Clem smiled with exceeding grimness. "Everything you've got is mine, and you belong to me, too," she said. "But take the scrap if it'll do you any good."

"I can't read it," said Agnes, tucking it eagerly into the bosom of her dress; "but I can feel it there."

"And listen to me," said Clem, sterner than before. "Don't you ever talk about those things again as long as you live. And don't you ever mention that name again."

"God's name?" faltered Agnes.

"Yes," said the cook, loudly. "You hear me? Never again, or I'll tell the mistress, and *she'll* fix you!"

Agnes remembered the horrible leer and the vice-bleared eyes of the mistress of the house, and cried out: "I will do what you say, Clem; whatever you say!"

Why was it, Agnes wondered, that *nobody* liked to talk about God? Her father had threatened to kill her if she repeated his name, just as Clem threatened to tell the mistress. May had shown a strange reluctance to tell what she knew. Jennie 'Tilda had declared that nothing at all was taught about him in the public school. And Miss Maud, beautiful in her refined life of music and art and delicate thoughts, even she hesitated to speak of God. What was the matter with God that nobody liked to hear him mentioned?

As the days passed Agnes was pressed into menial service. She had her regular tasks to perform three times a day. The dishes were to be scraped and stacked up, and carried to the kitchen sink and wiped, and carried back to the dining-room.

"It's no more," said Clem, "than your victuals and room are worth. I'm not going to put hard labor on you if you *mind*. That's the keynote of your having a friend in me. The only kind of a child I can get along with is one that *minds*."

Agnes did not know the technical meaning of "keynote," but she understood the tone of voice that sounded it forth. Ever since Clem had shown the tears in her eyes at reading a verse of the torn paper, she had been abrupt and harsh to Agnes, but rather in her manner than in any spoken words. Agnes was never allowed to go out of the basement, nor to meet any of the inmates of the house. As soon as the dishes were placed upon the table for the next meal, Agnes had to go to Clem's room, which, of course, included her own, and wait there till noisy feet had come down the stairs, passed into the dining-room, come forth again, and again ascended to the region of silence. But Agnes did not crave to meet those people, for Clem told her that the mistress was usually one of the number, to say nothing of the two ruffians who had kidnaped the child.

"Don't have anything to do with anybody in this house but me," Clem told her once. "I may not do you any good, but I'm not going to do you any harm."

Still, it was terribly monotonous, that life of dull hiding in Clem's bedroom, and of mechanical serving with the dishes and the broom. The more Agnes looked out of Clem's window into the backyard, the pleasanter the prospect appeared. She longed, as it were, to feel the sky resting upon her hair, and from her prison she could catch but the barest slit of space over the top of the board fence.

A week passed; it seemed like a year. "Clem," said Agnes, timidly, "I wish I could have one of your bureau drawers."

"Have it?" echoed the iron woman, staring.

"Claim it, you know," said Agnes confidentially.

Clem said nothing, but that night when she sat upon her stool to sew, at the close of her day's work, she said: "Aggie, you can have the bottom drawer."

Agnes, who had been sitting upon the floor of her cramped closet, jumped up in glee and bumped her head, of course, but that was a minor detail. She scrambled out of the dwarf door and rushed to the drawer. It had one knob. If you pulled on it hard it stuck the drawer, so that the only way to open it was to push it tight shut again and pull more gently, and clutch at the other end with your nails. Agnes finally opened the drawer and behold, it was empty, though the last time Agnes had seen Clem diving into it, it had been stuffed full of things.

"Oh, Clem!" cried Agnes, her eyes dancing, "you did that for me; you did that for me!" she laughed out.

Clem bit her thread. Presently she said: "Well, child, you've nothing to put in it but the dress on your back. But you can use it if it will do you any good. I don't see what you want with it."

"Don't you?" asked Agnes, rather pityingly. "Why, you know if I ever get anything I'll have a place to put it. Clem, did you ever have a little girl?"

"Yes," said Clem, shortly; "two little girls, Aggie."

Agnes regarded the great form with surprised intentness; then the long nose, the wide, flat cheeks, the horn tuckcomb, and last of all the enormous shoes cut up the sides. "Where are they, Clem?"

"Aggie," said Clem, laying down her sewing, "never speak to me of this again as long as you live. Do you hear?"

"Yes'm," said Agnes, luxuriating in her empty drawer. Agnes' world, it would appear, had no use for God or little girls. Clem sewed on and on, with a stony glint upon her immovable face. At last she broke the silence. "Aggie, you've been a good girl to mind. Now, I am going to trust you a little more. Would you like to play in the basement yard to-morrow?"

"Oh, just!" Agnes exclaimed.

"Then, when your work is done to-morrow, you may either come back into this room, as you have been doing, or you may stay out in the yard. But if I ever find out that you are trying to get away, or to call to anybody—and you may be sure I'd find it out if you did"—

"Yes, I bet you would," said Agnes, admiringly, as she nodded her little head. "I'd like to see anybody fool you, wouldn't *you*, Clem?"

Clem looked at her curiously and grunted to herself. Then she went on: "If I ever call you in, and you don't come immediately, I'll not let you go back again. When I tell a little girl to come it means *now*, and if she doesn't come *now*, she needn't ever come at all as far's *I'm* concerned. Another thing; some of the people of this house may go out there and see you, and want to talk to you. If ever they do, you must come right in; just tell 'em I told you to. You may speak to them politely, a few words, and then come right in to the house. Do you hear?"

Agnes heard with joy, and the next day she fluttered out of the back door like a timid bird, afraid, yet passionately eager to escape its cage. Oh, what a garden of delight was that basement yard! In the first place, there was its brick paving and its three stone walls, binding it to the side of the house. On top of the three stone walls stood three solid plank fences, and this continuation of the stone ramparts, taken in connection with the side of the three-story house, gave Agnes the impression of being down upon the dry bottom of an oblong well. Only one door opened into the yard, that of the basement hall. There were six windows on the basement line. One was Clem's; the next two looked into the kitchen and dining-room. The other three were heavily curtained. All Agnes could see of the windows above were their stone copings, their shutters and the first row of panes, with the bit of curtain on the other side. All of the great city visible from the basement yard was part of a distant brick tenement house—its roof and the upper portion of a blank wall.

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The roof was delightfully plain to the eye, with its irregular slopes, its chimneys and its gutters, and the rear of a dormer window. Besides this enticing view, there was the smoky sky to be seen, a patch of it even larger than the floor of the basement yard.

"Clem," said Agnes, after several days of this joyous outdoor life, "do you care if I take up a loose brick or two in one corner? I want to see the ground, the sure-enough ground; and everything now is just bricks and stones."

Clem, standing in the hall door, said abruptly: "Go ahead!"

"I didn't want you to think," Agnes explained precisely, "if you saw me doing it that I was trying to dig a hole out under the wall."

Clem regarded the tiny form at her knee, then the massive stone wall, and said, gravely: "Well, Aggie, don't dig too deep; I understand you, child."

Agnes skipped away, because she felt so much energy and buoyant life and excitement that walking was not a sufficient vent to so much spiritual steam. In one corner of the yard, opposite the house, stood several barrels filled with refuse of considerable age, and there had been so many overflows that the bricks had, as it were, become softened in their affliction. By means of a broken shovel Agnes pried up several inky black bricks, whose soot coated Agnes' hands as by an instantaneous contagious disease. Before proceeding further in her tunneling, she washed her hands at the yard hydrant, which in itself was a new and pleasing adventure. It was a delicious warm day, which the winter seemed to have stolen out of somebody else's bag. A day like that couldn't come often in February, you know, but here it was, held as fast a prisoner to earth as Agnes was to the grim building. Back to her excavation went Agnes, and by means of the handle of her broken shovel she made a hole in sure-enough dirt so deep at last that when she thrust therein her doubled-up fist her wrist went almost below the mouth of the well or cave.

Then suddenly Agnes gave a cry of agitated delight. Perhaps, if she had come upon buried treasure of riotous golden doubloons, she would have uttered just such an exclamation. Clem came to the hall door again.

"Oh, Clem!" cried Agnes, "look what I have found! Look, *look*, what I have found!" And she lifted upon the half blade of the rusted shovel a discomfited and unwilling fishworm. "Oh, may I keep him, Clem? May I have him for my pet, my very own?"

Clem walked over to the wall near the door, where there stood an empty tomato can. She gave it a kick that sent it across the yard, clinking against the stone wall above Agnes' head. It was a magnificent kick, and Agnes respected it greatly.

"Put you some dirt in that can," said Clem, "and your worm will feel comfortable."

She went away. Agnes filled the can with eager hands, keeping her eye upon the worm lest it wriggle to liberty. Presently it was in its splendid prison of red and gilt, such as only a tomato can could furnish, and Agnes sat in the warmth of the strayed summer day, talking to her little, unresponsive prisoner.

At night, when the work was done and Clem sat at her never-finished sewing, and Agnes sat upon the floor at her empty bureau drawer, the cook asked: "Did you leave your can and worm outdoors, or are you going to take it to bed with you?" Clem was cynical that night.

"I turned the worm loose," said Agnes. "Whenever he would come to a side of his can he was so dissatisfied that I knew just what he was feeling and thinking, so'se I just let him go."

"You'd a-kept it lots warmer in your can than it'll be when everything freezes up," observed Clem.

"Yes'm; but he would always be finding a side of his can, whichever way he went. And now, just think! The whole, whole world is his to crawl through—it all belongs to him—and yet he's nothing but a worm!"

(To Be Continued.)

Cats To Be On Railroad Payroll.

The Pennsylvania Railroad, according to an order issued last week, is to employ a large number of cats, each station being supplied with one, for the purpose of keeping them clear of rats. Mr. Cat will receive a monthly appropriation large enough to pay for his milk, and perhaps a lunch of fish now and then. Then if he does not keep the rats out of the baggage-room, he will be discharged and another cat will be employed.

"Waterbury" Christians.

Some Christians are like an American watch that requires a fearful amount of winding up. These people stop altogether and keep no time at all, unless they are forever being wound up by meetings and services, and missions and conventions. But I saw this year a clever invention—a self-winding watch, one that you may wear for twenty years, and it can't run down, but is always wound up—it is self-winding; and the power that winds it is just the daily work and movement of the wearer. This causes a lever inside the case to swing backwards and forwards, and so wind it up. In like manner, the child who knows and loves his Heavenly Father needs no winding up. He is self-winding, and the power is the joy and love that flow into the heart from God. It is no question of effort; it is spontaneous.—*A. T. Schofield.*

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Serve as Men.

Go to your work and be strong, halting not in your ways,
Balking the end half-won, for an instant's dole of praise.
Stand to your work and be wise, certain of sword and pen,
Being neither children, nor gods, but men in a world of men.

—*Rudyard Kipling.*

Economy That Costs Too Much.

A Paris bank clerk, who was carrying a bag of gold through the streets, dropped a ten-franc piece, which rolled from the sidewalk. He set his bag down to look for the lost piece, and, while he was trying to extricate it from the gutter, someone stole his bag and ran away with it.

True economy is not stinginess or meanness. It often means very large expenditures, for it always has the larger end in view. True economy means the wisest expenditure of what we have, everything considered, looking at it from the broadest standpoint. It is not a good thing to save a nickel at the expenditure of twenty-five cents' worth of time.

Comparatively few people have a healthy view of what real saving, or economy means. I have seen a lady spoil a pair of fine gloves trying to rescue a nickel from a mud puddle. Several people have been run over by street cars or teams in New York while trying to rescue a dropped package, a hat, an umbrella, or a cane. Bargain hunters are often victims of false economy. They buy, because they are cheap, a great many things they do not actually need. Then they will tell you how much they have saved. If they would reckon up what they have expended in a year, they would generally find that they have spent more than if they had only bought what they actually wanted, when they needed it, and had paid the regular price for it. Many people have a mania for attending auctions and buying all sorts of truck which does not match anything else they have. The result is that their homes are a veritable nightmare as to taste and fitness of things. Then, they never get the first, best wear of anything. The second-hand things are often just on the point of giving out, and constantly need repairing. This foolish buying is the worst kind of extravagance. Quality, durability, should be the first consideration in buying anything for constant use. Yet many people keep themselves poor by buying cheap articles which do not last.

No greater delusion ever entered a business man's head than that cheap labor is economy. Trying to cut the pay roll down to the lowest possible dollar has ruined many a concern. Business men who have been most successful have found that the best workmen, like the best materials, are the cheapest in the end. The breakage, the damage, the losses, the expensive blunders, the injury to merchandise, the loss of customers resulting from cheap labor are not compensated for by low wages.

Anyone who tries to get superior results from inferior methods, from cheapness in quality of material or service, deludes himself. Cheap labor means cheap product and cheapened reputation. It means inferiority all along the line. The institution run by cheap help is cheapened and means a cheaper patronage.—*Success.*

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New Serial Story

Adrian Ardath, Infidel.

By Rochester Irwin.

CHAPTER VIII.

One Saturday morning, Clark Wilkins, Mr. Sanger's bartender, was incapacitated for service by a severe headache, and, to supply the vacancy, Mr. Sanger ordered Harry to take his place.

The boy would have demurred, but so stern and harsh was his father about it, that he knew that would be useless; so, shedding no tears, but with heart almost breaking, he obeyed.

"I can not help it," he thought, "I can not resist my father's will, at least not now;" so he quietly waited on customers, while his father watched him with grim satisfaction.

"I'll soon take that religious nonsense out of him," muttered the man. Nevertheless, as he noted the pained expression in Harry's face, he felt reproached, and, soon after, seeing tears in Lily's eyes, he ordered her to keep out of his sight. "I'll make a saloonkeeper out of him, or kill him," he declared to himself, and his eyes glittered wickedly.

This change from a kind, generous father to a tyrannical master seemed terrible to his children. They became afraid of him. To them, the house seemed to be under a cloud.

The day slowly dragged by. Towards night, the number of customers increased, and Harry was kept busy. Among the late arrivals was a man who, lately, had not been there. He came in with a timid, hesitating step, and looked with burning, eager eyes at the young bartender.

Harry remembered him, Evans Kirby, as having once been a well-dressed, respectable-looking man; now he was ragged and unkempt. He shuddered, and his heart filled with pity as he regarded this man who had formerly been his father's most intimate friend.

"Good evening, Mr. Kirby," he said, kindly.

The man bent upon him a look of questioning surprise and eager longing. His lips twitched; then he said, in a wheezy whisper:

"Say, can't y' gimme a little taste?"

Harry hesitated. He did not like to tell his father's old friend that he was not allowed to serve drinks to those who could not pay for them, and yet he knew that the man's request was urgent.

"You'll never miss it," continued Kirby, persuasively. "Your father's rich. I was, too, once; but he got all I had—just about. He was poor enough when he set up in this hellish business, 'n I helped to make him rich, 'n now he can't give so much as a single drink to 'n ol' frien' for ol' times' sake. But I thought you might. I helped to make your father rich—remember that, n' he got about all I had—about all I had to get. Can't y' gimme a drink?"

Without a word, Harry poured him some wine, and he drank it like one famishing.

"That's good. You're th' right sort, you are," the man said, gratefully.

Others came in, and Kirby was crowded to one side. He stood around watching them, wistfully. Soon Mr. Sanger came in and whispered fiercely in his ear; then, in a panic, the poor wretch fled from the saloon.

At last, the trying day was over. Earlier than usual Mr. Sanger came in, put out the lights, and closed the saloon; then he said to Harry:

"Come with me; I want to talk to you."

He led the way into the room where Adrian had once heard Lily read. "Sit down," he demanded. "I heard what Kirby said," he continued; "I suppose it was because you believed him and pitied him that you gave him that wine. But you must not do it again. As to my getting all he had, I will just say that I gave him an equivalent for all I ever got of him—and he knows it. He knows, too, what sort of boy you are, and knew that he could work on your feelings, else he would never have told you such a story. He will do or say anything for a drink. Never you give him another."

"No, father, I never will," said the boy, in a low voice.

"Well, that's settled," continued his father. "And now there's another thing I want to speak about, and then I'm done; I shall not speak to you about it again, either; I shall act. You must understand that I intend to have no shilly-shallying about this tending bar. You must do it whenever I want you to; and I expect, after school is out, you will have to do a great deal of it. I want a more willing mind and a pleasanter face about it. And I want nobody to come around and ask me to let you off, as Adrian Ardath did. He and I have always been good friends; but I felt like slapping him when he interfered. He must not do it again, nor must anybody else. Until you are of age, you shall do as I say. Remember, hereafter I shall not talk, I shall act. Do you understand?"

"Yes, father."

What was there in those two words that sent a thrill through the man's heart? He felt reproved; but he did not relent. "You may go," he said. He watched his son arise from the chair and walk slowly to the door; and again he felt that strange thrill, as, halting in the doorway, Harry turned and said to him, "Good night, father."

In his room, Harry found a warm fire and a bright light. "It is Lily's work," he said, half aloud. "She always thinks of me. It breaks my heart to have to leave her; but it is what she would want me to do. It is what I must do, if I would save my soul. The Bible says, 'Children, obey your parents in the Lord;' but it would not be 'in the Lord' if I obeyed my father in the thing which he demands of me; and Jesus said, 'He that loveth father or mother more than me is not worthy of me.' Surely, then, it would not be wrong for me to run away from home. It is what I must do. If I am wrong, O Lord, forgive me!"

He gathered up some clothes and put them into a bag; then he sat down and wrote a letter to Lily, telling her how he loved her and his parents, and explaining why he was going. He told her that she must not expect to hear from him for a long time, but that she must not feel uneasy on that account. He was big enough to look out for himself. He would never forget her, but would pray for her every day. He could not feel that he was doing wrong in thus leaving home; for it was to avoid doing wickedness. Again imploring her not to be anxious about him, he signed and addressed the letter and left it lying on the table. Then he put on an overcoat, a pair of overshoes, and a warm, fur cap, took the bag in his hand and crept noiselessly down the stairs to the pantry. There, he quickly got together a small lunch, which he put in his overcoat pocket; then passing quietly through the hall to the front door, he carefuly turned the key, and the next moment was walking away.

It was late, and the streets were deserted. His feet, clad in the rubber overshoes made no sound on the pavement, and the night watchman did not see him. Soon he turned up a wide, beautiful street on which were many fine residences, among which was the home of Adrian Ardath.

As Harry approached the building, he heard music, and he knew that Adrian's music-loving friends had again called upon him, and were entertaining themselves with a grand harmony of sweet sounds.

He stopped at the gate and listened. From where he stood a wide lawn stretched up to and around the house. In this lawn, in front of the house, were some tall, stately old trees, leafless now, extending their bare branches in all directions as if to protect the grand old mansion from the outside world. Through the boughs overhanging the gate, he could see the stars twinkling. It was just such a night on which, ten days before, Adrian had stood there and sent up a piteous cry to God for knowledge and immortality. In Harry's soul, however, as he stood there was a great faith. He was leaving parents and friends and home to follow one who, through his death and resurrection, had conferred immortality upon every person who would trust in him. Struggle alone, as he knew he must, in the hard, cold world into which he was going, he did not shrink nor falter. The love of Christ constrained him. He would not have exchanged his cold, midnight walk for all the warmth and beauty within that brilliantly lighted room.

The music came to him softly through the closed doors and windows, like a heavenly goodbye, as he started on. Soon it died away as down the long street he went, and, presently, in utter quietness he gazed upon the broad highway, frozen and smooth, stretching on and on, a white line, into the woods and hills beyond.

Suddenly, with a painful thrill, he realized that in the town behind him he had left all that he loved best in the world. He thought of his father and mother in their worldliness and their devotion to their unrighteous calling, and his heart was filled with sorrow for them. Impulsively he fell upon his knees and prayed for them. He prayed that their eyes might be opened to the light of the gospel; that they might turn from their evil ways to seek after God; and that he, himself, might have the courage and faithfulness always to do right. He arose to his feet comforted, yea, almost happy; and in a low voice he began to sing, "Jesus, Lover of My Soul"; and so, out from his childhood's home he went into the great world which stretched out before him.

(To Be Continued.)

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A. W. EAGER.

In Early Spring.

Yet in the hollow lies the snow,
As white and cold and still
As when it drifted long ago
Beneath the windy hill.

Yet bare and brown the fallow slopes
Of upland pastures wait
In silent dreams and endless hopes
The days with bloom elate.

No flower in all the land elate,
No tender leaf unrolled.
No greening spray of frond or brake,
No willow's misty gold.

But still the thrilling maples know
The haunting sense of spring;
The zephyrs of the south wind blow,
We hear the bluebirds sing.

—*Margaret E. Sangster.*

Incidental Result of a Tragedy.

The negro who struck down Czolgosz when the anarchist assassinated McKinley has gone crazy. "He had wandered through the streets all day" about Atlantic City, telling his story to all who would listen to him. Senator Hanna gave him an appointment as a messenger in the United States Senate as a reward for what he did. His present condition of dementia is said to be "due to fast living, as a result of the fame he attained."

Doubling His Business.

During the annual convention of a certain religious body, not so very long ago, an incident occurred which was not on the program, and which completely upset the gravity of the ministers and brethren assembled. It was at the closing session, and the chairman stated that they were about $100 short of an amount desired to be raised for a given purpose, and hoped that the sum could be made up before final adjournment. One of the laymen jumped up with the remark:

"I'll start the good work with $25—"

"I don't know your name, brother," said the chairman, "but may God bless you and may your business be doubled during the year."

Much to the speaker's astonishment, a murmur of suppressed laughter followed from many in the hall, which was explained when a brother up in front stepped to the platform and whispered:

"Why, that's Mr. Blank, a prominent undertaker of the town."

The Way to Look.

"It is the same old story—he stepped off the car backward—looking toward the rear instead of the front, and fell, getting badly injured," said the one with the morning paper.

"That was the trouble with John," said a reminiscent voice. "He would look in the wrong direction, and at the wrong thing at the wrong moment, and make a failure of what he was doing at the time. If he was about to take up a new bit of work, he did not fix his mind and eyes on that, or on the success he was going to make of it. Instead, he would rake up in memory all the other things he had tried and failed to accomplish, and get so blue and discouraged that he would not have heart enough to carry him through the work in hand. It was pretty much like the man you were reading about just there. He didn't stop to think which way the train was going, which way the force of the motion would send him. He just turned round to face toward the path that had been gone over, and stepped off—and he got hurt. John gets hurt, too, every time he does the same thing. He can't see where he is going with the day's work for looking back over what he has tried before. If he would only pin down his efforts to getting the present task done well, then there might be some hope for him—for there would be something good to look back to and help him along to other successes. But looking ahead is the safest way, after all, I think," and the rest agreed with him.—*Epworth Herald.*

Time to Change the Subject.

It is told of Dr. P. S. Henson, formerly of Chicago, that one day he was addressing the boys at one of the mission schools and in his remarks tried to illustrate the derivation and growth of some of our common names. He said: "You hear the name Johnson. Did you ever think that the father's name was only John, and the son came to be called John's son, and finally Johnson. So also with the name of Thompson, Brownson, and all such names as that." A little fellow on the front seat began to crow like a rooster and swing his elbows, crying out, "H-e-n-s-o-n, Son-of-a-hen, Henson."

Two Miles of Sociability.

"Sociability is all right," admitted Bugbee, "for those that have time. I'm too busy a man to indulge. A fellow that's driven all day by business hasn't a minute to be sociable."

"Let's see about that," persisted Wixham. "You still take your constitutional from Massachusetts avenue to the office every morning, don't you?"

"Bound to; I'd be too nervous to sleep. There's the rub; if I took time to cultivate my fellow-man, as you urge, I'd have to give up that walk."

"I'll prove that you can get the walk and the sociability, too. First, you'll meet the man mowing the lawn on the Commonwealth Avenue parkway. You can manage to say, 'The top o' the morning to you!' as you pass. He's a jovial Irishman, and his pithy reply will keep you chuckling to yourself until you come to the cabmen in front of the Vendome.

"You take off your hat, as though you might be going to wipe your forehead, or maybe make a salute, and you say in a hearty tone, 'Aren't you lucky dogs to be able to ride everywhere, while common people like me have to walk?' See if they don't warm right up to you. You'll still be rolling their juicy retort under your tongue when you come to the old man who scrubs the bases of the monuments of William Lloyd Garrison and Alexander Hamilton, every morning. You sing as though you had known him all your life, 'Keep 'em looking like Spotless Town, eh?' and then stop and ask him, confidential like, why he does it. You'll laugh at his reply.

"As you cross Charles street, buy two peaches for a nickel of the salted peanut and fruit man and pass a cheery time o' day. Wave your hand to the children in the swan boats in the Public Garden, feed the doves and squirrels on the Common, jolly the newsboys at Park street; and let me know how it comes out."

"Say, Wixham," the glum man who hadn't time to be sociable, informed his friend, as eager as a schoolboy, when they met for lunch: "I had two miles of sociability and got to the office on time. That's a great recipe of yours. Say, the old codger says he doesn't know why he scrubs Garrison and Hamilton, but s'posed it is just to plaze the boss."—*John F. Cowan, in The Interior.*

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The Green Hills and the Ocean.

Sunrise at Sea.

BY CHARLES FOSTER.

Among my fellow passengers, upon an Atlantic voyage, was a beautiful child of five years. Between us there grew up a very close and tender acquaintance, and we passed many an hour on deck together, listening to the sound of the waves, which for me made a most agreeable accompaniment to the sweet childish voice. One morning I arose before sunrise, and going to the upper deck, I found a few passengers there, and much to my surprise, my little friend was among them. The early morning light was dim, and in the grey sky the stars could yet be seen. The cool, salty breeze refreshed us, as we watched the horizon for the first peep of the rising sun. Before I saw the sun itself, I saw its reflection upon sky and ocean, and later I felt its glow upon my face. I could now see the edge of the sun rising out of the ocean, but my little friend, who stood beside me, could not. There was no reflection upon his face, but he could see the light that was upon mine. "Let me see," he said. I lifted him above my head; he saw the sun, and his face became all aglow with its light.

There is a great lesson here for us. Jesus once said that the purpose of light is not that it should be hidden under a cover, but that it should shed its radiance far and near. Throughout all ages, the deepest prayer of mankind has uttered itself in a cry for "light, more light," and never has the sun of truth, and righteousness, and freedom, shone so brightly as it shines upon your face and mine to-day. Look at your hills, the greenest of the green, rising in their clear outlines against the blueness of the sky. See how freely the sunlight streams into this little church this Sabbath morning. How its glow is reflected upon your faces, and its gladness in your hearts. You have so much light, but it is not so with all the world. Many a poor, dark, oppressed face is looking up at the light reflected from your faces, and wondering what it all means, and from whence it comes. Oh, the appeal of those longing faces that look up out of the darkness unto us, with a whisper upon their lips for "light, more light!" It is here that our greatest opportunity lies. We must lift them up, that they may see the light which we have seen.

Coroner's Bible Much Kissed.

For swearing a jury at an inquest at High Wycombe, Mr. Charsley, the coroner for South Bucks, England, recently used a New Testament printed in the year 1798. The book, which has been constantly used by himself, his father and grandfather, is still in good condition, and originally cost the modest sum of eighteen cents. At the lowest computation it must have been the recipient of a hundred thousand formal kisses.

Anticipation.

One of the secrets of bringing up boys successfully is, according to a stepmother in a recent story, to give them pleasant anticipations. "It's all in gettin' boys started right, an' keepin' 'em on the right track by givin' somethin' ahead to look forward to," says this wise woman. "Only reason any boy ever got off the track is just 'cause his folks didn't care enough, or didn't have gumption enough, to keep him lookin' forward to somethin' all the time." There's a good deal of sound common sense in this hint. Even we grown folks feel a reaction from the stimulus of the holidays to which old and young have been looking forward ever since the summer vacation. Pretty soon we begin to plan our gardens, and then, perhaps, study maps and dream dreams about a bit of travel. And there is the visit we hope to have from a dear old friend. We hardly know how much we live in the future. Even more, then, the child to whom each little pleasure is an event. If you find your boy getting listless and indifferent to appeals for good conduct, try the prospect of company or the promise of some special treat.—*Congregationalist.*

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The Sandman.

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Round the world you go;
Sandman, sandman,
Every child you know.

When with us you have to be
You're not needed o'er the sea;
For with children there 'tis day,
And they're all at play.

When with us your work is done
Off to other lands you run;
For 'tis always night somewhere,
And you must be there.

Sandman, sandman,
Round the world you go;
Sandman, sandman,
Every child you know.

A Long Journey.

A Grecian boy, whose name requires twenty-three letters in spelling, arrived in St. Louis recently, after having journeyed alone more than 7,000 miles. His name and destination were affixed to him by means of a tag, on which was a plea to all officials to look after him, as he could not speak a word of English.

The Pasteboard Man.

BY MYRTLE HILL WILLIAMSON.

Marjorie looked at the little gilt clock beside her on the piano, which pointed to a quarter of ten. That meant it would be fifteen minutes before she could stop her practicing.

She dashed the tears away which made the notes look dim and blurred. The little fingers wandered aimlessly over the white and black keys.

"I can't remember," she sobbed, "what to do when I have two sharps. Miss Ellis said it was either half a tone higher or lower, but I can't remember which it is!"

"What's this I hear?" Marjorie turned around to see her Uncle Jack standing behind her looking quietly over her shoulder.

"Uncle Jack!" exclaimed the surprised little girl, "when did you come in? I didn't hear you."

"Never mind," he laughed. "What about your sharps? how many have you?"

"Two," answered Marjorie. "F and C, but I can't remember when to go up or down on the black keys."

"When I was a boy," laughed Uncle Jack, "I had the same trouble. One day my teacher showed me a sheet of music and asked me of what it made me think. I told her that the notes always looked to me like little black boys sitting on a fence.

"She said they did look like little black boys, and for me to remember the sharp little fellows were wise enough to climb up a bit higher to see over the fence, and the little flat fellows, not nearly so sharp, dropped down.

"Her story was never forgotten. Let us have some fun for five minutes, and then you can go on with your music. Close your book of exercises and get the 'Dance of the Fairies' while I run up to my room."

The "Dance of the Fairies" was Marjorie's first piece. With a great deal of pride she arranged it upon the music rack, wondering what fun her Uncle Jack meant to have, when he appeared with a doll.

It was made of pasteboard. The arms and legs were joined to the body by cord string. A very long string ran through the top of the cap.

Uncle Jack tied one end of the string to Marjorie's little finger, and then crossed the room, holding on to the other end.

Marjorie began to play her piece in a bright, quick manner. At the first stroke the doll in the middle of the room commenced to jerk. Soon his arms and legs flew wildly in every direction. Marjorie laughed so hard that she nearly fell off the stool.

Sometimes an arm or a leg would get caught around his neck, but the Pasteboard Man would succeed in shaking it off and continue his dance.

Twice Marjorie played the piece through, and then Uncle Jack wrapped the doll up and returned the exercise book to its place on the piano.

Practicing was easy now. Marjorie was in such a happy mood that the little gilt clock pointed to a quarter after ten when she closed her book.—*Herald and Presbyter.*

A Great Day for a Burman Boy.

Every Burman boy is supposed to spend some time in one of the Buddhist monasteries, where he is in training as a priest. He is not considered, from a Buddhist point of view, as a real human being until he does this. He usually enters upon this service when he is about 12 years old, and the ceremony is made as important and interesting as the boy's parents can afford. The boy is dressed in his brightest costume, and brilliant colors prevail in Burman dress, so he is a gorgeous sight when he stands forth in his silks, and decked with jewels. Then he sits on a pony, protected by an umbrella, and rides all around the town to say farewell to his friends. He is followed by a procession of gayly dressed people, dancing and singing as they go. The march ends at the boy's home again, where a great feast is spread, and then the boy's fine clothes are all taken away, a piece of white cloth takes their place, the barber shaves his head, the boy recites his religious vows, puts on the yellow robe of the priesthood and goes away to the monastery. Here he may remain for a few days or months, or he may become a priest for life. But after this ceremony he is considered a man, not a boy any longer. In the monastery he waits upon the priest. One of his duties is to accompany the priest who goes around with the begging bowl, for the priests are supported by daily gifts of food from the people. They stop in front of a house and wait until the people come out and bring rice, fruit or other eatables, which they put into the bowl, and this they continue till the bowl is full.



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Little "But Then."

Her real name was Annie, but they called her little "But Then," and I will tell you why. Her face was like a sunbeam, and she was always looking for every bit of good she could find in everybody and everything. When Freddy came home and told in a ridiculous way the story of the new boy's first day at school, and how odd he looked in his brother's outgrown coat and trousers, little Annie began with her most earnest air: "Yes, but then I didn't hear him say one naughty word all day, and he helped poor little Kelly out of the mud when he fell down."

"That's just the way with you, little 'But Then,'" laughed Freddie. But he always loved Annie more than ever after such a speech as that; he couldn't help it.

When the day for the picnic, which Annie and Fred had planned, dawned gray and cold, Freddie puckered his mouth ready to complain, but Annie soon snatched away all the frowns. "I know it's going to rain, Freddie, but then you know we can cut those paper chains and hang them all over the attic and eat our picnic dinner up there. And it'll be nearly as nice as in the woods" (with an extra emphasis on the "nearly").

"All right, little 'But Then,'" said Freddie, cheering up. A play with little "But Then" in the attic was as good as a picnic any day.

When she fell and broke her arm and had to have it bandaged for many days, she said over and over again to her friends as they sympathized with her, "Yes, it hurts, but then it could be worse, you know."

All the other children made fun of poor old Mosey Crosby, but not so with little "But Then." "Of course, I know he's queer," she said, "but then he has no one to love or care for him, and it makes him cross to have the boys tease him so. I took him some flowers, and you ought to have seen him smile and thank me over and over again for them."

And so it was, by always trying to see the good and cheerful side of life, that Annie came to be called little "But Then." Would it not be worth while owning such a name if it stood for a sunny disposition like hers, that always smiled at discouragements and tried to find the good and lovely in everybody.—*S. S. Advocate.*

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—Another shipment of the fountain pens we give as a premium for one new subscriber to The Christian-Evangelist is almost exhausted. There are 25,000 other bona fide subscribers to this paper that could any day secure one of these excellent pens, and with little effort. They would be rendering an even greater service to the subscriber. We send the same pen for two new subscriptions to "Our Young Folks."

—The teacher's edition of our Bible Student will contain ninety-five pages of lesson exposition by William Worth Dowling, who has taught the Bible to millions of students in the last forty-two years. His work this year is his ripest and richest. Thirty-six pages of teachers' helps by Marion Stevenson follow. Brother Stevenson has a fairly-earned, splendid reputation as a teacher of teachers No other house offers such a valuable quarterly to American Bible school teachers.

—Our new Supplemental Lesson Helps contains studies of each book of the Bible as a whole, and the knowledge thus gained furnishes the foundation for the regular lesson. The advantage is very great. The attention of the pupil is not drawn from the regular lesson by the supplemental lesson, but is, rather, held to it, and the lessons are made easier and the instruction more effective. The supplemental helps are furnished with our Teacher's Quarterlies without extra cost. Note this fact.

—If we assume that four people read each copy of The Christian-Evangelist mailed out to subscribers, every week adds a great congregation to whom our editors and contributors preach the everlasting gospel, and before whom they advocate Christian union, a return to apostolic simplicity and earnestness of worship, and tell

Dr Price's
CREAM
BAKING
POWDER
Improves the flavor and adds to the healthfulness of the food

of the higher life in Christ. These are the new $1.50 clubs coming last week, in addition to those coming by ones and twos:

Eldorado, Kan., S. W. Brown, pastor	3
Lawrence, Kan., W. C. Payne, pastor	4
Covington, Ky., Milo Atkinson, pastor	4
Wilmington, O., E. J. Meacham, pastor	6
Tuscola, Ill., S. T. Davis, pastor	7
Springfield, O.	8
Pittsburg, Pa., J. D. Dabney, pastor	8
Litchfield, Ill., M. S. Johnson, pastor	12
Dayton, O., I. J. Cahill, pastor	14
Augusta, Kan., A. P. Johnson, pastor	16
Arkansas City, Kan., M. Lee Sorey, pastor	17
McKees Rocks, Pa., C. A. MacDonald, pastor	28

WHAT OUR FRIENDS ARE SAYING.

Too much praise can not be given to The Christian-Evangelist. Would that more of our papers had its sweet spirit of charity and sacred devotion.—C. B. Knight (minister), Ennis, Texas.

I think The Christian-Evangelist grows better as the years go by, and I am strengthened by reading such pure writings from our best preachers. I do not get to church often, but keep up with the church work by reading The Christian-Evangelist.—Mrs. B. Hunt, Broken Arrow, I. T.

You will always find me *very* friendly to The Christian-Evangelist as long as it keeps its present liberal attitude toward all Christian work. I like its tone, high spirituality and its broad and liberal views on all matters of opinion. The Easy Chair alone is worth the price of subscription.—Elmer Ward Cole (minister), Hutchinson, Kan.

Please send me the teacher's edition of the Bible Student. I do not feel that I could teach my class of young people without the excellent helps and outlines found in this quarterly. It is the best help of this kind I have ever found. I wish that every teacher might know about its good qualities and be benefited as I have been.—Mrs. A. C. Voelker, Aplington, Ia.

The Christian-Evangelist continues in the happiest possible manner the spirit and teachings of the Master. It is progressively conservative, and as such is the logical balance-wheel of the Restoration movement. I most earnestly hope you may reach the 100,000 by 1909. You may count on me for such aid as I can render.—Claude L. Jones (minister), Shreveport, La.

I enclose you draft for $6 in payment of enclosed subscriptions. I enjoy The Christian-Evangelist not only for its stand but also because of its spirit. I can not sympathize with any paper that always has a drawn knife for anybody who does not see everything as it does. I believe that the days of theological vivisection are over—that the day has come for us to convince the mind, not so much by polemics as by the unanswerable argument of consecrated living.—James Mailley (minister), Greensburg, Ind.

I am sending you remittance for "Young Folks" for my two nephews. They like the paper very well and I hope they will learn to enjoy "Young Folks" as much as I do The Christian-Evangelist. After I read my paper I send it to my mother; she also enjoys it very much. Father used to take The Christian-Evangelist before he died, and mother says she would rather read it now than any other paper she gets. I wish the Christian Publishing Company and all interested in it, long lives and prosperity.—Mrs. Hiram Hyten, Fulton, Mo.

The New Hope Treatment Company
3447 Pine street, St. Louis, Mo.

J. H. GARRISON, President. **GEO. L. SNIVELY, Sec. and Treas.**
JNO. Q. McCANNE, Gen. Supt. **R. A. WALKER, M. D., Med. Director.**

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"I had been drinking from three to four pints of whisky each day. I am cured, and recommend all liquor addicts to go to the New Hope."—*M. Bass, Bass, Mo.*
Correspondence solicited.

PROCLAMATION.



INCE our Heavenly Father has permitted us to become the richest, freest and happiest nation on earth; since He has given us abundant crops, unparalleled prices, steady employment, remunerative wages; since we have been untouched by pestilence, famine, war; since prosperity and peace have been conducive to education, refinement and true religious development; and *ESPECIALLY*, since *THE CHURCHES OF CHRIST* have been unrent by faction; undisturbed by acrimonious controversy; untouched by disintegrating doctrine or practice; but, *per contra,* our ministers have been more spiritual and evangelistic, our evangelists more irenic and constructive, our revivals more numerous and successful, our plea and spirit better understood, our principles and practice more acceptable than ever to American Christianity; since more of our religious neighbors have seriously approached us and each other with a view to considering unity, and since the prospects for this glorious end are brighter than ever; and since we have established more new congregations and have had more conversions than in any previous year, *we therefore proclaim* *SUNDAY, MAY FIFTH, A DAY OF OFFERING,* Praise, Thanksgiving and Petition for the progress of the Gospel in America.

We urge the Disciples of Christ to assemble in tents and tabernacles, halls and houses of worship, and sing and pray to Jehovah through our Lord Jesus Christ; to thank him for our peace, progress and prosperity, and to have in special remembrance, the spread of the kingdom in America. We desire that as congregations, Sunday-schools, other organizations, and as individuals, with deep gratitude to our Lord, they make *Cheerful, Liberal, Universal OFFERINGS OF MONEY* for the preaching of the Gospel of the Grace of God in the ten thousand needy and destitute places of America.

We call upon preachers, evangelists, elders, deacons, and all others to give heed to this proclamation, both make and take the offering, and promptly send the same to the undersigned who, on behalf of the brethren, will carefully and prayerfully administer the same so as to secure the greatest good with the least outlay.

The American Christian Missionary Society

Y. M. C. A. Bldg., CINCINNATI, O.

WM. J. WRIGHT, Cor. Secy.
GEO. B. RANSHAW, Field Secy.

Volume XLIV. Number 18.

THE CHRISTIAN-EVANGELIST

A WEEKLY RELIGIOUS NEWSPAPER.

ST. LOUIS, MAY 2, 1907.

CHRIST IS LEADING ON.

(To the tune of "The Battle Hymn of the Republic.")

We have heard the cry resounding from the East and from the West,
Calling valiant men to serve our King, of all the kings the best.
We enlist to bravely battle till the nations are possessed
For Christ Immanuel.

Chorus:

Shout, Hosanna! Christ victorious!
See His banner waving o'er us.
Sin and error break before us,
For Christ is leading on.

In the annals of the world behold the writings of His Word,
In the epoch-making battles see the flashings of His sword.
God is swiftly crushing Satan through the strength of Christ the Lord,
For vengeance is our God's.

Ere the Word of Christ shall fail Him heav'n and earth shall pass away,
So for oneness of believers we will work and watch and pray.
We shall see and share the vict'ry of that glad triumphant day,
When Christ shall come to reign.

From his throne of death and darkness Sin forevermore is hurled,
See the e'er-victorious banner Christ the Saviour has unfurled,
All the nations now in darkness hail the sunrise of the world,
The battle is the Lord's.

Onward then, Centennial forces, with the truth that makes men free.
From the mountains and the prairies to the islands of the sea.
Unto God shall be the glory, unto faith the victory—
With Christ the Lord of all.

Wilkinsburg, Pa. *J. F. WILLIAMS.*

The Christian-Evangelist

J. H. GARRISON, Editor

PAUL MOORE, Assistant Editor

F. D. POWER,
B. B. TYLER, } **Staff Correspondents.**
W. DURBAN,

Subscription Price, $1.50 a Year.

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Entered at St. Louis P. O. as Second Class Matte

—Read, or you become as a broken reed.

—But take heed how and what you read. Our catalogue contains some excellent suggestions.

—Successful evangelists are using hundreds of CHRISTIAN-EVANGELISTS per week in great meetings, with blessed results. We quote very low prices.

—"The Young Man from Middlefield," by Jessie Brown Pounds, like his author, never grows old. He exercises a most wholesome influence. Only 75 cents.

—Alexander Procter was one of the greatest preachers ever identified with this Reformation. We publish his only book of sermons, "The Witness of Jesus," $1.25.

—For one new subscriber to this paper, or two for "Our Young Folks," we will send as a premium either a good fountain pen or an imitation alligator-skin ladies' hand-bag, 5 by 11 inches in size.

—"The Garrison Library" ($5.00) and "The Campbell Library" ($8.00), are no more majestic than utilitarian. Every Disciple should possess them. Both and THE CHRISTIAN-EVANGELIST one year for $13.

—We doubt whether there is any other church paper read by as many preachers as is THE CHRISTIAN-EVANGELIST, or whether there is any other paper so enthusiastically commended to their membership by those preachers who are actually doing things in the Kingdom.

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—Gratifying features of our increasing Bible school patronage are the number of new schools to which we are for the first time sending our superior publications, and also the enlarged orders, showing great growth in schools that have heretofore had the advantages of our literature.

—Have you observed the pink subscription notice inclosed in your paper? Please return it at once, with sufficient money to pay for your paper one year in advance. The yellow label also tells till when your subscription is paid. An immediate remittance will be appreciated by your publishers.

—Bible school teachers' helps: Primary Teacher's Quarterly, 5 cents per quarter; Teacher's Quarterly for Juniors, 7 cents; Intermediate Teacher's Quarterly, 7½ cents; Teachers' Quarterly for Advanced Classes, 7½ cents. These are great helps and very little expense. Order them for all your teachers.

—We sell a great many copies of "The Christian System," by Alexander Campbell, to denominational preachers. We suspect some of them purchase it to prove that, as a body, we have some other "creed" than the New Testament. Whatever their motive, they get a book all Christendom ought to read.

—Here is the home of "Gloria in Excelsis," which is the sun of our hymnological astronomy. Our prices for this splendid collection of songs and responsive readings are of the lowest. We have the best stock also from which to select song books for prayer-meetings, Sunday-schools and protracted meetings. Write for price list.

—"The Bible School To-day," by J. H. Hardin, is the latest fruitage of our presses. Brother Hardin's many years' experience as a college instructor and his present employ as Bible School Superintendent of Missouri, have admirably qualified him for the preparation of this manual. It costs but 35 cents, is substantially bound in h mespun, has 108 pages, and is worth many times the price to all interested in this field of Christian activity.

—Did you know before that this is the only one of our publishing houses that issues Teachers' quarterlies for more than one grade? We issue four—one each for teachers of primary, junior, intermediate and the advanced classes. Tell this to all interested in Bible school advancement. Our Superintendent's Manual, to appear July 1, will be superior to any other in use. The best is none too good for your school. Let us equip you with publications of highest merit.

—A survey of our rapidly growing subscription lists reveals that our greatest gains of late have been in Indiana, Ohio and Pennsylvania. Recently Kansas has been vieing with her eastern sisters in this respect, and shows to good advantage in the clubs of new subscriptions received last week. Names coming singly and by twos are not listed.

Litchfield, Ill., M. S. Johnson, pastor..... 4
Cambridge City, Ind. 4
Amarillo, Texas, Jewell Howard, pastor..... 4
McKees Rocks, Pa., C. A. MacDonald, pastor. 4
Centerville, Ind. 5
Shreeve, O., J. L. McConnell, pastor..... 5
Richmond, Ind., C. A. Pearce, pastor..... 7
St. Louis, Mo., Casper C. Garrigues, pastor... 7
Marion, Kan. 8
Winfield, Kan., Albert Nichols, pastor..... 8
Ashland, O. 12
Lawrence, Kan., C. L. Milton, pastor..... 14
Harrington, Kan., Ray Lessig, pastor..... 18
Arkansas City, Kan., M. Lee Sorey, pastor..... 25
Wichita, Kan., E. W. Allen, pastor..... 25

—It isn't always the newest book that is being read. We do well to hark back occasionally to standard works among us. A correspondent writes: "I am reading 'The Old Faith Restated,' by J. H. Garrison. Not only every household of the faith ought to have this book, but those that are not of the faith." The Christian Publishing Company is always glad to send out this valuable work, containing the mature thought of a number of our foremost men on the vital things of our common faith. $2.

Christian Publishing Company

2712 Pine St., St. Louis, Mo.

J. H. GARRISON.....President
W. W. DOWLING.....Vice-President
GEO. L. SNIVELY.....Sec. and Gen. Supt.

—"The Normal Training of the Child," by Hart, 25 cents; "The Literature of the Disciples," by Monser, 35 cents; "The Bible School To-day," by J. H. Hardin, 35 cents; and "Christian Union," by Garrison, $1, are our latest publications. Disciples and all others should read these brief but brilliant books.

—It seems to me that your refutation of the "Monroe Street Church idea" covers the ground most satisfactorily, and I for one should like to see it in tract form.—J. A. Barnett, (minister), Freeport, Ill.

If there appear any likelihood of this "Monroe Street Idea" spreading among the churches, and other brethren will join in with Brother Barnett's request, we will gladly send forth tracts in defense of the faith once delivered. It may be better, however, to fill the tract with direct scriptural affirmations on this subject, rather than with the more controversial matter necessarily appearing in the newspaper discussion. We will answer the call when it comes. In the meantime, let us hope the "idea" will not be revived.

—Here follows a list of most excellent papers for the Bible school and home:

THE LITTLE ONES For primary pupils. Printed in colors, filled with short stories, merry jingles and lesson talks.
Single copy, per year.....$0.50
Five or more to one address, per quarter, per copy ..... .06
Five or more to one address, per year, per copy ..... .20

THE YOUNG EVANGELIST For the intermediate classes, containing serial and short stories, brief sketches, lesson talks, profusely illustrated.
Single copy, per year (in monthly parts)....$0.50
Five or more to one address, per quarter per copy ..... .07
Five or more to one address, per year, per copy ..... .25

THE ROUND TABLE For the wide-awake boys and girls who have outgrown the child's paper. Full of entertaining stories, familiar talks, sketches of travel, etc., etc.
Single copy, per year.....$0.50
Five or more to one address, per quarter, per copy ..... .09
Five or more to one address, per year, per copy ..... .35

OUR YOUNG FOLKS, A large illustrated weekly for Bible-school and Y. P. S. C. E. workers. Contains notes on Bible-school lessons Endeavor prayer-meeting topics for each week. Has no equal. Every officer and teacher in your school, as well as other pupils will be greatly aided by this paper.
Single copy, per year.....$0.75
Five or more to one address, per year, per copy ..... .60
Ten or more to one address, per year, per copy ..... .50

Miss Lemert at Warrensburg.

I am sure that you will be pleased to know of the complete success of Miss Lemert's work in our Bible school rally in Warrensburg, Mo. It gathered into the school within three days' time some 250 new pupils, and made our attendance 504, the largest Bible school ever assembled in Warrensburg. She is strong when she stands before trained teachers teaching methods and management. At the conclusion of such an address to our teachers one of our elders, who is a professor in our great normal school, arose and remarked publicly that she had given the best concise treatise on pedagogics that he had ever heard. You are surely doing the Bible schools a very valuable service in providing such a helper.—J. T. McGarvey.

THE
CHRISTIAN-EVANGELIST
"IN FAITH, UNITY; IN OPINION AND METHODS, LIBERTY; IN ALL THINGS, CHARITY."

Volume XLIV. ST. LOUIS, MAY 2, 1907. Number 18.

1809 CENTENNIAL PROPAGANDA CHURCHES OF CHRIST 1909

: : : GEO. L. SNIVELY : : :

CENTENNIAL GLEAMINGS.

We send forth Brother Shelburne's message to men, hoping it will arouse some genius for organization among us to devote himself to the task of mobilizing all the men whose names are enrolled in our churches into a vast, but united, enthusiastic and invincible army of righteousness. No other religious body has, proportionately, more capable, forceful men in its ranks than have the Disciples, and the world is suffering loss to-day because they are not as zealous in the development of the Kingdom as they are in the upbuilding of material and social interests. The need is apparent. Let us next have accounts of tried methods and then some splendid Centennial achievements.

Our plan for placing a CHRISTIAN-EVANGELIST in each home, to which Brother Barnett refers, is very simple. Let the congregations decide which paper or papers they wish, and how many copies it will require to send one of each into every home, and whether they shall be mailed to the church clerk in bulk or to individual addresses. To send in separate wrappers will cost a little more, but experience teaches it is the better way. Owing to the tremendous increase in circulation this would give them, our publishers will gladly name the lowest living prices at which the paper can be issued. A CHRISTIAN-EVANGELIST in every Christian home "would solve our missionary and benevolent problems to a large degree." It would help solve the Wednesday and Lord's day evening problems, and the church choir, financial, ingathering, and all other problems. Will not our preachers and elders, grown distrustful of so many ineffectual methods, try this, whose fairest promises have all been confirmed at every "experimental station"? Preachers and elders, if any of your members are not taking one of our best church papers, make it a part of your 1907 pastoral ministry to have the church supply his home with one, and the harvest of 1909 will richly repay your sowing and tillage.

The Motion Seconded.

J. A. BARNETT.

Your suggestion in the issue of April 4, concerning the practicability of churches putting our church papers in the homes of the members, interests me. I should like to know more of your plan. I believe the day is not far distant when our churches (especially our stronger and most wide awake) will see to it that one of our papers is in every home. Personally, I should like to see THE CHRISTIAN-EVANGELIST in every home of my congregation. "A Christian paper in every Christian home" is a worthy Centennial aim. It would solve our missionary and benevolent problems to a large degree. I am quite sure that all our missionary contributions come from those who are enlightened through our papers. Let the church supply religious papers along with song books, church houses and preaching. It will hasten the realization of our plea.

Freeport, Ill.

Christian Men and the Centennial.

CEPHAS SHELBURNE.

The plea and position of the Disciples of Christ is sensible, manly, scriptural and American; it appeals to thinking, responsible men and women. Its over one and a quarter million members are largely adults, having deliberately and intelligently taken their stand as Disciples of Christ or Christians only. Ours is the position, *par excellence*, that appeals to and wins *men*, and we have the men. But it is a fact to be deplored that we are not using our men. Thousands of these capable, intelligent, Christian men are lost to the great interests and enterprises of the Church of Christ. We can, and proudly so, boast of the great number of men in our brotherhood; but is it not true that a very large per cent is withheld manhood, unused talent, so far as the Church is concerned? They know the plea, but they have seen no visions and dreamed no dreams. They have caught no vision of the kingdom of God, a redeemed society and the Church established among men. And while it is true that we have made some progress, that a comparatively few of our men have been seeing things and enlisting for service, yet it is true that we have not gotten above the idea that the church, its work and worship, is largely for women and children. We take the Book as our rule of faith and practice, and "where the Bible speaks we speak"; and yet in our Bible schools—many of them—there is a sad lack of men and adult members. We stay by the command, "forsake not the assembling together," and "upon the first day of the week"; but, nevertheless, in many of our church services there is a painful lack of men. We sing "To the work, to the work," and repeat the commission, "Go preach the gospel"; but it is true that in many instances the work of the church and its missionary interests is left largely to the women and their organizations and societies. The next great movement among the Disciples of Christ should be a movement among the men of the Church; and it is not too much to expect that such a movement will be begun at our Centennial convention at Pittsburg in 1909. Not another organization in the church; no, not a brotherhood of the Disciples; we are already a brotherhood; but some plan, way or movement by which we can arouse, get hold of and use our great body of men, who are at present unused, noncommittal, unconsecrated. We are living in great times. This is a day of opportunity. Men are amassing great fortunes, exhibiting great genius in the business and professions of the world. The Church is not keeping step with the onward, material progress of our great brotherhood. This ought to be the day of the mightiest movement and advance in all lines of the Church's benevolences, missions and educational interests. But in the Church, as in the professions and business, the men must take the lead, furnish the money and do the work. Our attention has been called to the fact that seventy-seven per cent of the men do absolutely nothing toward promoting the development of the Church. Still fewer are connected with the important work of the Sunday-school.

In this movement among men, the Presbyterians have taken the initiative. The "Presbyterian Brotherhood," the first convention of which was held at Indianapolis last November, gives a most inspiring report that covers 287 pages. Great addresses were made by great men, professional, lay and preacher members. There were present at that convention of men only, 1,476 men. An analysis of the members of the convention was interesting and prophetic. There were present 284 ministers, 130 lawyers, 90 clerks, 80 merchants, 79 business men, 62 manufacturers, 49 farmers, 45 students, 33 railroad men, 26 insurance men, 40 real estate men, 41 salesmen, 25 teachers, 25 physicians, 20 newspaper men, 53 bankers, 27 commercial travelers, etc. Any one can see that when such a host of men, representing such variety of business and professions, become interested and on the side of the Church, something is going to be done by the "Presbyterian Brotherhood."

An absolutely unique convention, both as to its purpose and name, was held at Omaha in February. This, too, was Presbyterian. It was a foreign missionary convention, in which the only delegates admitted were men. It was the "Inter-Synodical Foreign Mission Convention to Consider the Distinct Missionary Responsibility of the Men of the Presbyterian Church for the Unevangelized Heathen World." There were present at this convention 1,055 registered delegates out of all the states from Michigan to Colorado and from Minnesota to Texas. Three days were spent considering the distinctive responsibility of the men of the Presbyterian Church. This is the first foreign missionary convention for men ever held in America. These two conventions of the Presbyterians are doubtless but the beginning of a series of such meetings. For the interest was so profound, the action taken so important, the movement among men so sublime and far-reaching, that such movements are likely to be begun and such meetings held in other churches. The crystallized conviction of these two conventions was that the men of the Presbyterian Church ought and must be enlisted in the great work and interests and onward march of the Church. Why not such a sentiment and movement among the great, prosperous and intelligent body of men known as Disciples of Christ? CEPHAS SHELBURNE.

Huntington, Ind.

Current Events

The Third Term.

It is amazing how persistent is the belief that, at the last moment, President Roosevelt will allow himself to be a candidate for re-election. There are even those who see reasons for the opinion that he is already deliberately endeavoring to shape the situation so that he will be the unanimous choice of his party and perhaps the nominee of both parties. It may be so. But if it is so, it must be admitted that he has made a great deal of unnecessary trouble for himself by his repeated and emphatic and sometimes wholly gratuitous assertions that he would not be a candidate again. It is true that in the history of politics, as of courtship, one refusal has not always been final. But it is not on record that any man ever accepted a presidential nomination after declaring almost continuously for four years that he would never under any circumstances consider it.

The Two Big Men.

There is a pretty general consensus of opinion that Mr. Bryan is still the most influential man in the Democratic party, and we do not remember to have heard it recently disputed that Mr. Roosevelt is the most potent of Republicans. The picturesque suggestion made a couple of weeks ago by John Temple Graves, of Atlanta, that Bryan should take the floor in the Democratic convention and nominate Roosevelt, thus making it unanimous, has been followed by the equally diverting proposal that, if this can not be brought about, Roosevelt should take the floor in the Republican convention and nominate Bryan. How rapidly the political kaleidoscope turns! When the campaign of 1896 was at fever-heat, no one would have prophesied that, within the short space of eleven years, any sane man could consider the foremost Republican and the foremost Democrat as interchangeable quantities. But, however strong these men may be in their respective parties, and however possible it might be for either of them to secure a unanimous nomination in his own convention (which we greatly doubt) it does not follow that either of them could deliver his followers to the other by a mere word. Political leadership is like a railroad pass—or like railroad passes used to be in the halcyon days when passes still existed—that is, it is good only when presented by the person whose name appears on it and is forfeited if transferred. The leadership of the Democratic party may be Mr. Bryan's to use but it is not his to give away, and there is no way in which Mr. Roosevelt could lose his popularity any more suddenly than by trying to transfer it to Mr. Bryan. There can not be and there ought not to be a breakdown of the parties so long as there are serious political issues with two sides upon which honest men may range themselves. New issues may make new alignments. We have seen a good deal of that lately and we shall see more. Former political friends will find themselves foes, and ancient enemies will find themselves allies. But we are not ready for a purely personal government with any man president by unanimous consent and "omnipotent in the White House," to use Mr. Graves' attractive expression.



Did He Earn It?

Mr. Carnegie has been in the public eye even more than usual this month by reason of the rededication of the Carnegie Institute at Pittsburg and the Peace Congress at New York, for which he has been the chief sponsor. In his remarks at Pittsburg he fell into a dreamy mood and questioned himself, in the presence of a large and interested audience, as to the origin of his wealth and whether or not he really earned it. As might have been expected, the questions raised were not answered. "My banker tells me that I have so many bonds. I never even saw them. Did I earn them?" This question was too much for him. He sidesteps. "Well, I started the machinery going and they came to me." The statement that he started the machinery of course contributes nothing to the answer of the main question as to whether the money was really and honestly earned. A highway robber merely starts the machinery going and the money comes. We cite this extreme case not by way of classing Mr. Carnegie among the users of such ruthless machinery, but merely to suggest that there are many different kinds of machinery which may be started to the profit of the starter. There is the machinery of invention, of industrial organization, of tariff, of monopoly, of stock-watering, and so on. We do not know the true status of a man who merely "started the machinery" unless we know also what kind of machinery he started. Mr. Carnegie is both getting and giving a great deal of benefit by the disbursement of his money and we do not think this is a proper time for any one to rail at him for having gotten his wealth without earning it. We need a more exact and exhaustive study of the meaning of "earn." The lack of a clean-cut conception of just what that word means was probably the chief reason of Mr. Carnegie's inability to answer his own question. At any rate, when the rich are forced to give up as an insoluble conundrum the question "Did we earn it?" it can no longer seem to them either strange or disrespectful if the common people put forward obstinate questionings about the origin of accumulated wealth.



Mr. Theodore P. Shonts, former chairman of the Isthmian Canal Commission, has given a proof of good sense which will endear him to the American people quite as much as anything that he did for the canal. His daughter, so it is reported, was engaged to be married to a French duke. He is a real nice duke, so it is said, and not at all of the Castellane type of French nobility. But he is also an impecunious duke, like many of the others, and when it came to making the contract he insisted on an annual allowance for life which would be ample to take care of his debts and make him securely comfortable for life. Mr. Shonts has the money, so far as that is concerned, he has no objection to giving a generous slice of it to his daughter, and he likes the duke, but he refused to be held up on the terms which the duke proposed. He would give what he pleased and when he pleased. Thousands for a wedding-present, but not a cent for tribute. The duke's demand was in the nature of an ultimatum, so it may be presumed that the match is off, unless the duke relents, for it is very certain that Mr. Shonts will not.



Th Peace Movement.

The Peace Congress at New York was intended as a sort of prelude to and preparation for the International Peace Conference soon to convene at the Hague. Between the two comes the opening of the Jamestown Exposition, an exhibition of the modern art of war, "with all its enticing splendors"—to quote the circus-poster language of one of the official announcements. The contrast is sharp, but not discouraging, for we think that the congresses and conferences in the interest of peace are to be taken much more seriously than the exposition of war. The peace meetings are the expression of the earnest oral conviction of thousands of people that war is wrong and wasteful and should be stopped. The exposition, in so far as it is a war show, is the expression of nothing but the laudable desire on the part of the managers to give a rattling good show which will be different from other great expositions which have been held. The movement toward international peace may not be brought to any sudden consummation by any speech that may be made or any plan that may be suggested in any of these conferences, but the movement is moving, nevertheless. It has already passed from the stage of pure poetry to the era of sober prose, from the period of Tennyson, whose prophetic eye foresaw the distant day when "the war-drum throbbed no longer and the battle-flags were furled," to the period of Carnegie, who furnishes the money to build a peace palace, and promotes a conference at which eminent men of many nations meet to talk in sober prose of the establishment of universal peace. It must be admitted, of course, that all the prose that was talked at the peace congress was not sober prose. There was some of Mr. Stead's, for instance, in which sobriety was lost in vehemence and passion. But the kingdom of peace is not to be taken by violence or impatience. A peace advocate who can not keep his temper and his manners in a meeting with other peace advocates, will not be the most effective factor in ushering in "the parliament of man, the federation of the world."

Editorial

Evangelizing the Home Land.

As the time for the May offering draws nigh, our obligation as a religious movement to evangelize this land of our birth should be realized by every church and minister among us. To us America is the home land in a peculiar sense. It was on its free soil and in its free atmosphere that our movement had its origin and has achieved its greatest success. There is probably no other land beneath the sun in which a religious movement like ours could have taken root so readily and grown so vigorously. It was and is essentially a new declaration of independence—independence from the tyranny of human creeds and human ecclesiasticisms. It was in perfect harmony, therefore, with the spirit of our free republic, which had its origin in the denial of the right of kings and monarchies and in the assertion of fundamental rights. What this Reformation aimed at was indeed "a free church in a free state." As the republic denied the doctrine of the divine right of kings, so our movement denied the doctrine of the divine right of creeds. It is not strange that such a movement should find congenial atmosphere in such a republic and that its growth has been one of the marvels of the times.

But does not this fact place us under special obligations to evangelize America? If there is a special adaptation of the gospel, as we preach it, to the conditions of life which we find in this country, is not that the very call of God to us to put forth our utmost energies in preaching that gospel to all the people? If the plea for a united church in these United States is the message for the times and for this country, are we not bound by the most sacred obligations to make this plea known and felt in every part of our widely extended country? This obligation, as it seems to us, is reinforced by the consideration that it is through the strengthening of our base in our own home land that we can do most effective work in extending this gospel to other nations. If anything further were needed to stir our churches to the deepest liberality in this work of evangelizing the home land, it is the unheeded calls that come to us from our brothers and sisters scattered on the frontiers of our brotherhood, east, west, north, south, who are calling to us in the words of the ancient Macedonian, "Come over and help us!" These are bone of our bone and flesh of our flesh in more senses than one, and their cry for help should not go unheeded.

In view of these considerations, we urge upon all the churches, rich and poor, housed and unhoused, shepherded and unshepherded, if only they love Jesus Christ, their brethren and the cause for which we stand, to remember the first Lord's day in May, and to make such an offering as will be a fit expression of their love for, and appreciation of, the pure gospel of Christ, and our plea for liberty and union in him.



Frequent Ministerial Changes: Causes and Remedy.

In two previous articles we have urged reasons why young men should enter the ministry, and pointed out some of the obstacles which are keeping young men from choosing the ministry as a life-calling. It seems proper in this connection to consider the matter of frequent changes of ministers which, we venture to think, is one reason why many young men hesitate to devote their lives to that calling. There is in almost every one's heart the homing instinct, the desire to locate somewhere where one can take root in a community, form friendships, educate the children and have a local habitation to which the children can look back with fond memories in the years to come. The present custom among our churches in changing their minister every few years makes this impossible. But this is not the only nor even the worst evil resulting from a frequent change of pastors. It is demoralizing alike to the church and to the preacher. It prevents any continuity of plans on the part of the church, and is a serious obstacle to the preacher's intellectual and spiritual development. It keeps the congregation in an unsettled state a large part of the time, and prevents the church from making the spiritual progress which every church ought to make. It is not contended here that preachers ought never to change, but we are insisting that these changes are far too frequent, and are very often unnecessary. We are to seek for at least some of the causes and to suggest a remedy.

Preachers, we believe, are as often to blame for these changes as the churches. They see and realize the difficulties which they have to encounter in their own fields, and imagine that these are greater than are to be found elsewhere, and seek to escape the task of overcoming these difficulties by a change of fields. We need not stop to point out how discreditable it is to a soldier in the Lord's army to be hunting for an easy place in which there is no fighting to be done. Sometimes preachers are unduly sensitive to criticism, and, finding a few unappreciative or hypercritical members, they take offense and hasten to resign. It often happens that preachers who have not gone through the discipline of college life have not formed the habit of study, and hence are not able to make their sermons interesting and instructive through a long period of time. Only a studious preacher can retain his hold on a congregation for any number of years, unless there be large compensating qualifications in other directions. And then, there is the restlessness, the desire for change merely for the sake of changing, which preachers often share in common with others. The remedy on the part of preachers, then, would be better training and discipline, more conscience in their work, more studious habits, more unselfish devotion to the welfare of the church, greater humility in submitting to criticism, whether it be just or unjust, and a desire to succeed in the field they occupy that is stronger than the desire for an easy place.

But the preacher is often the victim of a restlessness, a desire for change, on the port of the church, or a very small part of the church, as is often the case. For, while it takes a majority of a congregation to call a preacher, a very small minority may make it so uncomfortable for him as to force his resignation. Josh Billings said: "One healthy hornet, if it is feeling well, can break up a camp-meeting!" Happy is the church that has not at least one or more members whose words of criticism sting like a hornet. Either the preacher's sermons are not up to the standard, or, if there is no fault to be found with his preaching, his social qualities are deemed deficient, or his business management is at fault. The quiet assumption underlying all these objections is that a preacher who is employed at a small salary, as compared with those of other callings, should possess *all* the graces, and be perfect! At first these objections are whispered, and, as they find sympathetic ears, they are uttered boldly, and the preacher is soon made to feel that a part of his flock not only recognize his faults, which every true preacher recognizes in himself, but are out of sympathy with him, and that, instead of praying for him, are seeking to have others share in this dissatisfaction. Just at this point many a preacher makes a vital mistake. Instead of trying to overcome this opposition with kindness and conciliation, he resents it hotly, and sometimes from the pulpit, which, of course, is the beginning of the end.

The remedy for frequent changes, so far as the fault lies with the church, is a different view of the relation between the minister and his congregation. In churches where ministers retain their pastorates for the longest periods, he is not regarded as an hireling whom the church has employed for a certain sum to do a certain work, but as their spiritual leader, to whom they freely give their love and confidence, their sympathy and their prayers. He is in their midst for a life-work, unless there be reasons that are manifest to all, or at least to the great majority, why a change is necessary. In most of our churches we believe there is a fault in this respect. The preacher is looked upon from the beginning as a temporary helper in the church, who is under the control of its officers instead of being its leading officer. There is often a sad lack of appreciation on the part of church members, of the work which the minister does, and of the burdens which he carries. Few men appreciate what it costs a minister to preach a great sermon, to say nothing of carrying

his people and their needs to the throne of God in prayer. Of the time necessary for study, reading and self-examination, and of the expenditure of vital force, in bringing his message to bear on the people, many church members have no adequate conception.

Some churches know how to take an ordinary preacher, and make a great preacher out of him by their love, their appreciation, their generous provision for his financial needs, their sympathy with him, their encouragement and their helpfulness. Others have learned the bad art of so treating a great preacher as to neutralize his influence, rob his sermons of their power, and drive him, broken-hearted, discredited and discouraged, to seek another field. To which class of churches does your congregation belong?

Notes and Comments.

In a letter from F. E. Meigs, President of Union Christian College, Nanking, he says: "Our union with the Presbyterians in educational work is a success so far as our getting on together is concerned. There can be no doubt on that score." The larger union in educational work looking to the Christian University, in which the Methodists are also interested, is not yet an accomplished fact. The Methodists there are unanimous in favoring a union, but the matter is hanging fire with the home board in this country; but the friends of the enterprise are hopeful that the union will yet be consummated. Co-operation along educational lines might be practiced in this country to a much greater extent than it is, with great profit to the school and to the cause of Christian union.

A brother in the "wine belt" in California, where a great many church members are engaged in planting vineyards and in raising grapes, asks what course Christian people can pursue in reference to their grapes, as many of them would be financially ruined if the wine industry was taken away from them. Whatever difference of opinion may exist as to the proper use of fermented wine, there can be no question as to the legitimacy of producing unfermented wine, the pure juice of the grape, which is not only widely used in the communion service, but is recommended by physicians as a healthful drink, especially for people in delicate health and for those recovering from sickness. The demand for this fruit of the vine ought to be sufficient to furnish a market for the products of those who can not conscientiously produce or sell fermented wine.

We intended calling attention in our last week's issue to the excellent article of our venerable brother, W. M. Roe, of Buchanan, Mich., on "Church Difficulties," which was concluded in that number. The two points emphasized by Brother Roe—the relation of churches to each other, and the privilege of any church having trouble to appeal to its sister churches for advice and assistance, and also the duty of evangelists in setting things in order—are matters well worthy of our consideration. We have greatly exaggerated the independency of the churches; and as to the New Testament evangelist appointed by the churches to travel and set in order the things that are wanting—has he not been entirely swallowed up or eclipsed by independent evangelists, whose business it is to hold big meetings in churches already set in order? These we may need, but the other kind we must have, or we shall lose about as rapidly as we gain.

At the annual meeting [Congress] of the Disciples of Christ held at Cincinnati O., early this month, the chairman of the committee of ten appointed to confer with a similar committee of the Baptists declared that there seemed to be no doubt that a practical merger of the two bodies could be accomplished within a comparatively short time. The Disciples have a membership of more than 1,200,000, and is the most rapidly growing body in the United States. They separated from the Baptists in 1827, under the lead of Alexander Campbell, for reasons which would be considered of no weight in the present state of Christian feeling, and the division should not now be perpetuated.—*The Watchman*, Boston.

So far as the Baptists in the East are concerned, and many, also, in the West and South, the division need not be perpetuated; but there are others, and we must be patient "till we all come to the unity of the faith and of the knowledge of the Son of God." Meanwhile, why should not the two fraternize where they do see eye to eye, and exchange pulpits and meetings? This would do much to bring about a better mutual understanding. If we could organize a half-dozen teams of evangelists, going two together, the one a Baptist and the other a Disciple, it would be a powerful factor working for unification.

A correspondent hailing from California objects to a paragraph in the Editor's recent answer to the questions of Brother Creel, as follows:

"You say, 'No local church set for the restoration of the New Testament church in its constitutional requirements can consistently receive a sincere penitent believer who submits to affusion for baptism, because it would be contrary to its own understanding of the New Testament practice and would, therefore, nullify, to a degree, its teaching and its position.' Is it not thoroughly denominational in us to insist on having *'our own understanding'* of the New Testament practice accepted by all others? Do we not contend that each person has a right to think for himself? Do we not contend, further, that it is each one's duty to act on his own understanding of controverted practices?"

If our brother had read carefully what has been written by us in this controversy, he would have found his questions answered. What else can we do and be honest than to follow "our own understanding of the New Testament practice"? While we claim this right for ourselves, we freely grant it to all others. It does not follow from our granting this right to others that, therefore, we must fraternize in Christian work and fellowship with those who differ from us on things essential to the integrity and unity of the Church. While it is every man's right to think for himself, it is *no* man's right to demand another to endorse his thinking; much less is it his right to demand membership in a religious organization with whose fundamental conceptions he does not agree. This was the confusion of thought into which our Methodist critic fell, whom we recently reviewed. Surely we ought to have learned by this time that freedom of conscience, and the right of private judgment, do not obliterate fundamental differences, nor render it unnecessary for those who hold in common the same essential views of Christianity and the Church to stand together for the defense and propagation of the truth as they understand it. "In things essential, unity; in things non-essential, liberty; in all things, charity."

Congratulating its contemporary, "The Christian World" of London, on its attainment of its jubilee, "The British Weekly" has this wholesome comment:

The prosperity of one religious journal means the prosperity of all that are properly conducted, and even from the lowest point of view we may well rejoice in the success of our contemporary.

The statement is true, but it takes an editor of more than ordinary breadth of vision to realize its truthfulness. The statement we have quoted is followed by another, which Americans may ponder to their advantage. The editor says:

We venture to say that, comparing this country and America, the advantage in religious journalism is now decidedly on the side of the Motherland.

The remark is a little ambiguous, as the editor may mean that the conditions for successful religious journalism are more favorable in England than in the United States; or it may mean that religious journals have attained to a higher order of excellence in that country than they have yet reached in our land. We are not prepared to dispute either of these propositions. We are free to say that so far as "The British Weekly" and "The Christian World" are concerned, there are few, if any, religious journals in this country, that are their equals in some of their features, at least. It is probable we far excel our English brethren in the *number* of our religious journals, and doubtless for that very reason they do not average up so high. Again, denominational lines are not drawn so close in England as in this country. The free churches in Great Britain stand closer together than the same Protestant bodies in this country. That fact gives to such papers as we have mentioned a larger constituency than they would secure from any one religious body. But whatever may be the truth as to the comparative merits of English and American journals, we can not doubt that there is a demand for a higher order of religious journalism in this country than we have yet attained, and to measure up to the desired standard should be the aim and aspiration of every true religious journal.

Editor's Easy Chair.

It is one of the hopeful signs of the times that there is an increased tendency to regard Christianity as a life, rather than a system of abstract doctrines. Strictly speaking, it is a faith that issues in a life conformed, in some measure, to the life of Christ. The two are related as cause and effect. In the absence of an effect, we are justified in inferring the absence of the cause. Given the fact that any particular life is not perceptibly influenced by Christ's life and teaching, we are justified in the conclusion that such person is not a Christian. "By their fruits ye shall know them." It is vain to fall back on any logical formula to prove that one is a Christian, if he does not exhibit the mind, temper and disposition of Christ. It is this tendency to bring all our theories and formulas to the actual test of life, that is characterizing the religious thought of our times. Even the world is saying to the Church, "If you be the Church of Christ, show us the work of Christ. He did not live for himself, but gave himself to the welfare of humanity. He came not to be ministered unto, but to minister and to give his life a ransom for many." The same test is being applied to the individual Christian. But the hopeful thing is that many Christians are beginning to apply this test to *themselves*, and are questioning their own hearts thus: "On what grounds do I claim to be a Christian? What is there in my life and character to make others believe that I am a Christian? What is there in my life to cause others to doubt the genuineness of my Christianity? What *do* I, and what *am* I, more than others?" When one begins to put such questions as these to himself, with deep solicitude as to the result, he is certainly on the way to become a Christian, if he be not one already.



It is out of such a tendency as intimated above that the following questions come from one of our readers, no doubt: "Will you not treat the matter of worry, some of these times? What is it? Is it a sin? How may it be overcome?" These questions have evidently come out of some heart that has felt the perplexing anxieties and cares of life, and yet who feels that Christianity must furnish a remedy for the evil of worrying. We all know what the word means. If we go to the dictionary, it will tell us it is "a state of perplexing care, anxiety, or annoyance; vexation; fret; as household *worries;* the *worry* of business." If it is not a sin, it is a weakness that may easily *become* a sin. If it is allowed to become chronic, when it might have been remedied, then it becomes a sin. One of our poets truly says that "Worry is worse than work to wear us out." If we search for the root of this evil, it is distrust of God; a sort of rebellion against his providences. Many of us are worrying wrinkles upon our faces, and gray hairs upon our heads, about things which can not be helped. We fret over our lot in life. All this, of course, is to take issue with God, whose hand must be recognized in all the events of our lives. We would say, then, that the evil or sin of worrying can only be overcome by a more complete trust in God's wisdom, love and power. If we believe that he has a plan for every life, and that his plan is best, why should we not gladly commit our ways unto him and gratefully accept what he gives? "Cast all your care upon him, for he careth for you." It takes faith to do this, but if we are Christians, we have accepted Christ's revelation of God as our Father, and surely we ought to be willing to trust our heavenly Father!



Some one is always ready to say in reply to the foregoing line of reasoning that, if accepted and acted upon, it would prevent all progress and improvement in one's condition in life. But this is to mistake the real nature of worrying, and to confound it with honorable aspirations and efforts to make the most of one's self and of one's life. *Worry* secures no promotion. It is the enemy of progress. It unfits one for a higher position than he occupies. To trust God implicitly does not mean idleness, or indifference, or self-satisfaction. No one is trusting God who is not putting forth his best efforts in his present condition and surroundings, and making the most of the position he holds, however humble and circumscribed it may be. It is the one who does this that makes each position he occupies a stepping-stone to higher positions and greater possibilities. Joseph so behaved himself in prison as to make his prison-house a ladder by which to mount to a place of high honor and power in Egypt. There is no position in life which, if we accept it as an opportunity from God, may not be used to fit us for something higher and better. This is what trust in God means. The moment one departs from the path of purity, honesty, and integrity, he has ceased to trust God and is following his own evil inclinations. Let us differentiate *worry* from all praiseworthy traits of character, and overcome it by simple, childlike trust in the wisdom and goodness of our Father who is in heaven. When we can say with Paul, "I know him whom I have believed, and I am persuaded that he is able to guard that which I have committed unto him," we have passed beyond the region of worry.



But what is all this but simply to be a Christian? Is not this the very lesson which Jesus sought to impress upon his disciples? What else is the meaning of those beautiful illustrations about the birds of the heaven that sow not, nor reap, nor gather into barns, and yet are fed by the hand of the heavenly Father; and of the lilies of the field that neither toil, nor spin, and yet are clothed with a beauty and glory which excel the royal raiment of Solomon? "Do not be anxious," he says, "about what ye shall eat, or drink, or with what ye shall be clothed, for your heavenly Father knoweth that ye have need of all these things. Seek ye first his kingdom and his righteousness, and all these things shall be added unto you." If all the world believed that, what a burden it would lift from the heart of humanity! If all professed Christians believed it and practiced it, what a mark of distinction it would be between Christians and the world! Jesus knew the anxieties which were weighing down the hearts of men, and he sought to relieve them of this burden by getting them to trust in his Father and our Father. "Come unto me," he said, "all ye that labor and are heavy laden, and I will give you rest." He offers rest, not only from the burden of a guilty conscience, but from all fruitless worrying and corroding cares and anxieties. Christians who are worrying and fretting their lives away have not learned of Christ, and have not taken his yoke upon them. Even earthly fathers love to be trusted by their children, and are pleased to see them care-free and happy in their childlike confidence. How much more must our heavenly Father be pleased to see his children confiding fully in his love and care, and, whether in sunshine or in shadow, singing their songs of confidence and trust! "If ye, being evil, know how to give good gifts unto your children, how much more shall your Father who is in heaven give good things to them that ask him."

We see in one of our exchanges that there has been formed in the city of Des Moines, Iowa, an organization called "The Society of Eternal Youth." Its object is defined thus: "The special object and business of this society shall be to renew, to perpetuate the moral, mental and physical youth and strength of its members; to build up and continue in the highest degree the vigor in each individual member, and imperatively requiring each and every member that he live the life of health, thereby contributing his share in banishing the specter of disease and death from the face of the earth." At last accounts, this organization numbered one hundred men. Its by-laws impose a fine of not less than $1, nor more than $10, upon any member who falls sick and does not recover, or at least get out of bed, in less than three days. For the second offense the member is suspended for a time, and for the third he is expelled. The object of this society is most praiseworthy, and if the Easy Chair can join by letter, we think of applying for membership. We take it to be part of the policy of this unique organization to promote good cheer and good will among men. All grumbling at the weather, or other untoward circumstances, all fretting and worrying, backbiting, malice, revenge, would naturally be discouraged, as they operate directly against the moral, mental and physical health of those who indulge in such practices and feelings. Gray hairs are, of course, no crime, but for a gray *heart* there is little excuse. To grow old in years is an honorable ambition, but to keep young in *spirit* is a high moral obligation. Age relates only to the physical; the spiritual is the eternal. Success to "The Society of Eternal Youth!"

Pardon

By Arthur M. Growden

Pardon follows conversion, as an act of God, dependent upon the attitude man assumes before him. "Lest at any time they should see with their eyes, hear with their ears, understand with their heart and turn and I should heal them."—Matt. 13:15. Those who see, hear, understand and turn are subjects of pardon.

Sin is more than a mistake or error. It is a wicked act, the offspring of a wicked heart. Christ, in his profound analysis of the heart, shows that sin proceeds therefrom. Matt. 15:19.

There is no necessity for pardon where there is no sin; where sin is there can be no peace without pardon. "There is no peace, saith Jehovah, to the wicked." Isa. 48:22.

Pardon is not feeling. Saul of Tarsus had a good conscience and "felt good" while destroying the followers of Christ. The unpardoned may feel self-complacent, and may feel sorry for the "deluded" Christian, but the latter dwells in the sunshine of God's presence; even on earth he maintains citizenship in heaven. Phil. 5:20.

Through conversion on his part he enjoys pardon as an act of God. The pardon of men rests with themselves. Paul declared to the polished, proud Athenians, "and the times of this ignorance God winked at (or overlooked), but now he commandeth men that they should all everywhere repent inasmuch as he hath appointed a day in which he will judge the world in righteousness by the man whom he hath ordained."

The destiny of man rests with himself. Out of thought proceeds an act; the act repeated forms a habit; the habit makes character and character determines destiny. God leaves man without excuse.

As Seen From the Dome

By F. D. Power

Washington has not been dull since Congress left us. There have been occasional thrills from the White House. There have been the sessions of the D. A. R., with their annual parade of gowns and ancestral jewels. There have been Harriman and Brownsville and Bryan's annual visit, and Bryce's coming, and the discussion of the weather and the peach crop and the mollycoddle, and, altogether, there has been something doing in sight of the hemispherical roof from which we look down upon things.

Our Zion has been happy alway. As many as twenty additions to the churches in a single week at the regular services is not an indifferent showing. One of the best things recently was a joint meeting of all our church boards, and the general discussion of such themes as "The Relation of the Churches to Each Other"; "Methods of Growth"; "Our Field and Our Forces"; "Shall We Have a Permanent Organization?" "The Next Best Thing." Over fifty were present. It has been but a short time since there was one board with three members to rally with the one preacher. We are growing.

Special blessing has come through recent visitors. Warren was here with his Centennial message. Wherever that is heard there must be a religious awakening in many hearts. He is doing much to prepare the churches for 1909. F. M. Rains took in Washington after the Baltimore dedication and rendered valuable service, especially to the H Street church. W. G. Oram has been doing a happy constructive work there since he came to us, and the crowning thing for the little congregation was the raising by Rains of half their church debt. They are greatly encouraged. A number have recently been added, and the church is very hopeful for the future. H. H. Jenner, of New Bedford, Ill., has been with us eleven weeks, and returned to his field April 24. We all learned to love him and his good wife, and would have been gratified greatly if they had located in sight of the dome. He is a choice spirit. Another visitor was our good brother, George E. Dew, of Holden, Mo., who has several members of his family in the Vermont Avenue Church. The state whose motto reads, *Salus populi suprema lex esto,* owes a debt to this church. The beloved preacher who lately entered into his rest at Palmyra, Frank R. Stutzman, was a Vermont Avenue boy. At the time of his death he was pastor at Armourdale, Kan., but his work in the ministry has been wholly given to Missouri. Frank is well remembered here. He was a bright boy, devoted to the church, coming to us from Somerset, Pa., where his father was a teacher for many years. He was reared in our Sunday-school, baptized here and went from us to enter the ministry in Missouri. His uncle, W. H. Schell, and one brother are still with us.

Our latest callers are C. C. Smith and C. C. Rowlison. One of Isaac Errett's jokes, when taking a foreign missionary subscription at the general convention in Richmond in 1876, was when C. C. made a pledge, and he exclaimed, as I remember: "See, see the Smiths; how they go!" C. C. is out for a three months' campaign, and he always takes Washington in, much to the delight of Washington. Rowlison comes to talk Christian education and gladden us with the story of Hiram's good work. We are all interested in Hiram. It is a part of us. All our colleges should be stimulated by the deserved success of Butler in securing its quarter of a million.

Speaking of the colleges, Bethany comes up naturally. Commencement is near, June 20. We are to have a great alumni meeting this year, with a big dinner in the new library hall. We hope to have such venerable and distinguished sons of Bethany as J. W. McGarvey and W. T. Moore, and lots of smaller and younger fellows. You will miss it if you do not plan to be there. The new library is worth going to see. Then, the trolley is about completed. Rails are laid to the Campbell place, in sight of the college, bridges are in shape across the Buffalo, a building boom is on in the burg, baseball is blossoming, the hills are covered with verdure and fishing in the creek is excellent. Three hundred students are enrolled. The alumni should come and see. Remember, June 20. The staff and shell of the pilgrim are in order. From all over the land let friends and old students come to Bethany this year. It is the Mecca; better still, the Jerusalem of our people.

J. T. Stuart, of the Fifteenth Street Church, is holding a meeting in Memphis. Among visitors to the D. A. R. was our Brother Toof, of that city, and he reports the fine growth of our churches there. Stuart is preaching for Riddell and you will hear good reports from him wherever he is. The church which he serves here is rapidly developing, and promises to be one of our strongest plants at the capital. The little Mt. Ranier church, whose corner stone the Editor of The Christian-Evangelist assisted in laying three years ago, has now 145 members and is planning a new house to cost $6,000. C. C. Jones has added 46 to the membership the last six months. It is a live wire. No word about Washington would be complete without mention of G. A. Miller's work at Ninth Street. It has been eminently successful from the start. It has constant additions, the Sunday-school is booming, and necessary improvements have been made on the house of worship. This lovely daughter of a lovelier mother is wide-awake. A contest now on with the Vermont Avenue Sunday-school is stirring her mightily. The Vermont Avenue Church, by the way, has never had a better winter. The Sunday-school was never so large, nor the Sunday evening services so well attended, and a goodly number of conversions have cheered us. Whitney Avenue and Tuxedo and Vienna, our other daughters, are doing well. We hear good news from two of our Vermont Avenue preachers. Herbert Yeuell has reached England safely and is at work stirring those staid Britishers. W. E. Shinn is doing first rate service in Maryland, Delaware and Pennsylvania in connection with Craft's Reform Bureau, with headquarters at Wilmington.

Now comes May 5. May 5 must be a red letter day in our calendar. May 5 must signify high water mark in American missions. May 5 should testify to the unity of the Disciples of Christ. May 5 ought to be a great rallying day in every one of our ten thousand churches, with every preacher delivering his best message, and every member devoting his best means to make felt our mission to America. May 5 should be our May Day, observed

(Continued on Page 562.)

Shame on You, "Fra Albertus" By Edgar D. Jones

One is at a real loss to know whether ever to take Mr. Elbert Hubbard seriously. The "Sage" of East Aurora, N. Y., is something of a wit, and his happy faculty of hitting off epigrams attracts considerable notice. Moreover, he has a charm of literary style, a charm that is felt at its best, I think, in his "Little Journey" series. But Mr. Hubbard's frequent flings at the Church are seldom either witty or in harmony with his oft-paraded love for truth. Some days ago a friend mailed me the following clipping taken from a recent number of the "Philistine":

"In the Missouri state prison at Jefferson City are 1,761 prisoners. According to an article in the "North American," 395 of them are Baptists, 301 Methodists, six Jews, one Christian Scientist and one Roycrofter. The last mentioned, however, is believed to be innocent. The above statistics are here published as a solemn warning to show what the Baptist and Methodist faith can do for you."

After reading this very interesting item two or three times, I wrote a letter to the warden of the Missouri State Penitentiary, enclosing this clipping. In my communication I asked the warden two questions: First, as to the accuracy of the statistics; and, second, how they were obtained. Below is his very courteous and valuable reply:

"Rev. Edgar D. Jones, Bloomington, Ill.:

"My Dear Sir—I beg to acknowledge receipt of your favor of April 9, enclosing a clipping from Elbert Hubbard's "Philistine," in regard to the religious beliefs of the inmates of this institution. In reply beg to advise you that these figures are correct in one sense of the word, and entirely erroneous in another. When a prisoner in brought to this institution his measurements and description are taken and he is asked a number of questions, such as his age, nativity, whether married or single, temperate or intemperate, educated or uneducated, religious belief, whether he has parents living, etc., etc. Of course, we can not vouch for the truthfulness of these answers and when the question of their religious belief is asked I do not hesitate to say that I believe fully 90 out of 100 give the religious belief of their fathers and mothers before them. Of course, there are some exceptions to this rule and there are undoubtedly some Christians who are brought here and when they are asked said questions answer truthfully. Yet, in my opinion, a large majority of the inmates of this prison have no religious belief whatever.

"The statistics to which you refer in the article you enclose are somewhat old, being taken from a report of several years ago. At the present writing we have confined in this institution 2,092 prisoners, 53 of whom are females.

"If I can give you any further information on this or any other subject connected with this institution, I will be glad to do so. Very truly yours, Matt W. Hall, Warden."

Too bad, isn't it, that "Fra Albertus," with all his wit, genius and epigram-making, has not learned the art of being fair? And a man who reasons as Mr. Hubbard does in this clipping and like articles, is always in danger of being boomeranged. By and by some sage will rise up and *write down* all those splendid "Roycrofter" fellows, basing his judgment solely on the spirit, mind and character of "Fra Albertus" himself.

Bloomington, Ill.

The Preacher's Life As Seen by the Preacher's Wife*

By Mrs. D. A. Wickizer

When, in college, a certain professor asked a young lady to define "Love," she blushingly replied that she knew what it was, but did not know how to tell it. I feel very much in sympathy with her in dealing with the above subject. In remembering that my grandfather, uncles, cousins, brother-in-law, brothers and husband were or are ministers of the gospel, I believe I know something of the preacher's life. But to express this knowledge in a way that will be of benefit to others is a more difficult task.

The angle of vision for the preacher and preacher's wife is so nearly one and the same if their aspirations and purposes are united as they should be, that more suggestive matter might have been presented by the wife of one other than your own calling. It is an accepted truth that those of like experiences have a fellow-feeling and sympathy for each other.

To be a minister of the gospel, a preacher of God's Word, a shepherd of his people, is a high calling and a most responsible position. It is possible for a man who occupies such a position to be in the closest touch with God and humanity—not only possible but necessary, if a man accomplishes the work whereunto he hath been called. The one supreme purpose of the preacher ought to be the salvation of souls; not merely leading them into the fold but feeding and shepherding the flock, which is much the greater task.

It is possible for every congregation to be developed into a prayerful, liberal, active missionary congregation if they have a prayerful, liberal, active missionary pastor who is wise in planning, discreet in execution, and persevering in his efforts.

The need of the Church to-day is for it to realize that it exists for the salvation of the world. It is not saved for its own sake, but that the world may have the gospel preached. Christ did not leave the Courts of Glory and revisit this earth to reveal himself unto Saul merely to save Saul, but that through Saul the Gentiles might have the gospel preached unto them. This revelation of salvation does not come to any individual for the sake of that individual alone, but that through him others may be influenced and taught of the Lord. No congregation will realize that its mission is to help save the world and act accordingly, unless this truth has first been burned into the heart of the pastor.

The preacher is leader, example, counsellor, teacher for his flock. All preachers do not seemingly realize that a congregation can be led to do something which to them is a great undertaking more easily than a small task. The result they can mention with pride, and feel that it is worthy of sacrifice. If more ministers had the faith to adopt Carey's motto, "Attempt great things for God, expect great things from God," the Church could be led into much larger service.

THE SERMONS HE PREACHES.

"A letter once came to a foolish wise man
Who sagely proceeded the missive to scan.

He weighed it, he measured it, thought to explore
The average slant of the letters it bore.

A bit of the paper he cautiously took
To a microscope lens for a sapient look.

Dissolving the ink, by a chemical feat,
He made an analysis finely complete.

Then he turned to the flap, and persistently sought,
To find from what country its gum had been brought.

As thus he was busy with exigent task,
His brother drew near him and ventured to ask:

'You've a letter from Father, and what does he say?
I'm eager to hear it, what's in it, I pray?'

Said the foolish wise man: 'You are hasty, I fear.
I shall not get to that point for more than a year.' "

Do not be too long in cracking the shell. Give your hearers the meat of God's word. If you have anything speculative, let it remain in the privacy of your own study, or if it must be aired, bring it before the ministerial assemblies; not the congregation of the masses. Prepare food for your hearers. Inspire your audiences by accounts of what has been done rather than attempting to impel to service by telling what has not been done. More teaching and less exhorting will bring better results. It takes an active disciple to keep up with the march of the Church to-day. The mass of the people—our business men, teachers and house-wives—consider themselves too busy to keep informed concerning the triumphs of the gospel. They depend on the minister for this information. When they gather on Lord's day at the house of God, tired, perhaps, because of the labor and trials of the week, they want food, inspiration, information. We preach the gospel in telling of its triumphs. Stephen's sermon consisted of an account of God's dealings with his children and the triumph of his purpose through Christ. Life is replete with such triumphs to-day. If you want an example of heroism, tell of Mrs. Rijnhart and her thrilling Tibetan experiences. Yet after the harsh treatment from the hands of that people, she returns feeling, "Woe unto me if I preach not the gospel to the Tibetans." If you want an example of faith and the power of prayer, tell of Geo. Muller and his orphanage work. He began this not so much for the sake of the orphan as to prove to the world what God was willing to do if man worked in faith and was willing to receive and use the blessing. Statistics of ten years ago show that 10,000 orphans had passed through that institution, and over five million dollars had come in answer to prayer. Our own Institution at Kimberlin Heights is another monument of answered prayer and faith in God. If you want an illustration of self-sacrifice, tell of Brother and Sister Dye on the Congo, whose children are being cared for by friends in this country. Yet Mrs. Dye, who has been suffering with fever for

*Read at Missouri Lectureship.

months past, recently wrote that they must soon return home in hope of recovering health. She says, however, if she would not be permitted to return to Africa, she would rather remain there, perhaps able to live only a few years, than to spend a long life in America. If an illustration of devotion to purpose is wanted, give an account of Brother Wharton and his heroic effort to establish a college in India. If the power of the gospel is to be illustrated, go to the South Sea islands, the Karens of India, the slums of our cities, and hold up the changed lives. Keep the church informed concerning the evangelistic movements, the simultaneous meetings—any happy event that will thrill your congregation and make them feel, "Why can not we do likewise?"

By using such illustrations and giving current information, the congregation is unknowingly educated in what is usually classified as missionary work. And when a real live missionary sermon is preached it will not sound so vastly different from many they have been hearing.

(To Be Continued.)

A PLEA FOR OUR OWN

OUR WEAKNESS.

We talk much about our growth and numbers, and exploit our victories with much pride, but there is that which ought to bring us to the sackcloth and ashes of shame, and that is our feeble efforts to evangelize our own country. Our support of state missions in the states where we are strongest is almost pitiful.

Take Kentucky, for instance, with a third of her county seats without churches that are Christian only, or with weak organizations needing help. Whole counties are without a house of worship built by us. There are four contiguous counties in one block without a house of worship belonging to us, and hence without an efficient organization. These facts may be multiplied until they make us sick at heart. We could spend last year's income of the Home Society in Kentucky, and not spend a dollar that does not need to be spent in Kentucky mission fields annually.

This is just as true of the few other states considered able to take care of their own territory. How exceedingly small, then, seems our effort to reach the rest of this great country! A bare $100,000 last year for this great work, and ten times that much would be all too little! We have heard of "playing at missions," but this is the climax. When we consider the needs of our country, the urgent calls for help, the wide open doors of opportunity, the ripeness of the fields, the greatness of results, it will be readily conceded that "our weakness" is the meager support given to the effort to give the gospel to America.

The first Sunday in May ought to witness an outpouring of gifts for home missions such as we have never known. It ought to be considered a withering, burning, blighting shame for our churches to give less this year than a quarter of a million dollars for the neediest fields in our home land.

H. W. Elliott.

Sulphur, Ky.

"COME OVER AND HELP US!" WE CRY.

North Carolina is an open door of opportunity for the Disciples of Christ. There is no greater missionary territory for those who worship God after the primitive order of things to be found in the home land.

Wilmington, the largest city in the state, and growing rapidly; just entered. F. L. Davis, preacher.

Raleigh, capital city. No organization. The people ask, "Where is your church in Raleigh?" Answer: "We have none there." They say, "No church in Raleigh? Why, that's strange." Raleigh must be entered. When?

Greensboro, the second largest city in the state, with no organization, but about forty members anxious for and impatiently awaiting an effort toward that end. When? When the Disciples of Christ awaken to their opportunity and give as the Lord is prospering them. Brethren, when?

Fayetteville, with twenty-five or thirty members anxious for some one to come over and help them "get started." Will we go? When? When we raise $200,000

REMEMBER HOME MISSIONS, MAY 5th, and make a Great Offering.

for home missions, so that the State Board of North Carolina can be assisted in putting a man on the ground to carry the work to a successful issue? When? Let it not be 1909 but 1907.

Here are Goldsboro, Elizabeth City, Durham, Tarboro, Ashboro, Charlotte, Wilksboro, Murfreesboro, Clinton, Henderson, Carthage, Monroe, Albemarle, Waynesville, Sparta, Lexington, Salisbury, High Point, Statesville, Burlington, Spencer, Rockingham, Yadkinville, Warsaw, Marion, Louisburg, Weldon, Halifax and one hundred towns besides. In all these cities and towns there are Disciples, many of them anxiously awaiting a Pauline answer to their cry for help. Shall some preacher be sent to them that they may have the gospel as Paul preached it? What say you, brother mine? You can not judge the places mentioned above in population or opportunity by any census report obtainable. Every town in the state is growing, and growing rapidly. People are coming to North Carolina from everywhere. Indeed, the state is on a boom, but of an healthy variety. Not to enter now seems unpardonable on the part of God's people. Brethren, what say you? the first Lord's day of May will tell the story.

W. G. Walker, Cor. Sec.

Washington, N. C.

AMERICA FIRST!

If we climb to great heights in world-wide evangelization, America must be the first rung of the ladder. Bring America into full harmony with the gospel, and you have gone far toward harmonizing the world. This is no dreamer's vision. Past results prove future possibilities. Indications point to conditions which seem to point the way. There is a deepening of the spiritual life and a quickening of the heart beats of America. Bible classes were never so numerous among the lay-members of the churches. Denominational prejudice was never at so low an ebb. Men are weary and dissatisfied with creeds.

A wave of evangelism seems certain. It is sweeping already over many parts of the land. Shall the Disciples of Christ be on the crest? A casual observer may see our opportunity. These are the very conditions for which we have prayed. Shall we "take the current when it serves, or lose our ventures?" We can never make haste to evangelize the world while we drag behind us the body of a lifeless America. "Who will free us from the body of this death?" we cry out. And from a score of able, God-fearing men there comes the answer, "Here am I; send me." Yet that glad cry can not be answered, because we have bound our board by a liberality that should make our hearts ashamed. No lack of men—only money! How long will 1,200,000 Christians tolerate that glaring reproach? "Thy Kingdom come" will mean something when that stigma is removed. A request for $200,000 is modest when the demands of the work are so great. Every church is bound by sacred honor to do *its best* toward thoroughly establishing Christ in America. Do this and the problem of foreign missions is practically solved. Our pravers for light in the darkness will be half answered. Refuse to do this, and we pray in vain. God will not bless a stingy people. Great is our opportunity; but an opportunity neglected is an opportunity lost.

Milton H. H. Lee.

Fort Dodge, Iowa.

As Seen From the Dome.

(Continued from page 560.)

not in honor of Flora with festive and floral rites, "the maddest, merriest day," but for the yet higher honor and enthronement of Jesus Christ, the Rose of Sharon and the Lily of the Valley. May 5 should place way up in the scale of missionary organizations this home society which in its fifty-eight years has raised a million and a half, organized 3,220 churches, and added 142,577 to the saved. May 5 should put well to the front our Centennial aims. May 5 let us give as Christian men to their Christ, not our pennies and our nickels, but our hundreds and our thousands; first ourselves, and then our things.

"We lose what on ourselves we spend;
We have as treasure without end
Whatever, Lord, to thee we lend
Who givest all."

Enriching the Order of the Services By B. A. Abbott

(Continued from last week.)

Again, in forming an order of service it should be kept in mind that the New Testament idea of the church is not that of a government—that is too cold, too distant, too harsh—but it is that of a family. God is not an Oriental despot nor a modern world-proud ruler. The order of service should be pitched in the mood of the filial spirit. We have heard of stately and dignified worship, but the phrase has the coldness of the breath of snow in it without the suggestion of its purity. Jesus taught us to say, "Our Father who art in heaven." In the idea of Father we are drawn near, and in the idea of heaven we are admonished to be reverent. The speech of religion is the speech of the heart, but commonplace phrases, sentimental adjectives and familiarity of tone and speech in reading and prayer are to be avoided because even if not irreverent they are at least uninspiring, unedifying and have a tendency to forfeit the attention and respect of many people for the place and the occasion.

The order of service must be arranged in such a manner as to recognize and honor the priesthood of all Christians. Failure at this point is a capital offence. The New Testament delivers no idea greater than that of the priesthood of all Christians, and nothing more certainly declares the value and sacredness of every man. Each man has a sacramental power over the soul of every other man, to console him, to remit his sins, to reinstate him after he has fallen, to communicate spiritual life to him and to call down heaven's graces upon the sore or needy heart when affliction hath befallen it. All this and more is implied in the words of the pastor-apostle James: "Confess your faults one to another and pray one for another." In order to avoid the Roman abuse of the idea of priesthood Protestants have lost immeasurably by practically ignoring it. It may be an open question whether it is worse to abuse a doctrine of God or to omit it altogether. The Romanist limits priesthood to a class and untold evils have arisen from this abuse. The Protestant has largely ignored it (though without thinking of it; it is at the very base of all his work; for no one can carry on the religious life without acting from the principle of priesthood), and the loss occasioned by ignoring it is almost beyond imagination. In making the order of service it must be remembered that everybody in the assembly has rights and privileges, that each one is a priest of God. The minister who leads has the charm of heaven upon him whereby his words give unction and blessing and absolution to those who sit in the pews and wait with silent attention to his words—but it is not communicated to him alone—such graces and powers may belong to all and God sends his gifts to the souls of his people through the channels of all pure hearts. That is the richest order of service which calls forth expressions from the most hearts. The Church of Jesus Christ is not a hierarchy, but a theocratic democracy. God rules and speaks through all the people and the order of services to be scriptural, which really means to be true and rich, must recognize the idea of complete spiritual democracy. One man must not look down and another look up to him but all together must look up to the hills whence cometh help to the hungry heart and needy soul.

It must be said further that the order of service, to be rich and gratifying, must be clear. It must not be arranged so as to mystify, nor constructed with an eye to dazzle; but it should appeal to the intelligence of the people, for it aims to enlighten the mind as well as to educate the heart. "Thou shalt love the Lord thy God with all thy mind," runs the old canon of the inner religious life. It seems needful to insist upon this, since there are even congregations with free worship with a feeling that a service is better if it tends to inspire awe or to create a sense of mystery in the soul of the worshiper. For example, the Lord's Supper was deliberately dramatized by the end of the fourth century, and the process was continued until the weird, mystical, showy pageant of mass, altar and vestment completely obscured the original intent of that simple, meaningful institution. The Roman church so mingled the pagan mysteries and pomp with the Christian revelation and rites that Protestantism has not yet been able to untangle them and teach men so. The influence lingers, and there are yet many people who do not feel that they are in the right spirit until there sits upon them the indescribable feeling of a whispering, mysterious awe. This ministers to superstition rather than to real spirituality.

Professor Gwatkin says in his late Gifford lectures on "The Knowledge of God": "The change in the ideal of worship is significant. At the Reformation it was argued on the Romish side that the public service ought not to be understood of the vulgar, because it disturbed their devotions" (Vol. 2, p. 233, foot-note). "Undoubtedly mystery is one of the chief means of a profound education, but it must be remembered that true mystery is the unexplored infinity reaching out beyond the circle of light we are able to see, and not the gloom of a deliberately chosen darkness. I have read that "the monks of Mount Athos are accustomed to hypnotize themselves into trance conditions by gazing at their own bodies—no very ennobling objective, if true. In some of the Buddhist monasteries of Eastern Asia devotees are pointed out who have sat facing blank walls for twenty or thirty years, and have gazed themselves into mysterious ecstacies." It is a part of human nature to be interested in such strange phenomena, and even to seek such experiences, but I would be inclined to deny that hypnotism, in ever so mild a form, is religion, or that the rhapsodies brought about by pathological conditions and exercises are worship of God. Public worship must be intelligent heart-surrender and adoration of God. When we are arranging our program of services we should never forget the inspired, enthusiastic dictum of St. Paul, whose religious genius and cultivated spiritual sense have never been surpassed among men: "Howbeit in the church I had rather speak five words with understanding, that I might instruct others also, than ten thousand words in an unknown tongue."

The discussion has already anticipated in a measure the next division of the subject, which is a consideration of the materials with which to construct the order of services.

No one need be embarrassed here, for they are many, and the variety is rich and beautiful. We have at our disposal the most effective moral and spiritual forces known to man. We may bring to it music, speech, the sacred poetry of all ages and peoples, the written revelation, or God's speech to the heart of humanity, the living sermon, and that miracle-worker in the realm of character and the romance of Christian work, the power that moves the hand that moves the world, the highest of all experiences possible to mortal man—prayer. These may be arranged in almost any order, with equal propriety and good effect if they are used sincerely, and if they have been passed through the soul by consecrated meditation until they throb with emotion and sparkle with life.

The Bible should be read very much, and much of it may be read responsively. The pastor should carefully go over it and arrange a system of reading which would give the substance of the Book set forth in chronological order. The spiritual life is in the Bible like the future wheat in the seed, or the oak in the acorn, and such reading of the word plants the seed of the divine life in the soul of man. And there is an unspeakable charm in good, sincere reading aloud, and every congregation engaging in Bible reading after this manner will fall under the spell of heaven and the service will at once be given the atmosphere which is created by the confluent forces that flow out from each soul and that come down from heaven. And freshness will always be a quality of such an exercise, for there is endless variety in the Bible. There is every form of literature known, and every emotion of the soul that may be classified here finds expression in language so clear and beautiful that it has become the supreme standard of literary form. In words of Scripture every article of faith, hope and love may be set forth. Here may be found language for feeling ascending the entire ladder of emotion, from bitter despair to singing hope; from cold selfishness to adoring love. Even the moods that fall upon the soul like shadows upon a sunny sea may find their prayers, their appropriate song, their sentences of satisfaction.

(To Be Concluded.)

Our Budget

—Last call for Home Mission offering next Lord's day.

—Let there be a rallying of all our forces in the true spirit of our Centennial campaign.

—The offering on May 5 should be followed up by the mission committee until all the members are urged to contribute.

—The splendid hymn by Brother Williams, which we print on our front page this week, might add enthusiasm to the occasion if sung by the choir next Lord's day, the congregation joining in the chorus.

—The office editor of THE CHRISTIAN-EVANGELIST has been down in Texas a few days during the past week, attending the wedding of his youngest brother, Landon Moore, who was married on April 24 at Whitewright, in that state. He accompanied his father, W. T. Moore, who officiated at the marriage.

—"A Record and the Sequence"—see Home Department—is one of those incidents that cheer a minister's heart.

—A St. Louis brother, visiting the legislature in Springfield, Ill., was delighted with an able speech he heard while there by one of the members favoring the local option bill, and was pleased to learn in this office, on reporting it, that the speaker, Judge Lindley, of Greenville, is an elder in the Christian church and a reader of THE CHRISTIAN-EVANGELIST. What else could be expected from such a man?

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—A Sunday-school has been organized at Union Chapel, Delta, Ia.

—The work is progressing at Moline, Ill., under Robert E. Henry.

—Howard J. Brazelton, of Earlington, Ky., is holding special meetings in Alabama.

—A meeting is to begin at Celina, Texas, May 9, led by Thomas H. Popplewell.

—A new $16,000 church building is being provided for the congregation at Du Quoin, Ill.

—There is a steady growth in interest at Colliersville, Tenn., where H. F. Cooke is minister.

—Roy H. Polly has closed two years' work with the church at Henderson, Ia., to attend Drake University.

—A. R. Moore has entered upon his fifth year of service with the First Christian Church at Birmingham, Ala.

—A new mission Bible school has just been opened in Buffalo under the direction of the Jefferson Avenue Church.

—J. E. Dinger is making things move at Chickasha, I. T. Especially noteworthy is the growth in the Bible school.

—The church at Shelbyville, Mo., has issued the first number of a bulletin which makes a good appearance.

—T. A. Hedge, of La Grange, Mo., desires the address of A. L. Jones, who was pastor at Lancaster, Mo., in 1900.

—M. H. H. Lee closes his work with the church at Fort Dodge, Ia., the end of this month to enter a pastorate in Montana.

—T. M. Westrup, who is such a strength to our Mexican mission, has recently celebrated the seventieth anniversary of his birth.

—P. H. Duncan has left Kentucky to take charge of the work at Ensley, Ala., and the brethren there speak very highly of him.

—W. Y. Allen is getting out a neat bulletin for his church at Salem, Ind., where the work goes on with much interest.

—W. T. Adams, pastor at Corona, Cal., reports that the brethren have decided to erect a new church there this summer.

—W. H. Harding closed a successful two years' work at Blue Mound, Ill., April 20. His successor has not yet been chosen.

—J. W. B. Smith, formerly of Missouri, is now located with the church at De Land, Fla., and reports the cause as making progress there.

—The temperance forces, led by Edward Owers, pastor of the Christian church at Farmington, Mo., won out in a long fight against the dramshops.

—A large proportion of the converts recently added at Akron, O., were adults, many of them coming from the pastor's great Bible class.

"Christian Union."

Dear Brother Garrison—I have just laid down your book on "Christian Union," after having read the last word of it. It has been a delight, a comfort to my heart. It will be an inspiration to me. The style is both dignified and very engaging, the matter timely and scriptural, the spirit nobly catholic. You have my hearty thanks for the good it has done me. I trust it may have some fair fraction at least of the large sale it merits. Ever yours,

Hopkinsville, Ky. H. D. SMITH.

Ought not a book that has received so many such notices as the above, from such men as Brother Smith, to be circulated as a missionary document among those who are not acquainted with the plea for Christian union which the Disciples of Christ are making? Could a church do better missionary work than to place a copy of it in the hands of each local pastor in the town where the church is located?

—Preston Bell Hall, assisted by Singing Evangelist L. E. Daugherty, has just closed a meeting in his church at Kinston, N. C., with 104 additions.

—Good interest is being manifested in all departments at Adrian, Mich., where B. W. Huntsman is in charge. The Sunday-school never was so good.

—W. D. Trumbull has changed from Meadsville, Pa., to Paulding, Ohio, where he is now at work, succeeding J. P. Myers, who goes to Portsmouth, Ohio.

—C. Monroe has accepted the pastorate at Batavia, Ill., and has been at work since March 1. This church did its duty by the benevolent work.

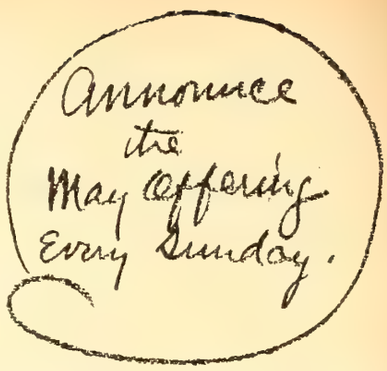
—The churches at Bayard and Bagly, Ia., are prospering, are at peace and they contribute to missionary causes. Frank W. Mutchler is the minister.

—As a result of a meeting held by J. P. Havener, at the Corinth church, Webster County, Mo., more than $500 was pledged for the building of a house of worship.

—Oscar E. Kelley reports that the young congregation at Kingman, Ind., raised $500 to pay an indebtedness incurred in the erection of their building.

—Miss Mary Graybiel, who has spent so many years in missionary work in India, is conducting a class in the study of the life of Christ at the Y. W. C. A., Buffalo.

—Dr. Albert Buxton, of Christian University, at the invitation of the church



board, filled the pulpit of Professor Buckner at Canton, while he was holding a meeting at Harvey, Ill.

—At the last meeting of the Disciples' Union held in Brooklyn, there was a symposium and conference on planting apostolic churches in that metropolitan district.

—The North Park Church, of Indianapolis, where Austin Hunter ministers, has recently purchased a fine corner lot for the erection of a new church building.

—Dan Trundle, who has just been holding a meeting at Oxnard, reports it the hardest field in Southern California, but plans are on foot for a big meeting.

—De Forest Austin has for some months now been publishing at Bethany, Neb., "The Christian Reporter," a small eight-page weekly, which contains a great deal of local church news.

—H. H. Saunders, who has been doing good work with Roger H. Fife in the evangelistic field, has decided to settle down in a pastorate, and has begun work at Kingfisher, Okla.

—C. A. Pearce, pastor of the church at Ashland, O., is prospering finely in his work. The recent increase in the number of CHRISTIAN-EVANGELISTS sent there will help it to prosper still more.

—I. J. Cahill's address, on "Why I Am a Disciple of Christ," recently published in THE CHRISTIAN-EVANGELIST, is being translated into Spanish and published in "La Via De Paz," at Monterey, Mexico.

—John T. Brown, who has been traveling in Australia and the Orient for over a year, has returned to his home in Louisville, Ky. He expects to evangelize until the first of the year and then will take regular work.

—There has been an average increase of 107 in the attendance at Atchison, Kan., for the first quarter of this year over that of last, and the school has grown so that a balcony has been built, but still more room is needed.

—H. F. MacLane, of Hiram, O., will close a tent meeting at Flora, Indiana, July 1. He will be open for another meeting in his big tent in that month or August, and can be addressed at Oxford, Ind., during May.

—The church at Fredericksburg, O., C. C. Maple, pastor, reports a most successful annual meeting of the church on Lord's day, April 21. Three services were held, there was a roll call of members, new officers elected, etc.

—Sister Persis L. Christian, of Eureka Springs, Ark., who has been in ill health for some time, writes that she is "about" once more, but has not recovered her usual strength.

GOOD HOMES FOR GOOD PEOPLE
in
IDAHO "The Gem of the Mountains"
Address JOEL M. FISHER, Caldwell, Idaho.

—The church at El Reno, Okla., writes O. L. Smith, is strengthened by the meeting just held by Fife and Saunders, a report of which appeared last week. The Bible school furnished the basis of our success.

—S. W. Jackson, Panhandle evangelist, Texas, recently preached for Jewell Howard, at Amarillo, raising $50 for district work. Brother Howard is doing splendid work there and the church is to build a $25,000 house this spring.

—Dr. H. S. Tanner, who gained immortal fame by fasting forty days, has united with the Christian church in Los Angeles, under the labors of Bro. E. H. Kellar. What an ideal minister he would make for certain churches that starve their preachers!

—The new $20,000 edifice under course of construction at Salem, Ill., will be dedicated about the middle of June. A new pipe organ has been purchased at a cost of $2,000. The congregation raised $1,000 while Andrew Carnegie donated the other thousand.

—Much of the work done at Edinburg, Ill., was under the ministry of D. W. Conner, who has taken up the work at Albion. The Sunday-school greatly increased in efficiency and the finances for general and missionary work largely exceeded the usual offerings of the church.

—We frequently receive reports of offerings long after the special day has passed, and about the time some other offering is in in the minds of the brethren. Under these circumstances such reports have to be omitted to make room for more up-to-date news.

—About one thousand Presbyterian laymen in convention assembled voted that the Presbyterian board should send to the foreign field 5,000 new missionaries and they have inaugurated a movement for raising six millions of dollars a year for this purpose.

—James J. Cole, who has been laid off for some time on account of the sickness of both himself and wife, will soon be able to take up work again and would like to engage with some church in Indiana, Ohio, Kentucky, Pennsylvania, or Tennessee, about July 1.

—G. W. Terrell, Stanberry, Mo., reports that Lockhart and Wilkerson are to begin a meeting there the first Sunday in May. The church expects a great meeting. Herbert Yeuell is expected to hold a meeting at Albany, Mo., in a tabernacle in July and August.

—W. C. Bower, North Tonawanda, N. Y., writes: "On Easter Sunday the entire indebtedness on our building was provided for, leaving our present property, valued at $20,000, free from incumbrance. We hope to begin to plan for the erection of the remainder of the building before long."

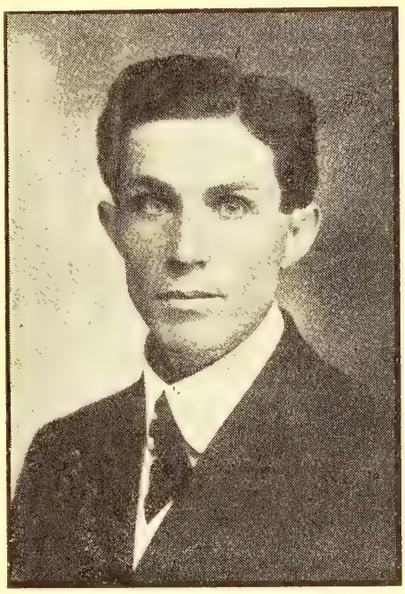
—C. E. Davis has just closed his first year with the Davis Street Church, Ottumwa, Ia., and on this occasion there was a mortgage burning. The church raised last year $2,500, of which $126 went to missions. There were 102 additions, about half at the regular Sunday services. The prospects are bright for growth.

—Clinton Abner, 2130 West Washington street, South Bend, Ind., who is starting a church in a new manufacturing center of the city, writes that there are some splendid business opportunities which he is anxious for some of our brethren to use, as physician, barber and cobbler.

—J. N. Johnston, pastor of the Christian church, Coshocton, O., announces the dedication on May 5 of a new $14,000 church building, F. M. Rains, officiating. The Greenwood, Neb., church has donated a new communion set. Friends of the mission are invited to attend the dedication.

—In balancing up the books recently the church at Clinton, Ill., found a deficit of $650 running as far back as four years. When this became known $800 was subscribed to remove the indebtedness. J. W. Reynolds writes that the church is inaugurating a financial system which promises much for its success.

—Charles L. Beal, minister at Palo Alto, Cal., reports payment of the last dollar of indebtedness and burning of mortgage, by the First Christian Church. The building, which was partly destroyed by the earthquake, has been repaired by money furnished by the Christian Woman's Board of Missions.



STEPHEN DAVIS,
A young Virginia Preacher, recently deceased.

—His congregation at Long Grove, Ia., remembered Joseph N. Harker on his birthday with a beautiful gold watch. He has the respect and confidence of the whole community. The young men of his congregation invaded his home during the evening. There are reports of fine progress and missionary interest.

—Joel Brown writes reports that he hopes our brethren will be able to purchase the Congregational church building which he is now using for his meeting at Hot Springs, S. D. W. H. Reed, son of one of Iowa's pioneer preachers, is an active Disciple at this place, where he is quartermaster of the state soldiers' home.

—Madison A. Hart, Pomona, Cal., reports through a visit of Brother Muckley, the completion of the sum necessary for a named loan fund for church extension. The church is already a living link in the foreign society, and he writes they are planning to become a living link in the home society the first Sunday in May.

—Since beginning work at Carneiro, Kan., March 1, Harry G. Hedden has grown more and more pleased with the field. The work has suffered because there was no preacher for eighteen months, but the brethren kept the Sunday-school and Endeavor work going and with half time preaching the promise is now excellent.

—We have received a tract entitled, "Under Law and Under Grace," by J. W. Henry. It is well written and covers, in a measure, the disputed ground of missionary societies and instrumental music in the church. Brother Henry is a very fair controversialist compelled to present this side by the unwillingness of some opponents to meet him honestly.

—Charles A. Musselman, who has just entered upon the work at Lewiston, Idaho, says that although looked upon as a very hard field, it offers many signs of a good work. The city has 8,000 population and is growing. It is the seat of the state normal and county court. An efficient board of officers is co-operating with Brother Musselman.

—J. G. Waggoner, who has now been at Canton, Ill., for a month, writes that one purpose seems to be present with all, and that is, what can they do to enlarge the kingdom of God? He reports seven additions and expected to begin at once a meeting with H. E. Monser, the singing to be under the leadership of Mrs. J. E. Powell, assisted by Miss Nellie Pollock.

—"The Rialto (Cal.) Dispatch" announces that the work on the new Christian church in that place is progressing favorably, that it is a $9,000 building, furnace-heated and electric-lighted, and that C. C. Chapman, of Fullerton, "a Christian business man, and the most successful and best known orange grower in California, will dedicate the church some time in May or by June 1." Oscar Sweeney is the pastor.

—A discussion was recently held at Milestone, Sask., Canada. The rector of the Episcopal church and the pastor of the Baptist church affirmed that all men are sinners from birth. The minister of the Christian church denied. Three judges, one a Methodist minister and another an ex-judge, gave the decision in favor of Brother Adams, of the Christian church, by six points. The discussion has led to more careful Bible reading.

—The South Kentucky convention, consisting of the Christian Woman's Board of Missions, the missionary and Bible school, will be held in Morganfield, May 20-23. Fuller notice next week. Those intending to attend this convention should send their names to Miss Fannie Sue Davis that entertainment, which is free to all, may be provided for them. The ladies from all over the district are invited to attend.

—A brother asks us to explain why the lineage of Jesus, as given by Matthew, is traced only through Joseph and not through Mary, who was his mother, while Joseph was only his reputed father. Joseph, however, was the legal husband of Mary, and we suppose it is on that ground that Matthew traces the lineage of Jesus through him. Again, our correspondent asks if John's statement, "unless a man believes that Jesus Christ has come in the flesh he has not the spirit of God in him," proves the miraculous birth of Christ. John's statement has a direct reference to a false view that arose early in the church, that Jesus Christ did not actually come in the flesh, but only *appeared* to do so. In affirming, however, the reality of Jesus' human nature, he does, by implication, teach his pre-existence, from which follows the doctrine of the miraculous conception.

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—Z. Moore has closed his work at Taylorville, and has removed to Fort Morgan, Colo., where he begins on the first Lord's day in May. Of the church at Taylorville he says: "It is a fine church and in fine condition." He is making the change in order to find relief from asthma.

—D. D. Boyle, of Cactus, Texas, writes that he is developing his ranch home in beautiful southwest Texas, and is, at the same time, preaching at way-stations almost every Lord's day. His membership is in the Central Church, San Antonio, 130 miles away, where J. B. Cleaver is pastor. Of that church he says: "It is progressing splendidly in all departments." Brother Boyle will answer any questions asked him concerning the country, but he is not a land agent.

—V. L. Parker reports a fine year of work at New Decatur, Ala., where the membership of the church was nearly doubled, while the growth in the missionary offerings was remarkable, $93 being raised, which was as much as had been raised during seventeen years' history of the church. Brother Parker goes to Swayzee, Ind., desiring to return to the north. He trusts that the New Decatur church will secure the services of a good preacher.

—B. E. Utz, who has recovered his health again, writes us from Duff, Ind., where he was visiting his parents a few days, that he was about starting to Calgary, Alberta, Canada, to look over the field. He says "We have no churches in that country. If I like it there I expect to cast my lot there, though my support will have to come outside the pulpit." His past success at Spokane, Wash., warrants us in expecting that he will carry the cause where he goes.

—The Southern Illinois Ministerial Association holds its twentieth annual institute at Marion, Ill., May 7-9. It has an excellent program which we have received too late to print in full. We notice there are two addresses by J. H. Gilliland, of Bloomington, Ill., one on Wednesday and the other on Thursday evening. Other able speakers are on the program, including the corresponding secretary of Illinois, J. Fred Jones, who speaks on Tuesday evening.

—T. W. Wallace, who has located at Texico, New Mexico, reports that the new church is a growing one in a town of 1,000 people, where there are eleven saloons and nine gambling places to contend with. S. W. Jackson and C. C. Hill did a good work there. Brother Wallace is looking for church sites in two other new towns, and has been promised building lots. He says that the Church Extension Board did well in giving its aid. The church, however, would perhaps have been $1,000 the gainer if we had energetically entered the field earlier.

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—R. H. Love, who has been pastor of the Christian Church at Ponca City, Okla., for the past two years, has resigned, to take effect July 8. The local paper says that during his pastorate the membership of the church has been greatly increased, a fine new building erected and practically paid for. "He is an earnest Christian worker, an able preacher, and a good friend and neighbor; and his departure will be regretted by all, without regard to politics, religious or social distinctions."

—D. G. Dungan settled with the church at Illiopolis, Ill., last December. While the oldest congregation in the state, it had lost much of its power in the city by reason of having no settled minister for many months. But the forces were rallied and a revival entered upon under the leadership of A. P. Cobb, when sixty-five additions were reported, over fifty being by confession and baptism. A new enthusiasm has been engendered and appreciation of the minister was shown in a tangible way at the close of the meeting.

—I. H. Hazel has resigned the pastorate in Vancouver, Wash., and will continue his evangelistic work, beginning June 1. The church in Vancouver is remodeling its interior, putting in new pews, carpet, etc. The Juvenile Singers presented the church with a beautiful individual communion set as an Easter gift. Brother Hazel writes that the recent meeting at Junction, Ore., conducted by Robert L. McHatton, of Santa Rosa, Cal., and the one at Santa Cruz, Cal., by J. A. Brown, would compare well with Brother Scoville's revivals in the East, all things considered.

—A subscriber writing from South Carolina says: "I have been taking your paper for fifteen years. I like its bravely peaceful spirit. I am trying to apply the principles of Christ here, where I was born and raised. The torn-up condition of Christendom, together with the war of races, almost distracts me. I am a member of the Missionary Baptist church, but sympathize with and love you all a great deal. I wish both were one in Christ Jesus." There are many pious souls in both these great brotherhoods that sincerely desire and pray for this unity.

—F. B. Elmore has started the publication of a local paper at Russellville, Ark., where there have been twenty-three additions to the church during the past three months. Quoting some of the special meetings reported in THE CHRISTIAN-EVANGELIST he adds: "These are but samples of the meetings sweeping over this land. Now let us add to the above column Russellville, Ark. Five hundred added to the Lord. Let us pray and plan to that end and the Lord will bring it to pass. Two pages of this paper are given to a statement upon "The Position of the Church of Christ as a Basis of Union."

—We have just completed looking over a large amount of manuscript sent in for publication, most of which we shall be unable to use, not because the articles are not generally well written, but for various other reasons, such as lack of space; the subjects they discuss having been already sufficiently treated; apparent lack of any special purpose in writing, except to criticise another writer (very few of these); length of articles, and because, though good, the articles are not the *best*, and since we are bound to reject many, we naturally select what we think the best for our readers, whose interests we keep steadily in view.

—J. C. Caldwell has resigned his work at Selma, Ala., where he has served the church about four years. It was under his direction and largely through his zeal that a beautiful building, in which the congregation now worships, was erected at a cost of some $25,000. He leaves the state with the prayers of his brethren to take charge of the church at Wilson, N. C., and act as dean of Atlantic Christian College. It was the latter position that really influenced him, as he has fitted himself for a life of teaching, and felt he must accept the opportunity that had come to him to take up this work. His resignation is to take effect June 1, at the latest.

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—Professor Denny, of Drake University, Des Moines, gave our office a pleasant call this week and gives us a bit of good news concerning that institution: By completing the raising of $50,000, it made possible another gift of $50,000 from Mr. Carnegie. It received, also, $25,000 for a heating plant. In addition to this, Theodore Shonts, who has recently accepted the presidency of the board of trustees, has given them $2,500 in annual scholarships, all together making an increase of $175,000 in the productive endowment of this worthy institution. This success, in connection with that of Butler, ought to inspire all our colleges to renewed efforts.

—The National Benevolent Association recently received $1,000 on the annuity plan. This gift was from Bro. Joseph F. Bryant. This makes 139 annuity bonds that the Association has received. One of the beauties of this plan is that the donor can see his money at work building homes to shelter the homeless orphan and dependent aged Disciple in the name of Christ

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while he lives. He knows, too, that as he passes into his reward his money, instead of being a menace to his relatives, as is often the case, will carry comfort and hope to those who will bless his memory in time and call him blessed in eternity. Money placed in this way is invested for time and eternity. Write James H. Mohorter, 903 Aubert avenue, St. Louis, Mo., for information.

—The church at Carthage, O., is planning to put up a two-story structure as an addition to their present building. Downstairs there will be a young men's club room and gymnasium to be open every night in the week, for the benefit of all the young men who wish to use it. On this floor there will also be a kitchen and dining room for social affairs. Upstairs there will be a modern Sunday-school room divided into class rooms. There is in the bank over $1,200 and efforts are being made to raise enough additional to justify the beginning of the work at once.

—Dr. Curry, pastor of Calvary Baptist Church, Omaha, and S. D. Dutcher, pastor of our First Church, Omaha, recently exchanged pulpits at a morning service. It is said that the exchange was most pleasing to all parties. On Tuesday evening following this exchange, Dr. Conley, pastor of the First Baptist Church of Omaha, addressed the Men's Century Club of our First Church, same city. Dr. Conley's remarks upon "Christian Unity" and the present cordial relations between Baptists and Disciples were most felicitous and well received by the members of the club.

—L. H. Otto, who entered upon the work of the First Christian Church, Ottumwa, Ia., some two months ago, reports that it has prospered beyond his expectation. There have been more than twenty additions at the regular meetings, all bills have been paid, and there are many signs of improvement. The congregation expects to dedicate, free of debt, a fine new church edifice in June. A short meeting may follow. In October Dr. Chapman expects to enter upon a campaign with Ottumwa as a center, and Brother Otto looks for the religious condition generally to be improved in that section of the state.

—P. C. Macfarlane, of Alameda, Cal., passed through the city last week on his way to Cincinnati to meet with our home board, to present the condition and needs of our churches in San Francisco and about the bay. He had time between the trains to run out to the Union Avenue Church and give a few minutes' talk at prayer-meeting. His heart is greatly burdened with the pressing needs of our cause in San Francisco, and we are sure if the brethren generally understood the urgency of the situation they would extend the needed relief to our churches there as other religious bodies are doing. So far only about $1,500 has been received, where $100,000 could have been used to the great advantage of our cause in that region. We trust some plan will be agreed upon by which the brethren in that stricken city can at least be housed and enabled to face the future with courage.

—We have just received a newspaper account of the annual business meeting of our church at Danbury, Conn. This shows the best financial condition in the history of the church. In all, $6,358 was reported, of which $4,883 was expended in the regular work, $628 going to mission work, leaving a balance of over $800 in the various treasuries. All debts have been paid. The missionary effort of the church this year will be directed to building a church at Bridgeport. There were fifty-one additions, the net gain being twenty-eight, leaving a present membership of 858, though 200 of these are nonresidents. The eighteen annual reports during the pastorate of E. J. Teagarden show that 920 members have been received into the church, while the total money raised for all purposes has been $98,468. This is a great record.

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As We Go to Press.

Special to THE CHRISTIAN-EVANGELIST.

Lawrence, Kan., April 28.—Thirty-three conversions to-day, making 63 the last two days; 290 to date; 1,500 present to-night. Tabernacle, if twice as large, would have been filled. The city was never so stirred before. Were compelled to continue another week. The church voted to build a $30,000 church building at once. Brother Tuckerman's chorus doing a great work. Wilhite and Tuckerman, evangelists.—C. L. Milton, pastor.

Special to THE CHRISTIAN-EVANGELIST.

Cedar Rapids, Ia., April 29.—Scoville and seven assistants leading two Christian churches in city auditorium. Largest audiences and greatest religious awakening in history of city; 53 conversions in three great meetings to-day; 422 to date.—G. B. Van Arsdall, F. E. Smith.

Special to THE CHRISTIAN-EVANGELIST.

Paris, Ky., April 29.—One hundred and eleven in two weeks; Spencer and Miss Berry have won all hearts.—Carey E. Morgan.

Special to THE CHRISTIAN-EVANGELIST.

Bartlesville, I. T., April 29.—Two hundred additions. Plans perfected for a new church building.—Brooks Bros.

Special to THE CHRISTIAN-EVANGELIST.

Texarkana, Ark., April 28.—Thirty-five additions first week. Twenty confessions to-day. Rained out four nights. Interest growing. Nathaniel Jacks is pastor.—Roger H. Fife and Clyde Lee Fife, evangelists.

Special to THE CHRISTIAN-EVANGELIST.

Athens, Ga., April 29.—Harlow-Ridenour meeting fifteen days old; fifty-two to date; fourteen yesterday; meeting large as former union meetings; continuing.—W. A. Chastain.

Ministerial Exchange.

Churches desiring a singing evangelist for a meeting in May write F. H. Cappa, Syracuse and Clifton, Louisville, Ky.

Guy L. Zerby, Concord, Ill., has an open date for a late summer meeting.

J. Ross Miller, singing evangelist, Gas City, Ind., has open dates for June, July and August.

Allen T. Shaw, Fairfield, Ill., would like to correspond with some one who would hold an exchange meetings with him.

Ministers desiring a field will please write Mart Gary Smith, missionary for Oklahoma Christian University, box 326, Enid, Okla.

J. E. Sturgis, Auburn, Ind., has an open date for May and June.

Barney G. Morris, who has been helping Granville Snell in a meeting at Abilene, Texas, as soloist and musical director, can be secured for work elsewhere, if application is made at once.

Churches in California wishing William Ross Lloyd for meetings while he is on the coast, will address him at Los Angeles.

S. J. Vance, evangelist, Hebron, Ind., wants a good singer and helper to assist him in a meeting at Boone Grove, beginning about the second Lord's day in May. Write terms and experience. He can locate a good minister at a salary of from $800 to $1,000. Give references, experience and age.

Ritchey brothers, evangelists, Newberg, Ore., have some dates open for May, June and July.

The church at Van Buren, Ark., is in need of a live pastor at once. For information address Gilliam C. Yoes.

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This book is one of the first fruits of the science of Psychology in the sphere of the modern pastorate. His conclusions are drawn from a prolonged process of close questioning of a great number of students, laymen and ministers. He presents data gathered at first hand and works with the clear, fearless spirit of the trained mind. He opens up the pathway to methods of working and teaching in the modern religious congregation that will upset some old ideals, but can not fail to give every alert religious worker a fresh inspiration and a new hope.

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Great Southwest Missouri Rally.

We are asked by Newell L. Sims, pastor of the church at Carthage, Mo., to announce the third district convention of Missouri, which meets in that city May 6-9. They are expecting about 300 delegates. This district has the reputation of having the best conventions in the state. The program embraces the names of W. J. Wright, H. A. Denton, J. H. Mohorter, J. H. Hardin and T. A. Abbott, besides other well known men. The Carthage church will spare no pains to make the convention pleasant and profitable. Many have already sent in their names; others are requested to do so. The Editor of THE CHRISTIAN-EVANGELIST hopes to look in on the convention for at least one day. He hopes to meet a host of his Southwest Missouri friends.

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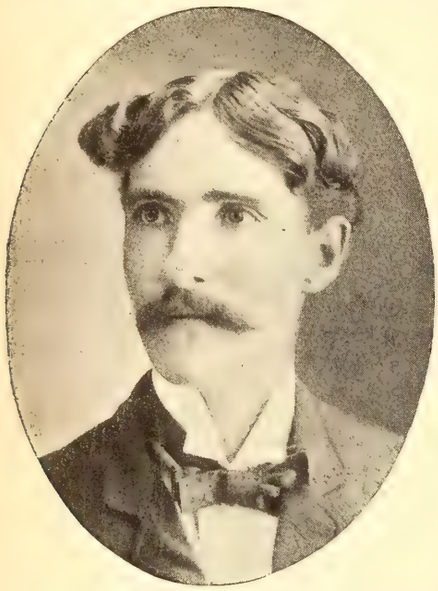
By James I. Vance. 12mo. Cloth, $1.00 net.

Dr. Vance has the rare gift of stimulating and arousing both head and heart. These chapters dust off the commonplace of human life and its experiences and show the eternal immortal part of us that lies underneath. Dr. Vance's previous books demonstrate his power of simple and lofty language and this volume is the flower of his earlier promise.

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Shreveport, La., in a Campaign

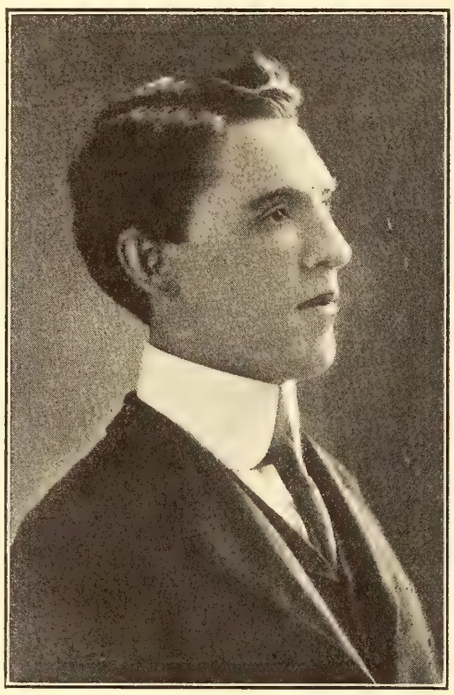
In a few days, about May 10 or 15, the Central Christian Church of Shreveport, La., will enter upon a series of meetings which, it is hoped, will mark a new era in New Testament evangelism, not only for the city but the entire state. No such elaborate plans have heretofore been undertaken, though this congregation has always been progressive and aggressive. To lead in this great



J. L. Rutherford, Chairman of Personal Work Committee.

gospel campaign the church has called Evangelist W. E. Harlow, who will be assisted in the musical department by his son Clyde. While thus assuring great strength in sermon and song, the church has not been idle in bringing about a state of preparedness towards securing the best results. Committees have been active for a number of weeks giving diligent attention to every detail of the campaign. There is a growing measure of enthusiasm and expectancy of large results.

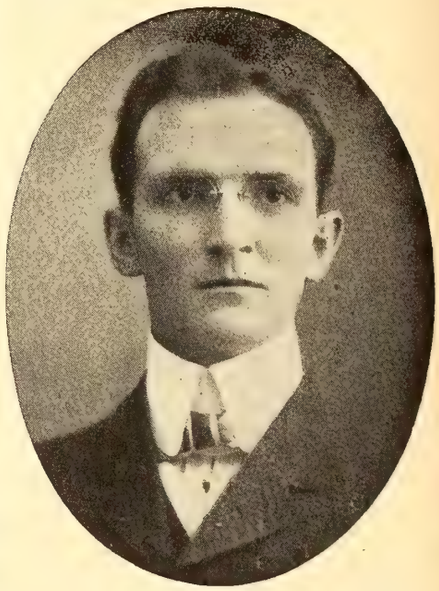
The fact that during last spring more than 100 were added to the membership in a four weeks' campaign, is considered an evidence of the ripeness of the field for a great meeting. Shreveport, which is a rapidly growing city of more than



Claude L. Jones, Minister, Shreveport, Louisiana.

30,000 population, has been regarded as a hard field for gospel work, but the plea for a return to New Testament principles, names and practice, has met with a hearty acceptance. Eight years ago the present minister, Claude L. Jones, organized the Central Christian Church with eleven members, and, although many losses have occurred by removal, the congregation now numbers nearly 350. The church has a wide and increasing influence, due to its broad fellowship, spirit of sociability and staunch loyalty to the Scriptures.

The ideal of the minister and congregation is "a great people's church, committed to all lines of humanitarian service, and standing for the union of all Christians upon the Word of God, around the person of Christ, and under his name." The present meeting place is in a large tabernacle, which is situated upon a prominent corner in the geographical center of the town. Before many



A. C. Lea, Superintendent Bible School. Shreveport, La.

months it is the hope of the church to begin the erection of a modern building, fully suited to the needs of the work.

The Harlow meeting is already arousing much interest in the city, and the towns and country round about, and a large attendance is expected. The music will doubtless prove an attractive feature. R. Clyde Harlow will find a strong support in a large number of good voices, and almost a full orchestra of instruments. Altogether there are the best of reasons to hope for a great victory for New Testament Christianity in the Shreveport gospel campaign.

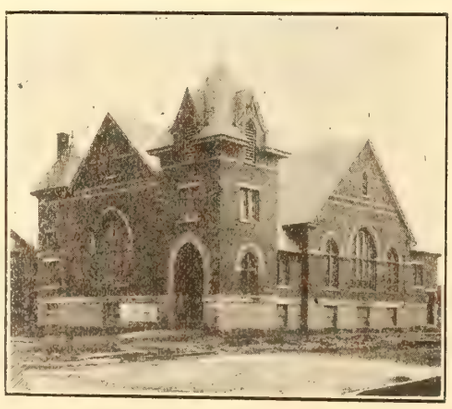
The New Cause at Warren, Ohio

To the day when we should have a church on the West Side here at Warren, O., our congregation has long looked forward. It is now a splendid realization. On April 14 the Second Christian



J. E. Lynn.

Church building was dedicated. The various services of the day were presided over by our pastor, J. E. Lynn, under whose leadership the new church has been established and the building



Second Christian Church, Warren, O.

erected. The morning sermon was delivered by a beloved former pastor, Prof. E. B. Wakefield, of Hiram; the afternoon sermon by J. R. Ewers, of the First Church of Youngstown; the evening addresses by Mr. Lynn and C. O. Reynard, who has accepted the pastorate of the new work. Attorney Charles Fillius had charge of the money raising, being chairman of the finance committee, and he did the work most efficiently, raising the greater part of the balance left on the building.

The new plant cost $11,000. The building is of handsome pressed brick veneer and is a gem of neatness and beauty as well as utility.

The establishment of this second congregation was carried out along unique lines, practically the same as those followed by Mr. Lynn in the establishment of the West Side Church at Springfield, Ill., with the exception that he remains with the old church instead of going with the new. The new house was built by the entire church without anything being determined about who should constitute the congregation, but upon the opportunity being given almost 200 people from the Central Church have already volunteered to take membership in the new congregation, all of them living on the west side of the river.

C. O. Reynard, who has assumed the leadership of the new work, is a native of Ohio, a graduate of Hiram in 1905, and has done a very successful two years' work with the Lansdowne Church at East St. Louis.

A short meeting is being held in the new church following dedication, Mr. Lynn doing the preaching and Mr. Reynard the singing.

C. G. PRITCHARD, Church Clerk.

John G. Paton, Missionary to the New Hebrides

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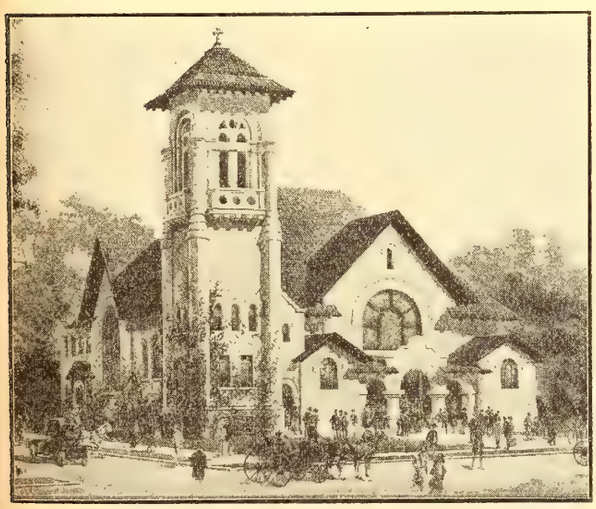
A Handsome New Church at Columbus, O.

Lord's day, April 7, was a day long to be remembered by all the disciples of our Lord Jesus Christ in the Capital City of Ohio, for on that day there was thrown open for worship one of the most beautiful, artistic and conveniently arranged church buildings in the city, or elsewhere. The building is a modified Spanish mission, built of blue freestone, broken askler work, with cut stone trimmings and with a Spanish imperial red tile roof. It covers 116x82 feet in extreme dimensions and is divided into auditorium, Bible school assembly room, fifteen class rooms, ladies' reception parlor, Aid Society room, robing rooms, study, choir room, check room, two dining rooms, kitchen, four toilet rooms, furnace room, etc. The location of the building is one of the finest in Columbus, being at the corner of Broad and Twenty-first streets—Broad street being to Columbus what Euclid avenue is to Cleveland and Independence Boulevard is to Kansas City. The lot is 103x199 feet. Entering on the Broad street side, through a magnificent three-inch Loggia, one enters the vestibule, thence into the main (west) corridor, which gives access to the auditorium, Bible school rooms, the balconies of both the auditorium and Bible school room and the dining rooms in the basement. The platform in the auditorium is across the northeast corner, but so broad is its sweep that the very objectionable feature of most pulpit-in-the-corner churches is entirely removed. At one side of the platform there is a large open, circular baptistry, elevated above the floor and immediately in the rear are five robing rooms exclusively for ladies, while across the hall are five more for the use of gentlemen, making the most complete arrangement for administering this symbolic ordinance I have ever seen. In a niche in the wall above the baptistry there is a fountain playing over rocks, with concealed electric lights behind the water. On the opposite side of the rostrum and corresponding in size and shape with the baptistry is the place for the communion table, which may thus be seen from all parts of the house, and back of this is a small room where the communion service and wine may be kept. Back of the pulpit will be placed the magnificent pipe-organ, which will replace the one we used in the old church at Third and Gay, and which was destroyed by fire in a dry goods store last November. To the south of the east corridor is the ladies' reception parlor, a most beautiful room, with open fireplace and mission furniture, where will be held the meetings of the auxiliary society. The Bible school room, with its fifteen class rooms, is separated from the auditorium by an immense door which is suspended on weights and which is raised by means of a windlass, thus throwing every foot of space into the auditorium and giving us a seating capacity of about 1,300, all within fine view of the platform. At the end of the west corridor there is a check room where umbrellas and overcoats may be checked during stormy weather. The primary class room is an octagon, opening out from the main Sunday-school room, seating 150, having a toilet room easy of access, and being on the south side of the building insures all the light and sunshine to make it a most delightful room for little folks. In the basement there are two rooms that may be used for the social work of the modern church, where men's clubs and Christian Endeavorers and other organizations may meet for greetings and banquets, and a kitchen with all modern improvements. It is not a dark and gloomy basement, for all the windows are above ground and the height of the ceiling is nearly ten feet. The building is warmed by two hot air furnaces, operated by an electric fan, which will afford the quickest, cleanest way to heat the entire building in winter and in summer pump cool air into the house from the cold air room. The art glass windows, especially the east window, representing the parable of the Sower—the gift of the minister—and the north window, the gift of the Christian Endeavor Society—representing the story of the Good Shepherd, are as beautiful as any in the city—indeed, said by competent judges, to be the most artistic. The pews, pulpit, furniture, assembly and class room chairs are elegant in their simplicity. The decorations are olive, shading into the dome in ivory white. The dome in the auditorium, which can not be seen from the outside of the building, is the handsomest I have ever seen. In it are one hundred and sixty electric lights, the most of which are concealed, giving us a brilliant, yet subdued light, and there are three rows of lights beyond the dome, thus giving the same effect of the art glass at night as in the day time. The cost of the building, lot and all, will be around $51,000 or $52,000. Churches contemplating building would do well to visit this house. Of course, the same design may be carried out no matter what the amount of money to be invested. The Capital City of Ohio has now a modern, well-equipped building, worthy of us and our great plea, and there ought to be a larger work done by us than ever before. Our opening day was about the worst weather we have had this year. Z. T. Sweeney ran up from the congress of the Disciples and preached two good sermons, and helped us to raise $5,300. More than $6,000 had been subscribed before the opening day. We need to raise about $5,000 yet. Our brethren and sisters have worked hard and made many sacrifices to give our Ohio brethren a representative building in their Capital City and all are cordially invited to inspect the building—and, of course, if they would like a share in the enterprise we certainly would not refuse to accept their gifts.

WALTER SCOTT PRIEST,
Minister.



W. S. Priest.



New Christian Church, Columbus, Ohio.

A Bible School Chair for Missions.

To the Editor of THE CHRISTIAN-EVANGELIST.

From the Bible school the church gets preachers, ninety-five per cent; churches, seventy-five per cent; members, eighty-five per cent; Christian workers, ninety-five per cent.

I know of no other enterprise which yields such large dividends for so small investments. We are investing in the Bible school less than ten per cent of our energy and talent, and are receiving a dividend of more than ninety per cent.

Surely we can make larger investments and get still larger dividends. The day is upon us when we can not be satisfied with the doing of the small things. The small things must be done, but we are not content to continue doing small things, when the times demand that we do great things. We are a great brotherhood, and are conscious of the fact that the religious and secular world are both looking at us, and we want to and must "walk worthy of our vocation."

Our Bible schools must be better equipped for the furtherance of the work committed to them. Our teachers must be thoroughly qualified for the duties that devolve upon them as instructors of the young. That all this may be accomplished, our preachers should be prepared to take the lead in the mighty forward movement. And for the accomplishment of this end, and on behalf of the Tuxedo Park Christian Bible school, I hereby pledge our school for $25 for the foundation of a fund to be raised to establish a chair of Bible School Pedagogy in the Bible College of Missouri. Brethren, this can be done, and should be done, and the sooner the better. Missouri can do this within her own walls, without crossing a single state line. She has the ability and the consecration to do for Christ. Shall we go to Sedalia ready to launch this enterprise and have such a work in hand by 1909? What have the brethren to say in regard to this? Who next?

Tuxedo, Mo. S. L. JACKSON.

Joining the Disciples.

Joseph Kay, late of Bolton, England, has just taken membership with our brethren at Hartford City, Ind., where he was singing in a meeting with Evangelist S. J. Vance. He was in charge of mission work before coming to this country, and met Brother Vance at the Scoville union meetings at Logansport, Ind. Being in need of a singer, upon the recommendations of Brother Scoville, Betts and Van Camp, Brother Vance secured him to assist him in the Hartford City meeting, and reports that he has proved himself a good singer and consecrated worker. He has had two years' training in the Moody Institute, of Chicago, but has been dissatisfied with the scriptural position of his former religious associates. He says he now feels that he has found the brotherhood which more nearly measures up to the divine standard in the Church of Christ. He will sing with Brother Vance until such time as he may be able to engage with some good church as director of music and assistant pastor, where he can have better opportunity to prosecute his studies for preparation for the ministry, to which he wishes to devote his life.



Joseph Kay.

Oklahoma Ministerial Institute.

NORMAN, MAY 14-16.

Tuesday afternoon—Song service, led by Norman church; lecture, to be supplied.

Wednesday morning—Devotional, C. M. Barnes; institute hour, J. M. Monroe; "Social Life in the Church," G. J. Chapman; "The Church in the Community," Oscar Ingold. Discussion.

Wednesday afternoon—Devotional, W. T. Maupin; "Christian University," President Zollars; "The Centennial," Ira Engle; Round Table on "Amusements," Virtes Williams; song service; lecture, to be supplied.

Thursday morning—Devotional, J. M. Morris; institute hour, J. M. Monroe; "What Progress has Christian Union Made?" S. R. Hawkins; "What More Can be Done to Advance Christian Union?" E. A. Newby. Discussion.

Thursday afternoon—Devotional, J. C. Powell; "The Preacher in His Study," to be supplied; "The Preacher in the Pulpit," M. F. Ingraham; "The Preacher Among the People," W. A. R. Lovell; "The Organized Church," O. L. Smith. Discussion. Evening song service; lecture, to be supplied. K. C. VENTRESS, president.

Guthrie, Okla.

The 1908 Congress.

I think all who attended the Cincinnati congress will attest to its worth. It was good to be there. There are no more timely questions for Christian workers to consider than "The Church and Men," "The Order of Service," "The Church and Labor," and others which were discussed there by men of brain and heart-power.

The courtesy of the Central Church and its minister was ideal; the fellowship fine. Only one thing marred the sessions of the congress. The attendance was far too meager. Less than 200 were present from outside of Cincinnati and her environs.

Now, that the 1908 congress is to meet in Bloomington, it may not be out of place or untimely for me to make a suggestion:

Has not the time come when a larger interest in the "Congress Idea" on the part of our ministry is imperative? Why not announce the congress from the pulpits and urge business men and earnest workers in the church to attend it?

Who can estimate the good that might have been done had 500 laymen and Bible school workers heard the addresses delivered at Cincinnati?

We expect the 1908 congress to establish a new record in the way of attendance. It has been decided that the Central Illinois Ministerial Institute meet here the day previous to the opening of the congress. This will add to the attendance and interest. All in all the 1908 congress of Disciples should be memorable. Why not help us to make it so? Why not begin now?

Bloomington, Ill, EDGAR D. JONES.

Popular and Critical Bible Encyclopedia.*

In this age of the multiplication of books and increase of knowledge, what the scholarly or professional man and busy Bible student prizes most of all is a book of reference to which he can turn and readily find, properly classified, the information which he desires. Such a work should possess the two qualifications expressed in the above title, in order to serve this purpose most effectually. It should be *popular,* that is, adapted to the needs and capacities of the average reader; and it should be *critical,* that is, it should contain the latest authentic information on all the subjects treated. We have met with no work that possesses these two qualities in so high a degree as this recent valuable contribution to Biblical knowledge. Its method of analyzing every topic it treats, presenting the different phases of it under distinct black type headings, giving the figurative meaning of the word in connection with the literal, and the treatment of themes other than those named in the Bible, but which are intimately connected with church history and the history of doctrine, are most valuable features. It is at once critical and conservative, popular and scholarly, broader in its scope than the average Bible dictionary, and the most *usable* book of the kind we have yet seen. Its maps, made expressly for it, and its illustrations, are of the highest order. Possessing these qualities we most heartily commend it to ministers, teachers and Bible students, as a valuable assistant in gaining a better knowledge of the Bible and of the great subjects which it treats.

*The Popular and Critical Bible Encyclopedia and Scriptural Dictionary. Edited by Rt. Rev. Samuel Fallows, A. M., D. D., LL. D., Associate Editors Andrew C. Zenos, A. M., D. D., McCormick Theological Seminary, and Herbert L. Willett, A. M., Ph. D., University of Chicago. In three volumes. Price, half morocco, $15. Chicago. The Howard-Severance Company. 1907.

1844—A. Holck—1907.

A PERSONAL TRIBUTE.

With the demise of A. Holck one of the first missionaries sent out by the F. C. M. S. has passed away to his reward in the life that is life indeed. Brother Holck was born in 1844 in the little Danish town of Kallundborg. In 1866 he emigrated to America where he ultimately settled in Newport, Ky. While resident there he came into touch with the Disciples, taking membership in the Central Church, Cincinnati, O. When the Foreign Christian Missionary Society was founded he and Brother Earl were sent out almost simultaneously, Brother Earl to England and Brother Holck to his native country, Denmark. August 13, 1876, the first Church of Christ was established in Copenhagen, and then began a period of splendid activity. His personal attraction was very great and people crowded to hear him preach the grand old Jerusalem message of peace. A Danish newspaper in a sketch of his life remarked: "It is hardly too much to say that Mr. Holck was one of our most gifted orators; without using extreme measures he attained astounding results by means of a peculiar, winning and captivating eloquence, which even held under its spell those who cared least for the content of his message."

In the beginning of the eighties Brother Holck was returned member of Parliament to the Danish House of Commons. Failing health, however, forced him to give up this position in the course of a few years. Still, in spite of physical weakness the ten years from 1880 to 1890 was a period of unexampled activity. Besides preaching the gospel Brother Holck found time to introduce the Independent Order of Odd Fellows into Denmark. At the jubilee of the late King Christian, March 9, he was knighted, receiving the title Justitsraad and being made "knight of the Order of Dannebrog" for his patriotic services.

In 1882 he started a weekly magazine which prospered greatly under his wise leadership and made him a well-to-do man. Blessed of God he sought ever to help his fellows. Besides generously supporting the work of the mission in Norway, where he was among the first to preach apostolic Christianity, in Sweden and in his own country, he gave liberally to all charities, educational institutions, etc., etc. His kindly, unostentatious help reached many homes, and many a young man has to thank him to-day not only for words of cheer, but for practical and pecuniary assistance on the road of life.

For the last thirty years Brother Holck has been the leader of the work in all Scandinavia. No better leader could have been found. His death is a deep loss to the cause. He was a pillar in the Temple of God! Looking on the human side one feels as if the sun had suddenly dropped out of the heavens. Surely "all flesh is grass. The grass withereth, the flower thereof fadeth, *but the word of the Lord endureth forever!*" That is the unchanging center in a changing scene. One by one the leaders pass on. But God remains. Jesus Christ is the same yesterday, to-day and forever!

Personally I have been more or less closely associated with Brother Holck for the last fifteen years. He was a true and faithful friend. He never failed in time of need. He bore the burdens of many, kind of heart, wise in counsel and always practical. He was a noble character with an unsullied name, universally respected. Bishop Fog once said of him: "If Mr. Holck had been a member of the Danish State Church, he would have ended his career as a bishop."

The funeral, which was private, was a splendid demonstration of the respect in which our brother was held. Twelve postmen in their picturesque red coats, carried the coffin out of the house. This was done at their special request. They had reason to know and love him.

Dr. Holck was married twice. He leaves a sorrowing widow, and two children, to mourn his loss, although cheered in their sorrow by the fact that they will meet again where death shall be no more and all tears shall be wiped away.

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NEWS FROM MANY FIELDS

A Great Victory in North Carolina.

Rocky Mount, perhaps the most rapidly growing town in North Carolina and without doubt the most cosmopolitan, has a congregation about one and a half years old. In this time this work has been brought to where it will pay $500 on a preacher's salary, and build a church home this year. With $1,200 from the Board of Church Extension the congregation has the money about raised for the building. It is believed that with the right man at the helm this church can be made strong and self-supporting in another year, or, to say the least, within two years' time. But for the assistance from the American Christian Missionary Society this would have been impossible. W. G. WALKER, Cor. Sec.

Western Canada.

The cause of Christ in Western Canada is slowly gaining ground. There is no riper mission field in the world, but the laborers are few. Secretary J. A. L. Romig is in a great meeting at Nauton, Alberta. He reports 60 additions to date and many more "almost persuaded" to become Christians.——Brother Martz, the new pastor at Vancouver, writes that his work in the "City by the Sea" starts off encouragingly. He is a strong preacher and will do a great work in that growing city.——Alex. McMillan has resigned the work at Winnipeg and a strong man is needed to take his place.——The work at Milestone, Sask., is moving along nicely with frequent additions to the church. Union between the Baptists and Disciples in Western Canada is assured at an early date, and this will enable us to accomplish more in one year than we could hope to accomplish in ten years in our present divided state.

A. R. A.

How Louisiana Sacrifices.

The brethren here and at Morrow, La., have just taken an offering to help lift the debt on the church property at Baton Rouge. The offering at both places was taken under adverse circumstances, yet the amount given at each place —magnificent as it was—testifies to the fidelity and sacrifices of our people. Despite threatening weather a small audience of forty people, including children met at Morrow on April 7. At the close of the service in five minutes' time $40 was raised for the Baton Rouge debt. This little church has only 10 members and nearly all the money came from the membership, too.

The offering at Cheneyville was taken one week later. A great railroad wreck, resulting in fire, suffering and deaths in the early morning prevented many from attending church. We had only 30 present at the morning service—five men, 14 women and 11 children—yet we raised in a few minutes $146 for the noble band at our capital city. Since then $5 more has been given, making $151 to date from this little church of 60 members. Two of the five men present were not members of the church and gave nothing.

Our people here in Louisiana are willing to sacrifice to save this church at Baton Rouge, but we need outside help, and we need it badly, and it must come quickly. All money should be sent to John A. Stevens, or Prof. W. R. Dodson, Baton Rouge, La. For four years this church has had a debt of $6,500 on a $13,000 property. Twenty faithful members have struggled hard to help keep a minister and pay the interest on their debt. Only recently has it begun to pay on the principal. Let us remember them in our prayers and with our means. ROY LINTON, pastor.

Cheneyville, La.



West Tennessee Convention.

Our long-talked-of convention, bringing with it, as it did, the joy and enthusiasm of our spiritual hosts in West Tennesse, has come and gone. To say that it was the best in the history of its organization I think casts no reflection upon past sessions. This was the unanimous decision of our veteran preachers. In point of attendance it was best. The registry list when completed will show approximately 140 visiting delegates including 14 preachers. In point of excellence I think the program as rendered in this convention would compare very favorably with those of our national gatherings. The Sunday-school program was especially helpful and practical. The night sermons delivered by Brothers Waggoner, Castleberry and Shaffer are the talk of the town.

One beauty of Tennessee conventions is their harmony. The intense opposition down here from our antimissionary brethren has bound our conventions together as nothing else could do. Northern differences in regard to questions of criticism and church direction do not bother us. We are united upon the business of the church, preaching the gospel, rather than its theories.

Reports from every quarter should progress. The belief was frequently expressed by the delegates that a new era in Tennessee mission work is dawning upon us. Legalism, which in the past has stifled our life and divided our forces, is loosening its grip and dying its death. The future of our cause throughout this fertile section is bright with promise. R. L. MOBLEY, pastor.

Alamo, Tenn.

Minnesota.

C. R. Neel, our state evangelist, had a good meeting at Cohasset with 16 confessions and organized with 17 members. The meeting continued eleven nights. He has visited Tamarack, Frazee and St. Cloud.——The work in Minneapolis is very active and successful. Portland Avenue Church, where P. J. Rice is pastor, reports fine Easter day services, 197 in Bible school, six confessions. Since January 1 there have been 29 additions. This church will entertain the state convention in June.——Grand Avenue Church, T. J. Dow, pastor, have reached high water mark in Sunday-school attendance, viz: 234. The work is still growing. They report four additions.——A new Bible school has been organized at University Place, supported by above churches. Report for first quarter shows an average attendance of 38, average collection $3.65.——Pleasant Grove and Simpson regret to give up their pastor, M. D. Bonner, who resigns on account of sickness in his family.——J. F. Ainsworth closes his work at Truman and Lewisville. The work in these churches is in good condition and has prospered under Brother Ainsworth.——Winona is in the midst of a Sunday-school rally. Their attendance has gone up from 71 to 152. We trust they will be able to keep this up. Brother Osgood reports six baptisms.——Brother Ansums takes the work at Rochester. We need other preachers in Minnesota. Write to our secretary, J. H. Bicknell, St. Paul.——The southwest district is holding its convention this week at Mankato. Among those on the program are B. V. Black, T. J. Dow, Fred Lindenmeyer and J. S. Leavitt.——The work at Duluth moves along nicely. We had a great day Easter, large audiences, splendid music; four baptisms in evening. Two added by letter preceding Sunday.——The jubilee convention of church of Minnesota will be held in Minneapolis in June, the date being 19-21. Great preparations are being set in order to make this the greatest convention in our history.

Duluth, Minn. BAXTER WATERS.

Voting Out the Saloon.

A victory has been gained. Four saloons paying $60 license each were voted out of Niantic by a good majority, notwithstanding the fact that they have been carrying the day by nearly one-third majority. A vigorous campaign was carefully planned and executed. The brethren and good citizens worked heroically, turning aside from regular business pursuits. My brother-in-law, Evangelist Vernon Harrington, and wife, were engaged for the work ten days preceding the campaign. His strong sermons and their splendid prohibition songs enthused everybody who heard them. There is great rejoicing here. There will be no saloons for the next two years at least. Brother and Sister Harrington continued the meeting for a few days. J. WILL WALTERS.

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Chicago Evangelist's Letter.

I think there is an impression abroad that Chicago is a hot-bed of heresy and "modern thought" foolishness among the Disciples of Christ, that makes it hard for the rank and file to give due credit to the achievements of earnest men in this most trying and difficult field. I am sure the great majority of Chicago Disciples are as loyal to the plea of New Testament Christianity as any that can be found anywhere. Most of the ministers are among the most unselfish and hard-working and intelligent I have met anywhere.

The plan adopted at the Monroe Street Church of offering to receive into fellowship the unimmersed who present letters from other churches, has not met with favor, either from the unimmersed, or from the most of our Chicago churches. A few weeks ago I was reliably informed that only one person had sought membership in the unscriptural way. So no great damage has been done except to injure our Chicago brotherhood in the estimation of their brethren abroad, and to set a bad example to tempt some one less wise and spiritual and honest than Brother Morrison. I think the whole matter is most regrettable, and I trust that the great body of noble people in the Monroe Street Church will ere long return to the plain teaching of the Word, the plain dictates of sound reason, and the well-grounded practice of a great brotherhood.

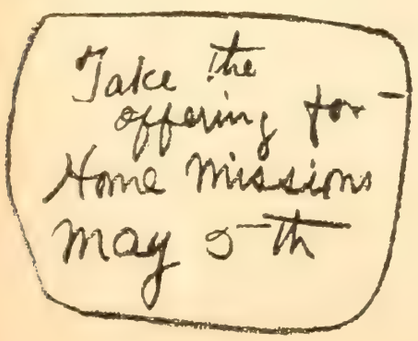
For some months our city board had been considering a mission among the Scandinavians in Chicago. We are assured there are about 300,000 Swedes, Norwegians and Danes in this city. There is not a church according to the New Testament model among this great host. There ought to be. We have been in correspondence with C. S. Osterhus, Ossian, Iowa, and Julius Stone, of Chippewa Falls, Wisconsin. Both these men are in the employ of the American Christian Missionary Society, and so have standing among us as well as among their own people. Near the close of March Julius Stone came to Chicago to look over the field, and to recommend action, if the opening of a mission should appear to be wise. After two or three weeks investigation he has rented a hall at the corner of California and Greenwood, and has held a few meetings there. He is going home this week expecting to return soon to push the work. He hopes to be able to induce one or two other Scandinavian preachers to come to Chicago and so to open up two or three missions. This is a noble work and it ought to appeal to persons with means. If any such may see this let me urge you to send me an offering for this new work and for other much needed new work in this second city of America.

Chicago is money-mad and pleasure-mad, but there are more than three thousand that have not bowed the knee unto Baal. In the 10 missions aided by our city board 77 additions were made in the first quarter of 1907. These same mission churches raised $2,291.57 for preachers' salaries and other local support and $397.11 for missions.

The West End Church, where I preach, gave over $50 for foreign missions. The membership is about 60. with a debt of $2,500. Others did about as well. All did nobly. They must do as much for home missions in May. To help the May offering we are holding a series of home missionary rallies—one for the West Side, one for the North Side and one for the South Side. ——The quarterly rally of the Chicago Christian Missionary Society was held on Sunday afternoon. ——The Jackson Boulevard Church, Parker Stockdale, pastor, is having a steady and even rapid growth. About 30 added since October 1. On a recent Sunday 481 attended Bible school. The members report over 4,000 calls made by them since the new year opened.——The Irving Park Church has recently closed a short meeting conducted by the regular minister, W. F. Rothenburger, with 25 added, 22 by baptism. A Junior Christian Endeavor just organized with 63 members.——Sheffield Avenue, Will F. Shaw, minister, had 15 added in a meeting with home forces. ——Hyde Park Church, where Ed. S. Ames preaches, received 27 new members on a recent Sunday—10 of them by baptism and 11 by letter. This church is spending $2,000 for interior decorations.——West Pullman has a men's club with 48 charter members and Douglas Park has also a new men's club. The latter has just formed a C. W. B. M. auxiliary with 32 women. These items of growth, with many others that might be mentioned, do not indicate dry baptistries or dry preachers. Let the brotherhood know that we are doing business for the King in Chicago. Let men of means entrust money to our hands to evangelize this strategic city. The Mississippi valley is the seat of empire for the Disciples. Here the great majority of our 1,350,000 members are found. In these mighty, prosperous states is immense wealth. Many of our brethren have very large means. I think my character and standing throughout the brotherhood is a guarantee that mission funds invested in Chicago will be carefully used. Help us save this center into which multitudes of your young people and aspiring business and professional men are pouring. The A. C. M. S. and the C. W. B. M. are aiding it to solve the problem, but we need much more than the meagre funds in the hands of these agencies enable them to give. We ought to aid our missions to build suitable houses. We ought to relieve others of their crushing burden of debt. We ought to open missions among the teeming foreign populations. We ought to arrange for a great evangelistic campaign in some downtown hall—the Auditorium or Orchestra Hall—the best in the city, and call some one like Scoville to lead. We ought to sow the city with tracts and papers and other literature, setting forth the plea for evangelization and union according to New Testament models. Will you help? Will you do it now? Send any amount, large or small to the undersigned.

SUMNER T. MARTIN, Supt.

2136 West Congress Street, Chicago.



One of the Light Bearers in Georgia.

The Central Church has just celebrated her second anniversary with a magnificent banquet and roll call. More than 80 per cent answered to call. Several splendid talks were made by members of the church. Our tables were fifty feet long and were set in the main auditorium, which is one of the largest and finest in this part of the state. Our chapel is nearing completion. It will give us a building of artificial stone 92x64, with seating capacity of 800. It can be thrown into one room. Besides this we have free reading room, kitchen, dressing room and hallway. The interior of the auditorium is decorated in olive green, and the carpet will soon be ready to cover the floor. The pews will arrive this month. We will dedicate the church some time in September and then follow up with a great meeting with some good evangelist. When we came here two years ago from Chicago we found 37 members all told who had left or been driven out of the church here and were worshiping in a rented place. The Lord has lead us in the greatest work, perhaps, ever accomplished by one of our churches in Georgia. Our people are fully alive to all our work and the cause of Christ, and will, so far as able to do so, respond to every call from our boards. We stand here in the midst of the denominations as there is not a church of our plea, so far as I know, in fifty miles of Fitzgerald, Ga.

N. G. BUCKLEY, minister.

Fitzgerald, Ga.

Texas.

The work of "Plain Christian" churches in Texas is being pushed vigorously and with very encouraging results. Corresponding Secretary J. C. Mason has been making excellent financial reports. The winter evangelistic campaign has been one of more than usual encouragement. A summer evangelistic campaign of large dimensions is being planned. Watch the evangelistic wave as it sweeps over the Lone Star State, gathering momentum on its way.——Charles Lanehart is in a successful meeting at Odessa.——A. W. Jones has just closed a fine meeting at Childress.——Evangelist J. H. O. Smith is in a meeting at El Paso. His meeting at Taylor was a glorious success, resulting in 104 additions.——The state evangelist of Texas and his singer are in a good meeting at Marfa. They have had several good meetings in the great Southwest and among these one at Uvalde with 14 additions and other favorable results, and another, a month's meeting at Del Rio, the best town on the Southern Pacific railroad between El Paso and San Antonio, resulting in the organization of a church of thirty-one members, with Sunday-school, and Ladies' Aid, and the buying of a choice lot. Their future is bright. The growth in Texas is indeed encouraging.

W. A. BOGGESS, state evangelist.

Dallas, Texas.

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Nebraska.

District No. 6 will convene at Waco, May 7-9. No. 7 will meet at Minden, May 14-16, and No. 8 at Hendley, May 21-23. No. 10 proper will be held the first week in June. No. 5 June 11-13, and No. 4 the following week.——It is expected that the Bible school rooms of the First Church, Omaha, will be ready for use about July 1.——The North Platte church has moved its house to the new location nearer the business portion of the city and are using it. They have paid off $500 of their church extension loan. There were five added to the church during the last quarter. L. C. Swan is the preacher.——The Fairview church, where J. W. Walker was for some time the minister, is now building a parsonage near the church. The young people are lending large aid in the enterprise, and they will buy a bell for the church.——G. C. Johnson, of Minden, has been holding a short meeting with his home church.——There were three added to the Kearney church recently. F. D. Hobson is the minister.——At Norfolk, where John L. Stine preaches half time, the church is just ready to let the contract for a new building.——Evangelist Forell closed the Mitchell meeting with three baptisms and $1,200 raised for a new church house. They expect to make it $2,000. That is the principal work we had set for him up there. He will be ready for work with the board again in a week or so, after he gets moved to Scotts Bluff.——J. G. Slick closed his work at Arapahoe recently, and has located out of the state. That church is now preacherless.——C. P. Evans supplied seven Lord's days at McCook while they were seeking a preacher. He is available to help any church that needs his services. Address him at Arapahoe.——J. E. Rains has accepted a call to New Franklin, Mo. His Nebraska pastorate was at Lexington.——The Central City meeting, R. F. Whiston, evangelist, closed with 27 added. The little band themselves pledged $1,000 for a lot and house, and they are now seeking a suitable location. A Bible school was organized and a place of meeting secured.——J. E. Davis assisted E. J. Sias in dedicating the new house of worship at Trumbull. The brethren had provided the entire amount in advance.——District No. 1 convention, held at Verdon was a remarkable success. It enrolled nearly 100 and the convention was complete in all particulars, very few of those on the program being defaulters. The program itself was most excellent, and well carried out. The Bible school department had an especially lively and interesting afternoon. Brother G. M. Weimer, of Pawnee, was chosen president, and F. L. Pettit, of Auburn, corresponding secretary and treasurer. The district reported one meeting held in a mission point in co-operation with the state board, and another arranged for. The small cost of this meeting was immediately subscribed and paid in to reimburse the treasury, leaving the district in good financial condition. The district officers should take note of this and see whether they can do better in the way of attendance and enthusiasm. The Verdon church entertained the delegations cordially under the leadership of Ray E. Hunt, who preaches for them half time. W. A. BALDWIN.

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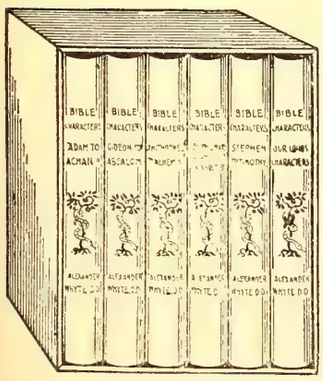
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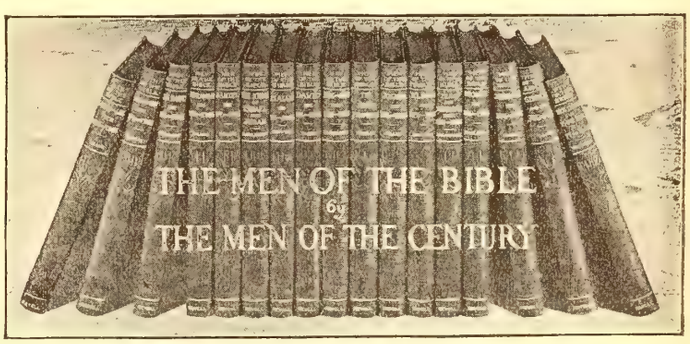
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Evangelistic

We invite ministers and others to send reports of meetings, additions and other news of the churches. It is especially requested that additions be reported as "by confession and baptism," or "by letter."

Arkansas.

Gravette, April 27.—Closed my work at Gravette on last Lord's day with four additions. During my seven months' stay five were added by obedience, two by letter and seven by statement.—John A. Allen.

California.

Corona.—Two additions at Arlington.—W. T. Adams.

San Diego, April 20.—Last night I closed an eighteen days' meeting here in which 47 were added.—William Ross Lloyd.

Ventura.—One addition at Ventura and two at Oxnard.—Dan Trundle.

Los Angeles, April 23.—Closed a splendid meeting at Orange, Cal., with 72 additions—over 40 baptisms. A. N. Clover is a true yokefellow in the gospel and it is a delight to work with such a man. All departments of the church are growing nicely. Began a meeting here on the East Side with J. N. Smith, Monday night. Prospects are bright for a good meeting although we are limited to two weeks.—John T. Stivers.

District of Columbia.

Washington, April 22.—Reports at ministers' meeting: H Street (W. G. Oram), one by letter; Thirty-fourth Street (Claude C. Jones), one by letter and two by statement; Ninth Street (George A. Miller), two confessions; Vermont Avenue (F. D. Power), one by letter. The Sunday-schools of Vermont Avenue and Ninth Street are having a close contest. They show a fine spirit. A union meeting of the officers of all our churches in and near District of Columbia was held in Whitney Avenue Church on April 19. A permanent organization was effected. We are all wide awake.—Claude C. Jones, secretary.

Idaho.

Lewiston, April 16.—Two added by letter. Good interest in all departments of the work.—Charles A. Musselman, minister.

Illinois.

Clinton.—The work in Clinton continues to grow. Large audiences and the outlook is bright. One confession and baptism at prayer-meeting.—J. W. Reynolds, pastor.

Fairfield, April 22.—Three more additions here—one baptism and two otherwise. Packed house at regular services. Visited Patoka recently and ordained three elders and two deacons. They are now ready for aggressive work.—Allen T. Shaw.

Taylorville, April 24.—Two have made the good confession since our last report.—J. Moore.

Centralia, April 15.—J. F. Rosborough had two additions here yesterday. At Salem, where F. O. Fannon ministers, there were five additions, while at Odin where his son, Shoreland Fannon, has charge, there were two additions and four received the hand of fellowship. These congregations are all enjoying a steady growth.

St. Elmo, April 17.—Our meeting closed with 123 additions, making 140 during the last 18 months. The church at Liberty has received 29 additions not previously reported. This makes 40 since we began helping them a year ago. Brother Williams preached in one meeting of two weeks. The Sefton mission Sunday-school was reorganized during my last visit and there were three baptisms.—N. A. Walker.

Indiana.

Hebron, April 25.—I am here with J. Ross Miller in a good meeting. Big crowds, good interest and several confessions with the meeting just started.—S. J. Vance.

Huntington, April 22.—Three added to the church since our last report.—Cephas Shelburne.

Cambridge City, April 22.—In a fine revival here. Twenty-three added the first ten days; 15 yesterday. We continue.—Charles E. Shultz, evangelist.

Indian Territory.

Tulsa, April 22.—Four more added here yesterday—three by letter and one from another church.—M. S. Dunning.

Iowa.

Woodbine, April 22.—One added yesterday.—B. Franklin Hall.

Des Moines, April 23.—One confession at the Grant Park Church last Sunday.—R. Tibbs Maxey.

Long Grove, April 20.—Congregations increasing in size and interest. One added last Lord's day by letter.—Joseph N. Harker.

Fort Madison, April 26.—Our meeting of four weeks closed Sunday night with 82 additions. H. G. Bennett, of Kansas City, was our evangelist and Brother Babbitt, of Abingdon, Ill., led the singing.—B. L. Kline, minister.

Kansas.

Medicine Lodge, April 21.—One confession at night's service.—Lee H. Barnum.

Lyons, April 22.—Twenty-one in my class of young men. One of these made the good confession and decided for the ministry.—W. L. Harris, minister.

Herrington.—The meeting here closed after 15 days, with 25 acessions. Four more added the Sunday following. Ray Lessig is the pastor.

Independence.—The writer, with V. E. Ridenour as singer, recently assisted John A. Longston and the church at Independence, in a meeting lasting twenty-three days and resulting in 101 additions—nearly all by confession and baptism.—W. F. Turner.

La Harpe, April 27.—The meeting here continues with increasing interest. Sixteen additions to date. Thirteen heads of families.—J. P. Haner, evangelist.

Louisiana.

Lake Charles, April 22.—Three more added at our regular services. Our first baptismal service this week. Everything considered the prospects are bright. The cause is going to prosper here.—G. F. Bradford, minister.

Michigan.

Wayland, April 20.—Our meeting is starting with fine interest and large attendance. Arthur Braden, of Auburn, N. Y., is the evangelist, and J. E. Sturgis, of Auburn, Ind., is leading the singing.

Missouri.

Warrensburg, April 21.—I am here in a meeting with J. T. McGarvey. Meeting four days old with 23 additions—20 of these by confession. Brother McGarvey and his people had fine preparation and we are confidently expecting a great meeting.—A. W. Kokendoffer.

Clarence, April 23.—The writer began a meeting here April 1, with home forces, and closed, after continuing three weeks, with 39 added—18 baptized, four from other churches and the remainder by letter and statement. Twenty-four were heads of families. The church did excellent work.—J. B. Lockhart.

Harrisonville, April 22.—One confession here yesterday.—King Stark.

Canton, April 23.—We had a pleasant and profitable visit of three nights, including the regular appointment of the pastor, J. B. Weldon, with the congregation at Mt. Zion. We were greeted by large audiences and our short series of meetings, resulted in three confessions.—Oscar Marks, singer and helper.

Canton, April 26.—Four additions at Newman's Chapel, making 52 at this place since I took the work.—C. F. Rose.

Bellflower, April 25.—Have begun third year at Two-Mile Branch with increased salary. Four added lately—two by baptism and two by letter.—D. Millar.

New Point, April 24.—Four accessions last Lord's day.—John Wesley, minister.

Mount Washington, April 24.—Four additions since last report—three by confession. Pushing hard along Bible school lines.—Henry W. Hunter, minister.

Hartford.—Just closed a ten days' meeting here resulting in an organization of 26 members.—M. C. Morrow.

Montana.

Moore, April 18.—Meeting here closed with eight added and parsonage purchased.—James W. Zachary, evangelist.

New Mexico.

Roswell, April 26.—Four additions recently to the church here.—C. C. Hill.

Texico.—Seven additions by letter and statement.—Thomas Wallace, minister.

Preach on Home Missions next Sunday

North Carolina.

Kinston.—R. R. Hamlin and Leonard Daugherty have closed a very successful meeting with the church here. They began on Easter Sunday and continued three weeks. There were 104 accessions—73 by baptism. It was in every way a successful meeting.—Preston Bell Hall.

Oklahoma.

Medford, April 23.—I am in a series of meetings here. Eight added since we began. The future is bright, and I hope to locate a minister here.—Mart Gary Smith, missionary for Oklahoma Christian University.

Oregon.

Newberg, April 22.—Meeting 29 days old with 51 additions to date. This is a missionary meeting on a new field.—Ritchey brothers, evangelists.

Texas.

El Paso, April 22.—Sixty-three in thirteen days. E. M. Waits, leading pastor in the city, is building up a great church.—J. H. O. Smith.

Mineral Wells, April 15.—We had 19 additions the first week of our meeting; great crowds and every prospect of a large ingathering. The second week caught us with the opening of the season here, and no man can stem the tide then, so we closed the meeting with 33 additions; ten the last day. Had many brethren from all over the country, visiting famous wells here, who loaned us their presence and good will.—Cooksey and Davis.

Quanah, April 15.—Closed our meeting here last night, with 25 additions in all.—J. A. Tabor.

Washington.

Walla Walla, April 22.—Two added yesterday—one by statement and one by confession.—Gregory and Shaffer.

Changes.

Allen, J. A.—Gravette, Ark., to Stillwell, I. T.
Anthony, M. L.—Rogers, Ark., to Greenfield, Mo.
Bennett, H. G.—Fort Madison, Ia., to Marceline, Missouri.
Boblitt, H. C.—Leipsic, O., to Charleroi, Pa.
Bower, Clark—Grants Pass, Ore., to Colorado City, Colo.
Brown, Henry—Rockwell City, Ia., to Cheyenne Wells, Colo.
Builta, L. Paris.—Oxford, Ind., to Milford, Ill.
Couch, Leon—Dixon, Mo., to Burr Oak, Kan.
Dunning, M. S.—Van Alstyne, Texas, to Tulsa, I. T.
Ellis, J. L.—Baggs, Wyoming, to Pagoda, Routt county, Colorado.
Funderburk, W. H.—Moundville, to Sheldon, Mo.
George J. Sam.—Lexington, Ky., to Russellville, Missouri.
Kemp, George H.—Milwaukee, Wis., to 192 Michigan Avenue, Chicago.
Lorton, J. E.—Mount Sterling, to Edinburg, Ill.
Maltman, H. L.—Bloomington, Mich., to Saybrook, Ill.
Marshall, Frank H.—Holland, Texas, to Princeton, Minn., R. F. D. 1.
Martin, Walter L.—2507 East Third, to 340 South State Street, Los Angeles, Cal.
McReynolds, Paul—Asheville, N. C., to 202 Richards Street, Joliet, Ill.
Read, G. M.—Weiser, Idaho, to Centralia, Wash.
Reynard, C. O.—French Village, Ill., to Warren, Ohio.
Rogers, R. O.—Fredericktown, Mo., to Paragould, Ark.
Streator, M. L.—Bridgeport, Conn., to 1940 East Seventy-third Street, Northeast Cleveland, O.
Trimble, Nelson—Des Moines, Ia., to 2455 Wabash Avenue, Kansas City, Mo.
Vawter, C. R. L.—Crowley, La., to Lebanon Junction, Ky.

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Midweek Prayer-Meeting

By Charles Blanchard.

Peter.

Topic May 8, Matt. 16:13-20; Mark 16:7; Acts 2:14-41.

Perhaps more of genuine human interest gathers around the name and career of Peter than of any of the other apostles. Paul is more heroic, John more loveable, perchance, just as you see these three who stand as representatives of the apostolic company. Their peculiarities were marked, their careers widely different. Yet all of them were remarkable men. All of them influenced the age in which they lived—much more the ages since then.

Peter's confession of the Sonship of Jesus was so remarkable an utterance, under the circumstances, that Jesus said to him, "Flesh and blood hath not revealed it unto thee, but my Father who is in heaven." To us the words seem commonplace; but the meaning of them we have not really begun to apprehend, nor the world to perceive, much less receive, in that fullness of assurance that came afterwards to be the inspiration of Peter's splendid career, the stay of Paul's heroic soul, the sweet comfort of John's spiritual ministry. I fear most of us apprehend the Sonship of Jesus much as Peter did before he rose from the dead. To fully come to see that Jesus was the Son of God, declared to be such by the resurrection from the dead, is to begin to know the secret of the faith and fortitude of these men who accounted not their lives dear unto themselves, and which enabled Peter and John to say: "Whether it be right in the sight of God to hearken unto you rather than unto God judge ye; but as for us we can but speak the things which we have both seen and heard." The secret of Peter's life is revealed in this. He was with the Christ in the Holy Mount and heard the voice from the majestic mountain, "This is my beloved Son: hear ye him." Of him John said: "That which was from the beginning, which we have heard, which we have seen with our eyes, which we beheld and our hands have handled of the Word of Life; that which we have seen and heard declare we unto you." (1 John 1:1-3).

The Master's thought of Peter and his message to him by the women who were first at the tomb is a tender bit of revelation that does infinite honor to him, despite his denial of the Lord with curses. The Master knew him far better than he seemed. (May he find in us something better than the world can see!) And Peter was not unworthy that message and reminder of the Master. "There shall I see him" was reassuring to Peter, broken in spirit, doubtless, yet brave with a courage that afterwards made him the spokesman of the apostolic band on the day of Pentecost, in such a defense of their own integrity and such a declaration of the divinity and lordship of the Christ as won the acceptance of three thousand souls, and laid the foundation of the Church of Christ on the firm foundation, than which none other can be laid. It was a magnificent sermon—fraternal, logical, full of Scripture, persuasive. It showed the stuff that was in Peter and proved that the Master was not mistaken in the man. And more and more, as the world and the Church come to see in the Sonship of Jesus Christ the basis of all our higher aspirations, our holiest hopes, our sublime possibilities will the confession that Peter made at Caesarea Philippi and which he so courageously announced and defended on the day of Pentecost, and ever afterwards, become the rallying cry of the Church triumphant. "Back to Christ and forward to Christ" should become the battle cry of the disciples whose glory is in wearing his name and in seeking to restore the faith once for all delivered to the saints. For us the "sifting of Peter," recorded in the last chapter of John's gospel, ought to have a large meaning. "Lovest thou me more than these?" the Master is saying to us to-day. And the word of love, of confidence, of constraint, as to Peter of old, is "Feed my lambs," "Feed my sheep"! It is our sifting time. May we be able to say, humbly, with a great yearning for forgiveness and abandon of self, "Lord, thou knowest that I love thee!"

Christian Endeavor

By Geo. L. Snively.

May 12, 1907.

Lessons From the Patriarchs: Joseph.—Ps. 105:16-24.

DAILY READINGS.

M. Loved and Envied.	Gen. 37:3-36.
T. A Good Servant.	Gen. 39:1-6.
W. Helpful in Prison.	Gen. 39:20-40:22.
T. Wiser Than Kings.	Gen. 41:14-46.
F. Forgiving.	Gen. 45:1-15.
S. Believing the Promise.	Gen. 50:15-26.
S. Topic.	

Let us seek each day to put something into our lives that God can use for the ennoblement of others.

Paganism that will not acknowledge the deductions of priest or preacher will bow before the power of a holy life. It was so before Joseph in Egypt, Daniel in Assyria, Livingstone in Africa, and wherever men to-day exemplify in daily life the beauty of holiness.

An interesting feature of the evening service would be naming analogies between the lives and characters of Joseph and Jesus such as the incidents of the seamless garment and the coat of many colors—gifts of love and features of the deaths; both coming to their own and disowned, but both giving more abundant life unto their brethren who sought their deaths.

Each of Joseph's trials was a prelude to a triumph. Had there been no pit in Dothan, he had never gone to the land of seven years' plenty. Had there been waiting for him no dungeon there he never had stood before Pharaoh. So if our characters, our reputations, yea, our very souls ever glow lustrous they will be made so not by ease, luxury and everybody speaking well of us, but by self denial, conflicts and these Providential trials.

The impression is prevalent that when God wants a man to stand in some particular place at a given time he is resistlessly drawn thither—that he is the child of a destiny he can not thwart. This, of course, deprives the actor of any virtue in the premises, as he is no longer a free moral agent. But history does not justify this impression. At any time Joseph could have stepped from the path that led him on to a glorious part in the divine economy to an ending deeper down than Reuben's cave or Potiphar's dungeon. Nor are we secure from apostacy. We, too, must strive to enter in at the right gate.

God even made Egyptian belief in necromancy to aid Joseph's advancement to a place of great usefulness. No doubt he utilized the oracles of heathen shrines to establish faith in the real powers that are above. To-day he makes the wrath of the wicked to praise him. So the obstacles we see in the way of the progress of the Kingdom God will turn into helps when the clocks timing the eternal purposes strike the fated hour. It is ours to do our best: he will do what our consecrated might can not do.

God has "tried" all whom he has ever advanced to positions of great usefulness. He sent Abraham to the summit of the mountain with the conviction that the hand that had often nestled in the curls of his child should plunge the knife into his heart. He tried Joseph in irons in the dungeon where his feet were hurt. Jesus trod the wine press alone. Huss and Savonarola were martyred, but immortelle is around their every brow. Have we endured tribulation? Could we? Have we yet worked ourselves up to that temper of mind and spirit worthy of being "tried"?

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Sunday-School

May 12, 1907.

Joseph Forgives His Brothers.—Gen. 45:1-15; 50:15-21.

Memory verses, 4, 5.

Golden Text.—"Be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you."—Eph. 4:32.

The story of Joseph and his brethren, when they came down into Egypt and found him whom they had sold into slavery ruling Egypt, is one of those narratives which would convince any candid reader that, whether or not the Hebrew people had a "genius for religion," they certainly had a genius for literature. Nowhere outside of the greatest classics of any age can such a story be found. And nowhere can such a story be found in the literature of a primitive people except where the whole genius and strength of the race has gone into it.

The whole story should be read over afresh at a sitting, beginning with the famine in Egypt and throughout all the surrounding lands (Gen. 41:53), telling how Jacob sent his sons from Canaan to Egypt to buy grain, how Joseph knew them but was not recognized by them, how he treated them roughly, kept Simeon as a hostage till they should bring Benjamin, but sent back their money in the sacks with the grain, how Jacob, in sorrow and great fear, allowed Benjamin to go with his brothers back to Egypt to buy more grain and secure the release of Simeon, how Joseph received them kindly and inquired for the old man Jacob and was so moved that he had to retire to weep lest they should discover his emotion and guess his secret, how he put the silver cup in Benjamin's sack and accused him of theft and drew from the brothers a passionate appeal to his sympathy for the tender youth and his aged father, how Joseph finally made himself known when he could control himself no longer—this and all the rest of the wonderfully written story, full of fire and pathos and dramatic intensity, should be read over in full. The reading of it two or three times will be the best sort of preparation that can be put on this lesson.

It took a long time for the conscience of the elder brothers to begin to work after their evil treatment of Joseph, but it finally worked. Joseph's harsh treatment of them and his demand to have their younger brother brought to him, seemed to be just what was needed to bring them to a sense of their ancient sin. In the tender care which they subsequently showed for Benjamin and their anxious solicitude for their father, in their entire willingness to sacrifice themselves in order to save their father from the grief of losing his youngest and now favorite son, they showed that they had suffered a great change of heart from the days when, out of sheer jealousy, they could propose to murder, and then actually sell into slavery, the brother who stood before them in their father's affections.

Jacob did not at once acquiesce in the proposition to move the entire family to Egypt. It was not that he feared the long journey, for the oriental, especially when living by flocks and herds, is always ready for a journey of any length. But probably he remembered that this was the land which had been promised to him as an inheritance, and for that reason he hesitated to leave it to seek refuge in Egypt. Perhaps it seemed like an act of cowardice or as showing lack of faith to forsake the land that the Lord had given him to seek shelter in another. But he finally went. And in reality it was a part of the divine plan that he should go, and that the nation of Israel should come into its inheritance through Egypt. The conscientious man, who is intent upon doing only the will of God, needs to be on his guard against confounding his stubbornness with his faith.

We are not told exactly what Joseph's state of mind was toward his brothers during the dark days when it seemed likely that their cruel act had doomed him to a life of slavery and imprisonment. Being a young man of high spirit, and being human, it is probable that he felt keen resentment. Doubtless he would have "gotten even" if he could. Fortunately, he could not. Like his brothers, he learned his lesson from the passing years. The period of ill fortune and suffering mellowed and ripened him, and the time of his prosperity lent him dignity of character, so that, by the time his brothers were ready to be forgiven, he had grown large and noble enough to forgive them. To rise above the low level of spite and vindictiveness to the heights of forgiveness, was a greater achievement than to rise from the status of an accused and imprisoned slave to the seat of the ruler of Egypt. "He that ruleth his own spirit is greater than he that taketh a city."

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People's Forum

Things That Make for Unity.

To the Editor of The Christian-Evangelist.

In my brief address at the congress in Cincinnati on the union of Disciples and Baptists, I omitted two things which were in mind to say, 1. If R. Milligan's tract on prayer, issued forty years ago, be republished and scattered widely among Baptists, it will dispel prejudices wherever it is read. In addition to this, J. H. Garrison's work on "The Holy Spirit" will be an exceedingly helpful book to clear away the mists of misapprehension. Only one criticism on it has come to my notice that has any force against it, and that is not one that would be made by any outside our own people and is not important in its relation to the general subject.

2. Our papers should sedulously cut out everything that unnecessarily arouses prejudice. The most unfortunate statement of this sort was the saying by one of our prominent men that he never "prayed for the Holy Spirit in his life," and represented it as an evidence of losing his mind if he should do so. Such a statement from such a source and so out of harmony with Scripture teaching greatly intensifies the feeling of the denominations against our cause.

The only way to effect union of Christian bodies is to cease hunting up differences and measuring the chasm that separates and to come together at once and strive together in faith and love for the advancement of the common cause of our enthroned Lord. Yours for Christian unity,

W. L. Hayden.

Durban on R. J. Campbell.

To the Editor of The Christian-Evangelist.

As a reader of The Christian-Evangelist I have always sought with pleasure and profit the English letters by William Durban. His last contribution on "The New Theological Storm Center," gives us a picture of the troubles produced in religious circles by R. J. Campbell's statement of his "New Theology." Brother Durban aptly states the opinion of critics, that it is neither "new" nor "theological." Brother Durban has summed up Campbell's "New Theology" as a religion of negation, denying almost all that Christians hold dear respecting the divine nature and work of our risen Lord. In a large measure he has denied "the faith once for all delivered to the saints." If Campbell is true, the New Testament is false, and we have believed in vain, and there can be no truth in what Paul said, "Him who knew no sin he made to be sin on our behalf, that we might become the righteousness of God in him." How men of culture can choose and reject portions of the word of God, to build up their new theological theories, and still maintain that they are true believers in Christ is beyond the comprehension of ordinary mortals. Little attention might be given to Campbell's opinions were it not for the fact that by his culture and personal qualities he has attracted to himself a large hearing in all parts of the world, and because he occupies that pulpit made famous by that noble defender of the faith, Joseph Parker, who faithfully upheld the inspiration of the word of God, and made the supreme aim of his life, the exposition of its divine truths to the common people. What would Parker and Spurgeon say if they could rise from the dead and see this modern unbelief, men called to be teachers and leaders destroying faith in the Son of God? These tendencies in many quarters must give many a sad thought to our pioneer preachers and teachers who for half a century or more have been maintaining the indestructible truths of Christianity as revealed in God's inspired word. I will always remember the oft repeated words of Professor Loos in the prayer-meetings at Lexington, Ky.: "I thank God that through all these years I have maintained the simple faith of my early life in the truthfulness of God's word." When men rob our divine Lord of the majesty God bestowed upon him, we have no right to allow our admiration of their personal qualities to overlook their departure from the truth. John says in his second letter, "Whosoever goeth onward and abideth not in the teaching of Christ hath not God."

I am not alarmed for the fate of Christianity simply because a false prophet rises here and there. The great heart of the Church beats with love and loyalty to her divine Lord, but we live in times when we need to re-emphasize the foundation truths of Christianity.

Adrian, Mich. B. W. Huntsman.

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Chapter IX.

Far reaching consequences frequently follow very trivial occurences. Victor Hugo says, in describing the battle of Waterloo, that, "had it not rained on the night of the seventeenth of June, 1815, the future of Europe would have been changed. A few drops of water, more or less, prostrated Napoleon. That Waterloo should be the end of Austerlitz, Providence needed only a little rain, and an unseasonable cloud crossing the sky sufficed for the overthrow of a world." So, in a smaller way, the leaving home of Harry Sanger, a mere lad of fourteen, affected his own immediate family and certain members of other families round about them.

Late the morning following his disappearance, Mrs. Sanger and Lily were seated around the breakfast table waiting for him to come down. After they had waited some time in vain, Lily, seeing that her mother was becoming impatient, ran up to his room; but she soon returned looking pale and distraught.

"What kept you so long?" asked her mother, inconsiderately. "You and Harry seem to be trying yourselves this morning."

"Mother, Harry has left home!"

"Left home! What do you mean?"

"Here is his letter; it will tell you all about it," and the girl gave it to her mother.

Mrs. Sanger read, and her face paled. "That's a pretty way to do!" she exclaimed, angrily; but her hand trembled as she laid down the letter. "I'm hungry. Tell Susan to bring me some breakfast!"

But she did not eat. She stared at her plate and toyed with her fork, and, at last, her eyes filled with tears. It was the first time in her life that Lily had seen her mother cry.

"Don't cry, mother," she said, much distressed. You know Harry says in his letter that he can take care of himself; and I am very sure that he will get along all right."

"What can he do?" wept Mrs. Sanger. He does not know how to do any kind of work; he is just a boy!"

"Mother," said the girl, "you do not know Harry. He can do almost anything he puts his mind to. He knows more about work than you think he does. And he is so clever, he can learn whatever he undertakes to do. Never fear, mother, he can take care of himself."

Mrs. Sanger was silent awhile; then she broke out, passionately:

"And it all comes of Simon trying to make a saloon keeper out of him, when he doesn't want to be one! He ought to have had better sense. I felt sorry for Harry yesterday, and two or three times, I felt that I must speak for him; but Sime looked so savage that I did not like to talk to him. I wish I had, now, though I don't suppose it would have done any good. Simon's so pig-headed, here of late; now, he's driven Harry away from home. Oh, I don't know how to bear it!"

She rose from the table and went into the sitting-room. The blinds had not yet been drawn, and there in the dim light she sat down weeping. The heart of the mother was stirred within her as it had never been before.

About ten o'clock Mr. Sanger came down stairs. It was his usual time on a Sunday morning. His face expressed a sunny good nature, and his voice was pleasant and winning as he asked the maid if she had any breakfast for him; and when the meal was brought he seemed to eat it with the greatest of relish. When it was finished, he arose with a sigh of satisfaction and went into the sitting-room; there, to his surprise, finding his wife in the darkest corner, he asked sympathetically: "Why, mother, why don't you have the blinds up? You are not sick, are you?"

"Yes, heart sick!" she replied. "Simon, Harry has left home."

"Left home? What do you mean? Oh, yes; gone to church, I suppose," he said, with a sneer.

"Read this and you will know," she said, handing him Harry's letter.

He deliberately rolled up the blind, and, standing in the light, read. As he read, the pleasant expression on his face quickly gave way to one of fierce anger.

"When did you get this? When did you first know about it?" he asked.

"About seven this morning," she replied.

"Three hours ago! Fools, why did you not tell me at once?" he demanded.

"I did not think it would make any difference," she answered, quietly.

"Well, it does make a difference. I would have put a detective on his track immediately; now he will have three hours the start. But he shall be found if I have to search the whole world over for him. I'll show him that he can't defy me; that he's got to obey me yet awhile!"

Mrs. Sanger arose to her feet and looked at him rebukingly. "Simon Sanger," she said, her voice trembling with emotion, "Beware what you do! If you bring him back here and undertake to force him to attend bar against his wishes, I'll prove to you that he's as much my son as he is yours. He shan't attend bar if he doesn't want to; and you're a fool to try to make him do it."

He looked at her in astonishment. Never before had she so spoken to him. Hitherto she had, seemingly, been content to let him manage the affairs of the household.

"And do you take his part?" he asked, his face growing white with anger.

"Yes," she replied, looking him straight in the eye. "You have no right to force him to do anything which he believes would lead to the ruin of his soul. If you wish to go to the—the—yourself, go; but don't try to drag my child along with you."

"What!" he cried, almost frantic with anger, "have you become a saint, too?"

"No; I am too wicked ever to be that; but the children are good. I have heard them reading their Bibles and other religious books, and I have noticed their conduct, and I know they are truly Christians. Beware how you persecute them!"

"Persecute!" he hissed. "Doesn't the Bible say, too, that children should obey their parents?"

"Not to do evil. Harry is right to refuse to obey you in this thing, when his conscience accuses him."

"Conscience be hanged! Well, we'll see; we'll see what a detective can do to bring him back, and then we'll see what I can do to break his stubborn will. It's nothing but innate cussedness that ails him. I'll take it out of him, don't you forget that!" and he rushed from the house.

He went first to the railway station and inquired if Harry had left on the 5 o'clock train that morning. The station agent said that he had not seen him. Then he went to the police station, notified the officers of the boy's disappearance, and employed two special detectives to search for him. By noon a dozen men were looking for the lad; and by 1 o'clock the whole town knew of his flight.

Nothing for a long time had created such a sensation in the city as this event. It was the chief topic of conversation that day in the family, on the street corner, at the hotels. In the evening the pastors of the several churches alluded to it in their sermons, holding up the son of the saloon keeper as a model of faithfulness to the cause of Christ, which he had espoused.

At the Methodist church the pastor preached from the text: "Be thou faithful unto death, and I will give thee a crown of life." Contrary to his habit, Dick Eversole was there and heard the discourse. He sat and looked wistfully at the preacher, and gave to his words greater attention than he had ever bestowed upon a sermon before. The minister contrasted the action of Harry Sanger with that of the Prodigal Son. The one left home for righteousness' sake; the other, that he might do evil.

As the speaker proceeded, Dick's attention became centered upon himself. It seemed that he was the prodigal. In the minister's description of the unworthiness of this character it seemed to Dick he was holding him up before the world. So strong upon him did this impression become that he fearfully looked around the room to see whether others were conscious, also, of its application to him. What a contrast Harry's conduct presented to his own wavering, sinful career! It seemed to him that a mirror was being held up in front of him showing him what he really was, while a beautiful portrait appeared beside it, showing him what he ought to be. Ah, how unworthy he was! How he had deceived his parents, despised their love and care for him, and gone out among the swine and outcasts of the world! How he had marred the noble manhood which might have been his, while Harry Sanger, a mere lad, the son of a saloon keeper, had been strong and brave and manly, and had given up his home and friends and wealth to suffer for righteousness' sake!

When the service was over, Dick went quickly home and stole quietly upstairs to his bed—but not to sleep; for his ears were still ringing with the preacher's passionate words as he pointed out the two roads—the one leading to heaven, the other to hell. In imagination, Dick saw Harry

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Sanger traveling serenely up the former, while he himself was rushing despairingly down the latter. At the summit of the road Harry was traveling was a beautiful city, bright with golden light, from which floated the joyous songs of the redeemed; at the bottom of his road was the "blackness of darkness," from which came the despairing shrieks of the damned. He looked down the one with a shudder; up the other with a yearning inexpressible. Could he go back? The road was steep, and crooked, and stony; there appeared no place for turning; and ever as he asked himself the question, there seemed to come to him the words of awful judgment: "Depart, ye cursed, into everlasting fire prepared for the devil and his angels!" In his mental agony he sat up in bed and covered his face with his hands.

After a while, like far-away music, the words of an almost forgotten song came to him: "Tho' your sins be as scarlet, they shall be as white as snow. Tho' they be red like crimson, they shall be as wool. He'll forgive your transgressions, and remember them no more." But the words brought little comfort to him. They could not in any way apply to him; his sins were of too deep a dye for anything to bleach; he was one of the inexorably damned!

Cowering and shivering, he shrank under the bed clothes, while thought after thought crowded themselves into his gorged mind and tormented him with their ceaseless castigations. At last, one idea gradually made a place for itself among the others, and, finally, took the ascendancy. It was the expressed determination of the Prodigal: "I will arise and go to my father."

Dick started up in bed and repeated the words. "Yes, that is what I will do; I will go to him," he murmured, half unconsciously; and he got out of bed, put on his clothes mechanically, and then went to the door of his parents' chamber. There he leaned weakly against the jamb and called tremulously to his father.

Mr. Eversole was soundly asleep; but as that faint tone penetrated the quiet chamber of his soul his sleep became troubled, and he began to dream. He thought he was alone at night on a desolate plain. By the dim light of the stars he could see but a little way around him; and beyond him, on every hand, the plain stretched away, lonely in the darkness. Suddenly, from out this darkness, from what direction he could not perceive, Dick's voice, in tones of distress, came to him. Every faculty of his being became merged into the act of listening: and, presently, he heard again the plaintive cry, "Father, Oh, father!"

"Where are you, my son?" he cried, plunging out into the darkness as he thought, but in reality jumping out of bed. "Where are you, Dick?"

"I'm here. I want to see you, father," said Dick just outside the door.

Mr. Eversole, now thoroughly awake, opened the door. "What is the matter, Dick; are you sick?" he asked, anxiously.

"Yes; sin-sick," Dick whispered.

His father caught only the last word, and, believing that Dick was really ill, he hurried on his clothes, turned on the light and came out. When he saw Dick's face, he was shocked; but he was still more so at the words which the youth wildly uttered.

"Father, I am very wicked!—I could not sleep for thinking of it. If—God—cannot forgive me, I am lost; I want to confess it all to you, father!"

His father turned pale; but he said, gently, "It is cold here. Come into the sitting room where it is warm"—and he led the way thither.

The fire in the grate had burned low; but Mr. Eversole stirred it, and added fuel to it, and it was soon in a blaze. By this time Mrs. Eversole had joined them, and there, in the quiet room at 2 o'clock in the morning, to his parents he confessed, in contrition, that he had been a gambler, and a drunkard, and might have been worse, if such a thing were possible, had it not been for Adrian Ardath's interference. He told them that Harry Sanger's action, together with the sermon, the night before had awakened him to his actual condition, filled him with terror and remorse, and given him an uncontrollable desire to confess it all to them.

Sad, indeed, were the hearts of the parents at the knowledge of their son's unworthiness; but they were rejoiced to know, too, that, like the Prodigal, he had "come to himself." God's spirit, no doubt, had touched the heart of their boy, and awakened him to a consciousness of his sins. If so, he might still be reclaimed from a life of wretchedness.

"Let us pray," said the father; and there, through the still watches of the night, they wrestled in prayer to the heavenly Father in behalf of their son.

Dick, himself kneeling by a chair, listened to their prayers despairingly. What good could anybody's prayers do for a sinner such as he? But, gradually, the spirit of hope and love breathed in them entered his heart, and, finally, lifting his head, he said to his father:

"Father, I feel that if you and mother are so willing to forgive me, God must be willing to forgive me, too. Do you think he is?"

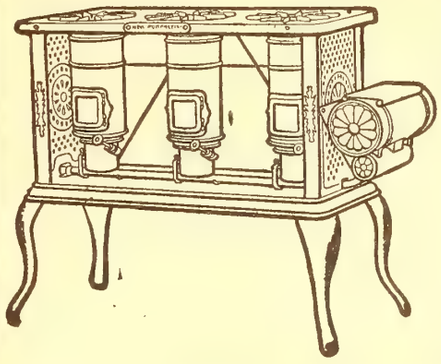
"Yes, my son, if you can only believe that, there should be nothing in the way of your being saved."

"I do believe it, father, and it makes me so happy! What a peace it brings to me!"

He arose to his feet, and walked excitedly about the room, his parents watching him with shining eyes.

"Thank the Lord!" exclaimed Mr. Eversole. "Bless his holy name," responded his wife; and with tears of joy in their eyes the three looked at one another, and then out upon the dawn of a new day.

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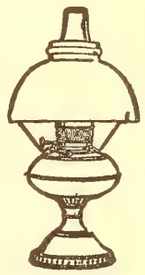


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A Record and the Sequence.

O. A. CARR.

I made notes as follows: "I am now (1885) at Tipton, Mo., sent for by Brother Dr. Redmond to preach. Here it is again! A broken down church! It is my lot to be sent for when and where there is not much chance of doing anything. We have three or four members here, and have a house that Brother Redmond has fixed up, and he is resolved to have a meeting in it. We begin to-night. Anybody can hold a meeting where the church has been preached up to a meeting point for a year or so, and all things are ready. But who can do much with a case like this, where some moved away and some turned back; some, not satisfied with being Christians, got to be Baptists, and Methodists, and Presbyterians also. One joined elsewhere because we did not have an organ. She joined the organ. Another woman joined her husband, who got it into his head that it was a proper thing to 'attach himself to some church.' They both attached. Some say they are converted but have not yet attached. They were not converted enough; for conversion puts one into the Church of Christ, and one should stay right there."

THE SEQUENCE — ENCOURAGEMENT, AFTER TWENTY YEARS.

If it be thought indelicate to print a private letter, names and all, my apology to the good woman who wrote it is: We all ought to say good words to people, even preachers, as Harlow, Scoville, Taylor, Gilliland, while they live, and not wait until after they are dead to praise them.

"Bloomington, Ill., December 14, 1905.

"Dear Brother Carr—In an old album is the following autograph which, no doubt, will interest you:

> Miss Etta:
>
> The day (Nov. 29th, 1885), you will not forget.
>
> "To wear His name, His cross to bear,
> Our highest honor this;
> Who nobly suffer with Him here,
> Shall reign with Him in bliss."
>
> In days to come I shall hope to hear of your usefulness and happiness as a Christian. O. A. Carr.
>
> *Columbia, Mo., Nov. 30th, 1885.*

"The above was written at the close of a three weeks' meeting held in Tipton, Mo. Do you now remember of baptizing a 16-year-old girl and an old man of 70 (Brother Craig)? The writer is the girl who will now, after twenty years, give an account of herself.

"At that time I supposed I was joining the least, little insignificant band of Christians on the earth; for hadn't I heard them thrashed by all the good preachers of my home country! I had been carefully brought up among the squabbles of Baptists, Presbyterians, North and South Methodists. Some of them thought my case serious because I had not joined some of them before I left for school. When I returned home and they learned what I had done—why, of course, the last state of that girl was worse than the first! Every evangelist that came to any church was promptly informed, and when I refused to vote on all sorts of propositions, or work over the sinners at the mourner's bench, I was informed that I stood in the way of sinners, etc.

"I attended one of the normals until I graduated, and then married one of the professors. I then taught five years. We, after this, attended Boston University where Mr. Lyon graduated with honors and received the degree Ph. D. He was highly educated and a very strong Methodist; so I had another struggle. We both studied the Scriptures diligently to maintain our different views. Along the way we met such men as Brothers Harlow, Charles R. Scoville, W. S. Priest, Knox P. Taylor, John Giddens and others. Six years ago Mr. Lyon came here to teach sociology and economics in Illinois Wesleyan University. Here the 'Giant of Illinois'—J. H. Gilliland—has been located for eighteen years. His master mind and strong personality drew Mr. Lyon often to hear him. You, perhaps, saw in one of the issues of THE CHRISTIAN-EVANGELIST Mr. Lyon's picture along with the sermon he preached when the change was made. Some there are who will always blame his 'rank Campbellite wife.'

"In speaking of you to Brother Gilliland one day he remarked that he met you when he was a young, green fellow; that you tried to get him to talk in meeting, but he was too bashful. He can talk in meeting now. He has been a power in this town and in the state, too. He has built up two very strong churches here in Bloomington. By reading this letter I hope you may find a joy in the reflection that words spoken by you twenty years ago have had their effect in shaping our destiny even until now and perhaps forever.

"With kindest regards to yourself and Mrs. Carr, I am "Most sincerely,
"ETTA PLACE LYON."

The Worries of a Woman.

Women have their distinctive worries, and the things that worry women to an almost unendurable extent do not, as a rule, worry men at all. The presence of a reasonable amount of dirt in a room does not worry a man. He knows that dirt is simply matter in the wrong place, and he declines to make himself miserable by devoting all his time and energy to the hopeless task of banishing dirt from the universe. But woman, if she sees a cobweb in the corner of the room, where it can do no possible harm, knows no rest until she has brought it down, together with a picture frame and one of the globes of the chandelier, by making wild blows at the cobweb with a broom. Now, a cobweb is one of the most beautiful and ingenious of things, and a thoughtful man takes pleasure in watching it and in noting its efficacy as a means of lessening the activity of flies. There is probably not a man in London who would be in the least degree worried were there a cobweb in each corner of every room in his house, but there are few women who would not prefer to lie down and die rather than to live in a house where cobwebs were permitted to exist. In the opinion of women, cobwebs are dirt, and dirt is the worst of all evils to which life is heir.—*W. L. Alden.*

Ultra-Domesticated.

By this sharp name a slashing writer in the current *Westminster* characterizes the tendency to magnify the importance of domestic tasks, to perform them in an elaborate, so-called scientific way, which is really no better than the everyday way of practical housekeepers, and to make them the topic of conversation to the exclusion of subjects of larger interest. "I am far from saying," the critic explains, "that any woman should consider herself above domestic affairs, since I think it is most certainly her duty to understand them, and be capable of doing them if necessary. But let them be done with as little consideration as the action of breathing, which, although of paramount importance, need not be thought or talked about all day, but can be happily forgotten. To most people," she adds, "the performance of domestic duties comes very easily, and the average woman knows how to do the hundred and one things about a house without any arduous course of learning and training. If she is wise, she does these quietly and without ostentation." Not all will take this optimistic view of the average woman's abilities. But many will recall instances of young girls who have attended institutions to learn at inconvenience and expense, things which their capable mothers might perfectly well have taught them at home. And many more will agree that for the woman whose income admits of paid service, it is "not more praiseworthy to know how to mix salad-dressing or to fix bath enamel than to converse intelligently or develop pleasant mental attributes."

Riddles.

When are two people only half-witted? When they have an understanding between them.

Why is an egg like a horse? Because you can't use it until it is broken.

What is the difference between a thoughtless lady and her looking-glass? The one talks without reflecting, and the other reflects without talking.

Why is a spider a most excellent correspondent? He drops a line at every post.

What is it that occurs twice in every moment, once in every minute, but not once in a thousand years? The letter "M."

Pimples on the Face

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DR. WILLIAM H. T[illegible]R, State Assayer and Chemist Richmond, Va., Feb. 5, 1906.

I have made a chemical analysis of a sample of COCA-COLA SYRUP, which I procured myself from an original parcel in the stock of the Powers-Taylor Drug Co. The analysis was made expressly to ascertain if the syrup contains cocaine, and after a painstaking search I have not found any indication of it.

WILLIAM H. TAYLOR, M. D., State Chemist.

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AGNES OF THE BAD LANDS

By J. BRECKENRIDGE ELLIS.

Awakening of the Frogs.

Sure enough, it turned cold again. Poor wandering fishing-worm, what has become of you now? "Anyway," thought Agnes, "he is free." Sometimes the child was very despondent in her prison, but at such times she sought to hide from Clem, because Clem did not like despondency in other people; perhaps she was naturally a monopolist. As the winter travelled into spring, not knowing when it had arrived, but gliding right on through March into April as if it had no intention of getting off the train of time, Clem began to be different. She did not know she was different, of course—what person knows that about herself until she is very much changed? The change in Clem was not distinctly pronounced, yet Agnes, with a child's delicate intuitiveness, felt it and liked it. She could not have told you what the change was, or what it signified. Everything in ordinary life moves forward in little tentative stages—you hardly know anything has happened until here it is fully developed. Thus winter seems to grasp the earth with a never-to-be-relaxed fist, yet all the time little mysterious forces are at work, seeds are stirring, clods are throbbing, the birds in the Southland are beginning to find their nests intolerably monotonous—and suddenly, one evening as you rise from supper and step out upon the back porch, your ears are greeted by a strange yet familiar chorus of shrill triumph. The spring festival of bird-symphonies is about to begin, with a front seat for everybody; but first we will have, if you please, the overture of the frogs. Blessed frogs, how we love them!

So it was with Clem. When Agnes was brought as a wretched prisoner to the strange brick house, she found the cook frozen through and through, and it seemed she would never melt. But she was thawing. The frogs had not yet lifted up their eager trebles, but here and there along the edges of her nature, little coves and harbors were beginning to find a warm current. What was happening to the grim giantess? Had a sister of Jack the Slayer of Giants, entered the arena with fairy swords?

Clem didn't know; neither did Agnes. Let us see if we can discover this matter. We will slip out into the basement yard. The sun is shining, and Agnes stands bareheaded, that the glory may rest upon her short-cropped hair. But she does not stand still—there is too much to do, for idle waiting. Here upon a box is a splendid assortment of bits of brick. This large board is given to be painted by the bricks, at one's will. Strange how different bricks may be, in color and influence. You might think a brick is but a brick; nonsense! For instance, here is a piece of an ordinary brick; that we grant you is such as you may find anywhere. But consider this soft, warm, mellow, deeply yellow variety! It soothes your heart just to look at it; and when you rub it upon the board, painting a broad band of living color, your heart glows in its splendor. Again, here is a harsh, dull red, which hardly leaves a scratch when you rub it upon the board. It sets your teeth on edge like a green apple; you dislike it; you keep it only because you wish one of every kind.

Two people are watching Agnes. One is Clem, from the kitchen window—Clem watches her a good deal these days, when she thinks the child will not find it out. The other watcher is a young girl of seventeen or eighteen, whose fair head is thrust from an upstairs window. After a while some one comes out into the yard; it is the girl of seventeen or eighteen. She reminds Agnes of May. Agnes hopes she will not interrupt her artistic occupation, but the girl comes into the studio without ceremony.

"What are you doing, little girl?" she inquires in a gentle voice. Agnes sighs because now she will have to go into the basement—that is Clem's command in such a case as the present. However, Clem has said Agnes may speak a few words before her exit, that the intruder be not needlessly offended. Therefore Agnes answers as she lays down her brick-paint and looks up wistfully into the pretty face. "I was painting something I have."

The girl looked closer at the board and said, "Why, these are printed letters! you can write, can't you?"

"No," said Agnes, slowly walking backward toward the house, with her eyes fixed eagerly upon the girl, "and I can't read. I just made it like it was on the paper. I wish I knew what it was. Can you read it for me?"

The girl studied the crooked bands of red and yellow *bricking*, and read slowly, "God—is—love."

"Oh!" cried Agnes, who, by this time was almost to the door, "was *that* it? I am so glad!"

The girl laughed out loudly and cruelly. Agnes fled at the sound, in fear. When she reached Clem's room she remembered that she had left the torn leaf near the board upon which the top line had been copied. She rushed back into the yard, and saw the girl tearing the leaf to bits and scattering it upon the air.

"Stop! Stop!" cried Agnes, violently; "that is mine, I tell you!"

But it was too late. The wind caught up some of the paper-snow and lifted it above the board fence; the other flakes fell here and there, useless.

"I hate you!" cried Agnes, stamping her foot. "I hate you. That was a piece of God's very book, and it was not yours, it was mine. You stole it. You are a thief!"

The girl laughed shrilly. "Of course I am," she retorted. "That is what this house is—a house of thieves; didn't you know that? Look here!" She thrust her hand into her bosom and drew forth a gold watch. "That's our business, simpleton. When you're older, we'll learn you how. There isn't one in this house that cares anything about God, not one!"

"Yes, there is," cried Agnes, vehemently, "I love him, so there *is* one in this house that cares for him. And I'd rather have that piece of his book you tore up than that gold watch. I love his book. God is love." Suddenly Agnes stopped short and stared at the girl, and then at the painted board, and then at the girl again, with big eyes.

"What's the matter, preacher?" the other sneered.

Agnes, instead of replying, backed into the hall, not because she was afraid of Clem, but because her little mind was almost overwhelmed by an entirely new consideration. She retreated to her room and perched upon Clem's stool and sobbed and sobbed over her great loss. At last she rose half strangled with sobs, and still gasping and panting, looked out the window. There sat the girl upon the box of brick-paints, moodily kicking her heels against its echoing side.

Agnes crept out into the hall and paused in the outside door. Her bosom was still heaving, and her swollen cheeks showed the course of many a bitter tear. "Hello, preacher!" called the girl, mockingly.

Agnes announced solemnly from the doorstep: "God is love, so he can't hate you, and I ain't a-going to, either."

Then she darted back into the house lest she hear fresh insults. And Clem was a hidden witness to all these things.

Not only was the upper regions of this house a mystery to Agnes, but there was a dark mystery in the very basement. For instance, those three heavily-curtained windows one could see from the basement yard, what was behind them? That was not all. Where was the door that entered their room or rooms? On one side of the hall was the kitchen, the dining room and Clem's bedroom. Then there was a wide space, but no door opening into the mysterious space. How did one get behind those dark windows? The curtains never showed the least change in their disposition. Yet some times there was a sound to be heard behind them. The upper regions were not always silent. Sometimes music came faintly to the child's ears—the music of violins and other instruments; and there was a rush and thump and slide of dancing feet. Sometimes there was a scream, faint but blood-curdling, and though Agnes was used to screams, she never heard one in this house without a sudden start of terror.

Clem's room was next to the part of the basement that had three never-opened windows and no doors. Several times Agnes had heard a dull thud in this room, like the falling of something soft but heavy. Sometimes there came, through the wall, the sound of hurry and violence and secrecy, but it was all so vague, so merged into quietude, then lost in the darkness of a storm, it gave Agnes no definite thought except that somewhere behind those dark windows was hidden life. That is why she never played at that end of the basement yard; she was afraid of the windows. They seemed to watch her with their green stare, threatening one day to suck her into their mysterious recesses and to keep her forever hidden from the eye of man. Perhaps that thought darkly and hoveringly present in the background of her everyday mind, might have driven her to desperation had it not been for Clem. But Clem was so big, so very big! and she was so strong and wakeful! And more, much more than this, she had grown kind.

"Aggie," said Clem one night as she sat

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sewing and Agnes, upon the floor, was arranging her bits of brick in the bottom bureau drawer, "would you like to learn to read?"

"Read what?" inquired Agnes, gloating over some pebbles that stayed in a certain corner when they were not rolling about at the jerking open of the drawer.

Clem considered her needle, then said: "Language."

"I don't know," said Agnes doubtfully. "I do if you do, Clem. What is lang'ig?"

"Reading, child, reading. If you learn to read one thing, you can read anything. And it would help to occupy your mind."

"Is my mind empty?" asked Agnes seriously.

"Yes," said Clem decidedly, "it is."

Agnes put her hand to her head in doubt. "They seems lots in here," she said.

Clem was disappointed, really disappointed.

She sewed awhile in silence, while Agnes, putting the subject from her, assorted her brickbats. A child's mind can grapple only with the specific, and "reading anything" was too general to excite her interest. Presently Clem said, "I taught my little girls to read when they were about your age, Aggie—how bright and quick to learn they were!" Agnes looked up interested. "They are in a great conservatory now," Clem went on slowly. "They live in Boston. They are very fine young ladies."

"Is that where you send all your money, Clem?"

"Yes."

"If I learn to read will I be a fine young lady?"

"You'll never be one unless you do, Aggie."

"But I don't care," said Agnes, disposing of this incentive at once. "I wouldn't even like to be as fine as Miss Maud."

"Why not?" asked Clem sharply.

Agnes hesitated. "Clem, it would make you mad if I told you," she faltered.

"No it wouldn't," snapped Clem, "but it'll make me mad if you don't."

Agnes arose and walked over to the grim figure. "I'm going to tell you," she said. "Miss Maud didn't love God, and I reckon your girls don't either, 'cause you don't. And I do. And I'd druther love him and know he loves me, than to be a fine lady. And they's only one thing I would want to read, and that was tore up. You know what it was, and you told me never to mention it, and I won't. But if I can't read that, I don't want to read nothing."

"Do you reckon God cares anything about you?" inquired Clem in a muffled voice. "What can a frail, weak little child like you do for God?"

"Oh, nothing," said Agnes, clasping her hands, "but he can do for me."

"You're wrong, Aggie," said Clem quickly. "Do you think it's nothing to God to know that even in a house like this there is one who loves him? Why, child! every time he looked down into the Bad Lands and saw a tiny girl with a bit of his Word hugged to her bosom as if it were a diamond,—don't you suppose he was pleased?"

"Oh!" cried Agnes, the tears rushing to her eyes, "do you reckon he *was?*"

"Go look under your pillow, and bring me what you find," said Clem abruptly. Agnes went in a dream. And there was a big book with edges of gold and pictures on heavy paper, and other paper over the engravings that you could see through, dimly. She had never seen such a beautiful book, or, indeed, any book that even approached it in wonderful richness of tint and color.

"It must be God's book!" she cried, trembling with excitement.

"It is God's book," said Clem gravely, "and I have bought it for you; and if you like I will teach you to read it."

Then you may be sure Agnes knew whether or not she wanted to read! She uttered a cry and gave a jump,—and her arms were about the neck of the giantess; and in their first embrace the Bible was pressed against the heart of each.

(To be Continued.)

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An Old and Well-tried Remedy

Advance Society Letters.

BY J. BRECKENRIDGE ELLIS.

Down at Kimberlin Heights, Tennessee, —as the Advance Society members know very well,—there is a college for the education of young men willing to work for board and tuition. It is supported by no organized board, it has no appointed income. The president prays for money and from all over the world it comes. After great sacrifice and painful exertion, the college was founded in 1895. It was burned with all its contents two years ago. Now it stands 86 feet by 150, and has the appearance, W. J. Wright says, of a $60,000 building—a substantial monument of the use of praying! On a granite tablet at the front of the entrance one reads: "Open day and night to the poor young man who desires above every other desire to preach the Gospel of Christ. Ashley S. Johnson, Emma E. Johnson." Well, a college like that—where tuition isn't demanded—needs support from people who want the gospel preached. The president calls for $1 a year from all interested persons. I have just sent him $1 in the name of the Advance Society. President Johnson writes: "The $1 is gratefully received. Express my thanks to the Av. S. Yes, I read that department in THE CHRISTIAN-EVANGELIST as I find time for it. There is joy in Kimberlin Heights. Those who have rebuilt the School of the Evangelists are proving that they will support it. May Heaven's choicest blessings rest upon you. My prayers go up for you every day. Pray for us. We voted liquor out of Knoxville, March 11, nearly two to one. The whole state is dry save four places."

That reminds me: I received, yesterday, a paper from my old home town, containing a "write-up of the city." There were essays on the leading grocers and merchants and stable-men, all of whom are respected citizens of this 80-year old town of 2,000 inhabitants. There were pictures of the various churches and the courthouse and the racket store, of course. The object of this mammoth edition (8 pages) of the county paper is to induce more people to settle at this county seat, for it seems almost impossible to raise that 2,000 to 2,001. Well, in the very midst of the attractions set forth, there is a third of a column devoted to the saloon! If that doesn't keep respectable families from moving to that town, what will? My dear old townspaper says, "It is run strictly to the spirit and the letter of the law." Also, "It requires a great deal of tact to conduct a saloon along honorable lines and have men of integrity at its head." As to the bartender, "He has a host of friends and is popular with all classes." That I deny. He's not popular with *my* class, and if I'm only one in the class, I'll be at the head of it and still deny. I do not see how a friend of a town can better place himself in the light of an enemy than to advertise its saloons. Come and live down here at Bentonville! There's not a saloon in the county, and you can't buy Peruna at any drug store without a passport. And the fruit isn't killed, either. And we have 3,500 people—and not one man of integrity or any other kind of man is devoting his tact and honor to the retail liquor business.

Verna R. Spencer, Galesburg, Ill.: "Four of us girls have started a club. We would like to call it the 'Advance Club,' and keep the rules of the Advance Society, if you have no objection. We want to help Charlie and Drusie, too. Please send us your rules." (We have had clubs of girls, of boys, and of girls and boys, all over the country. They find the Av. S. work a capital way of keeping up interest in their circles, and it leads to the best kind of fun in the social meetings. Some clubs meet once a week, some twice a month, at which time they either have a regular program of readings, etc., or compare how each has kept the rules, or simply meet to call the roll and then enjoy themselves with music, or to go on a fish or picnic, etc. At the end of twelve weeks, the secretary of the club, or each member for himself, sends me a report of work done. The rules are five: A member agrees to read five pages of history and 30 lines of poetry each week, not in a text-book used by that member in school; to memorize a good quotation each week; to read at least one Bible verse daily and to keep account of work done in a note book. Now, if on any week one forgets to keep a rule, that person's previous weeks do not count on the quarterly report. He must begin all over again. The object of these rules is not so much to read the amount mentioned, as to acquire the habit of always reading more or less of the best kind of literature. It must be remembered that where a person can not get others to join in with the Av. S. work, the rules can be kept just as well, though no doubt a little more lonesomely, by one person outside of a club. It has been found that the wearing of our gold Av. S. pin keeps up the interest of the club. It costs 75 cents, and as I don't make a penny out of it, I am free to mention it to one and all; or, as the public speakers say, "to each and every one." If it were not for the vast quantities of words in our language that mean practically the same thing, what would become of public speaking, anyhow? You will observe that we have no requirement about sending a dime and upward to Orphan Charlie and Missionary Drusie. The reason is this: Our orphan and missionary work is voluntary, and there isn't a person beneath the shining sun—perhaps some day I *may* become a public speaker—who is required, or hinted at, to send money for our good works. Our orphan and our missionary are simply opportunities. There they are. One is without a home, the other is preaching the gospel in China, with no regular

means of support. If you want to go without chewing gum or a street car ticket, or your supper, or new hat, or a ticket to the home talent show so you can send something to our philanthropies, you do so. And if you think it is more important to chew gum, or ride the car, or eat the supper, or put a new hat on that head of yours, or buy a ticket to that home talent show, then you don't send anything to Charlie or Drusie, and not a word will they say. This is why I am so proud of what the Av. S. has already done "'long these lines"—*public speaker again.* All that has been done has been accomplished by faith, hope and love, and the greatest of these with prayer).

Fayette, Mo.: "I send $10 to be used as you think best among the orphans."—A Friend.

Mrs. W. T. Bayless, Stockton, Mo.: "One dollar for Drusie's Christmas tree; may the Lord bless her in her work."

Mrs. Beatrice Scott, Smithville, Mo.: "I send $1 for Charlie's educational fund. Best wishes to the Av. S. and Felix. I hope Arkansas weather is as delightful as the bright days we are enjoying in Missouri."

Bessie Tracy Ryman, Liberty, Mo.: "That Christmas tree for Drusie is splendid. Mamma sends 50 cents; Tracy and I the same. Two of mamma's school children are Germans. Eissler Sauter sends 25 cents and Annie, only 6 years old, sends two cents. Mamma took THE CHRISTIAN-EVANGELIST to school and read to the children about the tree. We have had part of your Arkansas rain here the past winter; did you miss any? We think the Av. S. stories so natural; and we read the Av. S. letters before anything else in the paper." (Did I hear the Editor's Easy Chair creak?) "Do people in Arkansas have the grip? If not, I think we will belong to Arkansas before next winter. Oh, yes! I must not forget to ask about Felix. I could not endure being classed with Strawn and Muckley. We thought your picture in THE CHRISTIAN-EVANGELIST much like you; and Felix—well, Felix' picture was *handsome.* Baby (Tracy) looked long at him, then said: "My gray Tom and Sammy cat can beat that!" (You bring your gray Tom and Sammy cat down here, and we'll *see* who'll be first to run up a tree).

Herbert Yeuell, after his strikingly successful meeting in Boston, went at once to England, where his wife and child await him. I have just received a program of an entertainment given in the aid of seamen's charities on board the Cunard S. S. "Ivernia." The chairman of the event was Mr. Yeuell. Across the picture of the ship he has written, "Hands across the sea. Beautifully calm voyage. Love to Drusie and Felix and all of you. Liverpool tomorrow noon."

Our Orphan Charlie: "We are having very cool weather up here in St. Louis. Did you bring it up with you from Mexico? This is a fine place where I am staying. How does this weather affect Arkansas people?" (It looks like everybody is trying to get me to say something about our weather). "My school lets out May 30. I bought my clothes, all but the shoes. I had to get a new suit, some shirts, etc. I do not know what the bill will be yet."

W. C. Willmott, Liberty, Mo.: "I was sick at home when that Christmas tree was first set up for Drusie, and was afraid I couldn't get to it before the lights came on again. But here we are, $1 for the tree and the same for Charlie."

Mrs. C. L. Scearce, Gower, Mo.: "Here's a handkerchief for Drusie's tree. I wish the quality were better."

Mrs. W. D. Hockaday, Granite, Okla.; Jean and Nannie D. Chanbers. of Richwood, Ky.. and Mrs. Sarah J. Dickerson, of Kentucky, send $2 for the tree. And now the Christmas tree is ready to be carried out into the back yard, where the children may strip it of popcorn, being sure to save every pin. I hope our readers are satisfied with the Av. S. Christmas tree. Very few Christmas trees have been loaded down with so many loving gifts. Every one has come from people who never saw the young lady for whom the gifts are intended. But she is not a stranger to them, because she is the daughter of our common Father, spending her life in teaching the heathen of his love and of the peace his love bestows. So it gives me great pleasure, Miss Drusie Malott, to inform you that this tree, upon which has swung gifts from twenty-one states, also from Canada, England, Mexico, etc., has collected presents worth in United States money exactly $105.58; but in order to refer to this in future in a handier form I will undertake to scurry up two pennies from somewhere, so that it makes $105.60. So much for the Christmas tree and our missionary. To be sure, it didn't come to so much as our orphan's ice cream social, which netted $179.05 for his educational fund. But you can catch more people in your net at an ice cream social than at a Christmas tree, so we are well content. And if you are not, why didn't you give more? No, I am sure everybody is pleased. And, in conclusion, I am going to invite Charlie to visit me during our Chautauqua, which is in July; and I am wondering if any one else would like to entertain him for a week or so?

Bentonville, Ark.

Unkissed Children.

This world's a rare and joyous place
For those who deem it so,
With smiles enough for every face—
This is no tale of woe.
But yet, when all's been done and said,
Some little children creep,
At cuddling time, unkissed to bed
And sob themselves to sleep.

Their daddy's off at work, somewhere,
Their mammy's tired and worn,
Both burdened down with carking care
From the first break of morn.
Each love-starved young one on the list
Has troubles by the heap,
Yet each must go to bed unkissed
And sob himself to sleep.

Oh, world of sunshine mixed with storm,
Oh, world of tears and joy,
Oh, world of frozen hearts and warm,
Oh, world of man and boy.
Less were your sorrow, less your dread,
If, when night's shadows creep,
Each little lad went kissed to bed
And smiled himself to sleep.

—*Exchange.*

A Happy Boy.

John S. Wise tells the following negro story in "Recollections of Thirteen Presidents:"

"I was fourteen years old when the great Civil War broke out. Regarding my age when it ended, I was much in the condition of a little darky on a Virginia plantation. He opened the farm-gate for a visitor to his master, and scrambled up behind on the vehicle to ride to the great house. The visitor, impressed by his bright face and general precocity, looked back at him, and said: 'You are a bright little chap, my boy. How old are you?' Grinning from ear to ear, the boy replied: 'I dunno, sir, 'xactly how old I is. Mammy says I can't be but fo'teen, but by the fun I's had, I must be 'bout twenty-five.'"

A Big Swallow.

A well-known preacher riding on a London omnibus, was entertained by a dialogue which was sustained upon the one side by the driver, and upon the other by an elderly passenger.

"I understand you're temperance?" began the driver.

"Yes, I'm pretty strong against liquor," returned the other. "I've been set against it now for thirty-five years."

"Scared it will ruin your health?"

"Yes, but that isn't the main thing."

"Perhaps it don't agree wtih you?" ventured the driver.

"Well, it really don't agree with anybody. But that ain't it, either. The thing that sets me against it is a horrible idea."

"A horrible idea! What is it?"

"Well, thirty-five years ago I was sitting in a hotel in America with a friend of mine, and I says, 'Let's order a bottle of something.' And he says, 'No, sir. I'm saving my money to buy government land at 7s. and 6d. per acre. I'm going to buy to-morrow, and you'd better let me take the money you would have spent for the liquor and buy a couple of acres along with mine.' I says, 'All right.' So we didn't drink, and he bought me two acres.

"Well, sir, to-day those two acres are right in the middle of a flourishing town, and if I'd taken that drink, I'd have swallowed a city block, a grocery store, an apothecary's, four lawyers' offices, and it's hard to see what else. That's the idea. Ain't it horrible!"

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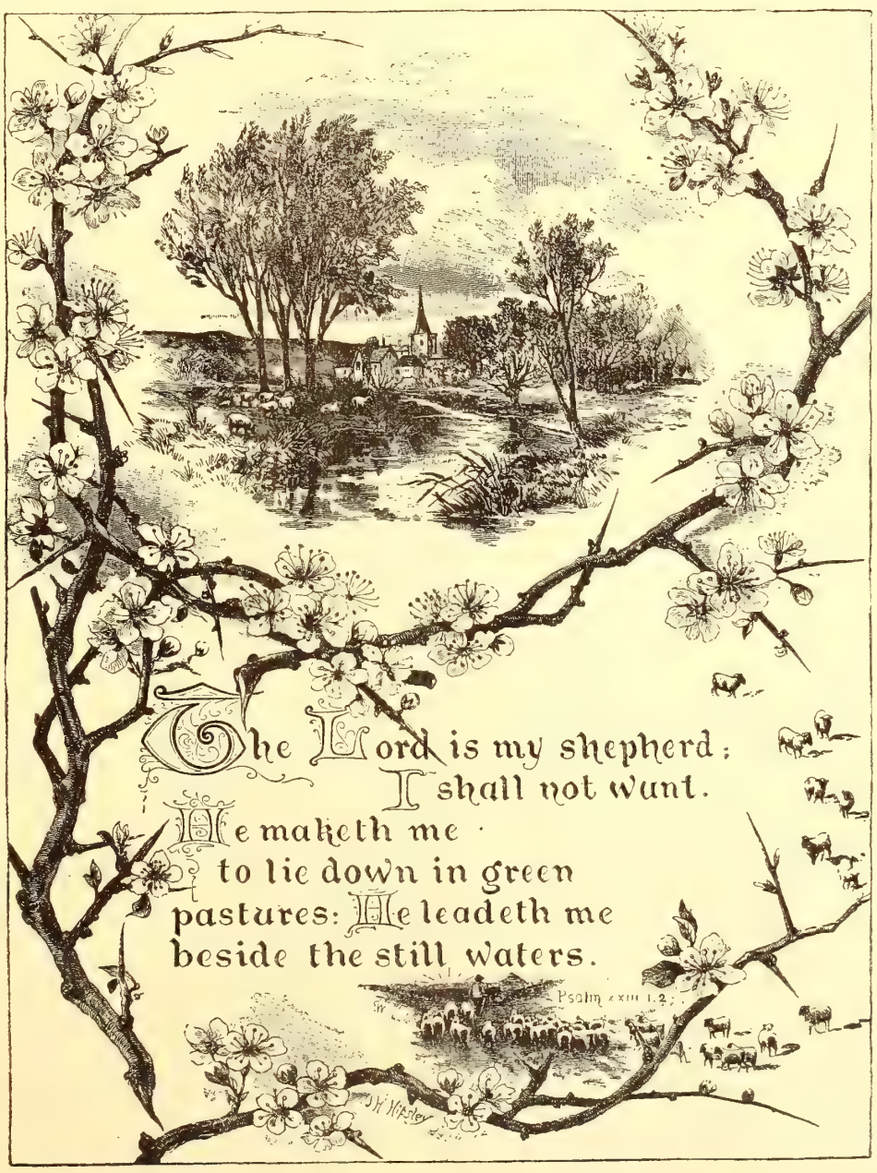
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THE CHRISTIAN-EVANGELIST

A WEEKLY RELIGIOUS NEWSPAPER.

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For the Christ of Galilee,
For the truth which makes men free,
For the bond of unity
Which makes God's children one.

For the love which shines in deeds
For the life which this world needs,
For the church whose triumph speeds
The prayer: "Thy will be done."

For the right against the wrong,
For the weak against the strong,
For the poor who've waited long
For the brighter age to be.

For the faith against tradition,
For the truth 'gainst superstition,
For the hope whose glad fruition
Our waiting eyes shall see.

For the city God is rearing,
For the New Earth now appearing,
For the heaven above us clearing,
And the song of victory.

J. H. Garrison.

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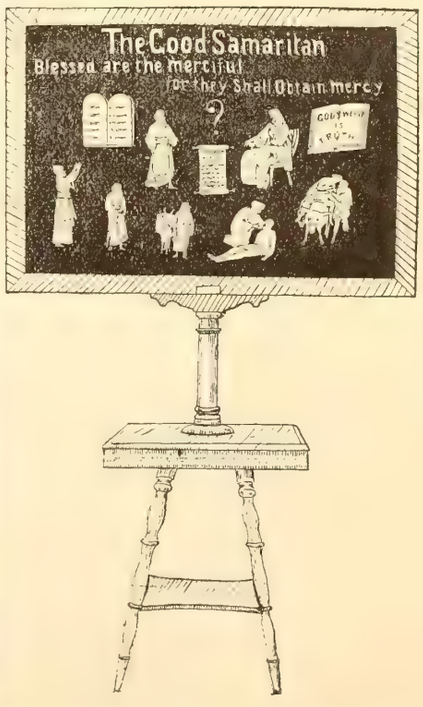
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1809 CENTENNIAL PROPAGANDA CHURCHES OF CHRIST 1909

: : : GEO. L. SNIVELY : : :

LOOKING TOWARD PITTSBURG.

The article by Marion Stevenson is a summary, a suggestion and a call.

Brother Clay's earnest pleading for the winning of the West unto true discipleship is particularly apropos to our May Centennial propaganda. Our missionary thoughts and activities and givings for this month ought to be dedicated to the evangelization of the home land. The faces of millions are set westward. By all our hopes of making the boundaries of the Kingdom coextensive with the growing opulence of the mighty West we should have preachers and other pioneer Disciples on reception committees in those fertile waiting valleys to usher the emigrant into an actual Church of Christ. Let us all have noble part in that proposed quarter million home missionary offering for 1907 and urge the board to make as generous a provision as is possible to that territory, for which Brother Clay is praying and giving such faithful, fruitful years.

The Bible School and Our Centennial.

BY MARION STEVENSON.

It is richly significant that along with the growth of the Centennial idea in our churches comes the marvelous awakening of interest and enthusiasm for the Bible schools of our churches. The century has not experienced such an awakening as has spread abroad the past two or three years. From every section of the Union, from every corner of every State comes an ever increasing volume of news to our papers of the phenomenal increase in the number of pupils attending the schools. Great schools like Canton, Ohio; Chickasha, I. T.; University Place and Central of Des Moines, Iowa, and many others, have suddenly appeared. Smaller schools are reporting the doubling and trebling of their membership. The news service of our religious papers tells not only of increased church membership, but also of increased Bible school membership.

Whole churches and communities are stirred by the rallies and contests between schools in different cities. Distance does not damp the enthusiasm. States may intervene betwen the friendly rivals, but the telegraph carries the news, and the communities read the story in the local papers. The school that has not felt this new movement is in a veritable Rip Van Winkle sleep. The preacher who has not been stirred by the success of some brother preacher of his acquaintance in this new undertaking is a dull man indeed.

The International Sunday-school Association has recognized this new movement officially. First of all it has appointed a skilled man, W. C. Pearce, of our Englewood Church in Chicago, to head a committee on Adult Sunday-school work. Then the Association has moved its headquarters to Chicago, where it can be in the very center of the great field. The slogan of this new movement is "All the church and as many more in the Bible school." For this end churches like the West Side in Springfield, Ill., and the Central of Lexington, Ky., have combined their morning services of Sunday-school and sermon.

This new life in our Bible schools is manifesting itself in a new literature which fosters and inspires this great awakening. Every publishing house is responding to this new need.

Theological seminaries are providing a regular course of lectures on the Bible school or are introducing extended courses of study for the furnishing of the coming preachers in this great work. Eureka College is now giving two hours a week of this instruction. The College of the Bible, Lexington, Ky., has most of the endowment ready for a chair of Bible School Methods and Pedagogy. There is scarcely a college among us which does not give more or less attention to this matter.

Conventions and ministerial institutes are giving liberal place on their programs for the discussion of the problems of this new movement. One prominent Ministerial Institute which one year ago refused Bible school interests a place on the plea that it was "an unrelated interest," gave this year three-fourths of its first session to the value of the Bible school to the preacher. A State convention which last year gave a half hour to the interest of its Bible schools gives it generous place on the program this year and provides opportunity for the superintendents of the State to spend an afternoon in discussing their work.

Following this great awakening and providing for its best use is a demand for trained teachers. Schools are reopening their teachers' meetings. Young people are being trained in Normal Training Classes in a knowledge of the Bible and the principles and methods of the Sunday-school. Within a year or two many churches will have a splendid corps of trained young men and women who will take up the work of Bible teaching with intelligent enthusiasm.

What does all this mean in relation to our Centennial aims? A great word in the mouth of the fathers was, "Where the Scriptures speak we speak, and where the Scriptures are silent we are silent." It meant much to the religious world, how much the Christian world is beginning to know, to have a body of men who knew the Scriptures apply themselves to its problems. Who will deny that the world is richer for the labors of the men who knew the book? What could they have accomplished without this knowledge and without devotion to it? Their history now in that case might have been the story of an obscure and inconsequential sect.

We are facing the second century of our history with the mightiest problems of the kingdom of God impending. Our brotherhood is thrilled with the desire and moved with the determination to know the Word of God. Our preachers are recognizing that the instruction of the church in the Word is their first problem and their primary obligation. They know that all else will follow, that otherwise nothing will follow. They are leading the movement to enlist not simply the children but the whole church also in the systematic study of the Word under the direction of skilled teachers.

What glorious days for the kingdom of our God await the work of a whole Church instructed in the Word, established in the truth of God, and devoted to apostolic ideals! And with better teachers and better methods we shall qualify ourselves for our new mission to the religious world for the great purposes of God.

Where Will the Centennial Find Us?

BY B. F. CLAY.

It has only been a few years since Nevada, with her sage brush plains and alkali deserts, was considered a "rotten borough," because she had only 40,000 or 50,000 people living within her borders, but had two United States Senators supported to represent San Francisco politicians rather than the real interests of the commonwealth, but within the past twelve months over 100,000 have gone there to seek gold. Towns have been built up and almost everything modern has gone into this section except the plea made by the Disciples of Christ. We have brethren among those who have gone to these towns, but no one is there to preach to these people. Shall this be said in 1909?

It must not be forgotten by our people that all of this western country is rapidly filling up. In Idaho vast tracts of fertile lands heretofore classed as desert are now irrigated, and consequently opened to settlement. These lands will be densely populated, and we must be ready to meet these new comers with the gospel of life and love and must win them to this great plea for the union of Christians. But this cannot be done as it ought to be by the few small churches and the handful of Disciples to be found here now. Never in the history of our movement have men been so willing to hear us as now. Never before has this plea been so necessary as at this present time. We who are living out here in these new empires beseech you to lend us the helping hand, and in a few years we will turn it back to you many fold. We are planning to give and to do all that is in our power, and we are praying that God may arouse the entire brotherhood to greater diligence in this wonderful cause. One dollar spent for missions in the West now is worth more than ten dollars will be in ten years from now. And within the ten years we will be in a position to return it all and more besides.

Current Events

The Cause of Accidents.

The writer of Current Events happens to be traveling this week while writing these paragraphs. A few minutes ago he fell into conversation with a brakeman, who paused a moment to give a civil answer to a question. He was a tired and sleepy-looking brakeman. He said, with many expressions of indignation at the road, that he and the other members of the train crew had been on duty continuously since six-thirty yesterday morning. As it is now very nearly six o'clock in the evening, that means practically thirty-six hours of consecutive work—and still going. This is on a branch line of one of the great transcontinental roads. Suppose there is a wreck. Who is to blame? Will it be criminal negligence on the part of the trainmen, who have not had a wink of sleep since night before last? Or will it be the lack of more safety appliances, block systems and the like? What good can a block system do when the engineer is too sleepy to see a signal, or to tell a green light from a red? What is the use of safety appliances if the brakeman is so "dead on his feet" that he can not throw and lock a switch with any certainty? Double tracking will help, of course. More adequate equipment and better safety devices will reduce the percentage of accidents. But no system can be devised by which men who, through sheer exhaustion, are practically asleep at their posts, can safely handle a railroad train.



Definitions Wanted.

Senator Raynor's remarks a week or two ago on the subject, "What Is True Democracy?" suggest anew the need of some fresh party definitions and foreshadow the difficulty which will be experienced when the national conventions (which are the only authorized lexicographers for making this sort of definitions) come to draw up their statements of what Democracy is—and what Republicanism is. It is, of course, to be expected, in politics as in medicine or in theology, that the doctors will to some extent disagree, but the eminent practitioners of Democracy who have lately spoken disagree radically. For example, Mr. Bryan was saying a little while ago that Democracy must include government ownership of railroads, and he has been saying more recently, and much more dogmatically, that it must include the initiative and referendum, or it can not include him. Many thousands of Democrats would have no respect for a Democracy from which Mr. Bryan had revolted, while other thousands consider the initiative and referendum a foolish and dangerous device. Mr. John Temple Graves identifies true Democracy with Rooseveltism; while Senator Raynor considers it the special mission of true Democracy to oppose the President's centralizing tendency and stand for a modernized but still very positive doctrine of state rights. Until there is an authoritative answer to the question, "What Is True Democracy?" it will be impossible to answer the equally interesting question, "Who Are Democrats?"



A Jewish Protest.

That Shakespeare's "Merchant of Venice" should not be studied and taught in the public schools because the character of Shylock breeds and perpetuates prejudice against the Jew, is the assertion of Rabbi Feuerlicht, a brilliant and broad-minded young rabbi of Indianapolis. If it is true that the study of Shylock's character breeds unjust prejudice against the Jew, then the play ought to go. No artistic value in it could compensate for the perpetration of such a moral wrong. But we doubt whether the charge can be proved. In the first place, Shylock has some admirable traits which no properly qualified teacher will permit to escape the attention of pupils. He is the most religious person in the play. He has been patient under a long series of insults and abuses. He has a strong sense of the value and force of law. He is honest. If he seeks revenge, it is as much to avenge the insults to his faith as to punish his personal enemy. To this righteous vengeance, as he considers it, he subordinates his love of money by refusing "thrice three thousand ducats," while Bassanio, the technical hero of the play, begins by subordinating love to money when he proposes to woo the heiress for the sole purpose of restoring his broken fortunes. On the whole, the Jew does not appear altogether to bad advantage in comparison with the Christian. Besides, in portraying the less creditable side of the mediaeval Jew's character, the dramatist shows also the causes which produced that character, the Christian insults and cruelties which drove the Jew to revenge. The picture is historically accurate. It can scarcely be maintained that Shylock is a caricature of Judaism. He represents an historical phase of Judaism, and, still more, he embodies certain great passions and impulses which are not particularly Jewish, but are essentially human.



School Children's Eyes.

It is proposed to have the eyes of New York school children examined and furnish glasses to those who need them and are not able to buy them. Strangely enough, protest comes not from people who are opposed to helping the poor, but from some who are known to be friends of the "other half." Mr. Jacob Riis, for example, hoots at the notion of free eye-glasses and asks why not furnish free watches also. The reason for furnishing glasses and not watches is clear. For children of defective vision, glasses are as essential a part of school equipment as text-books, desks, blackboards or maps. A child who can not see, can not learn. The whole public school system is based on the theory that the education of all citizens is essential to the safety of the state. The state not only furnishes the buildings and the teachers, but it also compels the attendance of the children. It has now been pretty generally accepted by progressive communities that the plan of furnishing free text-books is essential to a scheme of free education. But of what use are the text-books if the child can not see? Is it sense to spend millions on a free school system on the theory that all the future citizens must be educated, and then permit the end to go unrealized with respect to some of them for lack of a dollar pair of spectacles? For the totally blind we have special schools, conducted at a much larger per capita expense than ordinary schools. On what ground, either of principle or economy, should the half-blind be ignored? By all means let us have free eye-glasses for those of defective vision, free breakfasts for the under-nourished, free clothes for those who can not attend school for lack of decent garments, free anything that is really essential to the attainment of the end which the free school contemplates—that *every* future citizen shall receive a good primary education.



The Belgian cabinet has gone to pieces on a mining bill. It is generally believed that, if it had survived this dispute, it would have been defeated on the Congo matter. A large proportion of the Belgian people feel the disgrace of their king's connection with the Congo scandals. The Socialist party, which is strong in Belgium, demands reformation or abdication. Neither is probable.



It has been decided by the Rhode Island Superior court that the proprietor of a place of public amusement has a right to exclude a sailor wearing a United States naval uniform. President Roosevelt contributed to the expenses of the suit in the hope of gaining a contrary decision.



Late advices indicate that Kansas is at last a prohibition state. The Supreme Court has just held that breweries can not legally do business in the state, and the property of nine of them, valued at a quarter of a million dollars, has been confiscated.



President Roosevelt wants justice at Boise, of course, and he wants Taft to win in Ohio. The bulk of the people of the United States want the same things. As to whether Mr. Taft, winning from the Foraker and Dick machine in the Buckeye State, shall get the presidential nomination, that depends on the people. But that would probably be in accord with Mr. Roosevelt's desires.

Editorial

Our Business Men's Association: Dead or Asleep—Which?

There is no question but that we have furnished the religious world with a number of ideas, many of which have been taken up by our religious neighbors and worked with greater success than we have been able to work them because of the better organization which they possess. The stress which we have laid on evangelism, especially when we organized our Bureau of Evangelism, attracted the attention of the religious world and commended itself to them as a move in the right direction. They had noted our rapid growth and believed they had discovered the secret of it in the emphasis which we were laying upon evangelism. Leading religious bodies at once began to organize their forces, and splendid results have followed. Let us thank God that such has been the case. We believe there is something in our way of presenting the gospel in addition to the matter of emphasis upon the work itself, which many of our religious neighbors have yet to learn; but that they *are* learning it, either from us or directly from the New Testament, is beyond question.

A few years ago a new note of aggression was sounded, first in our national conventions, and then was taken up by our religious papers, and especially by THE CHRISTIAN-EVANGELIST, and rang in our columns for some time as a clarion call for a new advance movement. It was the enlistment and mobilization of our business men in behalf of the great enterprises of the brotherhood—education, missions and benevolence. It was felt that here was the weak point in all our general interests—that while our preachers were very generally interested in these aggressive movements of the brotherhood, the great mass of our business men, whose time and talent were given chiefly to making money, were scarcely touching these burdens with the tips of their fingers. They constituted but a small part of our national and state conventions, being too busy to get away and devote a few days to the Lord's work. Hence they knew little of what we are doing as a brotherhood, and naturally gave but little time or money to these general interests. This organization of the business men of our churches for the purpose of making them acquainted with the aims and needs of these several enterprises, and of securing their interest in them, and their business ability in managing them, was hailed as an event marking a new era in our religious development. THE CHRISTIAN-EVANGELIST gave large editorial emphasis to the value of such organization and its significance as related both to our material and spiritual growth. A national organization was effected and it held a few meetings in connection with our national conventions, but through lack of leadership, or the unwillingness of our men to be led, or lack of proper method, or from some other cause, the organization has undertaken nothing and has accomplished nothing. At the present time the organization is either dead or enjoying a very profound sleep.

Meantime, how has the idea fared in other religious bodies? It was seized upon with avidity. It commended itself to the Christian business men of the country. Many of the religious bodies have taken hold of the idea and put it into practical operation with the most splendid results. Great meetings of business men have been held to consider the great enterprises of the Church. It was a fruitful idea, and only needed Christian consecration to make it a great agency for hastening the evangelization and Christianization of the world. No doubt we are to attribute this success, in a large measure, to the superior organization which these older bodies have, for we are loth to attribute it to any lack of interest, or willingness to *become* interested, on the part of our own Christian business men. But however we may account for it, the fact itself is apparent, that others have made and are making a much wiser use than we have made of the idea of the organization of the men of the Church in support of these great religious enterprises. The following clipping from the "Missionary Intelligencer," which has come to hand since we began this article, shows some things that are being done:

> The Business Men's Conference was held in Pittsburg to consider the missionary work of the United Presbyterian Church. There were a thousand delegates in attendance. This was by far the most significant meeting ever held by that people. A men's movement has been organized. Two secretaries give their whole time to the work. A men's league is to be organized in every church. The object is to enlist every male member in some form of active Christian service, and to so supervise the work that each one shall render his largest and best service to the Kingdom of Christ. It is to promote an intelligent grasp of the conditions under which America and the world can be evangelized, and to assist the officers of the congregations in securing adequate financial support for the entire educational and missionary work of the church at home and abroad.
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> In the Congregational churches great gatherings of men are being held with cheering returns. In several cities as many as a thousand men gather around a supper table, each paying for his own plate, and devote the entire evening to considering their relation in a practical way to the evangelization of the world. Parlor meetings of men have been held in many centers. In Chicago four hundred Episcopalian men sat down to supper. The next day two hundred were present from morning till night in a conference on missions. The Episcopalian secretaries have the names and addresses of every male member in every diocese. It is proposed to reach every one and to enlist every one as far as that is practicable.
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> Sixteen hundred business and professional men from fifteen states and one territory met in Omaha and spent three days in the consideration of the topic, "The solution of the greatest practical problem now before the church, namely, the evangelization of the heathen world." One of the speakers said that this is "a magnificent masculine enterprise, a tremendous task which would be ungallant to undertake by feminine proxy. It is essentially a man's job." That conference of sane business men said that the Presbyterian Church should support four thousand missionaries and should give six millions annually for foreign missions. Each church is asked to give $5 a member for foreign missions.
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> A call to prayer was issued in the commercial and financial center of the nation. This was a call not to students, but to successful business men. In the call it was stated that the need of the hour was for the consecration of laymen to the work of missions. A greatly increased participation of the present generation of responsible Christian business men is essential to the widest and most productive use of existing missionary agencies; and is equally vital to the growth of the spiritual life at home. A large number of business and professional men of New York and vicinity responded to this call. Those men decided to project a campaign of education among laymen, and to devise a comprehensive plan looking toward the evangelization of the world in this generation. They proposed to form a committee of fifty or more to visit the mission fields and to report their findings to the church at home. These business men felt that in a time of great material prosperity the church's own safety requires a more vigorous missionary campaign to save it from the sins and vices of luxury. Unless the spirit of sacrifice can be aroused and our wealth given more generously to the Lord's work, the church and the nation alike will be imperiled.

We can not believe that this movement among us for the better organization of our business men, is dead. It is only sleeping. But, alas, there never was a time in our history when there was so much need of its being both alive and wide-awake, as at the present. We are approaching the completion of a century of history, as a religious movement. We have undertaken to accomplish great things in the way of increase of our membership, endowment of our colleges, building up benevolent institutions, and vastly extending our mission work both at home and abroad, as an expression of our gratitude to Almighty God for his blessings upon our work. To accomplish these desired results we must have the active co-operation of the business men of the Church. There is, perhaps, no better way of securing this co-operation than through a national organization of our Christian business men. We propose, therefore, a revival or a re-awakening and, if necessary, a reorganization of our National Business Men's Association. THE CHRISTIAN-EVANGELIST is unwilling, without another effort, to believe that the Disciples of Christ, under the pressure and inspiration of their approaching Centennial, can fail to respond to the idea which underlies the business men's organization, namely: the enlistment of all our forces in behalf of the work for which we were called into existence. Our women are organized and at work with magnificent results. Our children are organized through the Sunday-schools and junior societies, and are achieving wonders. It remains to enlist the *men* in some organization by which their strength—their business sense, as well as their means—may be brought to bear in carrying forward our great enterprises. We believe this ought to be accomplished, and must be accomplished before we can achieve any success commensurate with the importance of our mission as a religious movement. We appeal, therefore, to the business men among us to let their voices be heard on this subject. Shall we revive the organization, put new life into it, give it a definite work, and start it forward on a career of wide usefulness, or shall we permit it to slumber, and, perchance, to die? Which?

A Sovereign Remedy for Numerous Ills.

A good physician does not often seek to remove symptoms directly but treats his patient constitutionally, and when the constitution is toned up the symptoms disappear. There are numerous ills that afflict the body ecclesiastic. There is one remedy which we believe will prove corrective of nearly all these ills. It is a deeper spirituality, or a higher degree of religious culture. There are more heresies of the heart than of the head, and they are vastly more fatal. If the relation between God and the human soul were what Christ intends it should be, many of the troubles which afflict Zion would soon disappear.

1. In the first place, the problem of church attendance would be solved, as all those who walk in close fellowship with God, seeking daily to do his will, would not neglect the assembling of themselves together for the public worship and for the fellowship of the saints. They would be so eager to learn of God's word that they would be enrolled in the Sunday-school as teachers or students. Regular attendance on the services of the church would help to solve many another problem that distresses ministers and church officials.

2. It would solve the problem of financing the church. Those who are really and truly converted to Christ and have experienced the sweetness of his redeeming love will desire to give of their substance liberally and systematically, according as they are prospered, for the advancement of his cause. All our financial problems, therefore, would find their solution in the thorough conversion of men and women to Jesus Christ and in getting them to have the mind of Christ. Even then education would be necessary; but how easy it is to educate a willing and loving heart in relation to financial obligations and methods!

3. Then there is the danger of rationalistic doubt and skepticism, which always has and always will, menace the Church and Christianity. What other remedy is there for this evil so potent and so permanent as the bond of personal allegiance to Christ, and spiritual experience with him as a Savior and Friend? Those who know Christ both in "the power of his resurrection" and in "the fellowship of his sufferings," are not easily drawn away from him by the sophistries of a shallow skepticism. They are likely to hold to Christ and to the Scriptures which testify of him.

4. There is, on the other hand, the ever-present danger of a hard, legalistic type of Christianity to which certain minds are prone. Religion, with such people, becomes too much a matter of form and letter, in which there is often what the apostle calls "a form of godliness without the power." Here, again, the remedy, as it seems to us, is a deeper religious experience and a profounder spiritual life. Nothing but the presence of the Holy Spirit in the heart of the believer can free him from the dominion of the law.

5. Missionary zeal is in direct proportion to the measure of one's spiritual life. The remedy for non-missionary churches and members, therefore, is a larger measure of spiritual power in the lives of our membership. To believe in Christ, to be his obedient disciple, is to come into fellowship with his great plans and purposes, and to work with him for the conversion of the world. Given a spiritually-minded Church and you have God's divinest agency for the conversion of the world.

6. It would solve the problem of religion in the home. Christianity is not confined to holy places nor to holy seasons, but when once it dominates the life it carries its blessed influence into the home and into all other relationships of life. Spiritually-minded parents will bring up their children in the nurture and admonition of the Lord.

7. Finally, a deeper devotion to Christ, with loyalty to him, and liberty in him, will free the religious world from the dominion of outgrown creeds and traditions, and will generate a love that will overcome all prejudices and sectarian narrowness, and make for the unity of God's children. A closer union with Christ and a greater consecration to him, is the only adequate remedy for a divided Church.

Therefore let us "grow in grace and in the knowledge of our Lord and Saviour, Jesus Christ."

Origin of Our Congress.

We see the question is mooted as to the origin of our congress. There is not the slightest reason for any difference of opinion on that matter, as it is both a matter of memory and a matter of record. We quote from the preface of "Our First Congress," published soon after it was held in St. Louis in 1899:

"It was one of those charming summer days characteristic of Macatawa Park, at the close of our annual interdenominational assembly there, in August, 1898, when a dozen or more ministers of the Disciples of Christ, together with their wives and some other lay members who chanced to be spending their vacation there, chartered a small steamer and sailed up Black Lake to Point Superior, for a picnic and a social visit. There, on a timbered tongue of land jutting out into the lake, with either side washed by the rippling waves, and under the cool shade of the spreading oaks, we sat and talked of those things in which we all felt a deep interest—the welfare of our own religious movement. Among other things presented for our consideration was the propriety of holding a congress somewhere, at some time during the ensuing year. Such a convocation had been suggested many times before, but the move had never taken a definite or decisive form. * * * After a little further conference, St. Louis was selected as the place, the latter part of April as the time, and a committee was appointed to arrange a program, issue the call and make all needed arrangements for the congress."

Previous to that, for several years, The Christian-Evangelist had repeatedly urged the need of such a meeting and had outlined a program of subjects which needed discussion. But it was at the time and place above mentioned that the congress had its origin. No organization, therefore, can father the congress, or claim the honor or suffer the blame of its origination. It was the result of an entirely informal conference of a number of brethren having at heart the interest of our cause. The wisdom of holding such a meeting for the free discussion of living questions has been amply vindicated by its history. It is sure to live as long as we remain a free people, with the faith and the courage to meet the vital issues of the age as they arise.

Notes and Comments.

An exchange says: "If you want a good minister you must pay a good price, but you will never find him on the bargain counter!" And this reminds us to ask how much our preachers' salaries have been increased in order to cover the increased cost of living, within the last few years. We saw a recent estimate that the cost of living in the last four or five years had increased fifty per cent. If there has been no increase in your pastor's salary, his present pay is, proportionately, one-half less than it used to be. This, of course, is true in reference to all other salaries, but it is far more likely to be forgotten in the case of a preacher than in other cases.

Prof. Shailer Mathews has an article in "The Examiner" (Baptist) on the "Constitution of a general Baptist Convention," as it is now pretty well determined that such a convention, in addition to the missionary conventions, will be held in Washington in connection with their May anniversaries. He favors the plan of having delegates to that body appointed directly by the local churches, the local associations, and the state conventions, while the editor of "The Examiner" favors the plan of having "all the members of all the societies recognized as members of the convention, together with such other persons as might be sent as delegates or messengers from the churches." In either case this General Convention is not to be a missionary convention, but a Baptist convention, simply, which would "express the growing sense of denominational solidarity and the judgment of the denomination as a whole on matters of general concern." Of course it is to be a non-legislative body. As Professor Mathews suggests, "its influence will be moral, and its powers will be non-governmental, but any decision it might make or any step it might recommend * * * would carry with it the weight of the denomination as represented by its delegates in a meeting of national significance."

The general convention which the Committee of Ten has been appointed to call in Norfolk, next October, should be a body similar to that described above. It should be a representative body of members, and would, of course, possess only advisory power. It should deal with all matters of general concern to the brotherhood not coming legitimately before any of our missionary conventions. It would be proper for such a body to make recommendations concerning the methods of either one of our missionary societies. While the special object of the proposed convention in Norfolk is to deal with an official communication from the great Inter-Church Conference in New York City, there may be other matters upon which the convention would care to express itself, and there are likely to be, from year to year, questions of interest arising on which such a body would desire to voice its sentiment. This is certain to be the case if all questions but those strictly missionary are to be ruled out of our missionary conventions.

Editor's Easy Chair.

The story of Joseph, which is now being studied in our Bible schools, is one of the most charming and most instructive in all literature. It will prove an untold blessing to the young people of the nation if they will get hold of the lessons of this story and make them guiding principles in their lives. Therein is shown how, if one yields himself to God and is loyal to his convictions of truth and duty, the very adversities and seeming calamities of life are made stepping-stones to higher things, and to the realization of a great destiny. In the light of this story how superficial it is, and what lack of faith it manifests, to rebel against God when one's plans are thwarted and everything seems to be against him! It is easy to see how every apparent misfortune that befell Joseph was leading him right on to his future greatness and power. Sold into slavery, he serves so faithfully that he is placed in charge of all other servants. Thrust into prison on a false charge, he so demeans himself there, as to be placed in charge of all the other prisoners. Cheerful, obedient, obliging, loyal to principle, he won the confidence of all with whom he came in contact. Hence God was with him and prospered him, and gave him divine wisdom, and lifted him up to a position of power and influence where he could save the life of his own people and that of Egypt. Had he not been the victim of a false charge, and cast into prison, he might have remained simply a trusted servant in the household of Potiphar all his life. Notice how this evil intent of men was God's hammer with which he broke the chains of Joseph's servitude, and put his persecutors under him. How dull of vision a young man must be not to see in the history of Joseph, that the true philosophy of life is to convert adversities and misfortunes into opportunities for developing strength of character and so making them blessings in disguise!

A correspondent wishes us to state what is, in our judgment, the best way of gaining an unfaltering faith in the life beyond. At times, he says, the fact of such a life seems clear, and at other times he confesses it is clouded with a degree of uncertainty. There are many, we dare say, who have a similar experience, and many have sought through psychical research, or the revelations of modern Spiritualism, to *demonstrate* the fact of man's immortality. But the reality of the unseen life was never intended to be demonstrable by reason, like a problem in algebra or a proposition in geometry. It belongs to the realm of *faith*, and this, no doubt, for moral reasons. A recent writer has well said, "You cannot argue a man into believing in immortality—no, not even into believing in the resurrection of Jesus—unless he has had the experiences which enable him to conceive and appreciate the idea of immortality. Why should a man for whom even moral distinctions are only relative, want to be immortal? If there is nothing in human nature but eating and drinking, buying and selling, marrying and giving in marriage, there is no reason for immortality, and it can never be made to appear rational. But let the weakest human being, rooted as he is in nature, recognize the absoluteness of moral distinctions—let him identify himself, as he can, with an eternal right and good, for which the sacrifice even of his natural existence is not too great—and he will rise into the atmosphere in which immortality becomes real." That is only saying, after all, that eternal life has its beginnings in us here in this life, and it is not until we realize the power of an endless life within us, that we are capable of a clear, strong faith in an endless existence.



Every thoughtful person has experienced the feeling which our correspondent expresses in relation to the life beyond the grave. There are moments in all our lives when spiritual realities are far more real to us than at other times. When we have made some sacrifice of material good for the right and truth; when we have visited the fatherless and the widows in their affliction; when we have offered a helping hand to a brother who has fallen by the way, and is fainting with the heat and burden of his journey; when we have subordinated the lower to the higher nature, and have the testimony of a good conscience even amid the clamor of opposition; when we have caught a vision of our Lord, who for truth's sake and our sake was willing to endure the cross—in such moments of spiritual exaltation it does not seem hard to believe in the continuity of the soul's existence when the earthly and the material shall have passed away. From such a height, immortality seems to be the only reasonable conclusion. And so the best advice we can give to our correspondent, and to all others who would live their earth-lives in the light and comfort of the blessed hope of immortality, is to be sure that they walk in the path of duty; to subordinate all material things to the kingdom of God and his righteousness; and seek to live a life, and to form a character, worthy to be perpetuated eternally. We can not think of a great personality like Jesus going out of existence. We instinctively feel that he lives and reigns, because he *ought* to live and reign. In proportion as we share his life and his character will the certainty of immortality dawn upon us as the morning, and drive away the shadows of the night.



The beautiful month of May is now here, and if the grim, white-haired old monarch, called "Winter," will please retire to his hyperborean resort, and cease his lingering in the lap of Spring, he will greatly oblige the lovers of flowers and the singing of birds. Speaking of birds, we have had some rare visitors in the trees about Rose Hill this spring. There are some of the singing birds that do not come to us every year. The Baltimore oriole is only an occasional visitor, but his songs for several days past have made the early mornings melodious. We suspect that he is building his suspended nest in the old elm in the back yard, for he is an architect of rare skill, as well as a fine musician. These accomplishments, with his rich plumage, make him a great favorite, and it would not be strange if his birdship should manifest a little self-conceit and vanity. But if so, we are ready to pardon it and offer our elm to him as a permanent spring and summer residence. There is another warbler, which we have not yet been able to identify, that shares the honors with our yellow-breasted songster from Baltimore. His song is more copious, as if it were springing from an overflowing fountain of melody, and he doesn't always wait for the early streaks of morning light to begin his music. It is delightful to lie half-awake and half-asleep and listen to this choral symphony of the birds, until one has drifted away into the dreamland of perpetual summer. These feathered songsters show no sign of discouragement because of the backward spring, and no doubt their faith will soon be rewarded with cloudless skies, vernal zephyrs and warm sunshine, with all the life and beauty which belong to the beautiful month of May.



May is so close to the summer months that preachers who have learned that it pays to take vacations, who are also preaching for churches that have learned that a summer vacation for a preacher is a paying investment, are beginning to forecast as to the place and manner of their summer outing. In conversation recently with some business men, we discovered that some of them, at least, had not learned what most preachers do with their vacations, and their practical utility. This suggested to us the need of a word on the subject. A preacher's vacation is a very important factor in his religious growth and preparation for his work, as well as in his physical and mental reinvigoration. Every conscientious preacher uses his vacation as religiously and conscientiously as any period of his active work. He devotes a part of each day, if able to do so, to reading the latest and best books, and in the study of his Bible, in meditation and in prayer. In other words, he is storing up mental, spiritual and nervous power for his work during the remainder of the year. Every busy, earnest, preacher needs these recreative periods of rest from his routine duties, and of quiet reading and meditation, for opening his mind and heart to influences of nature and nature's God, and to new and fresh ideas, that he may return to his work with new zest and energy. He will be a better preacher and a better Christian for the wise and conscientious use of his vacation. The church is as much the gainer as the preacher himself by these periods of rest when new ideas are germinating, new plans are being formulated, and new energies stored up with which to carry out these plans. July and August are the best vacation months, as a rule, but a preacher needs to plan his work ahead in view of his absence, as well as to plan his vacation. Hence, we mention the matter now, not so much for the benefit of the preachers, as of the churches, whose co-operation the preachers will need in carrying out their vacation plans.

Baptism and Christian Union

By J. H. McCullough

In a former paper I gave some thoughts on the need of restudying our ground in view of the great question of union of all Protestant churches. The chief obstacle, as I see it, so far as the Christian church is concerned, is our position on the design of baptism. Baptism for the remission of sins, in the sense of *in order to the remission of sins,* is the main obstacle between us and the Baptists. Yes, and we may add, between us and all other evangelical bodies. Our position on this has given rise to the oft-repeated charge of "water regeneration," which we, very unanimously, have denied. Our explanation has been that the act of forgiveness was God's act, and that the blood of Jesus Christ washes away sins. But, in order to connect the remission of sins with the act of baptism, we must logically limit the time when God performs his part to the moment of burial in baptism. And yet we admit that God is sovereign, and though he has bound us, as loyal servants, to a given law, yet he is free as to the exact moment in which sin is remitted. In our denial of the charge of baptismal regeneration, we have labored to show that baptism was worthless, so far as remission of sins is concerned, without the change of heart produced through faith and repentance. If I understand our Baptist brethren, they locate the time at which God's act in remission takes place with the change of heart. Now, is not this difference a small matter to be allowed to keep two large bodies of Christians apart, in this time when we all are seeking to unite in order that the world may believe in Christ? Both parties teach the necessity of faith in a personal Saviour. Both teach that the believer must repent of his sins, though our Baptist brethren put the repentance before faith and we put it after faith; and that is only another question as to the time when a vitally important thing takes place. I submit that we ought to cease our earnest contention as to the exact time in which God remits sin. Then, maybe, our Baptist brethren would not be so tenacious as to which precedes—repentance or faith—in the heart of the sinner. For one, I shall be satisfied as to the preparation of a sinner to be baptized when both repentance and faith have done their work on his heart. Let the question as to which precedes be remanded to the realm of opinion, and then grant freedom of opinion.

Referring again to the question as to the exact time when God pardons, if I understand the teaching of all the evangelical churches, they connect it with the time of the gift of the Holy Spirit. They contend that this takes place some time prior to the administration of baptism. We hold that this gift is conferred after baptism, and quote Acts 2:38. They quote Acts 10:47 to show that the Holy Spirit is given before baptism. Here is another question dividing the Lord's people, based on the time at which God performs his part, for we all admit that man can not confer the Holy Spirit.

Now, I submit that, inasmuch as here are two texts—Acts 2:38 and Acts 10:47—in which baptism was administered by apostolic hands; and in one the gift of the Spirit came after baptism and in the other it came before; and, inasmuch as the gift of the Spirit is the divine act and not human, that the question as to time be remanded to the realm of opinion, where, by common consent, there should be liberty.

Once more, as to the boundary of the Kingdom of God. Some of our troubles, which have helped to divide us, have grown out of our attempts to locate this line. Our Baptist brethren locate it some place outside of baptism, and the territory lying between the line and the act of baptism they describe as belonging to the *invisible kingdom.* We locate the line at baptism, which we understand to be the birth of water which the Lord connected with the birth of the Spirit, both being conditions of entrance into the Kingdom. We both admit that if we administer baptism to a sinner who has not had the change of heart, we do not take him into the Kingdom of God. They say that in order to be sure that the sinner has experienced this change we had better have him come before the church and relate his experience. We say you can not be sure, even after he has told his experience, for if a man wants to deceive us, he can learn how to tell an acceptable story. So we had better throw him upon his own honesty and integrity of soul and baptize him on his confession of faith and repentance. I submit that, inasmuch as the location of this line which bounds the Kingdom of God can only be seen by the eye of the Lord, we cease to dispute about the precise location of it. We can have our opinions about this, and fellowship one another notwithstanding. But, say our Baptist brethren, and those of other communions as well, "You people have taken in unconverted souls by baptizing on the simple confession of faith." We admit it, perhaps a lot of them, and this fact has made us tamer than we used to be in our debating spirit. But, brethren, have you not taken in a lot of them also? We all have, if the question is to be decided by the fruits of their lives. These questions about the location of the boundary line of the Kingdom of God ought not to keep us apart. God has appointed a great day of judgment, at which he will decide the question as to who are in and who are out of his Kingdom. We all hold that some time between our natural birth and death we must receive into our souls the divine life in order to pass into the Kingdom of God. We all hold that this life, called eternal life, is the gift of God, and that it comes through Jesus Christ, who came that we might have life, and have it in abundance. Some of us hold that this eternal life is the Spirit of God, one and identical. Others hold that this life which comes into our souls, by which we are made children of God and citizens of the Kingdom, is the gift of the Spirit, but not identical. But we all hold that sin is the obstruction which prevents this life from coming. Just as glass in the copper wire would obstruct the flow of electricity and leave us in physical darkness, so sin in the soul obstructs the incoming of the Divine life, and leaves us out of the Kingdom of God and in darkness and under the reign of death.

Standing on such solid ground of so much truth, let us all look forward to where the converging lines of all evangelical churches shall meet in the United Church of Christ in America, sending the gospel out into all the world.

This great republic of ours shall never become the government of a plutocracy, and it shall never become the government of a mob.—***President Roosevelt.***

Strike from mankind the principle of faith, and men would have no more history than a flock of sheep.—***Bulwer Lytton.***

We can have the highest happiness only by having wide thoughts and much feeling for the rest of the world as well as for ourselves.—***George Eliot.***

TRAINED NURSE

Remarks About Nourishing Food.

"A physician's wife, gave me a package of Grape-Nuts one day, with the remark that she was sure I would find the food very beneficial, both for my own use and for my patients. I was particularly attracted to the food, as at that time the weather was very hot and I appreciated the fact that Grape-Nuts requires no cooking.

"The food was deliciously crisp, and most inviting to the appetite. After making use of it twice a day for three or four weeks, I discovered that it was a most wonderful invigorator. I used to suffer greatly from exhaustion, headaches and depression of spirits. My work had been very trying at times and indigestion had set in.

"Now I am always well and ready for any amount of work, have an abundance of active energy, cheerfulness and mental poise. I have proved to my entire satisfaction that this change has been brought about by Grape-Nuts.

"The fact that it is predigested is a very desirable feature. I have had many remarkable results in feeding Grape-Nuts to my patients, and I cannot speak too highly of the food. My friends constantly comment on the change in my appearance. I have gained 9 pounds since beginning the use of this food." "There's a Reason." Read, "The Road to Wellville," in pkgs.

Possibilities of Children's Day in a Country Sunday-School

By the Superintendent of One

Three years ago, when I traded going to church twice monthly in the city for the place of superintendent of a small rural Sunday-school, I did it with many misgivings as to the outcome. But since our first Children's day I have never doubted that it was a paying investment. With an actual school membership of about thirty, and an occasional visitor, we have naturally had some unpleasant experiences. If we have had failures, it has not been along the line of Children's day work. We keep



Part of our Sunday-school at Bolengi, Africa.
This school now numbers nearly 500.

our school going and have never failed to observe the day. Our children look forward to it as the one supreme event of the year, and a number of children will attend while getting ready for the program who can not be induced to attend at any other time.

I was almost frightened to think of beginning the program with the small number of children at hand, all raw material; but when I told them of the work they seemed anxious to undertake the task. As I consider an honest failure better than no effort, I decided to undertake it. We take a number of our church papers, which supplied me with missionary literature, and I tried hard to inform myself, that I might be able to inspire the children to work. I told them some of the incidents in the lives of our missionaries; also of the need of men and money to carry on the work. You ought to have seen those children work for that program. So great did the enthusiasm become that we were besieged with appeals from children without our school wanting places on the program. I had worked for enthusiasm and now I had it, and I was determined to make the most of it. It took work to take fifty or sixty children, scarcely any of whom had ever faced an audience, and train them for a creditable entertainment. There were very few families for miles around that were not represented in that program, and a very large per cent whose fathers and mothers were of the different denominations. But you never would have guessed this fact so heartily did these children join in the exercises, the offering not excepted. It was a sight to make angels smile to see their happy faces.

When the day arrived I need scarcely tell you that not a child was missing, nor a failure made on that program, which lasted nearly two hours. Do you think that too long for one program? It might be for you, dear reader, with all your opportunities to see and hear good things, but to the people here it was a feast—a rare treat. Our house was packed and every window was filled with faces, all eager to see and hear the children. There was never an impatient look. Our children were entertaining, and we were all enjoying the treat.

We had accepted a small apportionment to begin with, but worked and hoped for more, and it was with joyful and thankful hearts that we could announce that we had more than doubled our apportionment. We were all happy. We felt amply repaid for all our toil in getting ready. After the program had been rendered, such a dinner as those parents gave us under the trees would have graced a king's table.

In the afternoon we let the older people have the floor and discuss the advantages of Children's day. All seemed highly pleased with the work, and were not backward in saying so. These same parents have allowed their children each year since then to help us with our program on Children's day. And, indeed, I know of no other thing that has had greater influence for good in this community than these exercises. It has served to widen our vision of the world's needs as well as teach our religious neighbors that we believe in applied Christianity. It has made friends for us that we could scarcely have made otherwise.

We often see sketches from our prosperous city Sunday-schools giving their thousands, and why not see what a struggling country Sunday-school is doing! These schools are often the only signs of life manifested, as in our case. We are a feeble folk in this part of the state of Missouri. It might inspire others to know what a "handful" of boys and girls have done. We have heard the command to "Go!" and we realize that, though weak, we are part of God's great army engaged in conquering the world for Christ. I verily believe if all our Sunday-schools would render our Children's day programs, we would not only pass all expectations from a standpoint of funds for mission work, but it would have a reflex influence for good upon the schools that could not be counted in dollars and cents. I write these lines in the hope that in case they do not reach the waste-basket they may fall into the hands of superintendents who hitherto have failed to grasp the opportunity of blessing the world and their own school at the same time. My advice is, "Go and do likewise," or better, if you can.



Teachers in our large Sunday-school at Akita, Japan.
This school observes Children's Day for Foreign Missions. Our missionaries, Mr. and Mrs. Stevens, and Miss Asbury, are also in the picture.

Mrs. J. P. Callaway.

Marshfield, Mo.

Some Dangers of Christian Science By J. M. Rudy

I am sure that all who have read my articles on "The Good of Christian Science" will say that I have conceded much. I wish now to point out some of the dangers of this rather remarkable phenomenon. After the dangers, a word on "How Account for Christian Science at All."

Some one has reminded us that "with such an agent as man, in a condition so complex as that of human society, it is no less dangerous than difficult to introduce new modes of conduct and new principles of action." Mark the extensive and unforeseen results that have proceeded from a single statute like that, for example, which provided for the support of the poor in England, known as "The Poor Law"; take the influence of a single institution, as the trial by jury; see the consequences of a single admission like that of the supremacy of the Roman pontiff; take the great principle of the Protestant Reformation, stated in a sentence of Chillingworth, which has passed into an adage, viz.: "The Bible, and the Bible only, is the religion of the Protestants."

What a wonderful influence, both for good and for evil, that remarkable declaration, the battle-cry of our Restoration movement, "Where the Bible speaks, we speak; where the Bible is silent, we are silent." has had. The words of a more recent writer are deeply significant. He says: "Let men beware of how they admit a great religious idea into the hidden recesses of the heart! It is the seed from which innumerable, undreamed-of harvests may spring. What amazing social changes, what wars, revolutions, empires, commonwealths, lay in that single idea of the priesthood of all believers, of justification by faith alone! Luther taught that it was 'the article of a standing or a falling church.' Modern history has taught that it is the article of a standing or a falling society. The demonstration of that truth has cost the human race not a little toil and not a little blood. The price was worth paying, but it has been heavy."

Less than a century ago Alexander Campbell stood at the water's edge and insisted that, guided by the light of the Word, it was his solemn duty, as well as his glorious privilege, to say from the depths of his heart, "I believe that Jesus Christ is the Son of God," and then to be baptized. He had found a seed truth suggested by the inspired interrogation: "And who is he that overcometh the world, but he that believeth that Jesus is the Son of God?" That seed he planted. The result is this "Current Reformation." Woe to Mr. Campbell if he began with a half truth or a whole error!

Perhaps the most pathetic thing in connection with the teaching and growth of Christian Science is that it fails to grapple with realities. Of course, I am talking now about the *theory* of Christian Science. God is so good that he blesses the honest strivings of the heart not according to the errors of a theory or a philosophy, but according to the honesty and sincerity and persistency of the soul in feeling and presenting its needs to him. Christian Science, in its theory, makes sin unreal. I dare say this awful error of Mrs. Eddy is fraught with the most dire consequences. Give this kind of an error time to work, and it will find not only extenuation, but a sort of superstitious sanction for the vilest and grossest sins. When the human heart opens the door to the delusion that sin is not sin, and therefore the *sense* of sin ought to be uprooted, that heart is ready to welcome all other forms of delusion.

The greatest spiritual leaders of every age have been with a keen sense of sin. Dr. John Clifford, the English preacher, has said: "It was one of the peculiarities of our Lord's first disciples, and therefore an outstanding mark of the primitive Church, that susceptibility to the approach of moral evil was stimulated and made keener. Whatever else the Spirit of God does, he develops the consciousness of sin at the same time that he nourishes a consciousness of actual redemption from sin. Men as they grow holy feel a sense of guilt, but they feel alive unto God through Jesus Christ. As the divine Master sat down to eat with publicans and sinners, and yet himself was the Holiest of the Holy, so the Spirit of Christ created and developed the acutest sense of personal demerit at the same time that it made men partakers of the divine holiness and tenderness."

Our Lord said: "The Spirit, when he is come, will convince the world of sin." The Spirit has come and the conception of sin has enlarged with each advancing century. It grew and embraced within its censure wide areas of what had been judged either not wrong at all, or permissible wrong in the first century; and it has been growing ever since, but never with more energy and rapidity than in these later years. It is not an empty tradition that represents Martin Luther as throwing an inkstand at the devil, no more than it is an empty tradition that represents Jesus being led by the Spirit into the wilderness to be tempted of the Devil. Jesus did not deal with the Evil One by denying his existence, but rather faced him on the open field of battle and slew him with "the sword of the Spirit."

What a different course Mrs. Eddy takes. Listen to her words: "Man is spiritual and perfect; he is incapable of sin, sickness and death, inasmuch as he derives his essence from God." Hence, the real man can not depart from holiness. Evil is an illusion and has no real basis. Sin exists only as long as the material illusion remains; it is the sense of sin and not the sinful soul which must be lost. Sin, sickness and death should cease through Christian Science."

Jesus would have the Holy Spirit come and convict the world of sin. Mrs. Eddy would have men and women "lose the sense of sin." If Jesus represents God in his teaching, whom does Mrs. Eddy represent?

One thing seems very manifest, aye, tragic: *If Mrs. Eddy is right,* Jesus Christ, the Son of God, is wrong! Is this likely? They can not both be right.

Sedalia, Mo.

(To Be Continued.)

TRUE WORSHIP.

A burdened heart lightened,
A darkened life brightened
Is offering better than gold.

◈

A song sung in gladness,
A smile, boon to sadness,
Is borne as a psalm unto Him.

◈

A word gently spoken,
A crust gladly broken
Is prayer that avails at His throne.

Thomas Curtis Clark.

St. Louis, Mo.

FRIENDS HELP

St. Paul Park Incident.

"After drinking coffee for breakfast I always felt languid and dull, having no ambition to get to my morning duties. Then in about an hour or so a weak, nervous derangement of the heart and stomach would come over me with such force I would frequently have to lie down.

"At other times I had severe headaches; stomach finally became affected and digestion so impaired that I had serious chronic dyspepsia and constipation. A lady, for many years State President of the W. C. T. U., told me she had been greatly benefited by quitting coffee and using Postum Food Coffee: she was troubled for years with asthma. She said it was no cross to quit coffee when she found she could have as delicious an article as Postum.

"Another lady, who had been troubled with chronic dyspepsia for years, found immediate relief on ceasing coffee and beginning Postum twice a day. She was wholly cured. Still another friend told me that Postum Food Coffee was a Godsend to her, her heart trouble having been relieved after leaving off coffee and taking on Postum.

"So many such cases came to my notice that I concluded coffee was the cause of my trouble and I quit and took up Postum. I am more than pleased to say that my days of trouble have disappeared. I am well and happy." "There's a Reason." Read, "The Road to Wellville," in pkgs.

The Preacher's Life As Seen by the Preacher's Wife*

By Mrs. D. A. Wickizer

(Continued from Last Week.)

What the Preacher Reads.

With the ordinary preacher, the kind of sermons preached depends very much on the kind of books and periodicals found in his library. An up-to-date minister must read up-to-date literature. We do not forget the exhortation, "Preach the Word." Neither do we forget that the teaching of our Saviour was illustrated with daily experiences and object lessons in view of his hearers. It is taken for granted that our weekly religious papers and missionary monthlies visit the home of every pastor, although some of them may not have the wrapper removed, unless as employment for baby fingers. A monthly magazine of general interest and the "Missionary Review of the World" are valuable additions to broaden the vision and help to exterminate the germs of self-conceit that might otherwise develop and lead some minds to believe that we, the Disciples, are doing all that is worth mentioning in converting the world.

In selecting books, the author ought to be considered as well as the title of the book. Men of ability and experience have good books on the market. With thoughtful selection these may be procured, rather than the product of the egotist or inexperienced, who often advertise with more high-sounding titles and eulogy.

To know something of the ripe minds, the successful pastors of the Christian world, is the best index for book buying. A minister's library ought to contain books representative of every phase of Christian work, missions and Bible school work not excluded. Many of our ministers think they do not need to read anything on Bible school methods. We grant that many of them know more on the subject than they put into execution, but such a library would be profitable in educating your Bible school officers and teachers. Considering that the Bible school is the feeder of the church, the foundation for future growth, it is the most neglected department of church work. Fresh books added to the library frequently are as necessary to fresh thought and mind food for sermonizing as fresh food for the physical development. Leaflets on such subjects as "Why I am A Disciple," "The Teaching of the Church of Christ," "Prayer," "Tithing," etc., used discreetly, are the means of educating more than many sermons.

The Social Life of the Minister

is no inferior part of his work. Dr. Cuyler says: "While only one man in ten may have the talent to become a very great preacher, the other nine, if they love Christ and love human souls, can become great pastors. Nothing gives a minister such heart power as personal acquaintance with, and personal attention to those whom he aims to influence, for everybody loves to be noticed." Chalmers says, "A house-going minister makes a church-going people." But there must be a purpose in the "house-going" other than to say, "I have called." Know the family better, learn the names of the children, where they work or attend school, how many are in the Bible school and Endeavor societies, what papers are taken, how they enjoyed the prayer-meeting (which they may acknowledge they did not attend). If any member of the family is not a Christian, draw out from the mother information that may be of help to the pastor in leading them to Christ. If they have neighbors who are not in the Bible school or church, enlist their interest in bringing these with them to the services.

The spirit in which the minister enters the home and the conversation engaged in ought to be such that will leave the impression that there is joy in service and great gain from the Christian fellowship. The exhortation a few years ago was for ministers not to be too sanctimonious and hold themselves aloof from the people. The pendulum has swung almost to the other extreme and some ministers to-day waste opportunities by spending time in frivolous conversation and stale jokes.

Cowper says:

Would I describe a preacher, such as Paul,
Were he on earth, would hear, approve, and own,
Paul should himself direct me. I would trace
His master strokes and draw from his design,
I would express him simple, grave, sincere,
In doctrine uncorrupt, in language plain,
And plain in manner, decent, solemn, chaste,
And natural in gesture; much impressed
Himself, as conscious of his awful charge,
And anxious mainly that the flock he feeds
May feel it too; affectionate in look
And tender in address, as well becomes
A messenger of grace to guilty men.
He that negotiates between God and man,
As God's embassador, the grand concerns
Of judgment and of mercy, should beware
Of lightness in his speech. 'Tis pitiful
To court a grin, when you should woo a soul,
To break a jest, when pity would inspire
Pathetic exhortation.

It is in the social life that the minister can discover talent and direct it in some channel of usefulness. This work is of value to the individual and the congregation. The most successful pastor is the one who succeeds in putting the largest number to work. A pastor cannot do all the visiting, looking after the sick, the poor, the new-comers, nor solicit all the subscriptions for our church papers, act as vice-president for the Philanthropic Society, superintend the Sunday-school, Junior Endeavor Societies, be president of the auxiliary to the C. W. B. M., and arrange programs for Easter and Children's Days. But the pastor's part of the work is to see that some one does do these things. In the doing, the children, the young and the old are kept busy in some department of Christian work.

One of the best accomplishments a minister can possess is to know his people personally and be able to call them by name. It is the "open-sesame" to many hearts. All men do not possess this gift, but it can be cultivated to a great extent, if they are willing to pay the price, make a study of names and faces. Study your church directory at home as you did your speller when a boy, until every name is familiar. The location of each clerk, stenographer and business man can be fixed in the mind in private study with the association of the name. Then, when you drop in an office, you can greet the clerk or stenographer, call him or her by name, and appear quite at home. No preacher can be a successful pastor, regardless of the kind of sermons he preaches, unless he is willing to be sociable. We say *willing;* any one can be sociable if he wills to be. It is easier to wrap yourself in your own thoughts and go down the street seeing no man, but you are cutting off hearers from your next Sunday's audience by so doing.

In this personal touch with the people, the preacher discovers their spiritual needs, their temptations, their trials, and this knowledge is as necessary in the preparation of the sermon as a knowledge of God's Word. Have you ever been inclined to criticise a brother for neglect of duty, or lack of liberality, then by closer acquaintanceship you learned more of his environments, his hindrances and duties, and you felt that you ought to ask forgiveness for even thinking critically concerning him? Criticism is sometimes a good thing if given in the right spirit; perhaps then it better be called admonition. It ought always be given to the one concerned, and not to a neighbor. Do not find fault and complain about some members to others. If your feelings must have an outpouring, let it be in the privacy of your own home, with no one present but the good wife, who is willing to be the scapegoat and help to bear away the sins, rather than have the outburst on a guilty public.

If congregations and ministers were educated to the need of longer pastorates, they would know each other better, have more sympathy, more charity, and more in common interest. A man must live in a community several years before he knows the people in general and has made himself felt as a necessary factor in promoting the righteousness of the community. His congregation may know him and he know them, but to do the best work he must know and be known beyond the circle of his own people. One of the first steps toward longer pastorates is to teach congregations to extend indefinite calls. The subject as to when the preacher's time is out, or whether they will employ him another year, does not need to be discussed. The congregation in general will not know when the year closes unless the pastor sees fit to make an annual report. To extend a call each year but gives an opportunity to discuss the pastor's faults and failings, and if any one has a grievance it is made the most of at election time. The indefinite call keeps the preacher from debating the subject of a change. The year is about to close. He hears of a vacant field that seems more inviting. He does not know of the sins and weaknesses of that people as he does his own, and he thinks it is much preferable. The year closes, he resigns and seeks the other field. If three months' notice were necessary, or if there were no uncertainty in his mind as to whether the church would call him for another year, he, perhaps, would not entertain the thought of a change.

All preachers have not reached the plain of spirituality that leads them to seek the most difficult fields, where the people most

(Continued on Page 609.)

*Read at Missouri Lectureship.

Enriching the Order of the Services By B. A. Abbott

(Concluded from last week.)

He who would enrich the services will give especial study to the sacred poetry he gives out for the people to sing. Here is a vast field. We may select from spiritual heart-songs all the way down from the old mother-hymnal of the Hebrew people through the 7,000 or so hymns written by men not inspired in the same way as the Hebrew bards, but still doubtless inspired of God. And with the poetry the melody, which has been fittingly called "the psychological co-efficient of the metrical text," without which the verse of a seraph would be smothered praise, but with which it would scarcely be an extravagant imagination to think that heaven's windows were opened and its music floating down to our hearts from the upper air. Music and hymn should both be spiritual in tone and quality. Shakespeare called music the food of love. There is a sensuous music and there is a spiritual music, and spiritual music feeds the flame of true devotion as nothing else can. A jig does not belong in the house of God, and a ditty nowhere but in trivial pastime or plays of drollery, but alas! sometimes we find a jig wedded to a ditty and offered as edifying service in the public worship. The minister who wishes to enrich the order of the services will give much and prolonged and devout study to the hymns and tunes. Each hymn and each tune for each service will be conscientiously studied and used. In this the minister will find one of his chief helps. Henry Ward Beecher said in his Yale Lectures on Preaching: "If he were a Shakespeare, it is impossible for any man living, twice a day for fifty-two Sabbaths of the year, to stand with such plenary power and originality as to meet all those wants of men himself, unsuccored and unhelped. And his auxiliary, if he knows the provision made for him, his grand auxiliary, the prime minister of the preacher, is music." There may be chants, anthems, hymns, antiphonal singing, chorus singing—always in every service, however, there must be congregational singing—and these may be arranged in almost any order, if there is present sincerity, and without that, no matter what else there may be, the service will be barren and miserable and wretched.

The best parts of the service are the sermons and the prayers. Of the first we need say but little, not because it is least important, but because its position is so well understood. Indeed, it is the most important part of the public worship of God. It is a very significant fact that the kingdom of God was launched with an evangelistic sermon, and the symbol of Christianity became a tongue of fire. The chief institution of the kingdom of Heaven is preaching. It is so because it contains all the rest. The man who would willingly preach a poor sermon is worse than an infidel and has denied the faith. He is faithless to Jesus Christ and recreant to the highest vow he ever made. Every sermon ought to have a man's own heart's blood in it. The hope of Christianity lies in good, true, great, faithful preaching. The abuses in church life generally do not come in through the pulpit, and when they do come, the sermon must be the thunderbolt and the lightning stroke to burn them away and sweeten the atmosphere again.

In what is known as non-liturgical or free services, the kind this paper would contend is truest, freshest, most valuable and most beautiful—the prayer, which deserves so much attention, has been most neglected. Dr. Marshall P. Talling has written a book on "Extempore Prayer," in which he contends that in free-worshipping churches the weakest part of the services is in the public prayer. To enrich the service it is necessary for the leader to prepare his heart and mind by much meditation and private devotion. Be much with God alone if you would be able to be with God in public. No one accepts a task more tremendous nor a duty more sublime and awful than he who aims to take the people of a congregation with all their hopes and fears and sins and aspirations and needs and limitations and lift them up in prayer before God, that they may be blessed. So great is prayer that in the book of Revelation the prayers of the saints are said to be offered by an angel in a golden censer upon a golden altar before the throne of God in heaven. The prayers of Beecher, Spurgeon and Parker were greater than their sermons. No services with such prayers could be failures, and one feels how rich must have been the religious experiences of those who had the privileges of such ministrations in the house of God.

I have spoken of the ideas or objects upon which the order of the services is conditioned, and the obstacles to the realization of a satisfactory order, of the rules and principles by which we are to proceed in its construction and of the materials to be used in making this program of the public worship.

There remains one thing more I wish to say, and that is that the program is nothing unless vitalized by personality, and that chiefly the personality of the leader. Indeed, I bind myself to affirm that the chief thing in enriching the order of services is not program but personality. A man with a sympathetic nature—that is, a man who feels a sincere psychic corporate unity with those he represents as he is put forward to lead, and who in addition to this sympathetic nature has communed with God secretly and constantly until the divine life has inter-penetrated his human personality, will vitalize the order of the service, and every movement in it will be spiritually helpful to those who use it to breathe out their adorations or to sob out the confessions of a broken and contrite heart or to receive the revelation of God through sermon, song and prayer, so that courage may be received to live well the day of life and perform its tasks in a creditable manner. It is per-

(Continued on page 603.)

MORE BOXES OF GOLD

And Many Greenbacks.

325 boxes of Gold and Greenbacks will be sent to persons who write the most interesting and truthful letters of experience on the following topics.

1. How have you been affected by coffee drinking and by changing from coffee to Postum.

2. Give name and account of one or more coffee drinkers who have been hurt by it and have been induced to quit and use Postum.

3. Do you know any one who has been driven away from Postum because it came to the table weak and characterless at the first trial?

4. Did you set such a person right regarding the easy way to make it clear, black, and with a snappy, rich taste?

5. Have you ever found a better way to make it than to use four heaping teaspoonfuls to the pint of water, let stand on stove until real boiling begins, and beginning at that time when actual boiling starts, boil full 15 minutes more to extract the flavor and food value. (A piece of butter the size of a pea will prevent boiling over). This contest is confined to those who have used Postum prior to the date of this advertisement.

Be honest and truthful, don't write poetry or fanciful letters, just plain, truthful statements.

Contest will close June 1st, 1907, and no letters received after that date will be admitted. Examinations of letters will be made by three judges, not members of the Postum Cereal Co., Ltd. Their decisions will be fair and final, and a neat little box containing a $10 gold piece sent to each of the five writers of the most interesting letters, a box containing a $5 gold piece to each of the 20 next best, a $2 greenback to each of the 100 next best, and a $1 greenback to each of the 200 next best, making cash prizes distributed to 325 persons.

Every friend of Postum is urged to write and each letter will be held in high esteem by the company, as an evidence of such friendship, while the little boxes of gold and envelopes of money will reach many modest writers whose plain and sensible letters contain the facts desired, although the sender may have but small faith in winning at the time of writing.

Talk this subject over with your friends and see how many among you can win prizes. It is a good, honest competition and in the best kind of a cause, and costs the competitors absolutely nothing.

Address your letter to the Postum Cereal Co., Ltd., Battle Creek, Mich., writing your own name and address clearly.

The Children's Great Annual Festivity

Children's Day is at hand again! To mention the day is to send a thrill of joy throughout our whole brotherhood. The first Sunday in June is a great day, a glad day, a high day! There is great activity now in getting ready. Mark our prediction, it will be a greater event this year than ever before.

The Past.

Children's Day was first observed in 1880 when 198 schools gave $750. That was the day of small things. The day was dedicated to Heathen Missions only. Last year 3,638 schools observed the day and gave nearly $67,000, a gain of about $5,000 over the previous year. In twenty-six years the children have given $706,225. What an untold blessing this splendid gift has conferred upon the dark places of the earth! Great churches and Sunday-schools now exist where twenty years ago the Gospel had never been heard. Miracles of grace have been wrought before our eyes. Last year seventy-four Sunday-schools gave $100 or more, twenty-six schools gave $200 or more, six gave $500 or more, four gave $600 or more, and Independence Boulevard, Kansas City, Mo., gave $1,100.

The Present.

There *must* be no less than 4,000 schools observing Children's Day this year, and we believe they will give not less than $75,000. We ask the schools to strive diligently to increase their general average of contributions; and let an increasing number strive to reach the $100 line. *Do your best to get every member of the school to give at least $1 each.* Last year 15,000 gave that much or more. The prospects this year are the brightest in our history. The demand for Children's Day supplies is unprecedented. The mail breathes a hopeful and an enthusiastic spirit. The interest is deep and wide-spread. Let the whole column move as one man.

Unanswerable Arguments.

1. Children's Day helps the local work of the school observing it. This can not be denied. 2. The Sunday-school does not exist for itself. It has its being to help Christ save the world. No argument on this point. 3. Children's Day is the child's right. The day belongs to it. We have no more right to deprive our children of the spirit and education of Children's Day than we have to deny them their rights to a common school education. You can not deny it. 4. Children's Day is the birthday of holy ambitions and lofty ideals. In its beautiful atmosphere high hopes are born. You know this is true. 5. The Sunday-school of to-day will be the church of to-morrow. An aggressive Sunday-school will make a useful and prosperous church. Stick a pin here. 6. You hear no anti-missionary talk and cold and unreasonable criticism about missions while the joy of Children's Day is in the air. Do you? 7. If we are true to our plea as a people, we must be true to the missionary teaching and spirit of the New Testament. Drive a stake here. 8. We must not be faithless to the 154 missionaries who have gone out from America and the army of native evangelists and teachers on the foreign field. It would be a crime to neglect them. Is it not so? 9. The work on the foreign fields is wondrously prosperous. Our missionaries are pioneers on the far-flung battle line. Pagan superstitions are crumbling into dust before them. The rays of gospel light are piercing the dark cloud of heathenism the world over. The nations of the earth are being stirred as never before in the world's history. Our work is being blessed far above anything we have a right to expect. God has owned every forward step we have taken. This you can not question.

The Tug of Little Hands.

Mrs. Schuman-Heink, the great singer, is a Christian woman and a mother. She said, while in America: "Every time I stand before a great audience to sing, my heart is moved because I seem to feel my little children tugging at my skirts." As we write this letter we seem to feel the hands of half a billion heathen children tugging at our heart-strings—Christless, homeless, unblessed little ones for whom our Christ died. Don't you feel it also? You are a Christian. As such, don't you feel the tug of those little hands? Oh, brother, use your powers with the boys and girls of Gospel-blessed America to make them feel the tugging, too! Arouse within them the noble desire to send the light and peace of the Gospel to the darkened nations. Your children need it for the sake of their own spiritual development—the children out there in the darkness must have it or perish.

Can We Do It?

Often the superintendent of a small village or country school feels that it would be impossible for his school to observe the day. This is a mistake. Any school in our brotherhood can have Children's Day and make it a success if earnest trial is made. It is as possible to observe Children's Day as it is to conduct a successful Sunday-school picnic. It is a happier occasion for the children, and the value to the child heart is unmeasured. It simply requires that some one with moderate ability in training children take it in charge and work patiently at it. Pick out some one with tact, who loves children, and put them to work. In hundreds of country Sunday-schools Children's Day is the high day of the year. The children enjoy it more than any other day in the whole year. It is the bright spot of the year. No school can afford to miss it.

Have a New Testament School.

To be non-missionary is to be heretical. We are an apostolic people. We must be true to that claim or release it. *Apostolic* is the Greek word which means *missionary*. The two words are synonymous. The one passion of the early Church was to make Christ known to the world. If we are true to our plea, we must make our Churches and Sunday-schools missionary. To do otherwise is to deny the "faith once delivered unto the saints." The Sunday-school is a Bible school. It meets to study the Word of God. This Word of God is a library on missions.

Wake Up the Neighbors.

There is nothing that will arouse the interest of outsiders like Children's Day. It is genuine, wholesome, joyous, victorious. It reminds folks that you are doing something. It downs the criticism that the Church is dead. It makes the critics sit up and take notice. It teaches your religious neighbors that you believe in applied Christianity. It warms the souls of the cold and indifferent. Whose heart can resist the squeeze of warm little hands? Children's Day will make friends that could not otherwise be won.

Consecrated Birthdays.

The Birthday Box is a mighty agency. Last year the children gave nearly $15,000 in this way. Push it. If you have none, we will send one free of charge. What is there more fitting than to give for the lost one penny for each year God has blessed you with life? In some schools a certain Sunday is set aside as Birthday Sunday. This is made a great day. Everybody is urged to give an offering. Old and young are solicited. The members of the church outside of the Sunday-school respond and a Birthday Thank Offering is given which sometimes doubles the offering. Another successful method is to have Birthday offerings by classes. Certain classes are designated to observe the offering, each on a definite Sunday. We have envelopes to be used with the Birthday Box.

Children's Day Equipment.

What splendid helps for Children's Day we have this year—Missionary Boxes, the usual Exercise, the *"Star of Promise,"* by Prof. P. H. Duncan, the Children's Day number of the *Missionary Voice,* tracts and leaflets and posters. In a word, the highest grade supplies, beyond question, we have ever furnished. No missionary society in the world furnishes better aids for Children' Day than we are able to provide. These are all furnished free of charge to schools observing the day in the interests of the Foreign Society. In ordering supplies all you have to do is to give the local name of your school, when different from the postoffice, and the average attendance, and everything needful to insure a successful day will be sent you promptly.

If you have not already ordered the literature, we request you to attend to the matter to-day. Address

STEPHEN J. COREY, Secy.
Box 884, Cincinnati, O.

Our Budget

—The first Sunday was wet. Let this not interfere with a great offering some time this month for Home Missions.

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—A. A. Beery has been called to Hillsboro, Ore.

—The lot at Hot Springs, Ark., has been paid for.

—J. E. Emanuel is the new minister at Homestead, Pa.

—E. F. Randall has again taken his pulpit at Tonawanda, N. Y.

—The Ohio state convention, May 20-23, should be largely attended.

—The foundation walls of a fine building at Paonia, Colo., are in.

—F. C. Perry's new church at Delavan, Kan., will be dedicated May 26.

—The brethren at Tiffin, Iowa, are planning to improve their building.

—We regret to learn that E. A. Cole, of Washington, Pa., has lost his father.

—J. Cronenberger is doing good work with the church at Santa Barbara, Cal.

—The brethren of the East Side Church, Denver, hope to begin building June 1.

—A $12,000 building is being erected at Midland, Texas, where J. M. Horne ministers.

—C. R. Stauffer preached to a large congregation at Rock Falls, Ill., on "Our Position."

—The new house at Rocky Ford, Colo., where W. B. Harter ministers, is already too small.

—As a result of a meeting by Guy L. Zerby at Fulton, Ill., there will be located a minister.

—Willard McCarthy, of Richland Center, Wis., has been called to the Berkley Church, Denver.

—W. J. Dodge has accepted the pastorate of the First Christian Church at Leavenworth, Kan.

—The brethren of Delta, Colo., will erect a building which can later be converted into a parsonage.

—All departments of the church work are flourishing at Roswell, N. M., where C. C. Hill ministers.

—E. T. Lane, who has been wintering in Arizona, is expected to resume his work at Thorntown, Ind., immediately.

—W. H. Pinkerton is to hold a meeting some time this summer at Bridgeport, Ill., where J. J. Bare preaches half time.

—All the missionary offerings of the Third Church, Richmond, Va., are larger than they have ever been in the past.

—The Southern Illinois Christian Ministers' Association is holding its twentieth annual institute this week at Marion.

—J. W. Lowber, of Austin, Texas, recently gave a special lecture before the Texas Christian University at Waco.

—The Texas brethren are already looking forward to their state convention, which is to be held at Fort Worth in June.

—J. T. King will divide his time between two points—Parkersburg and Berryville, Ill.

—The new pews have been installed at Abilene, Kan. Other improvements are to be made soon. C. A. Cole is leading there.

—David Millar is continuing with great success at Bellflower and Mendon, Mo. He hoped to double the membership at the latter point by a meeting to be held soon. There were twenty added there last year.

—F. B. Thomas, who is now located at Kansas, Ill., reports a great work there. The congregation has the spirit to go forward.

—J. Fred Jones assisted L. L. McClean, a Christian University student, in dedicating the new building at Liberty, Ill., on May 5.

The good work is going on at Santa Cruz., Cal., where Brother DeJarnette says there have been 146 additions since last August.

—George H. Morrison is preaching once a month for the church at Marine, Ill. The home mission offering just taken amounted to $10.

—A beautiful church building is to be dedicated at Charles City, Iowa, by L. L. Carpenter on May 19. G. A. Hess is our minister.

—J. E. Lorton, late of Mount Sterling, is now in charge of the work at Edinburg, Ill.

—Francis A. Ware has closed his labors with the churches at Enterprise and Lostine, Wash., and these are now served by M. J. Thompson.

—The last days of the ministry of Ivan W. Agee at Atlanta, Ill., were full of interest. He is to take the work at Greenville immediately.

—The automobile is now being utilized as an advertising medium for religious services. See the account of the meeting at Columbus, Ind.

—L. W. Myers has just organized a church of twenty-five members at Cheyenne Wells, Colo., and a minister is to be employed for half time.

—The departure of J. W. Babcock to take charge of the church at Stafford, Kan., is very much regretted by the brethren at Florence, Colo.

—The church at Hebron, Ohio, tendered a farewell reception to E. P. Kempher and wife, who began their work at Mount Healthy, Ohio, May 1.

—J. W. Kerns is doing a good work at Carbondale, Ill. Since he went there in February last there have been forty-two additions to the church.

—John A. Allen has closed his work at Gravette, Ark., with great regret on the part of the preacher and his congregation. He goes to Stillwell, I. T.

—J. H. Hardin has engagements on June 2 with the First Church, Joplin; June 8-11, at the Texas state convention; June 14-19, at the Missouri convention.

—John Wesley, who is serving the churches at Oregon and New Point, Mo., reports everything in good working order and the missionary apportionment met in full.

—Paul McReynolds, one of our bright young men, has just commenced work with the church at Joliet, Ill., where we have a small congregation but a great field.

—We are publishing a splendid article by Secretary Stephen J. Corey this week, which sets forth the claims of Children's day in a clear light. It will repay a careful reading.

—T. S. Noblitt has resigned his position in the Southwestern State Normal School, Oklahoma, to become the head of the department of sciences in the new Oklahoma Christian University.

—W. O. Stephens, for whom Brothers Cooksey and Davis have just held a good meeting at Mineral Wells, Texas, seems to be a genius in the way of raising money in disheartened churches. At the beginning of the meeting there was a mortgage burning to the extent of $2,500. Brother Stephens has raised $20,000 in four years for discouraged churches.

—The brethren of Alton, Ill., have just completed a tabernacle 36x64 feet, and will begin a meeting May 12, with J. V. Coombs and Miss Lucille Park. G. Washington Wise is the minister.

—The Bible school at Wenatchee, Wash., is now larger than it has ever been since the organization of the church. Andrew J. Adams writes that the old gospel is winning its way through.

—Dr. C. D. Haskell, who goes to China next September, has just addressed the united Endeavor societies of Williamsville, Ill., in the Methodist church, his subject being, "China as a Mission Field."

—There was a confusion of names in a recent Budget paragraph. It was, of course, C. E. Chambers, and not C. E. Davis, who has just had the mortgage burning at the Davis Street Church, Ottumwa, Iowa.

—Milton S. Dunning, pastor of the church at Van Alstyne, Texas, where he has done a good work for the past four years, has resigned there and is already at work upon his new field at Tulsa, I. T.

—The Sunday evening audiences at the First Church, Springfield, Ill., where F. W. Burnham is pastor, have doubled since the first of the year, and the Bible school has made an increase of one hundred.

—J. P. Haner found the church at La Harpe, Kan., in a discouraged condition and without a building. An organization was effected and a building committee appointed. He is ready to answer calls for other meetings.

—The Fourth Christian Church, of St. Louis, has called C. R. Gaines to the aid of E. T. McFarland in his pastoral duties, and the Hamilton Avenue Church Miss Mary Johnson, of Warren, Ohio, to assist L. W. McCreary.

—"It was, in every way, a successful meeting. The tone of the work done by the evangelist was of a fine quality." So writes Preston Bell Hall of the recent visit of R. R. Hamlin and Leonard Daugherty to Kinston, N. C.

—"Only one Christian church here in a radius of one hundred miles." That is the kind of communications we frequently receive, and it is evidence of how much yet remains to be done in planting churches in our home land.

—Thomas F. Weaver reports that since beginning his work in January at Marshall, Texas, there have been twenty-five additions. The house is about to undergo repairs, and when completed we will have as good an auditorium as there is in the city.

—A very pleasant occasion was the sixth annual fellowship banquet of the Peoria Christian Church, which commemorated the sixty-second anniversary of the organization of the church. George H. Combs, of Kansas City, made the principal address.

Special to THE CHRISTIAN-EVANGELIST.

Okmulgee, I. T., May 6.—Closed three weeks' meeting at Jackson Center, O., effecting permanent organization. Purchased one of the best lots in the town and raised pledges enough to guarantee building best house in town. Began here yesterday with Brother Manly.—Clarence Mitchell.

Special to THE CHRISTIAN-EVANGELIST.

El Paso, Tex., May 6.—One hundred and fourteen additions in 24 days; great victory for El Paso and Southwest, E. M. Waits pastor of a splendid church with bright future. I begin as pastor as Oklahoma City next Lord's day.—J. H. O. Smith.

—J. J. Bare is seeing the fruit of his work at Sumner, Ill., where he reports the prospects as excellent. During his short stay there have been ten additions. U. J. Johnson, of Noble, Ill., recently gave an entertaining and helpful lecture at Sumner.

—W. H. Funderburk, pastor of the church at Schell City, Mo., writes that the Vernon county Y. P. S. C. E. convention was one of the best conventions in the history of the county union. The church work in general at Schell City is in good condition.

—J. J. Cole, who was stricken with a serious disease that necessitated an operation and a stay in the hospital, has now so far recovered that he is stronger than he has been in years and is anxious to enter into work again. He may be addressed at Dot, Va.

—J. A. Tabor has hearty commendations for Brother and Sister Wyatt, of Quanah, Texas. Following his meeting at Elk City, Okla., Brother Tabor and his quartet go to Jackson, Miss., where a large tabernacle will be erected for the meeting. He has a few open dates.

—Though still in touch with the state board, J. M. Lowe is at liberty to take outside work. Beginning September 1, he expects, with a singer, to enter a larger field, preferring appointments in Kansas and adjoining states. His permanent address is 1024 Taylor, Topeka, Kan.

—G. F. Bradford, who has recently taken charge of the work at Lake Charles, La., reports that the entire official board and their families attend the prayer-meeting. The Bible school is growing at the rate of ten additions each week. Part of the parsonage debt has just been paid off.

—The pulpit of the Central Christian Church, Cincinnati, O., was occupied as an anniversary occasion on Sunday evening, April 21, by Charles M. Fillmore, pastor of the church at Carthage, O. Brother Fillmore was baptized in the Central Church by W. T. Moore thirty years ago.

—A newspaper telegram announces that A. E. Dubber, pastor of the Tabernacle Christian Church, Fort Worth, Texas, has tendered his resignation because certain influential members of his congregation voted against local option in the recent election, where temperance was the main issue.

—William Ross Lloyd has been holding a meeting at San Diego, Cal., and writes very enthusiastically of our pastor there, Brother Crabtree. The church, he says, is united and growing solidly, and is preparing to build. "Brother Crabtree," he says, "is the good and true kind in every respect."

—F. L. Moffett, who has for some months now been in charge of the South Street Christian Church, Springfield, Mo., writes that he has the work well in hand now and is delighted with the field. The congregation will support its own evangelist in the Southwest Missouri district this year.

—The numerical strength of the church at Woodbine, Ia., where B. Franklin Hall ministers, was increased by thirty-eight during the past year. There was raised over and above expenses, in response to calls from various lines of Christian activity, $360. Brother Hall makes use of tracts as well as pastoral calls.

A Year's Work in Eight Weeks.

At "Christian College Summer School." Term opens June 10. Resident and Correspondence courses in the Languages, Evidences, Astronomy and the Bible. For circulars, write Pres. C. J. Burton, Oskaloosa, Iowa.

—We are glad to report that the physician of H. C. Garrison pronounces him, after a sojourn of nine months on the summit of the Blue Ridge, as sound and all right. Permission has been given him to return and take up his work again at Danville, Ky., where he is beloved and where his work has counted for so much.

—L. L. Faris has been called to the associate pastorate with Harry G. Hill at the Third Church, Indianapolis. Brother Faris is not a preacher, but has experience in educational work and is a Sunday-school enthusiast. He will especially devote his attention to the Bible school and will assist in the detail work necessary to caring for a congregation numbering almost 2,000 souls.

—David Rioch, of India, has just visited Huntington, Ind., giving three talks and a stereopticon lecture on his orphange work at Mahoba. Brother Rioch is the living link of the Union Avenue Christian Church, St. Louis, and, with his wife, will visit that city on the third Sunday in May. When he returns to India he is to enter upon a new undertaking.

—The brethren at Hope, Kan., are going to beautify their church building. The church is growing in spiritual strength and numbers under Bishop M. Hopkins, a student in Lyons, Kan., who preaches every two weeks. The Bible school shows an increase in numbers, and an effort is being made to get the church in the school and the school in the church.

—The Ritchey brothers have just had a fine meeting at Newburg, Ore., organizing a church with thirty-four members and adding fifty-one. This is the fourth new church Brother Ritchey has organized this year. Sister S. A. Deskins has given two lots and G. K. Berry, of Portland, has been called to preach half time. The opera house has been rented for one year for church purposes.

—W. F. Turner was delighted with his visit to Independence, Kan., where he assisted the minister, John A. Longston, in a meeting resulting in 101 additions. Brother Longston is in the seventh year of his work there, and had made a splendid preparation for the meeting. The one great need, writes Brother Turner, is a new building. A temporary addition to the present edifice was erected for this meeting.

—Thomas Wallace has begun preaching at Texico, N. M. The new church and a pastor's study have been finished. He writes that thousands of newcomers are gathering into the Panhandle and New Mexico country every week. The work to be done is immense and preachers to do it are very scarce. Where he is located there are eleven saloons and nine gambling dens in a town of 1,000 people.

—The brethren at Fontenet, Ind., seem to be greatly encouraged since T. Hunter has been laboring with them one Sunday each month. During the past six months there were twenty-one additions, making the membership now forty-four. Brother Hunter is to give another Sunday each month to the work and it has been determined to redouble efforts and seek to double the present membership by the end of the year.

—George A. Miller, in some notes from the national capital, writes as follows of the Vermont Avenue Church, where F. D. Power has ministered for nearly thirty-two years: "This is the mother, or grandmother, of all the churches in the city, and Brother Power is considered the father (but not the grandfather) of them all. The work in this church has never been better than at present. There are large audiences at every service, and the Sunday-school is the largest in the history of the church—401 being present last Sunday. Brother Power is the grand young man of the capital."

GET READY FOR

CHILDREN'S DAY

For Foreign Missions

FIRST SUNDAY IN JUNE



The Foreign Christian Missionary Society will furnish Children's Day Supplies **Free** to those Sunday-Schools observing the day in the interest of Heathen Missions.

Supplies

1—"The Star of Promise." The superior new Children's Day exercise by P. H. Duncan. 16 pages of life, song and sunshine. The songs, recitations, drills and dialogues are high-class, yet simple enough for the smallest school.

2—Missionary Boxes. A new automatic, self-locking, non-opening box. In colors. Best yet.

3—The Missionary Voice. Children's Day number especially for children. Brimful of missionary interest.

ORDER AT ONCE. ALL SENT FREE

Give local name of school and average attendance

STEPHEN J. COREY, Secretary
Box 884, Cincinnati, Ohio

—"I wish all our folks read THE CHRISTIAN-EVANGELIST, as it is just what they need to keep them looking on the bright side of life." We are glad that our efforts inspire courage and optimism, and we appreciate the kindly wish of Wallace M. Stuckey. He reports that the work at Shaw and Galesburg, Kan., is in good condition. The Bible school attendance has trebled in both places in two months. The Lord's day services are largely attended, and Brothey Stuckey is kept busy with running the weekly paper and publishing "Church News."

—The church at Vincennes, Ind., where William Oeschger is pastor, sends out a card on which is represented a railroad train with the following printed matter: "Sunday excursion to Christian church. Sunday-school special arrives at church at 9:30 o'clock every Sunday morning. Those coming to 10:30 preaching service are especially invited to come on it. Returning train leaves church at 11:50." This is signed by the pastor as "passenger agent." During the past month the pastor has given much time to build up the school, and he will continue to do so this month.

THE WORLD'S FAVORITE
For Skin, Scalp, Hair and Hands is Cuticura Soap, Medicinal, Emollient, Antiseptic.

For preserving, purifying, and beautifying the skin, for cleansing the scalp of crusts, scales, and dandruff, and the stopping of falling hair, for softening, whitening, and soothing red, rough, and sore hands, for baby rashes, itchings, and chafings, for annoying irritations and ulcerative weaknesses, and many sanative, antiseptic purposes, which readily suggest themselves to mothers, as well as for all the purposes of the toilet, bath, and nursery, Cuticura Soap, assisted by Cuticura Ointment, the great Skin Cure, is invaluable.

—L. A. Chapman writes that a guarantee fund for the meeting at Mount Pleasant, Iowa, to be held by Brothers Yeuell and Wake in September, has reached $600. All Disciples in Henry county are asked to join in this revival effort, and it is hoped to have $1,000 guaranteed soon. The meeting will be held in a large tent.

—The First Christian Church at Winchester, Ky., has just purchased one of the finest building lots in the city for a new church home. The money will be pledged before the building is begun. This church supports G. W. Brown at Jubbulpore, India, E. E. Crawford at Albuquerque, N. M., and the pastor of the church at Hazel Green, Ky. There have been additions every Sunday since the ministry of J. H. MacNeill began. He speaks warmly of the work of his predecessor, Cecil Armstrong. Miss Laura Ecton is Brother MacNeill's pastoral helper.

—The brethren at Greensburg, Ind., propose to remodel their church building and put in a heating plant. At first the plan was to expend about $4,000, but this has been enlarged, and the idea now is to make an addition to the rear of the present building which will be used for Sunday-school, etc., increasing the seating capacity from 350 to nearly 700. The present church building, erected in 1869, cost $18,000. Improvements have been put upon it from time to time, but when the present plans are completed Brother Mailley and his flock will have a very comfortable church home.

—G. A. Reinl, pastor of the Christian church, Springfield, Mass., recently made an announcement that at least interested a large number of young people, and may possibly tend to encourage matrimony in their ranks. In a meeting of the Christian Endeavor Society he said that, until the time the proposed new church was dedicated, he would give all fees received from marriages to the Endeavor Society fund for the building. It is expected that the church will be finished by the early autumn, and in not less than an hour after the announcement Mr. Reinl had two couples to marry. There may be quite an augmentation to the Endeavor Society's fund if Cupid keeps up this pace. Brother Reinl has, for some time, given half of his salary to the fund for the new church.

—W. T. Hilton, who has accepted a call to the church at Greenville, Texas, has a good record for his work at Atchison, Kan., where he has been about two years and three months, during which time there were 700 additions to the church. The missionary offering was quadrupled, the Sunday-school was doubled and is the largest in the state. Mrs. Hilton was a great help to him, especially with the young people. A new church site was secured and in the near future a modern building is to be erected. We are especially glad to report that three young men have been led toward the ministry, while one young woman from this church is in college preparing for missionary work. Brother Hilton goes to a church where there is already a good membership in one of the best towns in northern Texas.

—The Assistant Editor had a brief but very pleasant visit to the Lone Star state. He was in the company of his father most of the time, and after the wedding of his youngest brother a visit was made to Dallas, where we had the pleasure of meeting many old friends and were extended special courtesies by Brother and Sister M. M. Davis, Brother and Sister Faris, Dr. and Mrs. Allen and J. C. Mason. At Corsicana we met W. T. Moore's oldest sister, whom he had not seen for thirty years. The Assistant Editor's father occupied the pulpit of the Central Christian Church at Dallas on the Lord's day morning, and Brother Davis took this opportunity to preach the baccalaureate sermon for one of the schools at Ladonia. We heard that the work in Texas is in a progressive condition despite much that is antagonistic, and we found a remarkable loyalty to and pride in all that appertains to the great state.

—A. B. Philputt, pastor of the Central Christian Church, Indianapolis, in a letter to the Editor gives a report of his nine years' stewardship with that great congregation, which we think will interest our readers:

"Next Sunday I shall celebrate my ninth anniversary as pastor of the Central Church. It gives me much satisfaction to feel that our work is growing more rapidly each year. The roll of the church clerk shows a membership of over 1,500. Our morning audience now more than crowds the church, and the Sunday-school has outgrown its quarters. We are planning to enlarge our building and a fund is already started. We give to all the benevolences and the church is a living link in the Home, Foreign and C. W. B. M. societies. Last year we gave about $3,000 in all to missions and benevolence. Fully $20,000 of the quarter of a million dollars lately raised for Butler College came from members of the Central Church. This congregation, established in 1833, has always occupied a conspicuous position, socially and religiously, in the city. The membership and the annual financial budget have doubled in the nine years of my ministry, and the Sunday-school has trebled. We are all working in harmony."

—The exercises connected with the laying of the corner stone of the main auditorium of the Union Avenue Christian Church, on May 1, were of exceeding interest. A large gathering of the members and their friends were present. The Scriptures were read by L. H. McCreary, pastor of the Hamilton Avenue Christian Church, and prayer was offered by F. N. Calvin, pastor of the Compton Heights Christian Church. Brilliant addresses were delivered by Dr. W. C. Bitting, pastor of the Second Baptist Church; Rev. J. L. Mauze, of the Central Presbyterian Church; Rev. C. A. Lincoln, assistant pastor of Pilgrim Congregational Church, and Dr. J. M. Philputt, pastor of the Union Avenue Christian Church. W. Palmer Clarkson, president of the official board, made a financial statement, showing that the entire cost of the part that has been already built and of the part now in process of construction, with the furnishings, would be close to $200,000. F. E. Udell, chairman of the building committee, read the contents of the box to be placed in the corner stone, which was then placed in position by the building committee, each of whom was armed with a trowel, the formal announcement of the completion of the laying of the stone was made by the pastor, Dr. Philputt, a closing prayer was offered by the assistant pastor, Irving S. Chenoweth, a verse of "Blest Be the Tie That Binds" was sung, the benediction was pronounced and the ceremony of the corner stone laying was ended. The music of the occasion was under the management of Mrs. Philputt. The Editor of THE CHRISTIAN-EVANGELIST presided. The material structure is rising satisfactorily, but not more so than the spiritual temple. The work of Brother Philputt and his assistant, Brother Chenoweth, has been greatly blessed. The Sunday-school is approaching 600, the Lord's day audiences are large and additions are continuous. The present membership is about 1,100. It has three living links and is a great missionary church.

—"The Columbia Herald," Columbia, Mo., has a "puzzle picture" by Walter Williams in its "East Window" department, which we do not suppose puzzled the good people of Columbia very much, nor

(Continued on Page 603.)

Death of Mrs. John L. Brandt.

We deeply regret to announce the death of Mrs. John L. Brandt, wife of the pastor of the First Christian Church of St. Louis. This occurred early Sunday morning at the hospital to which she had been taken two weeks before to undergo an operation. No less than four operations seemed necessary and at no time was her condition not critical, though many of her friends were buoyed by the hope that the wonderful faith and courage of the woman would enable her to respond to any rally by a complete recovery. But the physicians held out little hope at any time. Her immediate family and a number of relatives were at the bedside when the end came.

Mrs. Brandt was a typical minister's wife and a woman of unusual talent. She was an indefatigable church worker, with a cheery optimism and the friendly spirit that won a wide circle of admirers. She was perfectly at home in any department of church work and could, if needed, take her husband's place in the pulpit. In the last few years she had given special attention to the establishment and conducting of a Chinese Sunday-school and in her funeral some of these students took part. She was Miss Nina Marquis, of Indianapolis, before her marriage to John L. Brandt, and she leaves two sons and one daughter. Her removal will be an unusually severe loss to her husband, who himself has for some time been in a serious condition physically. The family had planned to go abroad next autumn for rest and educational purposes.

The funeral was held at the First Christian Church on Monday, which was crowded. The Editor of THE CHRISTIAN-EVANGELIST was desired to conduct it, but could not be reached in time, and George L. Snively directed the service, supported by all our ministers in the city.

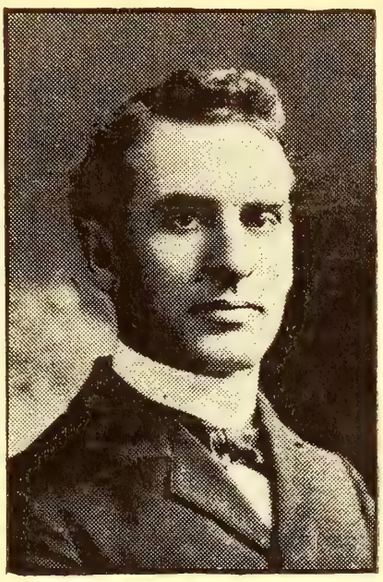


A view of the Preliminary Service at the Foundation Stone laying of the Union Avenue Christian Church, our Brotherhood.

Seventy-Fifth Anniversary at Eureka

The splendid old church at Eureka, Ill., has been celebrating its seventy-fifth anniversary. For four days, beginning Sunday, April 28, the people enjoyed a feast of reminiscence and missionary inspiration. A. McLean was the guest of honor and chief speaker. He is great in the love of his brethren and his scholarly, inspiring addresses befitted the occasion. He is a master mind and all vote that both his missionary addresses on the Scriptural Basis of Missions and his classic on Alexander Campbell must be published. David Rioch brought the living link with the fields beyond. He is a rare man and presents the concrete of his rich missionary experience with that human interest that inspires more than sermons can. T. T. Holton, the sweet-spirited saint who is recognized as the historian of pioneer days in the state, read a number of his delightful sketches. Laughter and tears lie close together when he reads his story of the heroism and primitive earnestness of those primitive days.

Perhaps the most delightful session of the series was that held at the foot of the soldiers' monument on Sunday afternoon. This is the site of the original "meeting house" erected in 1848. E. W. Dickinson had ransacked nooks and corners for things of old and read a sketch of the earliest days that had the charm of romance. B. J. Radford, who was born in the community and has been a factor in its best life ever since, regaled with memories at this and other sessions. He preached the first "Thanksgiving sermon" any one dared in the community forty-two years ago and survived the innovation with hundreds of sermons since. Col. B. D. Meek, who "came to the country" before the church was organized, kept the audience in laughter with his reminiscenses. It is blessed to grow old with good cheer. On Monday evening the old pastors held the boards. J. G. Waggoner, who ministered for eleven years; W. H. Cannon, who was here both as student and pastor, and Professor Radford, who preached as much as all others, perhaps, during the score of years when college teachers ministered, were the speakers. These good men were blessed in their labors and many came to greet them for the sake of "auld lang syne."



Alva W. Taylor.



A Corner in the New Church.

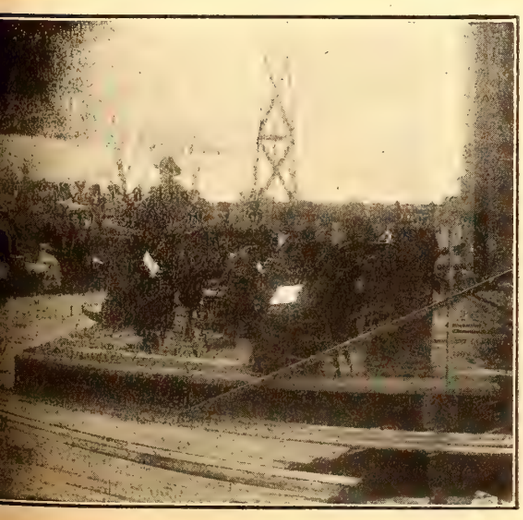
W. R. Warren, Centennial secretary, was present on the closing day for three addresses which were full of fire and zeal and wholesome truths. Miss Elmira Dickinson, the oldest resident member of the church, and one of the founders of the C. W. B. M., was heard with pleasure by the many who love her for her wisdom and saintliness. An honored listener was Mrs. John Darst, who celebrated her eighty-fifth birthday during the time. Her husband was the strong man who bore the burdens of church and college many years and left his memory for a benediction. He mortgaged all he had in trying days to save Eureka College, and his faith was rewarded.

The old record reveals the character of the church. It was made up of Kentuckians and largely men of Baptist heritage. The twenty, representing some seven or eight families, who formed the first organization in April, 1832, were disciples in the mother state. Uncles Ben Major, Elijah Dickinson and Ben J. Radford, sires of men who have grown gray in the service, were men of vision. They founded Eureka College that their children might have better advantages than themselves. They were representative Americans and moulded the life of the community in righteousness and sent their sons to battle with fortitude telling them they feared not for their lives but for the evils of the camp, only. That early church was ministered unto by men from the furrow and half the church funds went to charity. Money was scarce, but neighborliness was abundant and furnished remuneration ample for the times and sped the spirit of the Master on many a mission.

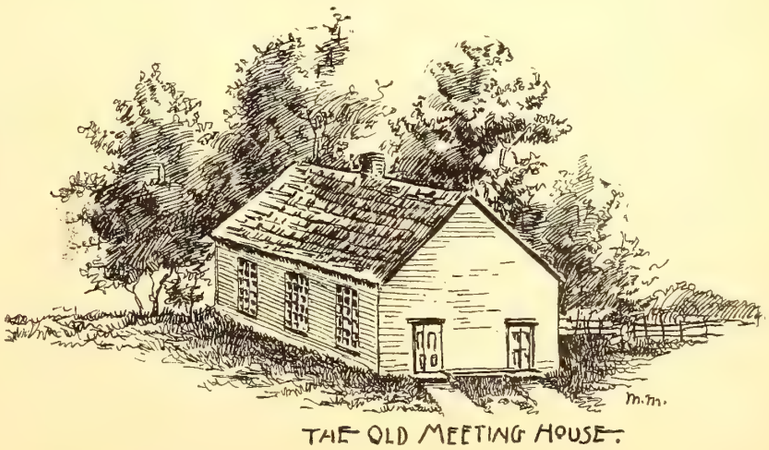
The forest was virgin and the settlement was christened after the woods in which it was located. Thus the church and college were both named after Walnut Grove. The broad threshing floors were the first meeting places and the open woods were glorious temples. In such Alexander Campbell delivered his first message to the people here. In four years the membership grew from 20 to 76 and then came the first "big meeting" held by a Brother Reynolds and others. Some score were added in two weeks' time and the evangelist received the munificent sum of $10 for his services. In those days $2 was good pay for a sermon and the record shows many entries of such sums for preachings. Two "swarms" went out at this time and two others in after years. At the end of 1837 there were 165 names on the roll. None of that host is now living.

In 1848 the first "meeting house" was erected. It was builded by donated work. Colonel Meek says he will never forget the way they perspired in "clearing" the ground for it and the cemetery about it. That year the state convention met here and D. Pat Henderson, of Jacksonville, and Alexander Procter, a young man just out of Bethany, held a two weeks' meeting following. There were 100 conversions, and be sure they were both converted and founded in the Scriptures. Some of them are yet among us. There have been meetings since with greater ingatherings in this church, but none so great as that two weeks' effort, with services all day during the time, in a sparsely settled community.

In 1864 the "Old Brick Church" was erected



This will be one of the Finest Buildings of



THE OLD MEETING HOUSE.

and remained the sanctuary until the present edifice took its place in 1901. It was plain but commodious and has enduring memories for hundreds of Eureka students who passed through its portals to larger lives.

This church has been chief patron of Eureka College since its existence. Its members have contributed over $100,000 to its support and average yet about $1,500 annually for its help—aside from the larger gifts of such men as John Darst and Dr. N. B. Crawford, which were and are perennial. Counting those generous gifts the church has doubtless given as much for causes outside as to its own local expenses, including the building of three church houses. During the past four years it has given as much to missions and benevolences as to current expenses and that aside from any large gifts. It is in the beginning of its missionary era though it has been missionary from the first. In the early days evangelists were paid to preach in other communities. It has been loyal to all organized interests from their inception and never misses the regular offerings to them all. In four years every offering to every cause has been larger than the previous one. Miss Ella Ewing, one of its own members, represents it at Bolengi, Africa and her salary is provided with much to spare.

The pastors have not been many. Besides those above mentioned N. S. Haynes labored for four years and built the new church. J. B. Pinkerton and J. H. Berry had short pastorates in the '70s and 80s. H. W. Everest, J. W. Allen, B. W. Johnson and A. M. Weston were among the honored dead who preached much during the two decades of college ministrants. A. S. Hayden was the first pastor during the years of 1868 and 1870 and his memory is revered. No small part of the worth of the church is due to its constancy to its ministers.

The present resident membership is 644 and 90 nonresident members are listed. Some 70 nonresident members have been induced to unite with churches at their homes during the past few months. It required much effort but it is as much the work of the church as to add to its own membership. As many more names were stricken from the list for failure to respond in any way to communications.

The church has kept well the heritage of the early days. The best of all its gifts is its spirit. It brings forth things both old and new and seeks after the truth. Its present glory is its young men. Not that they are better than others, but because they are rarer in church work and here they are to the front in all good works and honor their Master in their loyalty and their manhood.

A. W. TAYLOR.

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Ohio State Convention.

The churches in Dayton are making arrangements for a large attendance at the state convention May 20-23. The unusually strong program, the approach of our simultaneous evangelistic campaign, and the fact that this convention marks the close of Secretary Bartlett's eight years of successful administration and the selection of his successor—these considerations make it a convention that no wide-awake Disciple can afford to miss.

Then we feel that Dayton itself is well worth seeing. This thriving little city of more than 100,000 people has a world-wide reputation for some very interesting things. The central branch of the National Military Home is here, a city of itself, with 6,000 inhabitants. The National Cash Register factory has a fame that reaches round the world. Every delegate ought to see it.

But positively the biggest and best thing of all is the convention. Every preacher in the state should be here. Send your preacher, paying his expenses. It will give him new zeal for the work; it will give you that priceless boon, a growing preacher. The evangelistic conference will do great things for the eager young preachers of Ohio—even the older ones will be greatly blessed. Let the unofficial members come also. Dayton wants you; we will take good care of you, and send you home rejoicing and zealous for work.

Lodging and breakfast will be furnished in homes for 50 cents; dinner and supper can be had at 25 cents each. Accommodations can be had at a first-class hotel for $2 per day; lodging and breakfast, $1.

Send your name to the undersigned and it will be given to the proper committee and your wants provided for.

I. J. CAHILL.

A Month of Muckley for the Home Missionary Offering

Apropos to the May offering for home missions and the discussion incident to the readjustment of our missionary calendar and the unification of our missionary organizations Southern California arises to make a few remarks. In this matter we are blazing the trail through the wilderness in which the brotherhood may follow. With us this year state and national missions are one and May 5 is the day for gathering the offering. We expect on that day to justify ourselves before the brotherhood by making the largest offering for these combined interests in our history. The way we are preparing for this offering is not only unique, but points the way for greater unity in our work of missions. Our observation is that not a little of the frictions, squeak and hot boxes found in our missionary machine is due to the fact that each secretary confines his knowledge, zeal and strenuousity within the narrow limits of his own special interest. We have been making an experiment and so rich and fruitful is the experience our hearts burn to speak it from the housetops. In our campaign for home missions we are having a month of Muckley. Every night in April and twice on Sunday George W. Muckley, of Kansas City, has been facing a congregation and earnestly pleading for a liberal offering for the work of the A. C. M. S. Yes, this is the original, great and only Church Extension man, George W. Muckley, of Kansas City, Mo. Everywhere he goes he is greeted with splendid audiences. His addresses are informing and inspiring. They possess an eloquent Fourth of July patriotic flavor that impels a Christian citizen to help Christ save his own, his native land. Harold Bell Wright, of Redlands, says: "His speech was a ten-strike for home missions." Charles A. Young, of Santa Ana, says: "Muckley made the best speech on home missions I have heard since the days when as a young man I listened to Robert Moffett plead the cause of the American Christian Missionary Society." To hear Muckley in this home missionary campaign one would think his headquarters were in Cincinnati instead of Kansas City. It is really refreshing and heartening to find so broad-minded a secretary as is this Church Extension man! What a volume of flame and fire would be enkindled and with what tremendous force and marvelous effect it would sweep this land if McLean and Rains and Muckley and Mrs. Moses and Warren and Mohorter and Orcutt and every state secretary as well as Wright and Ranshaw were out this month doing their utmost for the May offering! This plan is far ahead of the old one, which gave such ample opportunity for the display of petty jealousy and narrow, back-biting suspicious enmity. Next September, we hope to arrange for Wright or Ranshaw, of the A. C. M. S. to "speil" for the Church Extension Board. After that we will put Muckley and Mohorter in the field for foreign board. Then next we aspire to hear the magaphone voice of F. M. Rains pleading the cause of state missions! Such co-operation and unity will usher in the millenium, the day of large hearts. This, dear fellows, is the Southern California plan. May the brotherhood adopt it.

GRANT K. LEWIS.

Our Budget.

(Continued from Page 600.)

will it "puzzle" very many of our readers to identify the picture herein drawn as that of the venerable but vigorous brother of that university town who frequently contributes to our papers, but who is Moore at home in THE CHRISTIAN-EVANGELIST than elsewhere:

"He is tall and with a beard like Father Time. There is snow on his forehead but the frost has not reached his heart. He is as young at the heart as fifty years ago and more. 'Tis a great art, the art of staying young. Learn it. He is cosmopolitan, a citizen of this world, though he writes learnedly about other worlds and the next. He has lived in Kentucky, Ohio, London and the First Ward. He has counted for much everywhere. He is tolerant in religion though terribly in earnest. He has passed the Psalmist's alloted span of human life. * * * There is a text in the Good Book which runneth, in spirit not in literal quotation, like unto this: beware when all men speak well of you. He need not beware, for, as all men who do things, from the days of Nehemiah and beyond, he has critics and those who carp. But his strong and wholesome influence has been for progress and the world's upliftment. He can write books and shoot ducks and preach sermons and edit newspapers, and—may it be long years before he meets the other gentleman whom he resembles, the gentleman with scythe and long white beard!"

South Kentucky Convention.

MORGANFIELD, UNION CO., MAY 20-23.

During the session of the convention such men as C. C. Smith, J. W. McGarvey, J. A. Lord, A. McLean, W. R. Warren, W. J. Wright, from outside the bounds of our South Kentucky Association, will deliver addresses, besides state speakers, such as Sherman B. Moore, of Mayfield, Ky.; J. T. Hawkins, of Elkton; R. H. Crossfield, and H. B. Self, of Owensboro.

ENTERTAINMENT.—Homes will be provided free to every one sending his name at once to Miss Fannie Sue Davis, Morganfield.

RAILROAD RATES.—The rate of one and one-third fare for the round trip plus 25 cents has been granted on the certificate plan. A full fare ticket must be purchased going and a certificate obtained from the ticket agent and on your return trip you will pay only one-third fare plus 25 cents.

It is earnestly requested that one and all, including our ministers, will use the certificate plan. It only costs ministers 25 cents more than the regular minister's rate. Last year we had no trouble in securing the required number who went to Murray on the certificate plan.

Hopkinsville, Ky. W. J. HUDSPETH.

A Great Church.

With the first Sunday in May I entered upon my fifth year's service with the Central Christian Church of Anderson. The four years which we have spent together have been busy, fruitful years. The Lord has wonderfully blessed the labors of pastor and people. During this period there have been added to the church more than 1,500 members, nearly 1,100 of these by confession and baptism. Our present resident membership is only a little short of 2,000, making the Central, with perhaps one exception, the largest church in the brotherhood.

Every branch of church work has made marked increase. The C. W. B. M. auxiliary has grown in four years from a membership of 85 to over 200. The Sunday-school has increased from an average attendance of 300 to an average attendance of 700. The debt on the church property has been reduced $8,000 with plans in operation that it is hoped will entirely clear the church of debt. Two living link missionaries are being supported by the church and its auxiliaries—Miss Stella Franklin, of Damoh, India, and Miss Zonetta Vance, of Deoghur.

The church is now splendidly officered with five elders apt to teach and 30 deacons who loyally support the pastor in every forward movement suggested. The inspiration of the great meeting is still upon us, and the church is planning another campaign to which we look for great things. T. W. GRAFTON.

Anderson, Ind.

WHEN SLEEP FAILS

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As We Go to Press.

Special to THE CHRISTIAN-EVANGELIST.

Keokuk, Ia., May 5.—The Wilson and Smith meeting eight days old; 20 additions to-day, 34 to date. We are expecting a great harvest.—M. J. Nicoson.

Special to THE CHRISTIAN-EVANGELIST.

Cedar Rapids, Ia., May 6.—Thirty-three converts to-day, 515 to date; close Tuesday night; begin Muncie, Ind., Wednesday night. Brothers Van Arsdall and F. E. Smith are doing a great work for the Church of Christ here. My associates were Mrs. Getts, Thomas Ullom, Mr. and Mrs. De Loss Smith and Jesse Vancamp.—Chas. R. Scoville.

Special to THE CHRISTIAN-EVANGELIST.

Canton, Ill., May 3.—Meeting two weeks old; 32 additions; meeting just started; large attendance. Harold E. Monser, Mrs. J. E. Powell and Miss Pollock conducting.—J. G. Waggoner, minister.

Special to THE CHRISTIAN-EVANGELIST.

Texarkana, Ark., May 5.—Roger H. Fife and his son are leading the greatest revival ever held by any church in Texarkana. Sixty-one additions first two weeks, 13 to-day. Rain greatly interfered. Three other meetings are being held here. Our church is being greatly strengthened.—Nathaniel Jacks, minister.

Special to THE CHRISTIAN-EVANGELIST.

Lawrence, Kan., May 5.—Closed great revival at Lawrence; 16 added to-day, 324 to date; raised $15,000 toward new $35,000 church. Farewell reception to us Wednesday night; expect more additions then. Begin at Hillsboro, Texas, next Sunday.—Wilhite and Tuckerman, evangelists.

Special to THE CHRISTIAN-EVANGELIST.

Pomona, Cal., May 5.—Living link home missions, church and Sunday-school cooperating.—Madison A. Hart.

Special to THE CHRISTIAN-EVANGELIST.

Butler, Mo., May 6.—Over thirty added here first week. Small and St. John, evangelists.—J. B. Mayfield, minister.

Special to THE CHRISTIAN-EVANGELIST.

Athens, Ga., May 6.—Great meeting with Harlow and Ridenour; 22 yesterday, 94 to date; will close Sunday night. Evangelists begin at Shreveport, La., May 19.—W. A. Chastain.

Special to THE CHRISTIAN-EVANGELIST.

Liberty, Ill., May 5.—Dedicated church at Liberty to-day, and money all raised.—L. D. McLean, minister; J. Fred Jones, secretary.

Enriching the Order of Services.

(Continued from page 596.)

sonality which gives a sense of reality and the consciousness of an awakened life throbbing everywhere. By it the flavor of the meeting is determined as the formic acid from the body of the bee gives special flavor to the honey it has gathered from flower and dew. When a spiritual person stands up to lead the services or speaks the words of life, we all feel as if the warmth of summer were diffused everywhere, but when a worldly man is put forth we instantly feel the chill, like the breath of winter upon the flowers. It is the quality of personality that creates the atmosphere of the meeting and the right atmosphere which leads us to exclaim, "It is good for us to be here." In such an atmosphere the soul meets the Saviour and the sense of the world becomes dim and its noises fade away and we feel as if we were alone with God and with one another. The disposition to criticise dies; lingering traces or feelings of anger, jealousy and revenge, demons that often plague our church life so, are exorcised, and bickerings and fault-findings are relegated to the infinitely contemptible place they deserve, and the soul, under the influence of the Great Soul itself, begins to grow great. Streams of spirituality pour forth from each heart and meeting, and completing them all comes the supreme influence in the universe—the personal influence of God. Thus personality and not program is the real secret of enriching and spiritually helpful public worship.

I can not close this address without expressing the conviction that it is given to no people to have a more soul-satisfying service than to the Disciples of Christ. We have liberty and we have the privileges of all that the Spirit of God has created through the experiences of people who have sought and found and worshipped and served God. Our views of the spiritual integrity of all God's people in all ages and in every communion; our refusal to be bound by the traditional or legendary in religion—thus assuring to us deliverance from the artificial and the shallow; our refusal to be considered as either conservatives or progressives in theology; our persistent avoidance of becoming identified with any school of philosophy, or cult of critics, or sect of believers, and still keeping clear of ecclesiasticism and holding firmly to the unbound word of God; our glad and grateful acceptance of the presence of God and the Holy Spirit and Jesus Christ in the world to-day, living again in all good words and works and breathing in poetry and music written by men of to-day as well as by men of old; our refusal to believe that the Christian ordinances are merely rites or charms, but prayers and confessions by making baptism an act of faith and love, and the Lord's Supper a real communion with Christ and his people and not a mass in the midst of an imposing dramatic order—all these enable us to bring into our service the lights of faith and works, love and prayer, memory and hope, art and life in the effort to create an order of service through which we may make his praise glorious.

In the chromatic scale there are about a dozen pure distinct tones, but out of them is created the oratorio where a multitude of souls organized into melody seem to the listener to resolve the universe into music. There are only seven primary colors, but with them genius has created the art galleries of Europe and America, with them God paints the flowers and daily makes the marvels of sunrise and sunset. In the order of services there are only a few things to be used—the hymn-book, the Bible, the sermon, the human voice, gifts of money, and prayer; but take these, and let the assembled souls express their devotions through them, and we have one of the greatest sights and experiences of human life—the public worship of God. And passing through it, many souls will experience subjectively, if not objectively, the scene at the dedication of the first Temple, described by the inspired penman: "When the ark of the covenant was brought into the Temple and when the trumpeters and singers were as one, to make one sound to be heard in praising and thanking Jehovah; and when they lifted up their voice with the trumpets and cymbals and instruments of music, and praised Jehovah, *saying*, For he is good; for his loving kindness endureth forever; that then the house was filled with a cloud, even the house of Jehovah, so that the priests could not stand to minister by reason of the cloud; for the glory of Jehovah filled the house of God." (2 Chron. 5:13, 14).

Baltimore, Md.

NEWS FROM MANY FIELDS

Greater New York City.

J. P. Lichtenberger and wife arrived on April 18 from their trip abroad and are again at the helm at the 119th Street Church. They report a very pleasant and profitable trip through Europe and Palestine.——Miner Lee Bates has been with the 56th Street Church only eight months, but in that time they have been able to get their finances in better shape than they have ever been in the history of the church. Additions occur from Sunday to Sunday, and the audiences have improved. Easter was a great day in both attendance and gifts for missions. B. B. Tyler, the former pastor of the church, was with them April 21.——S. T. Willis and the 169th Street Church are reaping the advantages of their recently dedicated church. More money has been raised toward clearing the remaining indebtedness.——L. N. D. Wells, the pastor of the church at East Orange, made a recent trip to Kansas City to get advice and material encouragement from the Board of Church Extension for the contemplated new building. Rarely has a church of the age and numerical strength of this church begun a building enterprise with better prospects of great success. Their present building is not able to accommodate the audience. The Sunday-school is forced to meet in two sections. During the eight months' ministry of the present pastor over fifty additions have come to them. This church is one of the most eloquent appeals that the East has ever made to the Disciples for more money to be put into planting new churches.——Phil. A. Parsons reports Plainfield, N. J., work moving along nicely.——Dr. Herbert L. Martin preached for the East Orange Church during the absence of Pastor Wells in Kansas City. He also spoke for the Flatbush Church, Brooklyn, recently.——Albert J. Wilson receives a B. D. degree from Union Theological Seminary in May. He will visit his parents in England during the summer.——President Rowlison, of Hiram College, was in the city April 19-24, bringing the attention of the New York churches to the strategic nature of educational work. He spoke to the Sterling Place Church, Brooklyn, April 21. On Wednesday, April 24, he addressed a union service of the Philadelphia Disciples and on Sunday, April 28, spoke to the brethren in Washington. While in New York he was the guest of Union Theological Seminary and was much enjoyed by the little band of Disciples now taking work in that institution.——Joseph Keevil, who is at Greenpoint, reports that the church has recently housed their pastor in a new parsonage. The work is steadily increasing in strength and numbers. Brother Keevil's method seems to be to say little and do much.——Walter S. Rounds, who came to the Flatbush, Brooklyn, church in October reports twenty-four additions during these months. This church is soon to be another convincing demonstration of the wisdom of planting churches in growing sections of this great city. Since securing its present location the church has seen one of the best residence districts in New York grow up around it as if by magic. Brother Rounds commends the business ability of former Pastor Oram in giving the church its present economic advantage.——Joseph L. Garvin, formerly pastor of our church at Youngstown, O., has enjoyed various experiences while completing his better preparation in the universities of New York. During the period in which the Fifty-sixth Street Church was seeking a pastor he supplied the pulpit. The period was a year long. He has also held an important position with one of the great New York daily newspapers, besides doing work with the Anti-saloon League, Citizens' League and Y. M. C. A. During the present winter he has supplied the vacant pulpit of the Sterling Place Church, Brooklyn. As he was at one time pastor of the Flatbush church his experience in the New York churches has been rather complete. Last year he received his M. A. from Columbia University; this year he receives his B. D. degree from Union Theological Seminary and also has completed his residence work required for a Ph. D. from Columbia University. During the time required to write the "Doctor's Thesis" and get ready for the final tests he has accepted a position as secretary of the Pocono Pines Chautauqua, in Pennsylvania.

The above notes contain two significant facts. The first is that young men who have a desire to prepare themselves better for the ministry can find splendid opportunities in New York city, both for preparation and self-support during the preparation. It is justly a matter of brotherhood pride that our preachers are very acceptable supply preachers to the churches of various denominations in and around New York city.

The second fact is the great opportunity offered in the growing residence sections of Greater New York for the planting of new churches. It is conservative to say that there are easily twenty-five such openings at the present time near this great city. The need is for consecrated money.

JOSEPH C. TODD.

Brentwood, Long Island, N. Y.

Southwest Washington, D. C.

A few years ago W. J. Wright, now corresponding secretary of our American Christian Missionary Society, engaged as a missionary under the same American board and organized a church in



W. G. Oram.

the southwest section of our capital city. After laboring for a short time Brother Wright was removed by the A. C. M. S. to other and larger fields.

We have a property valued at $7,000 and an active membership of 125. On December 1, 1906, W. G. Oram, of the Third Church of Christ, Brooklyn, N. Y., was called to take this work at H street. The church had been without a pastor for nearly one year and a half, and many of the members became discouraged and looked upon the work as having little promise, but since Brother Oram took charge things have changed very decidedly; new life and hope have sprung up. Aggressive work was started March 17, when Brother Oram began a series of meetings during which five were added to the membership and the hearty co-operation was secured of many who had become careless and indifferent. These meetings closed with a grand rally conducted by F. M. Rains, when $1,545.51 was raised in cash and pledges, being a little more than one-half of the indebtedness on our property, which we now aim to clear off before next Easter.

EVERETT M. PIERCE, clerk.

Southwest Missouri.

The Dorcas Circle of the First Church, Joplin, Mo., has purchased a fine pipe organ, which is now being built. It will be installed about September 1.——The new church at Neosho, Mo., J. W. Baker, minister, to cost complete, $20,000, will be completed this year and will be one of the finest houses for the size of the town in the state.——The three churches of Springfield, Mo., have engaged Brother Scoville and six helpers for a campaign beginning September 1. A tabernacle seating 3,000 will be built.——A great district convention will be held in Southwest Missouri at Carthage, May 6-9. Two hundred and fifty delegates are expected. W. F. TURNER.

Joplin.

The Meeting at Larned, Kan.

The Christian Church at this place has just closed a very successful four weeks' meeting with seventy-five additions—fifty baptisms. State Evangelist E. N. Phillips, assisted by Miss Helen Shoecraft, of Emporia, as singer, stirred our city from center to circumference. Brother Phillips' appeals reached and moved to action a number of our strongest citizens. The new church house, which seats 800 people, was taxed to its utmost capacity. A lecture on the subject of the "Christian Athlete," with practical physical demonstrations with a 125-pound dumb bell, which Brother Phillips handles with ease, attracted a large audience that paid for admission. At the close of the sermon-lecture four persons responded to the invitation to unite with the church. No church or minister will regret having Brother Phillips hold their meeting. His agreement with the state board terminated with this meeting, and he is open for dates (permanent address, Iola, Kan.). His singer, Miss Helen Shoecraft, is building a great reputation as a singer and choir organizer.

H. A. PEARCE, minister.

Western Pennsylvania.

On April 14 the best missionary rally of years was held at the Belmar church, Pittsburg. Over thirty preachers were in attendance. Besides Brethren Wright and Ranshaw the principal addresses were made by Brothers Mahon, of Indiana, Place, of Bellevue, and Tharp, of Allegheny. The program would have done credit to a national convention. The enthusiasm ran high. Brother Jayne and the church distinguished themselves as hosts. At this writing we are looking forward to May 5 as the greatest day in the missionary offering for home work.

In the evening was held the first Centennial rally. The house was crowded and the interest of the day was intensified by the addresses of Brothers Wright, Ranshaw, Warren and Tharp. The rally was closed by the roll call of the churches, each of whom announced a committee of three, to serve on the general committee. Dr. C. Evans was elected temporary chairman and J. D. Dabney temporary secretary. The committee of 78 persons are to meet in the Central church Monday evening, May 6, to effect a permanent organization and plan for the convention.

Pittsburg will be ready. Begin to work up a large delegation.

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Columbus (Ind.) Meeting.

The work at the Central Christian Church has continued to grow, both in interest and numbers since I began my labors, the fourth Lord's day in December. Up to April we had 19 additions. J. O. Shelburne, of Toledo, O., and Brother Robert Knight, his singer, are now holding a meeting in the Central Church. The church will receive great help by their efforts. We did not begin the meeting expecting a great number of additions, but that we might line up the church members, which we will do without a doubt. We advertised the revival services by an automobile parade, in which three banners were carried bearing the following inscription: "Where the Bible speaks, we speak; where the Bible is silent, we are silent." "Revival service at Christian Church, Shelburne and Knight, evangelists." "Columbus for Christ." This church is one of the best equipped churches in the country, having a roof-garden, also a gymnasium and a most splendid lot of members. S. S. OFFUTT.

Georgia.

I preached to a large audience at Corinth, Walton county, the fourth Sunday in April. Corinth is one of the strongest country churches in Georgia and is a leader among the churches of the state in sounding out the gospel.——S. S. Landrum, of Winder, has just closed a few days' meeting at Logansville. Brother Landrum is a genius as a preacher and preaches to crowds on the streets, in schoolhouses, in churches. He preaches all the time.——The churches in the Watkinsville field are prospering under the ministry of D. R. Piper. One confession at Watkinsville the fourth Sunday in April.——Mount Zion church, Jasper county, has recently secured the services of Harrison Jones, of Hampton. Brother Jones is a favorite preacher with this church.——The Valdosta meeting closed with five additions, Brother Charles Paxton and family.——The state board expects to hold a number of special meetings during the summer. Any church desiring one of these special meetings can arrange for the same through our state secretary, B. P. Smith, 58 Dunn street, Atlanta, Ga.——The Atlanta district has just closed a successful district convention at College Park.——Evangelist Harlowe is in the midst of the greatest meeting in Athens ever held in that city.——THE CHRISTIAN-EVANGELIST still grows in favor with its Georgia readers. The columns of this paper are open to all Georgia preachers, and if their work is not reported it is their fault. Any news for our Georgia column sent to the writer will be forwarded to this paper for publication. Brief, sweet, encouraging reports will be gladly received. E. L. SHELNUTT.

Acworth.

Washington.

Work goes gloriously on in the evergreen state. C. F. Stevens is in a good meeting with home forces at Spokane, Central.——H. O. Breeden has just closed at the Seattle First Church, with 100 added.——F. A. Ware is holding a tent meeting at Sunnyside.——Mrs. Mary Benton, of Pomeroy, preached at Zillah, Sunday, April 21, and there were two added by confession and baptism.——E. E. Francis and wife, who have done a good work at Zillah, removed recently to Chehalis, where they are serving the church. Their success at Zillah gives good assurance of their ability.——The Yakima Valley is proving very attractive to our ministers. Among those most recently purchasing orchards and orchard lands here are Victor Dorris and B. H. Lingenfelter.——The North Yakima church has broken ground for their new church building, which is to be of stone and to cost $30,000 or more. The church is prosperous, having constant growth. There were seven more good additions April 21.——The writer is asked to dedicate our new church at Hoquiam the first Sunday in May and the North Yakima church has granted me leave of absence for that day. It will be a preat pleasure to associate with John and Alice Handsaker, the ministers at Hoquiam. They were among the students at Eugene in our ministry there.——J. B. Lister is in a good work at Asotin, the county seat of Asotin county.——Charles H. Hilton has resigned at Ellensburg and goes to Milton, Ore.——L. D. Green, who has for some time given his time to business interests, has closed out his business and is available for meetings. He is a good and successful evangelist. He may be addressed at North Yakima. MORTON L. ROSE.

North Yakima.

DEDICATION.

St. Thomas, Ontario.

April 28 was a great day for the members of the Church of Christ in St. Thomas, and all Ontario. The day itself was beautiful, the crowds overflowing, the building complete, Z. T. Sweeney at his best, the people gave liberally and the day closed on a tired but happy people. The new church is a handsome edifice, built of gray cement brick, made from cement and sand from the shores of Lake Erie. The red mortar used stands out a red line of relief in the grayish walls and adds to the striking and attractive appearance of the building. If the exterior of the new church is pleasing to the artistic eye, the interior is even more so, and impresses one with the idea of space and size which is not apparent from without. Easy and comfortable oaken seats for between 700 and 800 people are arranged in a semi-circle in the main auditorium, Sunday-school room and galleries. The immaculate white of the ceiling is in marked contrast with the dull gray of the walls. The contract is let for a large and electric-equipped pipe organ to be installed in June. The lighting is combination gas and electricity with handsome brass fixtures. A basement under the church gives excellent opportunity for social gatherings. Six hundred memorial windows are in the main auditorium.

St. Thomas is the most American town in Canada. It is the central town between Detroit and Buffalo—a hustling city of 15,000 population. This new church edifice gives our people one of the finest buildings in the city and the first church of our brotherhood in the province.

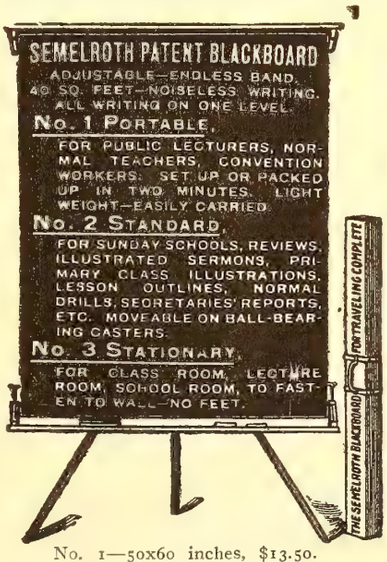
The church was built at a cost of nearly $16,000, representing in the States a total cost of $20,000. On dedication day we aimed for $10,000 but nearly $11,000 was raised.

The history of the Church of Christ in St. Thomas dates back to 1864. In that year a congregation of Christians began worshipping in a little church two and a half miles east of town. The late Edmund Sheppard was the first pastor. In January, 1879, a meeting was held in the office of the late John Campbell to appoint a building committee to erect a place of worship in St. Thomas. The old church was opened for worship September 16, 1879. The church has had as ministers T. L. Fowler, R. M. Stevenson, C. Sinclair, T. B. Knowles, W. D. Cunningham, E. C. Crawford, W. C. McDougall, E. S. DeMillar, James Egbert. M. M. Amunson is the present minister.

The church has taken on new life, the membership taking a keen and united interest in the church work, and the outlook for the future is splendid. Brother Amunson has been seriously handicapped by having to hold meetings in the college chapel, which could not accommodate the crowds. Old debts have been cleared away, and now with an up-to-date church plant and an interested membership, we hope to very rapidly advance the apostolic faith once and for all given to the saints. Aside from the new building project a mission school conducted in connection with the church on Yannouth Heights, a fine new building having recently been erected for this purpose. DR. MCKILLOP, church clerk.



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Evangelistic

We invite ministers and others to send reports of meetings, additions and other news of the churches. It is especially requested that additions be reported as "by confession and baptism," or "by letter."

Arkansas.

Arkadelphia, April 29.—One confession and baptism at my last appointment at Amity.—E. S. Allhands.

Colorado.

Rocky Ford, April 29.—Ten accessions since last report—two baptisms.—W. B. Harter, minister.

Florida.

Tampa, May 1.—During the month of April there were five additions to the church, making a total of 11 since beginning the work, March 10. The Sunday-school continues to grow and an increased interest is manifest.—W. H. Coleman.

Jacksonville, May 1.—Evangelist O. P. Spiegel has just closed a meeting with the First Church. Forty-one were added to the congregation. Brother Spiegel goes from here to assist Brother Clubb, Watkinsville, Cal.—J. T. Boone.

Illinois.

Gurnee, April 28.—Yesterday was decision day for the Bible school. Six made the good confession. One confession at morning service, after which I baptized two.—John S. Zeran.

Springfield, April 29.—Twenty-six added to the First Church here during the month of April. Accessions each Lord's day and at every service but one, for the month. Baptisms at each prayer-meeting service.—F. W. Burnham.

El Paso, April 29.—Our meeting closed last night with 33 additions—all by baptism. There were 26 adults, eight of whom were heads of families, and ten young men. It was something strange for this rich and conservative community to be stirred. Average attendance was 400.—Rufus A. Finnell.

Alton, April 30.—One addition April 21.—G. Washington Wise, minister.

Kansas, April 29.—Fine results to-day. Decision day in Sunday-school with five confessions. One at morning service. Five others not previously reported.—F. B. Thomas, pastor.

Albion, May 1.—There were six confessions last Sunday night and we will have the baptizing to-night at the regular prayer-meeting.—D. W. Conner.

Indiana.

Cambridge City, April 29.—Our meeting continues with deep interest and large attendance. Thirty-seven added to date. Meeting seventeen days old.—Charles E. Shultz, evangelist.

Hebron, April 29.—Sunday was a great day in our meeting. Two splendid services and six confessions. Interest is growing and we are hoping for great results. J. Ross Miller, who is serving, is proving himself a most excellent help in our meeting.—S. J. Vance.

Garrett, May 3.—Two additions—one by statement and one from another brotherhood.—O. L. Hall.

Iowa.

Clearfield, March 27.—Closed our home force meeting with 88 accessions—73 by confession and baptism (18 from other bodies), 15 otherwise. There were 34 young men, 15 young women and 23 heads of families. I was presented with a gold watch.—S. R. Reynolds.

Charles City, May 1.—Three confessions and baptisms. Five since last report.—G. A. Hess, minister.

Fort Madison, April 22.—Meeting closed with 82 additions. This is a great victory, for the field is 60 per cent German Catholic, with 32 saloons and Sunday theatres. Brother Kline has led the church out of a $900 tabernacle into a $10,000 edifice and his church is united and aggressive.—H. G. Bennett.

Leon, May 4.—We closed a four weeks' meeting with 41 additions—27 of them by confession. S. D. Harlan led the singing and did some of the preaching.—E. M. Romine, pastor.

Kansas.

Abilene, April 29.—Four added since last report—two by statement and two by confession. Thirty-six added in the Crim-Shields meeting which closed on April 18.—C. A. Cole.

Eureka, April 29.—Four added yesterday—three by confession and one from another church.—O. J. Law.

Hope.—Three added by confession and baptism at regular services since Bishop M. Hopkins took the work in January.

Kentucky.

Ludlow, May 3.—Have just closed a 23 days' meeting which resulted in 64 additions, 50 of whom were by confession and baptism, the others by letter and statement and a few from other religious bodies. The meeting was conducted by home forces. Mrs. Haskins assisted us materially by singing each evening a soul stirring gospel solo. It was a great meeting for Ludlow, pronounced by all the greatest ever held in the town by us or any other people.—L. B. Haskins, minister.

Paris, May 4.—We closed our two and a half weeks' meeting with 130 additions in all. More than 100 of these were by confession and baptism. I. J. Spencer's preaching was of the very best and Miss Una Dell Berry, of Lafayette, Ind., gave fine satisfaction as a singing evangelist. We are looking forward to to-morrow as a great day. More than 100 will be received into the church.—Carey E. Morgan.

Louisiana.

Lake Charles, April 29.—Two added.—G. F. Bradford, minister.

Massachusetts.

Everett, April 29.—During the month of April we had one confession, one baptism, and five otherwise.—A. T. June.

Missouri.

Jerico Springs, April 30.—Our work moves along nicely. Have baptized six and there have been four additions by statement since last report.—E. W. Yocum.

New York.

Gloversville, April 5.—One baptism.—H. H. Cushing.

Buffalo.—Two confessions at the Forest Ave. church since last report, and good cheer in all departments.—B. H. Hayden.

Ohio.

Ripley, April 29.—Six accessions by confessions on last Wednesday evening after prayer-meeting. Five of these were young men.—V. L. King, pastor.

Oklahoma.

Enid, May 2.—I am glad to report great progress. We have had 42 additions in the last seven Sundays, about one-half of them by confession and baptism.—Scott Anderson, pastor.

Elk City, April 26.—We are in a promising meeting here. Began last Sunday. Eight additions thus far. The Mozart Quartet is doing some fine work. O. O. Otis is the popular pastor.—J. A. Tabor.

Piedmont, April 24.—Evangelist C. F. Trimble is holding a "membership" meeting for us. Seven have been added and many others are interested. We are having the largest audiences that ever attended church here. People are interested who never attended church before in this town, but were friends of Brother Trimble in Missouri. He held us a meeting a year ago with 85 additions. He is not well and we fear he will break down if he does not have rest soon.—Marion Herbert, elder.

Oregon.

Newberg, April 29.—We were to close April 24, but by general demand and a rising vote, we continued a week longer. Five weeks ago the Disciples were unknown here. There have been 56 added to date. There were 66, or an increase of 75 per cent in one week to the Bible school yesterday. We continued four more nights and then I will supply until June, when G. K. Berry will take charge regularly.—George C. Ritchey.

Philippines.

Laoag, March 30.—Ten persons in Solsona yielded to the Lord this month—first fruits. Five persons baptized in Laoag during this month and one in Vintar. Four Ilocos Norte churches took the March offering.—W. H. Hanna.

South Carolina.

Perry, April 30.—Two added at Merritt's Bridge on our last visit there. That work is growing in an encouraging way. Delay in shipping tent threw out our Florence meeting. Closed a few days' meeting at Sumter last night at Factory mission with nine added, seven by baptism. I spent Lord's day, April 14, with our old congregation in Charleston. It was a season of refreshing to me. All departments are steadily growing. Outlook brightest there we have known.—Charles E. Smith, state evangelist.

Texas.

San Marcos, May 2.—Have closed my first month with the church here, and as I recuperate in health we expect a good work, hopeful outlook. Six additions during April, one by confession.—A. M. Harral.

Virginia.

Richmond, April 29.—Walter S. Decker has just closed a gospel service at the Third Church, resulting in 32 confessions and other additions. There have also been nine others added through primary obedience since January 1.—Gerald Culberson.

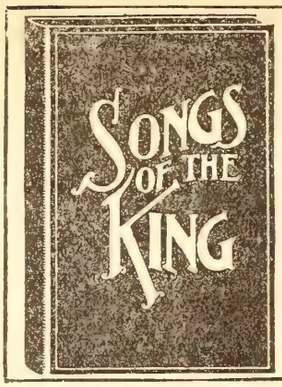
Washington.

Wanatchee.—Four additions April 14, making 37 in the last three months.—Andrew J. Adams.

West Virginia.

Martinsburg, W. Va., May 1.—I have been laboring here for nearly three months in a most hopeful field. Five years ago the church had a membership of 15. Since them it has grown to over 200, and a house of worship and handsome parsonage have been erected. A notable feature of the work is that the present state of prosperity has been attained without resorting to paid suppers, entertainments, etc. The Bible school is growing. The problem of a larger building now confronts us. G. B. Townsend, of Hagerstown, Md., recently conducted a brief but very helpful meeting for us, resulting in 12 accessions—six by baptism and six by statement.—C. C. Waite.

Wheeling, May 1.—The First Christian Church of Wheeling, W. Va., with W. H. Fields, pastor, is steadily growing. During the month of April there were 16 additions, 12 by baptism, four by letter and statement, all at the regular church services. The Bible school is increasing in numbers each Lord's day. Three hundred and twenty-three present last Lord's day.



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Midweek Prayer-Meeting

By Charles Blanchard.

Blessings in the Study of the Scriptures.

Topic May 15.—First Psalm.

The First Psalm is one of the most familiar of scriptures. It is worthy to be committed to memory by all children and to be remembered by us grown-up folks. It is full of sound sense for young and old. It is good for the men of the world, for business men. The Bible is essentially a sensible book. The psalmists of Israel were men of the world as well as prophets and seers of the unseen, but none the less real. They wrote out of the deeper experiences of life. David was a man of shrewd hard sense, though a poet. Besides he was inspired. The breath of the Spirit is in his songs. The wisdom which is from above finds beautiful utterance in many of the psalms. "Holy men of old spake as they were moved by the Holy Spirit." These things were written for our learning, upon whom the ends of the earth have come. Let us heed the warning voice and vision.

It's an old saying that you can tell a man by the kind of company he keeps. Somebody has tersely said: "You can tell a man by the company he keeps away from." The first verse of this psalm illustrates this. If you are looking for a recipe for happiness, find it in this psalm. If you want a sermon ready to order it is right at your hand. And the truth of it is beyond all sensible questioning. If men—young men or old men—want to go to the dump-pile, let them begin walking in the counsel of the ungodly and the next thing they will be standing in the way of sinners and pretty soon they will be sitting in the seat of the scornful. No doubt about it. It's the way to the dump-pile—the devil's dump-pile at that! And the number of young men and men in middle life that go to the dump-pile by "just sittin' 'round doin' nuthin'," is provoking and also pathetic. Professor Holden, the "corn man" of the Iowa Agricultural College, says farmers lose millions of dollars every year by planting poor seed, which, if it does grow, makes a little spindling, good-for-nothing stalk of corn that "just sits around all summer, doin' nuthin'!" Holden is a Yankee and this is keen Yankee sense. It's good scripture and sound doctrine, not only as regards seed corn but soul-corn.

But there are lots of folks who neither walk in the counsel of the ungodly nor stand in the way of sinners nor sit in the seat of the scornful who never amount to much religiously. A man may go to the devil without going to the dump-pile. Respectability is not religion but lots of people make it a substitute. It's a good thing—but it's not the heart of the matter. At the best respectability is only the hull of the hazelnut. And it all too frequently happens that when you crack the nut there is nothing there but blackness and mold and maybe a worm!

The happy man, the Christian, the really religious man, is one whose delight is in the law of the Lord, and who meditates therein day and night. Perhaps that hits all of us pretty hard—preachers and people; but it's the truth. O, it doesn't mean to mope! But it does mean to hope, to help, to be happy in that hope and in believing and trusting and triumphing in the Lord! To thus delight in the word of God is to find the secret of security—of salvation, for salvation means security. "He shall be like a tree planted (planted of the Lord) by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper. * * * For the Lord knoweth the way of the righteous; but the way of the unrighteous shall perish." And it has been the experience of men in all the ages. To forget is to be forgotten. It is true in all the relations of life. To forget God is to lose that sense of security, that reliance upon the unseen and eternal which stays the soul for the conflict and girdles us for the griefs and lifts us above the losses of all our earthly lives. To so study the word of God that it will become, as David said, a lamp to our feet and a light to our pathway, is to walk in safety and not stumble, or tripping still to rise again and triumph.

Christian Endeavor

By Geo. L. Snively.

May 19, 1907.

Little Faults That Spoil Our Lives.—Song of Solomon 2:15.

(*Union meeting with the Juniors.*)

DAILY READINGS.

M.	The Fault of Slothfulness.	Prov. 12:24-28.
T.	Nagging.	2 Cor. 13:10-14.
W.	Boasting.	Jas. 4:13-17.
T.	Backbiting.	Rom. 1:30-32.
F.	Vanity.	Prov. 30:7-9.
S.	Brawling.	Prov. 21:8-10.
S.	Topic.	

That your faults are small is no reason why they should be immune. If small, less effort is required for their extermination, and for their persistence we are all the more inexcusable.

If you observed your little faults of listlessness, idleness, nagging, vanity, untidyness, carelessness of conversation, or disparagement of friends, in others, would they seem like little faults to you then?

Constructed as we are, a little fault is more to be guarded against than a fleck in a gem, or a rift in the lute,—it is like bearing a small torch through a powder mill. Through our attainment unto greater righteousness let us extinguish all these firebrands.

Solomon's Song is a musical communion between lovers, and love is represented as a vineyard. The foxes of Palestine were small animals but they preyed on grapes and were destructive to vineyards. Many love-vineyards in actual life are made desolate by the depredations of venial fox-like faults on the part of one or both lovers. A proof of the actuality of your love will be your overcoming of these faults for its sake.

A little fault in an otherwise fair life, becomes a very serious matter. A stain on velvet is worse than a spot on fustian. Any of our petty faults in him would have destroyed the world's faith in the divinity of Christ, and their presence in our lives create questionings as to our own sonship.

By constantly comparing ourselves with the only faultless one who ever trod this earth, the blessed Son of God, and trying to become like him we will attain unto a standard of excellence that will be delightful in its experience and make of us trophies of redeeming love inspiring and helpful to all about us. At last we shall overcome all and be like him, for we shall see him as he is.

One complacently said, "Yes, I admit I have some temper, but it is all over in a moment." A cyclone is all over in a moment, too. But in that moment it has uprooted ancestral oaks, overturned the old homestead and laid waste a beautiful country side. In just a moment the sun streams down its accustomed light and gladness, but they fall upon devastation instead of a glad earth. So with these bursts of temper. They are only momentary, but they whiten faces, extinguish love-light in the eyes of dear ones, and break the hearts of those we should only cherish.

"Boys flying kites
Haul in their white-winged birds:
But you can't do that way
When you are flying words."



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Sunday-School

May 19, 1907.

Israel Enslaved in Egypt.—Exodus 1:1-14.

Memory verses, 13, 14.

Golden Text.—Then they cried unto the Lord in their trouble and he saved them out of their distresses.—Psa. 107:13.

The sojourn of the family of Jacob in Egypt afforded opportunity for the transition from family to nation. In spite of the promise of a numerous posterity, made repeatedly to Abraham, there was no considerable multiplication of the family so long as it remained in Canaan. Abraham himself had but one son who counted in the scheme of the promise. That one son had but two sons, and one of them was cut off from the inheritance. This was much less than the average rate of natural increase in this stage of society where large families were the rule. Only with the twelve sons of Jacob did the increase begin, and there also began the danger.

It was first a danger of jealousy among the different branches of the family. Sarah's animosity toward Ishmael and his mother, the trickery which Jacob practiced upon his brother Esau, and the jealousy which Joseph's dreams excited in the minds of his brothers, sufficiently illustrate the dangerous tendency to faction when the family should begin to grow. The circumstances of the migration to Egypt and the indebtedness of the entire family to Joseph were sufficient to prevent a new outbreak of rivalry.

The other danger which confronted the family when it should begin to grow into a tribe, was the danger from the inhabitants of Canaan, who would be very sure to learn before long that this tribe cherished a hope, based as it believed on divine promise, that it was to get possession of the whole land. A tribe big enough to be suspected of an ambition to drive out all the other inhabitants of the country, but not yet big enough to do so, would be in a very perilous position. So it was necessary that the family of Israel should be taken out of Canaan for a season in order that it might be prepared for the conquest and occupation of Canaan.

The Land of Goshen, which was assigned to the children of Israel by the friendly Pharaoh, who knew Joseph, had the double advantage of being an exceedingly rich and fertile region, and of being somewhat apart from the rest of Egypt. There was, therefore, the greatest possible opportunity for rapid growth in prosperity and numbers, the smallest possible danger that the tribe would be lost or corrupted by intermingling with the Egyptians.

So much was accomplished by the sojourn in Egypt. It would have been accomplished as well without the period of bondage. But there was another and a not less important end to be attained. There must be a birth of a national faith as well as the birth of a nation. To pass through a time of great hardship, to be delivered from great and pressing perils, to be preserved against an overwhelmingly stronger foe, to be the beneficiary of a striking and memorable deliverance—these were experiences which, more than any other, were certain to give them a sense, not only of a common national interest, but also of a common God and a common religious inheritance.

As Joseph had been put through his period of preparation through suffering and disgrace, and as men generally get their training and the ripening of their characters through experiences which are not in themselves pleasant, so it was expedient that this new nation should be strengthened and toughened for the burden of responsibility which was to rest upon it.

And so they became the servants of the Egyptians. Doubtless the few who knew and remembered the promise that had been given to their ancestor Abraham, that his posterity should inherit a rich and fruitful land and should be a great nation, felt sure that the promise had failed of fulfillment. It is hard for the man whose eyes are bound to the dull daily task to see beyond the small horizon of his own slavery. It is for this that we need faith—to show us the distant vision of the things that are to be, to give us heart to work among the things that are.

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The Bible School at Work

Conducted by J. H. HARDIN,
State Bible School Superintendent of Missouri, 311 Century Bldg., Kansas City, Mo.

[The following communication describes the workings of a great Bible school, and at the same time shows the practical benefits of the combined service. It was written in response to my request. With thanks to Brother Spencer, I ask our readers everywhere to read it. J. H. H.]

Lexington, Ky., February 28, 1907.

Dear Brother Hardin:

Your inquiry is received. An attack of grip prevented an earlier reply.

Yes, I introduced about ten years ago a new schedule and program into our Sunday-school and church service by the cheerful co-operation of our Sunday-school and church boards. We formerly began school at 9:30 a. m., and made a break of twenty minutes or more between the Bible school and church service. I was asked to act as superintendent and get it out of the ruts. I have not been prepared to let it go since, but have the help of assistants, so that my work on Sunday morning is easy. I can not now go into details. But we now meet at 9:45 a. m. We use about twenty-five minutes for the best opening school exercises we can command. Then classes are in session until 10:50 a. m. At five minutes after (10:55) the services begin in the church with organ voluntary. Every man, woman and child—unless for weighty reasons, required to leave—is expected to find a place immediately in the auditorium. The whole service from 10:55 a. m. is dispatched, made interesting and as profitable and pleasing as practicable for those who naturally would feel it a hardship to stay to church. We cut out long, screaming anthems, read no long selections, pray at reasonable length, preach thirty-five minutes, more or less; press the invitation and have *twenty* deacons ready to wait quickly upon the congregation at communion. We get out at from 12:15 to 12:30. Last Sunday we dismissed at 12:15 exactly. People do not complain of long service. We have more than twice, nearly three times as many at church as in the Bible school, but we are not annoyed with the going away of a crowd from the school. Now and then we have to look after any who may fall into the bad habit of going home. But our school is so organized as to catch up quickly with any such tendency and check or divert or revert it.

We have as our four points in grading and in acquiring a place on the honor roll, the following:

1. Attendance, on time, marked T.
2. Present at church, last Sunday, marked 1.
3. Good lesson, marked not less than 3.
4. Contribution.

We make the church furnish the school with Bibles and do not require any one to "bring his Bible from home." We stand on *fundamentals* and expect also neat accidentals and get them.

We have a committee of three appointed by the church elders and deacons who are responsible for the entire management of the school, even to electing officers, choosing and dismissing or reproving teachers, and always watching like shepherds the conduct of the school. We have no annual elections. The committee accepts resignations or asks for them, and is as watchful as a political executive committee, only for a holy purpose. The committee is elected annually by the elders and deacons.

The superintendent is in touch with the committee. He says:

"The committee says so and so," and all know what that means—that it is the representative of the elders and deacons doing it.

I hope soon to have a faithful assistant giving nearly all his time to building up the school. We may change, as change is sometimes necessary for variety's sake, but we can not doubt the success of the combined meeting.

1. We aim to have a *school*—not an entertainment, only.
2. We aim to watch over the school in session, pupils, teachers and all to draw all closer together.
3. We aim to have trained teachers and hence teach our teachers every week.
4. We aim to create the impression of unity and solidarity between church and school. Yet we aim to individualize to win converts and to nurture and train each pupil. We have a good many men and women in the higher classes. Nearly all pupils over 12 are now church members who attend church service and contribute.

But the very thought of what has been done makes my heart yearn for what may be and ought to be done.

We are just now adopting some new features especially for showing an interest in the absentees and unschooled. Very sincerely,

I. J. SPENCER.

A CHANCE TO MAKE MONEY

I have berries, grapes, peaches and apples two years old, fresh as when picked. Do not heat or seal the fruit, just put it up cold; keeps perfectly fresh and costs almost nothing. Last year I sold directions to over 120 families in one week. As there are many people poor, like myself, I feel it my duty to give you my experience, feeling confident anyone can make $100 around home in a few days. I will mail bottle of fruit and full directions to any of your readers for 21 2-cent stamps, to cover cost of bottle, fruit, mailing, etc. Address Francis C. Turner, 170 to 172 Eighth Avenue, New York. Let people see and taste the fruit and you should sell hundreds of directions at $1 each.

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People's Forum

Mr. Rockefeller's Money.

To the Editor of The Christian-Evangelist.

I notice in The Christian-Evangelist of April 18th (People's Forum) a kindly criticism by my old friend, John Munro, of Ontario, and a kindly reply by yourself. You have said, as you are accustomed to do, the advisable thing. If it does not trespass on your columns, a few more words would perhaps help Brother Munro and others to understand me better. My little paragraph a long time ago about the Rockefeller gift was quite innocent, just the expression of a personal opinion among other personal opinions—that was all. Perhaps I am too much like Barbara Fritchie, always poking my head out of the window, and waving my little flag, and shouting which side I am on. Such people are liable to get into trouble for the simple reason that there is always somebody else on the other side.

1. Brother Munro's application of Genesis 23:8 would do away with all our gifts to the Foreign Society, even our "penny collections." At any rate, was Moses legislating for us Christians? I heartily wish we could learn once for all the difference between Moses and Jesus!

2. Brother Munro's abstracted text from Eccl. 7:7 is but one-half of a proverb, and proverbs are to be interpreted just as proverbs. They do not work like chemical reagents, with invariable results. Christ received the precious ointment, but that gift did not "destroy his heart." And I for one have no fear that a million or more of John D. Rockefeller's "ill-gotten gains" would destroy Brother A. McLean's heart. He would simply jump higher, and shout louder, and immediately proceed to "enlargement." I know him. Besides he is but a trustee. It is not a gift to him.

3. As to restoration, Lev. 6:15, and Luke 19:8. Of course that is a good and wholesome doctrine. Our difficulty in the case of Mr. Rockefeller, and his difficulty also, should he get into the mood of Zacchaeus, is the application of the law. I myself, for instance, have bought several gallons of his oil at 20 cents, when I should have had them at six, perhaps, or possibly eight, or may be ten. I really can't say how many such gallons he owes me on, nor just how much on each gallon. If I could, I would make out my statement at once and present it to him. But I can not, and he can not—and so there! Now there are some forty or fifty or sixty millions of people in just the same fix toward him, and he toward them. And there is just the difficulty of applying the Mosaic law of restoration in our modern complicated state of things. I wonder that Brother Munro has not thought of it. The only possible way I can see for Mr. Rockefeller to make restoration to society is through organized mediums—such as schools and colleges and universities and—our Foreign Missionary Society. If we cut him off from these the poor man will be utterly helpless in his effort to repent and restore. I am quite serious in feeling that we ought really to give him a chance. I hope that if he makes another effort at restoration the coming summer our Foreign Society will not close its doors to him.

4. "The sacrifice (gifts, bequests, etc.) are an abomination to Jehovah." This innocent looking little parenthesis is Brother Munro's. It is not in the Bible.

5. The quotation from Acts 8:20 is misplaced. Mr. Rockefeller is not seeking to buy spiritual gifts of our Foreign Society. The question is not one of simony.

6. No, I am reverent in my reference to the rich young man and the Saviour's advice to him. Jesus wisely confronted conditions. He knew the past, and he knew that it could not be changed. He prescribed for the young man's immediate and future action. What else could be done?

A few words in conclusion. We face conditions regarding which Moses did not and could not legislate. There is absolutely not one text in the Old Testament that bears directly on our question. But its ringing righteousness from Genesis to Malachi does guide us. This righteousness is reenforced in the New Testament. Fronting these Testaments we must say, let the guilty answer for his guilt. Mr. Rockefeller is now under prosecution, and I join Brother Munro in believing he deserves it. I further believe that he must answer to God for every dollar of his "ill-gotten gains." But there are his gains colossal! What can he do with them? He may be a "sinner majestic," but what can he do with his fortune? He wants to give, not to individuals, but to institutions. It is his only possible way of restoration. Do not circumstances make it possible righteously to receive and righteously to use his gifts? "Ill-gotten" by him they may be. Yet in the light of society they may be received by the institutions of society to be used in the interests of society, thus redressing so far as possible the donor's wrongs to society. This is my humble conviction.

Columbia, Mo. W. J. Lhamon.

OBITUARIES.

[*Notices of deaths, not more than four lines, inserted free. Obituary memoirs, one cent per word. Send the money with the copy.*]

MAYHEW.

F. Theo. Mayhew was born in Jefferson county, Indiana, October 20, 1841, and died at Bevier, Mo., November 2, 1907. Though not so widely known as many men, yet very few have labored more abundantly. He began his public career as a school teacher and taught a total of 149 months—equal to a continuous term of twelve years and five months. The fact that Brother Mayhew taught successfully in Missouri, where division was rife, all through the war, and that all his teaching was done within a radius of ten miles, tells the whole story of his tact and ability as a teacher. Four years after he began teaching, he also began preaching. His first sermon was preached at old Antioch, Macon county, Missouri, in 1867. For several years he derived his principal support from his teaching profession. His work as a preacher, which lasted thirty years, was mostly done in schoolhouses, arbors, private dwellings and chapels. He was instrumental in organizing ten churches and constructing ten houses of worship. As his work was that of a pioneer, most of it was done gratis, and at no time did he receive a salary of more ahan $50 a month. His efforts were concentrated on Macon county, Missouri, where he lived. He was perhaps the best known man in this county for a score of years, and in addition to his regular ministry, conducted over 400 funeral services and officiated at about 300 weddings. He was a lifetime friend of The Christian-Evangelist, having read it from the beginning of its publication, and secured many subscriptions for it. He never worked for any other paper.

Not least among his ministers was the model Christian home which he gave to the community. He was a devoted husband and father, and brought up his children in the way of truth and obedience. He was laid to rest at Callad, Mo., where he lived most of his life. About ten of his ministerial friends took part in the services, J. W. Ramsey being in charge. J. Morgan Harris.

Marceline, Mo.

[*Resquiescat in pace,* dear brother.—Editor.]

MUNDAY.

Amanda Kanatzar was born in Madison county, Kentucky, March 25, 1841. She was married to Reuben Munday in 1863. She became a Christian in 1860, in Madison county. In 1871 they moved to a homestead near Severy, Greenwood county, Kansas, and here she lived until her death. Nine children were born of this union, all of whom were at the funeral. Seven of these children are Christians. Sister Munday passed to the higher life on April 8, and was laid to rest in the Severy cemetery April 10. Services were conducted by the writer. O. J. Law.

Eureka, Kan.

WASHBURN.

Died, at Good Samaritan Hospital, Portland, Ore., April 21, Sister Elanora Davis Washburn. The funeral was conducted from the family residence in Brownsville, Ore., followed by an unusually large company of sympathizing friends. Sister Washburn was a little past 48, and had been a devoted Christian from girlhood. To mourn her loss she leaves a husband, a married daughter, an aged father and brothers and sisters. She has resided in the vicinity of Brownsville since her marriage, twenty-nine years ago, and has been a prominent figure in social and religious circles during all these years. She delighted in good works and was always at it when able to go.

Brownsville, Ore. A. H. Mulkey.

The Preacher's Life as Seen by the Preacher's Wife.

(Continued from Page 595.)

need to be taught love, charity, faith and liberality. Some even flee a like community when they unintentionally become shepherds of such a flock.

If a minister has been for some years in a place, he has seen the young bloom into womanhood and manhood; his personal influence can be used in directing their minds toward college life, helping them in choosing a vocation, influencing some to become ministers of the gospel, missionaries of the cross, seeking recruits for Christian activities. Another advantage for longer pastorates is that a stronger hold is gained on the old people whose homes you have frequently visited, read God's Word and joined with them in prayer. You have become acquainted with their desires, their financial ability, and who better than their loved pastor can more successfully and tenderly lead them to leave some of their earthly possessions, either by will or annuity bond, to philanthropic or mission work? The opportunities for service to the minister of God are as unlimited as the possibilities of humanity.

Recreation.

On one occasion Jesus said: "Some one did touch me, for I perceived that power had gone forth from me." The pastor, when in touch with his people, is continually giving out power. He gives consolation to the sorrowing, comfort to the sick, counsel to the wayward, exhortation to the indifferent, advice to those in trouble, encouragement to the weak and instruction to all. He must occasionally relax, be alone, let the fuel be replenished. To the active pastor, rest is absolutely necessary to his best interest and the interest of the people whom he serves. Some preachers keep themselves so actively on a strain in trying to bring every department of work to their highest ideals, that the result borders on suicide. It is true there are some who are like the little boy who was resting for fear he would get tired, but they are the exception. A few weeks of recreation is a gain to the preacher and the congregation. The church relaxes and has a change; their pastor is appreciated all the more on his return. To the pastor in his tired condition, the work of the church may seem very discouraging, the faults of his people numerous. On returning with new vitality and power the clouds have passed and work begins with new vigor.

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The Home Department

Apple Blossoms.

The Lord at His leisure,
To please His good pleasure,
Made the apple tree grow,
Made the apple bloom blow,
In the May of the world
Long ago—long ago—
And it pleased His heart so,
When the child-angels hurled
Them to earth below,
He's been making them grow
In our world since the day
Love first said, "It is May!"
And that was the way
The apple tree grew—
The wild crab-apple tree—
When the world was new
And hearts were as free,
As the winds that blow
From the mountains of snow,
When the springtime glow
Warms in the heart of the hills,
And mellows the music of the rills,
Hushes the hurt of human ills,
And fills and thrills
The heart of childhood and of years,
Subdues our foolish fears,
And soothes and stills
The riotous passions of wrong,
And turns our sighs into song!

—*Charles Blanchard.*

AGNES OF THE BAD LANDS

By J. BRECKENRIDGE ELLIS.

The Interruption.

Clem very seldom left the house, so it seemed that she was almost as much a prisoner as little Agnes. There was this difference: Clem could go when she wanted to, and when she went Agnes was locked up in the bedroom. "Not but what I trust you, child," she explained almost apologetically; "but it's the mistress's express orders."

"I don't mind," Agnes upon such rare occasions gravely, even sympathetically, assured the giantess. She was learning to read and, as her keeper had foreseen, this occupied a good deal of her time. Perhaps in freedom the schoolroom might have seemed somewhat like a prison; but in her prison the schoolroom was a playground of liberty for her young thoughts.

They made a strange picture during study hour. It was summer now, and the window looking into the basement yard was always open, day and night. And it was always oppressively hot and damp down in that gloomy underground stronghold; and the barrels in the yard never ceased to spread their heavy odors of decomposition upon the air. Could you have peeped into the bedroom unobserved, you would have seen Clem stiffly seated, with the open Bible upon her great knees, and her long gnarled finger pointing the way through a country of strange and bristling words. At Clem's side, alternately perched upon a high chair, then standing to rest her mind, then sitting down again to rest her mind, then getting up to rest her mind—this was Agnes, who had not as yet learned the perfect position for the receipt of knowledge. With so much labor did Agnes acquire that which at last lodged in the slippery recesses of her brain, that a less patient teacher might well have concluded that her spirit was willing, but her mind was weak. Clem, however, labored as doggedly as Agnes. Agnes would never admit that she was tired or sleepy. But sometimes when she sat down after *"behold"* she would remain motionless in her chair, and Clem, darting a look, would find that the little head had fallen back, the eyes had closed, the mouth had opened, the legs had stiffened, the arms had drawn in at the elbows; and, in a word, that the little wayfarer was lost somewhere in the middle of a verse. It was hard traveling, to be sure, and the little girl exercised so much during each lesson that her sleep thereafter was the sleep of the day laborer. But Clem sat that much later to catch up in the sewing that was never finished. And as she sat in the late stillness, Clem pondered upon what she was doing, and how it would end, and what would be the use of it all. And her thoughts would slip back to other years and another life, with its utterly different day-dreams. Then the next day the cooking, the cleaning, the cooking, the cleaning, and once more the cooking, the cleaning; then the reading lesson; then the late sewing and the thinking upon the past!

"Aggie," Clem said one evening,—it was late in the autumn now,—"you did that verse fine!"

"Yes, I did pretty well," Agnes acknowledged, as she sat down for the twentieth time. "I didn't know 'verily,' but I won't never know it, I reckon. I guess God is mighty glad for me to read his book when he knows how it makes my head hurt. But I'd do more than that for him. Alley Jim said he was just going to work at trying to please God. I wonder how? I wish I could do something to please him; don't you, Clem?"

"The lesson is over now," said Clem, who would never talk about what they had been reading. She had made up her mind to teach Agnes all the religion she could contain, without keeping any back for herself.

Agnes understood Clem's discouraging tones, so she changed the subject. "Do you never get your sewing sewed up, Clem?"

"I never get all the money I want," said Clem, grimly. "That's why I work in this house and that's why I sew so much. I get paid big wages here, and big wages are what I want."

"It is nice to have money," Agnes agreed. "Once I had ten cents. May give it to me. Do you like this house, Clem?"

"Like it? What do you mean, child?"

"Do you like to stay in a house where I am all they is in it that loves God?"

"I get money by staying here; big money!"

"Don't people what love God have big money to pay wages, Clem? Is it just them what hate God that has big money?"

"What I know is this," said Clem, somewhat excited; "I get more money here than I could any other place."

"Money is mighty nice," mused Agnes.

"I'll tell you what it does for me," said Clem. "It keeps my two girls out of just such a house as this. Do you understand?"

"No'm," said Agnes in wonder.

"Then I'll tell you about myself. It's like a story. Do you like stories, dear?"

"Lies?" inquired Agnes, politely.

"No, no; mercy on the child! Like Jack and the Beanstalk and Aladdin's Cave and other wonderful things; not like the baker's bread and dishwater of your everyday experiences. Wonderful tales, you know—fairies and all that."

"Oh!" said Agnes, her eyes lighting up, "you mean true strange things, like the little boy born in the manger—God's boy—because he loved us so much, 'for God is love,' you know; he couldn't help it, could he, Clem? And the water of life. G'on, Clem, tell me your story."

"Once upon a time," said Clem, "I was a young lady in a small town far away."

"But you's never small yourself, *was* you, Clem?"

"Of course I was, simpleton! And I met a handsome young man, and married him when I had known him only two or three weeks. He was something else besides handsome and bright and loving; he was a drinker."

"My papa gets oh *so* drunk!" said Agnes, opening her eyes wide.

"So did my husband sometimes, but not often. We came here to this city. It was hard for him to get work, and he took sick and was kept in bed three months. It took all we had to pay our bills, and when he got up he was discouraged and got to drinking too much, and at last was oftener drunk than sober."

"Poor Clem!" said Agnes; "but they's nothing we can do, Clem. When they drink, they is nothing we can do, nothing!"

Agnes' voice sounded like a cry wrung from her bitterest experience. It startled Clem, and for a while she was silent. Then she continued: "When he died—he was run over while lying in an alley drunk—I was left with our two little girls. They had big brown eyes, both of them, and beautiful, soft hair, and when they smiled the garret where we lived seemed the old cottage home, with vines growing over it. For a while we starved and then we had lots of money and all we wanted of everything.

"I'd made a wreck of my life, but I was determined my girls would have a better chance; and the only way to give them a good life was to separate them from me. So I sent them to our old minister and asked him to find somebody to board them and I would pay their board. I knew he would do what was right, and so he did. Then I pretended that I died, and they believe it. I made it seem that I was drowned in the river.

"After that, I waited a good while, then pretended that I was a cousin to the girls, who had somehow heard of them; that I was a rich cousin and had a desire to educate them and give them all sorts of advantages. Well, they believe that, too. So I hunted up a man to go in my place and look up the children and put them in a fine school of some sort. I will tell you about the man I selected to act for me.

"He lives in the Bad Lands. He was very rich once and owned a great stone-

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front, with many fine friends to make him happy. But he felt sorry for us who live in the Bad Lands, so he sold his beautiful house and dressed like a poor laborer and came to live in our very midst."

"Oh, oh!" cried Agnes. "That is the man who knows about God!"

Clem looked up in surprise.

"That is the very man!" Agnes cried. "Alley Jim told me about that very man. He knows all about the water of life. I hunted and hunted for him, but couldn't never find him. And I couldn't never find Alley Jim, either. I guess they's together wherever they is."

"I know where he lives," said Clem. "I go there; that's where I take my money. And the man sends it to the conservatory—that's where they teach you to sing. My girls have wonderful voices; you ought to hear them sing."

"Did you ever?" asked Agnes.

Clem's eyes filled with tears. "No," she said.

"I bet you wasn't afraid to give that man your money," said Agnes with pride. "I bet you knew he'd do what he said he'd do. He's the man that knows about God. I wisht I could see him. He must have a beautiful face. Oh, take me to him, won't you?"

"Hush, dear; not yet; maybe some day. Besides, you are reading every day from God's own book."

"If I could see that man," said Agnes, "he wouldn't say 'verily' to me. You could *tell* him, too, but you don't like to. I want to talk about God all the time. I'd lots rather hear about him than about you, Clem, but I like to hear about you too, so you can go on."

"That's all, Aggie; I take my money to the man and he sends it. Once in a while he goes to see the girls and comes back and tells me what they wear, and how they look, and what they say about their queer rich 'cousin.'"

"But why don't you go and tell them you are their mamma?"

"I don't want them to know their mamma would live in a house of thieves. They don't know anything bad of me. It's best for them to think me dead. They could never hold up their heads if they knew where I live."

"Then why do you live in a house of thieves?" Agnes asked, wonderingly.

"To make the money that keeps them in nice clothes and teaches them to sing, and makes them happy."

"Do people have to live in houses of thieves to make big money?" persisted Agnes.

Suddenly a harsh, vindictive voice broke upon the room: "What's all this talk about thieves' houses?"

Agnes screamed out and even Clem was startled, for there in the doorway stood—as she had for some time been standing—the mistress of the house of thieves, her evil eyes darting snaky glances at the child and her vice-distorted face convulsed in anger.

(To Be Continued.)

Juvenile Economy.

"Tommy," said the fond mother, "isn't it rather an extravagance to eat both butter and jam on your bread at the same time?"

"No, ma'am, it's economy," the boy answered. "The same piece of bread does for both."—*Harper's Weekly.*

Proverbs and Phrases.

Everyone's censure is first molded in his own nature.—*German.*

Better suffer a great evil than do a little one.—*Ovid.*

Experience is a great baffler of speculation.—*German.*

All extremes are vicious and come from men; all compensation is just and comes from God.—*La Bruyere.*

The eyes of the great are dim.—*Turkish.*

His failings leaned to virtue's side.—*Goldsmith.*

Roosevelt's Blunt Speech.

President Roosevelt never is at pains to conceal an opinion. Last winter a man engaged in some shady transaction out west asked his Senator to take him around to the White House to see the President. "I don't think you'll like the interview," said the Senator. "Never mind, I'll chance it," said the man. He was taken in and introduced. The President glanced at him, moved impatiently while he talked, interrupted him in a way that showed a vast contempt. Finally the suitor exclaimed: "Mr. President, you treat me as if you thought I was a thief!" There was no hesitation in the reply. Thrusting his head forward and separating his words in the manner peculiar to him when he wishes to be highly emphatic, the President said: "Now—that—you—mention—it—I—think—you—are."

Yet he manages to drag out of a good many people information that he bolts and digests with amazing rapidity. He is always in a tremendous hurry to find out all you know that is worth knowing and then to impart, no, to shell you with what he thinks about it. His "yes, yes, yes, I see, I see, very good," sounds possibly more impatient than it is.—*American Magazine.*

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By Rochester Irwin.

CHAPTER X.

To say that Adrian Ardath was surprised, when, the day following the events of the last chapter, Mr. Eversole called and told him of Dick's conversion, and thanked him for the efforts he had made in his son's behalf, is to put it mildly; more exactly, he was astonished. Formerly, Dick had been terror-stricken at the prospect of his parents coming to a knowledge of his conduct; now he had voluntarily confessed all! What had wrought the change? Why had not his, Adrian's arguments been effective to produce it? Was it because they had lacked incentives deep and far-reaching enough; or was it because he himself was so poor an expression of their value? Had the Spirit of God, acting through the word preached unto him, vivified the faith which had, probably, lain dormant in Dick's mind from childhood, and awakened his sleeping conscience to respond to the better promptings of his nature? These questions Adrian pondered after Mr. Eversole went away.

Suddenly he thought of the books he had borrowed of Lily Sanger, laying upon a shelf forgotten. "How careless of me!" he exclaimed, roused from his reverie. "I have had those books two months! What must she think of me for keeping them so long? I will go to her at once and beg the loan of them a little longer; and then I will read them."

She met him at the door with a bright smile of welcome, and quickly ushered him into the sitting room.

"I am glad to see you looking so well," he said, a trifle coldly, as he took her proffered chair.

She felt the implied criticism, and looked at him quickly. "Mr. Ardath," she replied, "I cannot feel bad about Harry; for I believe that he is better off and happier than if he were at home. Of course, I do not know where he is; but wherever he is, he is in God's keeping, and it will be well with him."

Her countenance was lighted with that resplendent faith which lifts all true Christians above earthly sorrows. He felt his heart swell as he watched her. He remembered a picture he had once seen, of a beautiful maiden, in the days of persecution, standing in the midst of the Roman amphitheater where thousands of persons had assembled to witness her martyrdom. A young Roman was imploring her to abjure the faith; but with eyes turned heavenward, she refused to do so, and calmly awaited the onslaught of the terrible lions. Lily's face resembled that maiden's in its look of exaltation. Adrian's eyes grew dim. "Oh, this religion of Christ! What is the secret of its power? What is in it that makes life so joyous and beautiful?" These questions surged through his mind as he sat silent before her.

"No; I have no fears for Harry," she continued, "therefore, I could not grieve for him. But I do feel sorry about father and mother. They are taking it hard. Mother cries a great deal, and father goes around looking cross and troubled. He tries not to show that he suffers, but I can see it."

He sat quiet a moment longer; then he said, slowly:

"This is a queer business. I suppose you know that Dick Eversole has become religious? Harry's action seems to have had much to do in bringing him to his senses; for a comparison of his own conduct with that of Harry broke him down, and, in the middle of the night, he made full confession of his misdemeanors to his parents, and promised reformation."

"I am so glad," she replied, simply.

"It seems that all the church people approve of Harry's running away," he continued.

"Yes; for he did right. This one conversation is evidence enough of that. If Harry could only know about it, he would be so glad. What he has had to suffer would be as nothing compared to his joy. Oh, I am so glad he had the courage to do right!"

"Your father would not be pleased to hear you say that," he observed.

"I know it. Poor father, he cannot see things as we do; but I believe he will before long. My faith is strong that both he and mother will yet be Christians!"

Again, Adrian was silent, then he said: "I suppose you do not know—and not many do—that Dick Eversole was fast becoming a confirmed gambler and drunkard. For his sake and the sake of his folks I did my utmost to save him. Several times I pulled him away from low saloons and gambling dens. I argued with him, I scolded him, I appealed to his sense of honor, to his love for his parents and sister, to his own highest and best hopes—but all to no avail. He was rushing on in his reckless career when, presto, your brother runs away, and all is changed! Now, why could not I stop him? That is what I can not understand!"

"Not by might nor by power, but by my spirit," quoted the girl, softly.

He stared thoughtfully into the fire a few minutes, then rose to his feet and said: "I came to apologize for keeping your books so long, Miss Lily. I have not read them yet, however, and if you will permit me to keep them a little longer, I promise you that I will begin reading them at once."

"Oh, yes; keep them as long as you wish. Just so you read them—that is what I care for," she said, smiling.

* * *

He went home and began to read. All the rest of that day and half the night following, he read. Beginning the next morning, he read again until he finished the two books. But he did not stop there. He had now become deeply interested and was resolved to investigate thoroughly the claims of the Christian religion; he began, therefore, to study the Bible. Starting with Genesis, he traced carefully the account of God's dealings with man down through the lives of the patriarchs, noting, especially, his providences as shown in the careers of Noah, Abraham, Joseph and Moses, and as evinced in the deliverance from bondage of his chosen people Israel, and their subsequent victorious conquest and settlement of Canaan.

As he read of the brutality and stubbornness of the Egyptian Pharaoh, he did not wonder that God had brought an awful judgment upon him and his people; and when he remembered that the gross idolatry and incorrigibility of Egypt was but an expression of the general intractability of all the pagan nations at that time, he could not so much marvel at God's demanding that the Canaanites be destroyed. He saw, too, that, from Israel's standpoint it was necessary to destroy these idolaters; for, notwithstanding his many manifestations of love and power, Israel forsook him for the golden calf; and a people who—while under the direct guidance and protection of the one, true God—could so easily relapse into rank paganism, would not be safe to settle in Canaan so long as pagan influences remained; hence the utter destruction of the Canaanites was an absolute necessity, if God's purposes concerning Israel were to be carried out.

Another thing Adrian now saw clearly. Although God proved to his people by terrible punishments that "the way of the transgressor is hard," he always held out to them the hope of future blessing. The cloud of righteous disapproval always had the silver lining of hope. Even the first disobedient pair had not left the Garden until they had received the promise of a future deliverer—one who should "bruise the Serpent's head"; and on down through the teachings of the prophets that silver lining grew golden as the time of the Messiah's advent drew nigh.

But had that ruling "Shiloh," that "Righteous Branch," that "Prince of Peace," prophecied o long beforehand, actually come? He must know, certainly; and so, feverishly, he began the study of the New Testament. There, he learned of Jesus' miraculous conception, his unique birth, his quiet boyhood and youth, his baptism, temptation, and subsequent marvelous career. Gradually, he became convinced that this great personage did speak as "never man spake"; that he loved as never man loved, and lived as never man lived; that wisdom, courage, patience and power, such as never man had exhibited, characterized him; that, unlike other men, he had "no fault!"

At times, as he read, Adrian's heart beat tumultuously; at others, his eyes filled with tears. What a wonderful character, indeed, was Jesus! How marvelous his self-control; how tenacious his purpose; how devoted his life! On through the Acts, through the Epistles he read, until he came to the Revelation, and this time himself read, "And in the midst of the seven golden candlesticks, one like unto the Son of Man, clothed with a garment down to the feet and girt around the paps with a golden girdle. * * * And he laid his hand upon me, saying: 'Fear not; I am the first and the last; I am he that liveth and was dead; and behold, I am alive forever more!'"

Ah, this was the Christ of whom he had been reading—the glorified one—who is alive forever more! Again Adrian saw, as in a glorious, living picture, the transcendent vision of the prophet; but this time with conviction; with belief of the great truth he had hitherto denied. Christ is truly the Son of God, glorious in beauty and power, bearing the two-edged sword, his Word, with which to smite the nations and bring them low at his feet!

For a while he was spell-bound with the reach and grandeur of the thought. He gazed out of the window at the western sky, which, with its sun-lit clouds, looked like a vast billowy sea of fire rolling beyond a shining golden strand, and from the depths of his soul came the cry: "Oh, God, Thou who hast revealed thy beauty and power in the realm of nature, hast thou, indeed, revealed thy love and mercy in thy word, made flesh, which, in the beginning was with thee? Is he, indeed, the Mediator through whom I may hope to inherit eternal life?" For a moment he sat motionless, an inexpressible yearning showing in his face; then the book fell

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from his hands, and he fell upon his knees, crying as did doubting Thomas so many centuries before, "My Lord and my God!" An ecstacy filled his soul as he knelt with clasped hands and uplifted face. "Because I live ye shall live also," the Christ seemed to be saying to him.

But there soon followed a humbling thought: "Who am I that I should claim this great gift—a scoffer, an unbeliever, who has cast derision upon that name which is 'above every name'? What pity, what pardon can I hope for from this mighty One whose claims I have rejected?" His anguish was now as great as his joy had been. He arose and walked the floor, his whole mind engaged in the life and death question. Jesus had died for all, he knew; but had there ever been a sinner like himself? Yes; the Pentecostans were; and Peter had said unto them, "Repent and be baptized every one of you, for the remission of sins"; and Saul was, yet Ananias had said unto him, "Arise and be baptized, and wash away thy sins, calling on the name of the Lord." Surely, therefore, there must be pardon for him also; and, as if in answer to his questionings, the words of the Master's commission to his apostles came to his mind: "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved." "Every creature"—that must include him.

This was no sooner settled in his mind than another perplexing thing presented itself; it arose out of the obligation to be baptized, which duty he knew now rested upon him. How was he to be baptized—what mode was to be employed? Who would baptize him scripturally; what was the apostolic mode? He wished to do just what his Lord required. What did his Lord require? These questions which separate and weaken God's people troubled him exceedingly.

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The Origin of Odd Expressions

"Mad as a Hatter."

The phrase "mad as a hatter" really means as venomous as a viper. "Mad as a hatter" is simply a corruption of an ancient form, "Mad as an atter, or adder."

"Dead as a Herring."

Until the day of aquariums it was a somewhat difficult matter to observe a live herring. It is a fish that dies instantly on being taken from its native element. Among fishermen first arose the expression, "Dead as a herring."

"Not Worth His Salt."

When we say a person is "not worth his salt," we are using one of the oldest phrases in the English language. This expression has come down through the centuries from Roman days.

The origin of the phrase is the same as that of our word salary, both having come from the Latin *salarium*, or salt money.

The "White Feather."

An official of the Smithsonian Institution was speaking of the origin of some well-known phrases, and pointed to a small mounted bird. This bird was a French gray on the back, drab breast, black wings, and with a small but conspicuous white spot at the base of the tail.

"That is a wheatear," the official said, "It is very common in Scotland, where it is known as the 'clacharan.' It is from this bird that we get the expression, 'showing the white feather.' You will notice the location of the only white feathers on its body—they can be seen only when the bird is flying away from you."

"He's a Brick."

The phrase, "He's a brick," originated from an Eastern ruler, who while visiting a neighboring principality asked his host to show him the fortifications.

Waving his hand toward his troops, which were drawn up in soldierly array, the prince said to his guest, "These are my fortifications; every man is a brick."

"Scot-Free."

The word "scot-free" is a survival from ancient Anglo-Saxon. Scot in this sense comes from the old English word "sceot," meaning a portion of tribute or taxation, and it is still in use in the Scandinavian languages to signify treasure. In modern English, however, it ocurs in only two expressions, the legal phrase, "to pay scot and lot," and the ordinary word, "scot-free."

"Mind Your P's and Q's."

There are two accounts of the origin of the expression "Mind your P's and Q's." According to one, it arose from the early method used in public houses of charging customers for the amount of beer they had consumed on credit. P stood for pint, Q for quart, and as the scores were settled weekly, it was necessary for the toper to watch his P's and Q's.

According to the other story, the phrase owes its origin to the difficulty the printer's devil experienced from time immemorial in distinguishing betwen the lower case P's and Q's of the Roman type. The similarity between the two letters is so great, particularly when they are reversed as in the process of distributing, that the printer's apprentice is always warned by the foreman to "mind his P's and Q's."

"When in Rome—"

The phrase, "When you are in Rome, do as the Romans do," is traced to a saying of St. Ambrose. He was once consulted by a woman who asked him whether or not it was right to feast on Saturday in Milan, since in Rome the day was held as a fast day.

The saint could do no better than to give her the advice which he followed himself; "for," said he, "when I go to Rome, I fast on Saturday as they do in Rome; but when I am here I do not fast."

"There's Many a Slip."

This phrase originated with a poor slave. It was prophesied of a king, and the prophecy was fulfilled. When Ancaeus was king of Samos in the Grecian Archipelago, he planted an extensive vineyard, and oppressed his slaves so heavily in its cultivation that one of the bolder ones prophesied that he would never live to taste any of the wine.

The king laughed and had the slave beaten. Then at last when the wine was made he sent for the slave to witness him drink the first glass of it in order to show him that the prophecy was false. When the servant appeared, the king, raising the glass of liquor said, "What do you think of your prophecy now?"

"There is many a slip 'twixt cup and lip," was the answer. The words were scarcely uttered when Ancaeus was informed that a wild boar had broken into the vineyard and was ruining it. Dropping the wine untasted, the king hastened to the scene to drive out the boar, but he was killed in the encounter, and the slave's prophecy was fulfilled.

A "Roland for an Oliver."

The common phrase to give a "Roland for an Oliver" owes its origin to the romancers of the Middle Ages. Roland and Oliver were real persons, the two most famous of the twelve peers who surrounded Charlemagne.

Their exploits were represented in such an exaggerated and ridiculous fashion by the old romancers that the two names became synonyms for extravagant tales. Finally the expression arose of giving one a "Roland for an Oliver," to signify the matching of one incredible lie with another.

"It Suits to a T."

The clause, "It suits to a T," meaning it fits exactly, is as old as the familiar instrument, the T-square, or T-rule (so-called from its resemblance to the letter T), used by mechanics and draftsmen for making angles true and for obtaining perpendiculars. The expression was in common use in the time of Dr. Johnson, who is quoted by Boswell as saying of Warburton. "You see they'd have fitted him to a T."—*New York Tribune Magazine.*

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A Brave Little Burden Bearer.

(One of Gipsy Smith's Stories.)

There is a burden that you can carry, and that reminds me of a sweet little story in connection with the church of which I am a member.

Once or twice during the summer we take out some little strays and waifs for an outing at the sea side. The poorest children we can find, the very poorest. And when they go to the sea-side they have to come alone. The majority of them have no pockets, and they are told strictly that their mothers must stitch their railway tickets on their coats or dresses where they can be seen and not lost. That can be done and is done.

One day one of the children carried along a little crippled chap. He could not walk, could the cripple, and when the brave little fellow came to the turnstile he looked up at the big man examining the tickets and said: "Please, sir, I have brought little Jimmie. He never saw the sea, sir, and he does so want to. I have carried him all the way, sir, and if you will only let me take him through?—he hasn't got a ticket. If you will let me take him there I'll nurse him all the way there and back. Let him see the sea. Let me take him through."

The big officer brushed his eyes and said: "Go through. I'm not looking at you; I can't see you. Take him through." So he took him through, and that brave little heart nursed him the forty miles there, and carried him about all day.

The Caterpillar's Nap.

One day last fall, when Madge was playing in the garden, what do you think she found? A great, big green caterpillar that seemed to be fast asleep. Madge was afraid of it, so she called Uncle Ted. He lifted it up on a stick and put it in a pasteboard box and carried it off with him to the attic.

"What did you do that for?" said Madge when he came back.

"The caterpillar is sleepy, and so I have made it a bed, and by and by it will weave itself a blanket." he said.

"Oh, uncle! Can it, really? How can a caterpillar make a blanket?"

"It weaves it, dearie, something as a spider weaves its web. It will take a good while. You must watch and be patient."

Madge went nearly every day to look at the caterpillar, for her uncle had put a piece of glass over the top of the box, and after what seemed to her a long name, one day she saw some fine threads from the creature to the glass. Every day there were more threads, until at last Madge could not see the worm at all.

"He has covered himself all up, uncle. Is the blanket finished now?" she asked.

"Yes, and now the caterpillar will sleep all winter, and when he wakes in the spring I don't believe you will recognize him."

After a while Uncle Ted went up to the attic and lifted the glass cover off the box and found the caterpillar snugly wrapped up in his home-made blanket fastened tightly to the glass. So he stood the glass against the wall on the mantel in his room and there it stayed all winter.

But one day in April a strange thing happened. Madge had just gotten out of bed when she heard Uncle Ted calling her from his room. "Oh, Madge, come here as quickly as you can." So she ran just as she was in her little white nightie. And there on Uncle Ted's mantel was a lovely yellow butterfly.

"Oh, Uncle Ted, how did that get here? Did it fly in your window?"

"No, dear! it crept out of its winter blanket."

And then Uncle Ted showed her the cocoon, as he called the blanket which the caterpillar had made. There was a hole at one end, and out of that the ugly green worm, now changed into a fairy-like insect, had crept to spend its second summer floating in the air and sipping sweets from flowers.—*McCall's Magazine.*

A Story of Lights.

One night when the sun had disappeared and birds had tucked their heads beneath their wings to rest, one of the night birds flew close to an electric light.

"Of what use are you?" asked the bird. "You give so little light compared with the sun."

"I do the best I can," said the light. "Think how dark this corner would be if I were not here! People walking and driving might run into one another, and some one might get hurt."

"That's true," said the bird, and away he flew. Then he came near a gaslight, standing apart from houses and busy streets.

"Of what use are you?" asked the bird. "You do not give as much light as the electric light."

"I do the best I can," said the light. "Do you not see that steep bank just beyond? If I were not here, some one might fail to see it and fall."

"That's true," said the bird, and away he flew. Soon his sharp eyes espied a lamp in a window.

"Of what use are you?" asked the bird. "You do not give as much light as the gaslight."

"I do the best I can. I am in the window to throw light upon the path, that Farmer Brown may see the way when he comes home. I do the best I can."

"That's true," said the bird, and away he flew.

But again his sharp eyes spied a light—a tiny candle in a nursery window.

"Of what use are you?" asked the bird. "Your light is so small. You do not give even as much light as a lamp."

"I do the best I can," said the candle, "and I can easily be carried from room to room. Nurse uses me when she gives the children a drink of water at night or sees that they are snugly covered up in bed. I do the best I can."

"That's true," said the bird, and away he flew, thinking, as he saw the many lights here and there, little and great: "All are helpers."—*Kindergarten Review.*

Some Wise Sayings.

Deep love can do much, even when in deep poverty.

Well-arranged time is the sign of a well-ordered mind.

When you bury an evil habit, do not visit the grave too often.

Whoever extinguishes in a man one feeling of benevolence, partly kills him.

Friendship improves happiness and abates misery by the doubling of our joy and the dividing of our grief.

No great characters are formed in this world without suffering and self-denial.



Use This Standard Adder FREE

Until Satisfied It Will Save Its Own Cost

WRITE us on your business letter head, saying you are willing to test a Standard Adding Machine at our expense and risk, and we will send you one at once, all charges prepaid.

Use it until satisfied it will save its own cost.

If not satisfied, send the machine back. The trial won't cost you a penny. You won't be obligated.

Your book-keeper's brains are too valuable to be spent doing machine work.

And the time he might save with a "Standard" Adder could be given to more important work.

"The Standard" is the only adding machine that prints the figures in plain sight so you can read them at a glance.

Interruptions don't interfere with its accuracy.

You can work it faster than any other machine, because its construction is simple—its action direct.

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Your office boy can carry it with ease, and it can be used on a table, a desk, or in any convenient niche.

Take up our offer today. It won't cost much to deliver you a machine from one of our branches, and we will be glad to have you take us at our word. Let a Standard begin saving for you at once.

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Reading what others tell of the many ways they find use for the machine may show you how you can effect big economies in your own business.

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—Marion Stevenson begins a week's Bible school lectureship with the church in New Albany, Ind., May 12.

—We are the chief repository for the great books written by our brethren. Let us sell you a library of them. You may pay on the installment plan.

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—If in this or any other recent issue of your paper you found a pink subscription statement, please give the matter immediate attention. The yellow label tells till when you are paid. If in arrears, send enough money to advance your date one year from now. A paper that is paid for is most helpful and enjoyable.

—T. W. Grafton's "Life of Alexander Campbell" is a book of superior merit. You can own it for $1. "Men of Yesterday," by the same author, sells for the same sum. It contains excellent biographies of Walter Scott, Barton W. Stone, "Raccoon" John Smith, Isaac Errett, B. W. Johnson and O. A. Burgess.

—We are not yet prepared to send out samples, but you may safely rely on our new Superintendent's Quarterly being the very best sent out by any American publisher. It is only 15 cents per quarter. Kindly send your order at once for the quarter beginning July 1. This will help us to determine how many to print.

—Edgar Dick, superintendent of the great Bible school in Robert E. Sellers' church at Terre Haute, Ind., uses 125 copies of The Christian-Evangelist each week in his Bible class. The exposition of the Bible school lesson alone justifies the expense, and then there is a wealth of other matter in each issue that is clear profit to the school.

—The "Congregationalist," of Boston, thus speaks of a book that ought to circulate by the hundreds of thousands:

The Holy Spirit, by J. H. Garrison, LL. D. pp. 211. Christian Publishing Company. $1.

An admirable statement of the Biblical, especially the New Testament, teaching concerning the Holy Spirit. The author belongs to the Disciples of Christ, but his work is unsectarian and profitable for any Christian or inquirer. It does not devote much space to metaphysics but is in sympathetic, generous and helpful touch with every day life.

—Where is the housewife who has not heard of Marion Harland? Her chief claim to fame is the Marion Harland Cook Book. Note arrangements we have made to introduce The Christian-Evangelist into new homes:

Marion Harland Cook Book.....$2.00
The Home Magazine..... 1.00
The Christian-Evangelist..... 1.50
Total $4.50

Our price to you for all three, $3. Yes, you may renew your subscription on these terms.

—We are receiving many expressions of gratitude for making it possible for conventions and institutes to hear Marion Stevenson's expositions of the Scriptures and lectures on Bible school themes. The writings of this gifted Bible student are already appearing regularly in "Our Young Folks," and will add greatly to other of our Bible school publications from the beginning of the next quarter. You are justified in sending an order for your supplies to be sent you from this House at once. At least send for samples and be convinced.

—Each week comes freighted with much commonplace and many surprises; with some disappointments and more that is encouraging; but with all come clubs of new readers, giving to our preachments each week an entirely new congregation, large enough to inspire any writer or speaker to his best endeavors. One hundred and twenty-five thousand people will read and be at least a little helped by the best articles and pervading spirit of this week's issue. Among them will be representatives from the following churches:

Waterloo, Ia., Noah Garwick, pastor..... 3
Cuba, Ill., A. Immanuel Zeller, pastor..... 3
Vinton, Ia., A. B. Elliott, pastor.....11
Chicago, George A. Campbell, pastor.....25
Anderson, Ind., T. W. Grafton, minister.....32

—A distributor of our Bible school supplies in Indiana writes that the greatly increased circulation of The Christian-Evangelist in that state is enlarging the demand for our Bible school literature in his territory. The red thread twisted into every cord and hawser of the English navy has an analogue in that strain of superiority characterizing every product of our presses, from our beautiful parti-colored "Little Ones," through "The Young Evangelist," on up to the great Christian-Evangelist itself. Get your friends and Bible school and church into alliance with us at once.

DR PRICE'S
CREAM
BAKING
POWDER
Protects the food from the taint of alum and phosphatic acids.

—We do not believe a disinterested jury could be selected from any of our intelligent brethren but would award the palm of superiority to our Bible school "Pupil's Helps." If you are not using our supplies, you are doubtless paying more money for inferior publications. We quote prices as follows:

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The New Hope offers, painless, positive and permanent cures for alcohol, morphine, cocaine and tobacco addictions.
Charges: $100 in advance for four weeks' treatment, including hospital care, board and lodging.
"The New Hope absolutely cured me of the morphine habit, and did it without pain."—*Geo. Gowen, Flat Creek, Tenn.*
"I had been drinking from three to four pints of whisky each day. I am cured, and recommend all liquor addicts to go to the New Hope."—*M. Bass, Bass, Mo.*
Correspondence solicited.

BARRELS OF AIR BURNED AS FUEL

New, Remarkable Stove—Ohioan's Great Invention—Consumes 395 Barrels of Air to One Gallon of common Kerosene oil making oil gas—the New Fuel that looks and burns like gas!

Wood, coal and oil all cost money. **ONLY FREE FUEL IS AIR!** Unlimited supply—no trust in control. Air belongs to rich and poor alike. We can't burn air alone, but see here! Our wonderful stove burns air and gas—very little gas—principally air. Takes its fuel almost entirely from the atmosphere.

A miniature gas works—penny fuel for every family—save 1-3 to 1-2 on cost—save dirt and drudgery—no more coal or wood to carry—ashes unknown—absolute safety.

SEE HOW SIMPLE! TURN A KNOB—TOUCH A MATCH—FIRE IS ON. TURN AGAIN—FIRE IS OFF! THAT'S ALL.

Astonishing but true—time-tested—proven facts—circulars give startling details—overwhelming evidence.

NO SUCH STOVE SOLD IN STORES—UNLIKE ANYTHING YOU'VE SEEN OR HEARD OF.

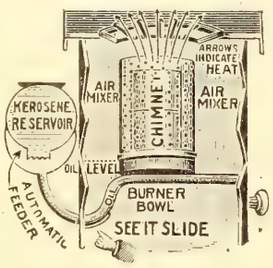
A genius of Cincinnati has invented a new scientific oil-gas generator that is proving a blessing to women folks, enabling them to cook with gas—relieving them of drudgery. Makes cooking and housework a delight and at the same time often saves 1-3 to 1-2 in cost of fuel.

How often have many of our lady readers remarked that they would give anything to get rid of the drudgery of using the dirty coal and wood stoves—also the smoky oil wick stoves and their gasoline stoves which are so dangerous and liable to cause explosions or fire at any time.

Well, that day has arrived and a fine substitute has been discovered and every family can now have gas fuel for cooking, baking and heating and not have their kitchens a hot, fiery furnace in summer, and be carrying coal and ashes—ruining their looks and health.

THOUSANDS A WEEK.

Upon calling at the factory we found that this invention has caused a remarkable excitement all over the U. S.—that the factory is already rushed with thousands of orders and evidently the Company's representatives and agents are making big profits as they offer splendid inducements.



Sectional Cut of Generator.

As will be noticed from the engraving, this OIL-GAS GENERATOR is entirely different from any other stove—although its construction is very simple—may be easily and safely operated and is built on the latest scientific principles, having no valves, which is a marked improvement, as all valves are liable to leak, carbonize, clog up or overflow.

By simply moving a knob the oil is automatically fed to a small, steel burner bowl or retort where it is instantly changed into gas, which is drawn upwards between two red hot perforated steel chimneys, thoroughly mixed with air and consumed, giving a bright blue flame—hottest gas fire, similar in color and heating power to natural gas.

This invention has been fully protected in the U. S. Patent Office and is known as the HARRISON VALVELESS, WICKLESS, AUTOMATIC OIL-GAS GENERATOR—the only one yet discovered that consumes the carbon and by-products of the oil.

The extremely small amount of Kerosene Oil that is needed to produce so large a volume of gas makes it one of the most economical fuels on earth and the reason for the great success of this Generator is based on the well known fact of the enormous expansiveness of oil-gas when mixed with oxygen or common air.

Oil-gas is proving so cheap that 15c to 30c a week should furnish fuel gas for cooking for a small family.

Kerosene oil from which oil-gas is made may be purchased in every grocery—is cheap and a gallon of it will furnish a hot, blue flame gas fire in the burner for about 18 hours and as a stove is only used 3 or 4 hours a day in most families for cooking, the expense of operating would be but little.

In addition to its cheapness is added the comfort, cleanliness—absence of soot, coal, dirt, ashes, etc.

What pleasure to just turn on the oil—light the gas—a hot fire ready to cook. When through, turn it off. Just think: a little kerosene oil—one match—light a beautiful blue gas flame—hottest fire—always ready—quick meals—a gas stove in your home.

It generates the gas only as needed—Is not complicated, but simple—easily operated and another feature is its PERFECT SAFETY.

NOT DANGEROUS LIKE GASOLINE!

And liable to explode and cause fire at any moment. This stove is so safe that you could *drop a match in the oil tank and it would go out.*

This Oil-Gas Stove does any kind of cooking that a coal or gas range will do—invaluable for the kitchen, laundry—summer cottage—washing—ironing—camping, etc. Splendid for canning fruit—with a portable oven placed over the burner splendid baking can be done.

ANOTHER IMPORTANT FEATURE

Is the invention of a small Radiator Attachment which if placed over the burner makes a desirable heating stove during the fall and winter so that the old cook stove may be done away with entirely.

While at the factory in Cincinnati the writer was shown thousands of letters from customers who were using this wonderful oil-gas stove, showing that it is not an experiment but a positive success and giving splendid satisfaction and as a few extracts may be interesting to our readers we produce them:

L. S. Norris, of Vt., writes: "The Harrison Oil-Gas Generators are wonderful savers of fuel—at least 50 per cent to 75 per cent over wood and coal."

Mr. H. Howe, of N. Y., writes: "I find the Harrison is the first and only perfect oil-gas stove I have ever seen—so simple any one can safely use it. It is what I have wanted for years. Certainly, a blessing to human kind."

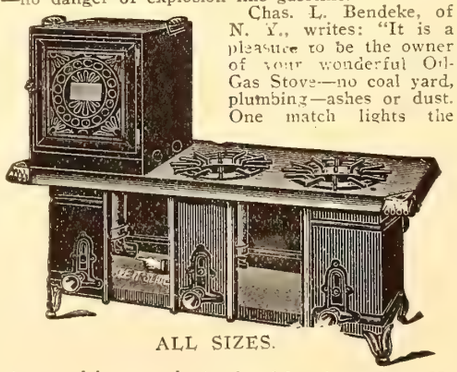
Mr. E. L. Arnold, of Nebr., writes: *"That he saved $4.25 a month for fuel* by using the Harrison Oil-Gas Stove. That his gas range cost him $5.50 per month and the Harrison only $1.25 per month."

J. A. Shafer, of Pa., writes: "The Harrison Oil-Gas Stove makes an intense heat from a small quantity of oil—entirely free from smoke or smell—great improvement over any other oil stove. Has a perfect arrangement for combustion—can scarcely be distinguished from a natural gas fire."

Mr. H. B. Thompson, of Ohio, writes: "I congratulate you on such a grand invention to aid the poor in this time of high fuel. The mechanism is so simple—easily operated—no danger. The color of the gas flame is beautiful dark blue, and so hot seems almost double as powerful as gasoline."

Mrs. J. L. Hamilton, writes: "Am delighted—Oil-Gas Stoves so much nicer and cheaper than others—no wood, coal, ashes, smoke, no pipe, no wick, can not explode."

Hon. Ira Eble, J. P., of Wis., writes: "Well pleased with the Harrison—far ahead of gasoline. No smoke or dirt—no trouble. Is perfectly safe—no danger of explosion like gasoline."


ALL SIZES.

Chas. L. Bendeke, of N. Y., writes: "It is a pleasure to be the owner of your wonderful Oil-Gas Stove—no coal yard, plumbing—ashes or dust. One match lights the stove and in 10 minutes breakfast is ready. No danger from an explosion—no smoke—no dirt—simply turn it off and expense ceases. For cheapness it has no equal."

Agents are Doing fine—Making big money. WONDERFUL QUICK SELLER.

Geo. Robertson, of Maine, writes: "Am delighted with Oil-Gas, so are my friends—took 12 orders in 3 days."

A. B. Slimp, of Texas, writes: "I want the agency—In a day and a half took over a dozen orders."

Edward Wilson, of Mo., writes: "The Harrison very satisfactory—Sold 5 stoves first day I had mine."

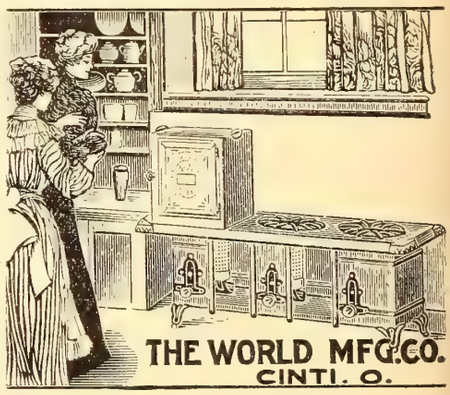
J. H. Halman, of Tenn., writes: "Already have 70 orders."

This is certainly a good chance for our readers to make money this summer.

Hundreds of other prominent people highly endorse and recommend oil-gas fuel and there certainly seems to be no doubt that it is a wonderful improvement over other stoves.

The writer personally saw these Oil-Gas Stoves in operation—in fact, uses one in his own home—is delighted with its working and after a thorough investigation can say to our readers that this Harrison Oil-Gas Stove made by the Cincinnati firm is the only perfect burner of its kind.

It is made in three sizes 1, 2 or 3 generators to a stove. They are made of steel throughout—thoroughly tested before shipping—sent out complete—ready for use as soon as received—nicely finished with nickel trimmings and as there seems to be nothing about it to wear out, they should last for years. They seem to satisfy and delight every user and the makers fully guarantee them.



HOW TO GET ONE

All our lady readers who want to enjoy the pleasures of a gas stove—the cheapest, cleanest and safest fuel—save 1-3 to 1-2 on fuel bills and do their cooking, baking, ironing and canning fruit at small expense should have one of these remarkable stoves.

Space prevents a more detailed description, but these oil-gas stoves will bear out the most exacting demand for durability and satisfactory properties.

If you will write to the only makers, *The World Mfg. Co., 6609 World Bldg., Cincinnati, Ohio,* and ask for their illustrated pamphlet describing this invention and also letters from hundreds of delighted users you will receive much valuable information.

The price of these Stoves is remarkably low, only $3.25 up. And it is indeed difficult to imagine where that amount of money could be invested in anything else that would bring such saving in fuel bills, so much good health and satisfaction to our wives.

DON'T FAIL TO WRITE TODAY

For full information regarding this splendid invention.

The World Mfg. Co. is composed of prominent business men of Cincinnati, are perfectly responsible and reliable, capital $100,000.00 and will do just as they agree. The stoves are just as represented and fully warranted.

Don't fail to write for Catalogue.

$40.00 Weekly and Expenses.

The firm offers splendid inducements to agents and an energetic man or woman having spare time can get a good position, paying big wages by writing them at once and meationing this paper.

A wonderful wave of excitement has swept over the country, for where shown these Oil-Gas Stoves have caused great excitement. Oil-Gas fuel is so economical and delightful that the sales of these Stoves last month were enormous and the ing them at once and mentioning this paper.

Many of our readers have spare time, or are out of employment and others are not making a great deal of money, and we advise them to write to the firm and secure an agency for this invention. Exhibit this stove before 8 or 10 people and you excite their curiosity and should be able to sell 5 or 8 and make $10.00 to $15.00 a day. Why should people live in penury or suffer hardships for the want of plenty of money when an opportunity of this sort is open?

Volume XLIV. Number 20.

THE CHRISTIAN-EVANGELIST

A WEEKLY RELIGIOUS NEWSPAPER.

ST. LOUIS, MAY 16, 1907.

PENTECOST.

A RUSHING mighty wind, and tongues of flame
Sat upon each:—and thus the Spirit came
To the disciples in the long ago.

Closed was the wondrous three years' ministry
Of Him who showed to us the Father's love;
The Word made flesh in beauty and in truth
Had drawn all hearts to Him who dwells above;
And ended too was Calvary's agony,
The cross, the crown of thorns, the bitter shame,
The grief of the disciples at the loss
Of Him who came in God's most holy name.
The passion, death and burial were over:
The three sad days had brought the blessed morn
When by God's mighty resurrection power
Man's faith and hope and joy had been reborn;
And then, to add a glory unto glory,
The wondrous forty days had also sped,
In which the living Christ had manifested
The resurrection life brought from the dead.

Then for a little space they watched and waited,
Spending the time in worship, prayer and praise,
And at the last came Pentecost's glad morning,
That wondrous day above all other days.

A rushing mighty wind, and tongues of flame
Sat upon each:—and thus the Spirit came
To the disciples in the long ago.

The Christian-Evangelist

J. H. GARRISON, Editor

PAUL MOORE, Assistant Editor

F. D. POWER,
B. B. TYLER,
W. DURBAN, } Staff Correspondents.

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Entered at St. Louis P. O. as Second Class Matte

WHAT WE STAND FOR.

For the Christ of Galilee,
For the truth which makes men free,
For the bond of unity
Which makes God's children one.

For the love which shines in deeds
For the life which this world needs,
For the church whose triumph speeds
The prayer: "Thy will be done."

For the right against the wrong,
For the weak against the strong,
For the poor who've waited long
For the brighter age to be.

For the faith against tradition,
For the truth 'gainst superstition,
For the hope whose glad fruition
Our waiting eyes shall see.

For the city God is rearing,
For the New Earth now appearing,
For the heaven above us clearing,
And the song of victory.

J. H. Garrison.

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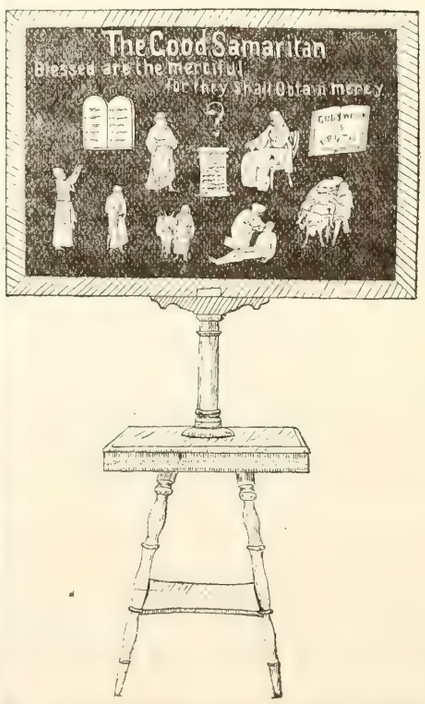
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THE
CHRISTIAN-EVANGELIST
"IN FAITH, UNITY; IN OPINION AND METHODS, LIBERTY; IN ALL THINGS, CHARITY."

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1809 CENTENNIAL PROPAGANDA CHURCHES OF CHRIST 1909

: : : GEO. L. SNIVELY : : :

LOOKING TOWARD PITTSBURG.

The justification for printing "The Merchant and the Promoter" lies in the applications our readers will make of the parable. We seek to interest men and women in the Kingdom and we Disciples are represented as subscribers to its stock; but how many of us have paid in full the subscription price of faith and righteousness? A million and a quarter of us are advocating a great Centennial at Pittsburg in 1909. We represent it will be the greatest religious festival that ere the sun shone on, but what are we actually doing to make it so? What are we actually paying on our subscriptions to all our Church's New Jerusalem enterprises?

Exhortations, like Brother Growden's, for us to live the Christian life of inner being rather than that of an outward seeming, never grow platitudinous when coming from one with an eye single to the upbuilding of the Kingdom. Our greatness as a people will not spring from our possession of the truth only, but from our possession and use of the Oracles. New Testament ethics are not ours to possess, admire and eulogize merely, but to apply to all our thoughts and activities of life. If men read the Scriptures less than formerly, they analyze Christian character with greater discrimination and formulate their beliefs concerning Christianity and determine their attitude toward the church more from their interpretations of the Word as they read it in the lives of us exponents of the faith delivered once for all. Character formation is among the slower processes, yet within sixty days from the crucifixion those early disciples were transformed from trembling apologists into martyr stuff. It is more than two years till our Centennial. By careful introspection, by steadily looking into the face of Jesus, by fulfilling all his words to us we may mightily reinforce "our plea" by our lives.

The Merchant and the Promoter.

BY JASPER T. MOSES.

There was once a promoter who tried to sell some stock to a shrewd and wealthy merchant. The name and object of the enterprise looked good to the merchant, so becoming interested he asked for details.

"Oh, we have a sure thing," said the promoter. "Why, over a million and a quarter investors have already subscribed for stock."

"Indeed!" said the merchant. "And pray how many of these subscribers have paid up in full?"

"I tell you, but it's a big thing," hastily continued the promoter. "Why, they are lining up so fast that it keeps us busy entering the subscriptions. We keep several printing offices going night and day just to keep us supplied with the necessary blank books and subscription slips."

"How many did you say had paid up?"

"Oh, really, you can't expect us to keep track of such minor details when our agents are having such wonderful success landing subscriptions. Besides, we do not want to offend any of our new subscribers by seeming too anxious about the financial side. It's just possible that it might injure the popularity of the proposition if too much stress were laid in that direction."

"How many paid up subscribers?"

"Oh, if you insist on pressing that point, I might as well tell you that I don't know, nor anybody else, for that matter. We're not so sordid and methodical as to attempt any statistics of that sort when the grand total of our subscribers makes such a beautiful showing."

"James," called the busy merchant to his stalwart private secretary, "Please show this gentleman out. I was under the impression, sir," he said to the promoter, "that you called on business. I see that I was mistaken. Good morning."

Monterey, Mexico.

Conquest for Christ.

BY ARTHUR M. GROWDEN.

"'Tis the cause makes all."

Men are great only as they stand in line with the Christ. Paul, Peter, James, John, Matthew and Timothy would never have been known beyond the narrow confines of the ancient world had it not been for the fact that over them has been shed the eternal radiance that streams from the presence of the Man of the Ages. Men are great by comparison. In bravery Catiline was as great as Leonidas; in the field Alva eclipsed the Prince of Orange, and Suwarrow was greater than Kosciusko. Napoleon dreamed of universal dominion and died in exile. Nebuchadnezzar, the greatest of the Babylonian kings, fired with an invincible ambition, defeated the king of Egypt, retook Syria, captured Jerusalem, and took Tyre after thirteen years' effort. Through vanity he fell, and afflicted with lycanthropy he ate grass like an ox.

Men are only great as they champion a great eternal cause. Looking backward, the hosts of God united on the Bible and it alone, have the greatest reason for gratitude, but not for pride. Our battle cry has been heard universally; every religious body has felt the influence of the truth of our position. Our premise being invulnerable, our conclusion is therefore unassailable. To borrow a nautical expression, we have taken a true departure. If we keep our reckoning right, and take time for divine observations, we can not lose our way. Thus millions may steer our course safely over the sea of life. Our sailing directions are simple. "Whatsoever he saith unto you, do it." "He that followeth me shall not walk in darkness, but shall have the light of life."

Let us not be a Niagara only, but a Niagara harnessed. If sound means the accomplishment of great ends, it is allowable, but if we exist only for sound, the wearing out of the machinery is not worth while. Paul's ambition was grander than that of Napoleon's because he would not only conquer, but also save. Every act that ends in self is foredoomed to ignominy. To desire to be the religious leaders of the century may be only the desire of self, to desire to win the world that Christ may rule it, is the highest ambition that can sway the human heart.

The Church of Christ, the divine power working through sanctified men, has before it a mammoth undertaking, viz: the conquest of the world for Christ. There is more in this proposition than at first appears. Every thought is to be taken captive for him; every mission of mercy, every deed of love, every plan, every purpose, every pursuit must be considered through his eyes. We are to think God's thoughts after him. If man has been disgraced by the fall he has been more than honored by having intrusted to his hands the work of redemption. The battle of the hour means not only salvation hereafter but the feeding, clothing, and moral uplift of the millions who are with us now, and who by millions are coming to our shores. With faulty, partial legislation, this problem alone would mean work enough, but added to it are world-wide evangelism, home missions, the cause and call of education, church extension. We can only meet these varied calls by great personal consecration, and the consecration of personal wealth. We are emphasizing our numerical growth; are we growing in the grace of giving? Is 75 cents per member in proportion to what we have? "Not more than half the churches make an offering, and not more than one-half of the membership participate in the offering where it is taken!"

If Christ is to be Lord *of* all, he must first be Lord *in* all. We must destroy the idols of conceit before we can become divinely wise. We need a manifestation of the patriotism that marked Christ, we need the civic righteousness, and personal purity that renders unto God the things that are God's, and unto Caesar the things that are his.

If the Centennial is to be a mount of victory, a climax of united effort, we as a people must move forward with a measured tread that shall shake the strongholds of sin, and with each man panoplied in the full armor of God. A common enemy should be met by a united force. Only thus may we look for a victory that shall cause even heaven itself to shout for joy.

Current Events

The Haywood Trial.

The mix-up between the President and the Western Federation of Miners has turned out very well, so far as the President is concerned. The President's mix-ups usually do turn out so. When a body of men who were themselves declaring that "death cannot, must not, shall not, claim our brothers," saw fit to become excited because the President was in their opinion attempting to influence the decision of the case, by calling these same brothers "undesirable citizens," they laid themselves open to a knock-out blow which could have been delivered by a much less expert pugilist than Mr. Roosevelt. The Western Federation of Miners is absolutely certain that Moyer, Haywood and Pettibone are not guilty of murder. True, they have been indicted and have not yet been tried, but the Western Federation is entirely certain of their innocence, and is doing everything in its power to persuade the public to pre-judge the case favorably to the accused, as the slogan above quoted clearly indicates. The President's phrase, "undesirable citizens," is uncomplimentary, perhaps, but it charges them with no indictable offense. There are plenty of undesirable citizens who do not deserve to be hung. Probably the whole Thaw jury would have agreed promptly on a verdict of "undesirable citizen," though they could not agree as to whether or not he was a murderer. Clearly, the President's words indicated no pre-judgment of the case, while those who accuse him are clearly guilty of that very offense. The trial of Haywood was begun last week, and the trial of Moyer and Pettibone will be postponed until it is concluded. These three men, it will be remembered, were respectively secretary and treasurer, president, and member of the executive committee of the Western Federation of Miners, and are charged with conspiracy to assassinate Governor Steunenberg, of Idaho. Orchard, said to be their agent, is charged with the actual commission of the crime, and will be the chief witness for the prosecution. It is well to remember, while a case like this is occupying a large share of public attention, that the labor unions, as such, are not on trial. No one can be more interested in the securing of a just verdict, whether for or against these men, than are the honest and law-abiding members of labor organizations. The trial can injure the unions only in so far as the unions identify their cause with that of the men who are now on trial.



Scientific Forestry.

It was a piece of great good fortune for the country that we discovered the science of forestry before it was too late. A generation more and we would have had no material upon which to apply this science. The forest reserves of the United States now cover an area of one hundred and forty-two million acres, and they are rapidly increasing. Within the past two months nearly twenty million acres have been set aside by proclamation as forest reserves. The extension of reserves is constantly opposed by land-grabbers and timber-sharks of all the Western states and territories. Their motto is, "Quick returns and small profits." They want to strip the land of its timber, make quick money out of it, and move to New York, as most rich people do, sooner or later. But the policy of maintaining forest reserves is too well established to suffer more than local and temporary embarrassment from such interested opposition. The benefits accruing from the policy are three-fold: In the first place, the reserves are generally located on watersheds in regions where streams originate, and where the preservation of the timber means also the preservation of the streams. Speaking generally, a stream rising on a heavily-timbered watershed will have a constant flow the year around, while one rising on an untimbered watershed will exhibit an alternation of floods and droughts. In the second place, by preserving under government control a vast body of standing timber, it renders impossible the complete control of that important commodity by any private monopoly. The constant rise in the price of timber during the past few years is sufficient evidence of the need of such protection to the public. In this respect the forest reserves accomplish a purpose similar to that aimed at in the setting aside of large tracts of coal lands during the past year. In the third place, the maintenance of forest reserves furnishes opportunity for the practice of scientific forestry. This includes not only the preservation of trees, but also the proper cutting and marketing of them. Trees need to be picked when they are ripe, like apples or peaches. The maintenance of a forest reserve does not mean that the trees within that district are to be let alone forever, but that they are to be protected from fire and other destructive agencies, until they reach maturity, and are then to be cut and sold. The preservation of the forests, rather than the preservation of the trees, is the purpose of scientific forestry. The government is therefore raising and marketing timber while it is protecting the forests, and the reserves must by no means be thought of as idle land, withdrawn from entry in the mere expectation of some future use. The Bureau of Forestry is wholly under civil service regulations, and is, perhaps, the cleanest department of the entire service. The new science of forestry offers a fine calling for ambitious and energetic young men.



The Original Sand-Lotter.

Dennis Kearney died a week or two ago. This announcement, conveyed in modest newspaper notices, had no special significance for most of us. We had long since forgotten all about Dennis Kearney. But Dennis Kearney was the original sand-lotter. He was the man who served as the organizer and the spokesman for all the turbulent elements in California in those stormy days of 1877, when it appeared dangerously probable that an uprising of the hungry proletariat would destroy the whole social fabric and sweep California into a condition for which socialism is far too good a word. It was Kearney who rallied and united all the discontented, voiced their discontent so effectively that he made them still more discontented, and made of the famous old "Sand Lot" a cave of Adullum, whither resorted all men who had a grievance against things as they are. One fruit of his work remains, and that is Chinese exclusion. It was Kearney who first sounded the slogan, "The Chinese must go." The laborers along the coast were in a fever of fear lest the whole population of the Celestial empire should pour into California and obliterate them. Their fear communicated itself in a somewhat milder form to the rest of the country, and the cry of Dennis Kearney became the law of the land. The fever has passed and, for the most part, the fear has passed, but the law remains. It is one of the best possible illustrations of a whole group of cases in which a policy is maintained, not so much because people believe in it, as because people believe that other people believe in it. If a plebiscite were taken on the subject covering the whole country, and every man were required to vote in accordance with his own sentiments and not in accordance with his estimate of other people's sentiments, we doubt whether Chinese exclusion could get one vote in ten. But it has become a sort of superstition among the politicians to believe that it would be unpopular, and therefore dangerous, to oppose it. And so it stands as our inheritance from Dennis Kearney of the Sand Lot.



Tuberculosis Congress.

The National Association for the Study and Prevention of Tuberculosis is holding its third annual session in Washington. It is making plans for a great international congress on tuberculosis, to be held at the same place next year. A fund of $100,000 is being raised to defray the expenses of the scientific exhibition to be given in connection with the latter meeting. Not only the medical world, but also the general public, is getting awake to the fact that the drain produced by this disease upon both the vital and the financial resources of the country is sufficient to justify almost any expenditure for its prevention. There is scarcely one of among the larger states of the Union in which the number of victims annually is not well up in the thousands, and in which the actual cost of the disease in dollars does not run far into the millions. An ounce of prevention will certainly be worth more than several pounds of dead loss.



Mr. Ingalls on Railroads.

Mr. Melville E. Ingalls, former president of the Big Four Railroad and now chairman of the executive board, made an address recently at a gathering of railway officials in Pittsburg in which he took exactly the same ground on the subject of railway regulation that was considered dangerously radical when it was given out a few weeks ago as a scheme of the President. It is said to be part of the President's plan to have supervision of the issue of stocks and bonds so that the public may have some assurance when railroad stocks are placed on the market that there is some value behind them, and when bonds are offered for sale that the proceeds will go into the road, and not into the privy purses of promoters. So far from considering this dangerous doctrine, Mr. Ingalls says: "You must have legislation providing that no new railways shall be built, or new stock issued, except with the approval of the Interstate Commerce Commission. I know this will cause a storm among some railway promoters, but, gentlemen, you have got to submit, and you might as well make up your minds now that you are no longer a private industry. He who is not prepared to manage his railway as a public institution, in accordance with the law, should resign and seek other business * * * The end has come. There are to be in the history of this country no more secret contracts, no more rebates, no more free transportation. * * * It will not do to have forty-six states passing forty-six different acts. So far as possible, all legislation as to rates should be left to Congress."

Editorial

Concerning Rising and Setting Suns.

That is an interesting and prophetic story related of Benjamin Franklin who, when the constitution of the United States was approved by the delegates, arose and addressing General Washington, who was presiding over the convention, said, in substance: "Mr. Chairman, during the progress of this convention I have often wondered whether the symbolic design on the chair you occupy represented a rising or a setting sun. I am sure now, sir, that it is a rising and not a setting sun." So it has proved to be, and it is rising higher and still higher and shedding its light over an ever-widening circle of influence.

When Christianity arose in the world there were those who asked themselves whether it were a rising or a setting sun. History has shown that Jesus Christ, who was Christianity embodied, is the Sun of Righteousness, and his beams are growing brighter with the passing centuries, driving darkness and superstition from the earth. Shallow infidels have predicted its early setting or eclipse, but it has never shone so brightly and over so large a part of the earth's surface as it does to-day.

In the progress of the kingdom of God in the world there have been some suns which arose and shone for a while, and then went out in darkness. Others have arisen never to set nor to be extinguished. It is well to be able to discern the difference between a rising and a setting sun. Whatever luminary may rise to dazzle our eyes for the moment that does not draw its light from the central Source, "the Father of lights," is destined to shine only for a little while and set to rise no more. Only truth can endure forever.

Recently there arose in the East a system of philosophy and of metaphysical healing, called "Christian Science." Many people believe it to be a rising sun that is to supersede and take the place of all other luminaries. And this in spite of the fact that its philosophy antagonizes our reason, and its teaching concerning God and sin and salvation contradicts the teaching of Jesus Christ, who is "the light of the world." Hereby know we the difference between a true and a false light, a rising and a setting sun: The one receives and reflects the light of Christ who is "the true light that lighteth every man coming into the world," and the other gleams only with the phosphorescent light of decayed human philosophy, or as "science falsely so called," and, therefore, endureth only for a season. This latter may be a rising sun to-day and a setting sun to-morrow.

There are those who see in present movements toward Christian union only a temporary, passing phase of religious feeling which, though rising now, is destined to go down before the imperious necessity of denominational divisions. They do not recognize in this closing up of the ranks of a divided Church a cosmic movement that has its motive power in the love and purpose of God. They fail to connect the phenomena of these union movements and tendencies with the omnipotent prayer of Christ for the oneness of his followers. As well try to stay the tide pulled landward by the attraction of the moon, as to attempt to stop the mighty onward sweep of God's purpose in the unity of his Church.

One of our contemporaries speaks of the participation of our evangelists in union meetings as an experiment which is now happily ended! This is to mistake a rising for a setting sun. More and more our pastors and evangelists are going to mingle and co-operate with other pastors and evangelists, in advancing the work of the kingdom of God. It cannot be otherwise in a world over which God reigns, and in a church where the Holy Spirit has his residence. We underestimate the magnetic power of Christ to draw all men unto him, and the omnipotence of love to overcome all obstacles to unity, when we suppose that we have seen the end of co-operative efforts among Christians of different names, in winning souls from the dominion of sin to the love and service of God. The Reformation inaugurated in the beginning of the last century to unite the forces of righteousness under the authority of Christ was a rising, and not a setting sun, if so be it shall remain true to the purpose of God, and shall faithfully represent the teaching and the spirit of Jesus Christ.

Let Us Meditate.

In the article appearing elsewhere from Professor Pollard, clipped from the "Baptist Argus," he expresses the wish that his "Disciple friends would meditate a little" over certain "inconsistencies in their teachings," which he points out. Nothing is more profitable than to meditate on one's shortcomings and inconsistencies, if the meditation be prompted by the sincere desire to correct one's faults. We will ask Professor Pollard, who writes with such excellent spirit, to sit with us in this meditation, if perchance we may be mutually profited.

The first three of these inconsistencies may be easily classed together, the substance of them being that while we preach Christian unity we lack the spirit of catholicity, toleration of others and a proper distribution of emphasis on fundamental doctrines. We regret that it is impossible for us to deny the truthfulness of this as applied to certain ministers and members among us. It would be equally impossible, however, for Professor Pollard to make such denial in behalf of his own brethren. He understands, quite as well as we do, that there are Baptists and Baptists, just as there are Disciples and Disciples. If he should enter the plea that this fault is more censurable among the Disciples than among Baptists because of our greater emphasis on the subject of Christian unity, we should be inclined to agree with him. We sincerely believe, however, that there is no religious body in Christendom that has made so strenuous an effort, and so many sacrifices to attain a truly catholic position as the Disciples of Christ. Nor do we believe that their real leaders and representative men are excelled by the leaders in any other religious body in their wide Christian sympathy and in their deep interest in all that pertains to the religious progress of all the churches. In so far, however, as we are narrow and intolerant, laying emphasis upon doctrines which divide rather than upon those which unite, we are certainly inconsistent with our plea for Christian unity, and our brother has done us a kindness in pointing out that fact.

As regards the charge of being "sacramentalists" concerning baptism, that is something more than an "inconsistency," if Professor Pollard means the kind of sacramentalism that is associated with sacerdotalism—that is, "the doctrine of the inherent efficacy of the sacraments to minister grace." There is a sense in which baptism and the Lord's Supper are generally regarded as sacraments. We quote from "The Popular and Critical Bible Encyclopedia":

> "The word was adopted by writers of the Latin church to denote those ordinances of religion by which Christians came under an obligation of obedience to God, and which obligation they supposed was equally sacred with that of an oath. Of sacraments, in this sense of the word, Protestant churches admit of but two and it is not easy to conceive how a greater number can be made out from Scripture, if the definition of a sacrament be just what is given by the Protestant churches in general. * * * * According to this definition, baptism and the Lord's Supper are certainly sacraments, for each consists of an outward and visible sign of what is believed to be an inward and spiritual grace, both were ordained by Christ himself, and in the reception of each does the Christian solemnly devote himself to the service of his divine Master."

If Professor Pollard believes that the Disciples attach any magical efficacy, or inherent virtue, to baptism, he is entirely misinformed.

As to the inconsistency of the Disciples in relation to their attitude to the Lord's Supper and baptism in admitting Pedobaptists to the Lord's Supper and insisting on immersion in order to church membership, Professor Pollard's point does not seem to us to be well taken. There is a difference. Participation in the Lord's Supper is an individual act which calls for no endorsement of his baptism on the part of the church, whereas baptism, being a condition of church membership, necessarily involves the approval of the church. In the one case, as in the other, each man must judge for himself, and each church also must judge for itself.

The inconsistency numbered "6," is based on a misconception of the facts. We know of no intelligent Disciple who does not freely accord to unimmersed

believers the sincerest devotion and piety, and to many of them the highest types of Christian character.

We wish there were less grounds for the inconsistency pointed out in paragraph No. 7, in relation to the office and work of the Holy Spirit: but here again we must point out to Professor Pollard that while this inconsistency is chargeable against some who call themselves Disciples of Christ, it is by no means true of the great body of their ministers and representative laymen.

Our friendly critic accounts for these alleged inconsistencies on the ground that we have no human creed. We are inclined rather to account for the discrepancy between what we are pleading for, and our actual practice, by the very high ideals which our plea sets before us, which make it very difficult for ordinary people to live up to them. It is well to know how other people look at us, even though we believe their views of us are erroneous, for it often enables us to guard against making these wrong impressions. We thank Professor Pollard, therefore, for his candid, though kindly spirited criticism, and we hope we may profit by the same.

Pentecost.

Next Lord's day is the day recognized in church calendars as Pentecost. The ancient Jewish feast of that name occurred fifty days after the Passover, as the name *Pentecost* indicates. Many of the later Jewish scholars regarded it as the anniversary of the giving of the law at Sinai. In any event, it was the day of the descent of the Holy Spirit to become incarnate in the Church and to introduce the new dispensation—the dispensation of the Spirit. In view of the marked influence and historical significance of the coming of the Holy Spirit, it is a little remarkable that the day is so little recognized by Christians outside of the Roman Catholic and Anglican churches. The argument that the Roman church observes the day, and therefore we should not, would prove altogether too much, for that church observes the Lord's day, Christmas and Easter, which most Protestants recognize in some way. Pentecost has been called the birthday of the Holy Spirit, and it certainly was the birthday of the Church. If the day could be observed in some way so as to give increased emphasis to the value of the work of the Holy Spirit, it would certainly be worth while. There is no teaching of Christ that has been so ignored or perverted as his teaching concerning the mission of the Holy Spirit. Nor will the Church ever accomplish its divine mission in the world until it recovers this doctrine, and seeks more earnestly the power and guidance of the Holy Spirit. To limit the scope of Christ's promise concerning the Holy Spirit to the apostolic age, and so deprive ourselves of the illuminating presence and comfort of the Holy Spirit in carrying forward the work of our day, is one of the most fatal errors into which Christian people can fall. Let Pentecost always remind us of the perpetual presence and help of the Spirit.

Notes and Comments.

P. C. Macfarlane, minister at Alameda, Cal., who is now in the East—as Californians call these middle states—to present the condition and needs of our churches in and about San Francisco, spent last Lord's day in St. Louis, preaching at the First Church in the morning and at the Union Avenue Church in the evening. No one can listen to his strong appeal without feeling that the brotherhood owes an obligation to the churches in that unfortunate district which has not been discharged. He has been in consultation with the Home Board in Cincinnati, and it has been agreed that a special call will be made upon the churches on the first Lord's day in July to come to the rescue, especially of the First Church in San Francisco, which was totally destroyed, in an offering of not less than $25,000. Beginning with our next issue, The Christian-Evangelist will devote considerable space to the appeal of our brethren in San Francisco. If it be true that when one member of the body suffers all suffer, as Paul teaches, then we should enter into the fullest sympathy with our brethren in San Francisco, and share in their burden by assisting them in rebuilding their churches, destroyed or injured by earthquake and fire. We are sure the brethren will do this.

In replying to the question, "If pious unimmersed are Christians, why may they not be received into our local churches?" J. J. Haley, in a leading editorial in the "Christian Century," gives the following reply:

> Our special type of churches of Christ in addition to being churches of Christ for the ordinary ends that churches are intended to accomplish, are something more, although not something different, in essential things. These churches and the individuals who compose them are the constituent elements of a spiritual movement within the Church universal to restore the lost unity of the body on the basis of apostolic Christianity. These congregations of ours are reformative agencies seeking the restoration of the New Testament church in its creed, ordinances and life. While not judging other churches further than to recognize their incompleteness in not conforming in all respects to apostolic practice, we ourselves in making Christians and in building up churches can not consistently require less than the apostles required. If our position in regard to baptism and church membership can not be defended and justified in this way, then we must throw wide open the doors of our churches and receive all who come on their own terms.

In other words, we are not "Christians only," as is sometimes said, but Christians *plus* a special mission in the world and a special work to accomplish.

We publish elsewhere a few articles on the question of union meetings. There are a few general considerations which will enable us to take a sane and Christian view of this subject, among which we mention the following: (1) Different conditions prevail in different parts of the country, and union meetings may be practicable in one place and impracticable in another. (2) Evangelists differ in temperament and in their way of conceiving and presenting the gospel. One evangelist may be able to work in a union meeting in all good conscience, while another is not. One must not make a law for another in regard to this matter. (3) The principle of so presenting one's message as to accomplish the greatest good for those who hear it, under all conditions and circumstances, is one which every wise preacher, whether pastor or evangelist, recognizes and acts upon. This leads him to lay less emphasis here, and more there, upon different features of the gospel, according as conditions and circumstances may seem to require in the interest of the greatest good to the greatest number. To call this difference in emphasis disloyalty to the gospel, or to our plea, is to speak without knowledge. (4) In this matter of union meetings, or co-operation in every good work with our religious neighbors, each one must be "fully persuaded in his own opinion," and act as his conscience or enlightened judgment may dictate, and no man must judge his brother. (5) In the very nature of things, these union meetings will increase in number as well as co-operation along other lines, unless we are to shut ourselves off from the rest of the Christian world and fossilize. (6) Finally, the principle to be observed in this growing fellowship in service for our common Master is that we preach nothing and approve nothing that does not commend itself to our best judgment, and to be tolerant of others while we are steadfastly loyal to our own convictions of truth and duty. So shall we best serve the great cause committed to our hands.

The spread of the anti-saloon sentiment throughout the country is one of the most remarkable signs of the times. Under local option the saloons are being driven out of nine-tenths of the counties in several states, and each week adds to the number that are freeing themselves from its contaminating influence. Even "Bonfort's Wine and Spirit Circular," New York City, sees the handwriting on the wall, and sounds the following note of warning:

> "A wave of prohibition is sweeping over this country from one end to the other that threatens to engulf and carry to destruction, the entire whisky enterprise. It is growing stronger each day, and each day towns and cities, counties and even states are added to that class in which the whisky business can not be carried on legitimately."

There are many influences combining to undermine the whisky traffic. The churches are all against it; the religious press of the country is practically a unit against it; many secular journals, besides those distinctly devoted to temperance, lend their influence against it; railroads are refusing to have men in their employ who are addicted to the use of liquors; the complicity of the saloon with political corruption, and with all manner of crimes, has aroused the moral sentiment of the people against it. An institution or business that has arrayed against it these mighty moral forces is doomed. The saloon will have to go where slavery and lottery and legalized gambling and other moral abominations have gone—under the ban of law.

Editor's Easy Chair.

One of the fairest regions of the fair commonwealth of Missouri is the southwestern part of the state. It has been the custom of the Easy Chair, for many years, to make a sort of annual pilgrimage into that region. Nowhere are the skies bluer, the grass greener, and the flowers sweeter than about the spot of earth on which one was born. We have just returned from one of these trips to the Southwest, not to the particular spot of our nativity, but in some of the adjoining counties. A delay in trains gave us the privilege of attending Sunday-school and church with the brethren of Aurora, where Bro. G. E. Prewitt ministers. This church has recently held a very successful meeting, with Brother Lockhart as evangelist, in which there were 179 additions. Although the rain poured down incessantly, there was good attendance both at Sunday-school and church services, and there were evidences of the need of a larger building for the accommodation of the growing attendance on both these services of the church. It is only about seven years since the present building was dedicated, but that was an enlargement of the old building rather than a new one. What the church needs now is a new building adapted to its larger numbers and increased activities. Such a building, we are glad to learn, is in contemplation. At Brother Prewitt's request we preached for him at the morning service and enjoyed our fellowship with the brethren there. The first time we had the opportunity of preaching in Aurora was on our return from a trip to the farther Southwest many years ago, when we stopped off on a week night in the then small and quiet village, which, at that time, had no dream of the wealth which lay beneath it and all about it, and of the brighter future which lay before it. It was several years afterward before the well was dug that struck the lead of ore that has revolutionized the town and community, and converted a drowsy village into a bustling and thriving young city.

When first we visited the village of Crane, down in Stone county, it consisted of little more than a postoffice, a general store, a blacksmith shop and a drug store. But the new branch road of the Missouri Pacific from Carthage down through Aurora and Crane, and on through Galena to where it intersects the Iron Mountain Railroad, has transferred the village of Crane from the south to the north side of the little stream of the same name, and has built up a thriving town of substantial business houses which is destined to increase in population and to become a good business place. Another railroad from Springfield, running directly to Crane, is now in operation, and is to be continued on south. The incessant rain prevented our preaching in the evening, but we were glad to learn that our church there is sharing in the renewed prosperity of the place, and under the preaching of Brother Harland, of Webb City, is growing in numbers and interest. A day spent in walking over the hills and through the forests, now clothed in the fresh robe of Spring, was greatly enjoyed, even though under veiled skies and dripping clouds. All this beautiful region of the Ozarks is feeling the touch of the new life that is transforming the Southwest, and these hills, with their pure water and pure air, invite those who are seeking health and a mild and salubrious climate. Only capital and enterprise are needed to make these hillsides bloom with orchards and fill the valleys with grazing herds and with happy homes. These forests will soon be converted into some form for man's use, and the soil, given to grasses, will make ideal pasture lands for stock of various kinds. It is essentially a stock-raising and fruit-growing country.



On our return trip we stopped off at Carthage and spent a day in the Southwest Missouri District Missionary convention, delivering two brief addresses. It was one of the best district conventions we have ever seen. If one needed to be convinced that our cause in Southwest Missouri is alive and on the advance, a look in on that convention would have sufficed. The attendance was large. The report of the corresponding secretary of the district, Bro. Joseph Gaylor, was full of encouragement. The speeches were of a high order and the spirit of the convention was devotional and optimistic. We have a number of strong preachers in that section of the state, and under their leadership the churches have imbibed the missionary spirit and are co-operating harmoniously both in the evangelization of their own district, and in their participation in the wider work of American and foreign missions. Leaving to another hand the duty of reporting the convention, we can only express our gratitude to God for what we saw and heard in that convention, and we only regretted that our duties prevented us from remaining until the close. The city of Carthage was a surprise to many of us who had not seen this place before. It is certainly one of the most beautiful little cities which we have ever seen, with its broad, well-kept streets, splendid residences, magnificent public buildings, parks, etc. Speaking to one of the citizens of this, he said the city was indebted to its earliest settlers for this characteristic, and that towns and cities usually followed the example set by its first inhabitants. We remarked that the same was true of churches, and it illustrates the value of right beginnings. Many a city and many a church has labored hard to overcome a bad beginning. We know churches that were planted in a wrong spirit, which, after a long struggle, have allowed their candlestick to be removed. It is going to keep other sections of the state busy to keep step with Southwest Missouri in her material and spiritual development.



Few things in this world are more beautiful and inspiring than a great Sunday-school, consisting of old people and little children, young men and maidens, singing the melodious songs of Zion, or intent on studying the Word of God. The Easy Chair had the pleasure of being in a school of over 800 people, young and old, on last Lord's day, in the Union Avenue Church. We have already mentioned the fact that this school is in contest with that of the First Christian Church, of St. Joseph, Mo. Just now the enthusiasm of both schools is running very high. It is expected that both these schools will reach over 1,000 in membership before the contest is ended. Perhaps the main benefit resulting from these contests is the illustration which they afford of what a church and school can do when they make an earnest effort, so that ever afterward, if the school falls below the standard, it may know that it is not doing its best. Another result of these contests is the bringing of the membership of the church into the school for Bible study. This is an end which must be reached and maintained if we are to have a membership intelligent in the Scriptures and able to give a reason for the hope that is in them. When the contest between different schools is over, these schools must remember that there is always a contest on hand. Henceforth it will be with the record which they have made and with the forces of evil round about them. There is always enough opposition to righteousness to put us on our mettle, and to bring out the heroic that is within us, if we have the faith and the imagination to realize the actual existence and danger of these powers of darkness that antagonize all movements in behalf of human progress.

Speaking of the heroic element in human nature, it may well be doubted whether the Church is making a sufficient appeal to it. We have long believed that the cause of Christianity is suffering from the failure of the Church to so wrestle with the powers of darkness and so plan for the triumph of righteousness over iniquity, as to call out the heroic and courageous element in men. This is why in times of persecution the Church often enjoys a prosperity which it does not have in piping times of peace. In the absence of guillotines, martyr fires, and prison cells for those who would be loyal to God, we may yet find a field for true heroism in waging an uncompromising warfare against all forms of evil and in undertaking large enterprises for the advancement of the kingdom of God. Referring to our Business Men's Association, a brother remarked to us recently that we ought to have one hundred business men who would agree to give $1,000 a year for five years for city evangelization. Think of how an enterprise like that would appeal to the courage and enthusiasm of the brotherhood, so that the scale of giving would be lifted up among us all, and our cause would go forward with new momentum! Of course we can do it. We have more than a hundred men who would be happier and better Christians, and who would vastly increase their treasures in heaven by giving this amount of money annually for home and foreign missions. Our business men need to get together and plan for these larger things, just as the business men of other religious bodies are doing. Not until we undertake the larger and more difficult things can the church receive its largest and richest blessing from God.

The Higher Grace By T. W. Bellingham

In this critical age when there is a disposition to question certain theories of the past, and when there is much time taken up with discussing the merits or demerits of opinions held by scholars, when higher critics are assailed by other critics, and divided into destructive and constructive critics, it may be well to pause on the journey of life and devote more time and talent to the higher grace (i. e. love). In the midst of the clash and din of pen and tongue stands the immortal Christ, sheltering perishing multitudes. Faith and hope are props upon which the structure of character-building is being reared, so that they have their places in temple-building, but love, like an iron pillar, stands in majesty supreme, bearing the weight of human woe and suffering in this world of constant change. It is this higher grace that has transformed continents until the desert waste is blooming with roses of Christian culture. It sails the stormy sea of difficulty and danger to uplift humanity in the beauty of real helpfulness.

Intellectually man has been able to annihilate space and a new era of invention is about to dawn. Who can tell but that the principle of love has been under the surface of it all! Creeds formulated by man have their brief day, then perish with the larger and fuller conceptions of truth, but "love never faileth." It is the true essence of Christianity. It is love that gives itself in unrestrained friendship to the world of human kind. Shall we begin to study this higher grace until our souls become bathed in the effulgence of its glory? We have only to study him who is transforming the world in which we live, to understand its potency in practice. The law of human helpfulness was ever observed by the anointed Son of God, as "he went about doing good." The Saviour would have us be to others what he has been to us. Love will thus break down all barriers which divide and subdivide the people of God, and there will be a maturity of human potency which will bring warmth and shelter to the soul, and a necessary development of spiritual possibilities, which will keep disturbing elements from affecting the tranquillity of the life; and the real fruit-bearing period will be ushered in, and the rich harvest of conscious soul-satisfaction will be unselfishly gathered by those who have studied the higher life, and lived it in daily likeness to the transforming Christ. Others may disagree in things not vital, but Christ's followers dwell in the circle of the higher grace.

Fremont, Mich.

Canada's Call By Alexander McMillan

There is still a Great West, but there will not be for long. It lies north of the forty-ninth parallel, north of the cyclone storm belt, north of the land of drought. It is the greatest new land that the world has ever been able to hold in its vision in a single view. And the world has at last discovered it, and is pouring its people upon it from every nation. Winnipeg has become a very cosmopolitan city. You can hear every language of Europe and most of those of Asia upon its streets, and the Greek and Roman churches have their rival cathedrals, and their old struggle for supremacy is revived in the efforts both are making to win the Ruthenians. Yet it is and will always be an Anglo-Saxon city and country. Two years ago Western Canada took, and assimilated as settlers, no less than 43,543 of the best citizens of the United States, and last year, the number grew to 57,796, or over 101,000 in two years. These are bona fide settlers, too, not mere purchasers. Last year we received 86,796 settlers from Great Britain and Ireland. Five years ago the city of Winnipeg had 43,000 people. To-day she has more than 100,000, and 4,000 skilled artisans working in the building trades alone, providing houses for the inpouring multitudes.

Now, this immigration must continue, and even increase until the land is filled up. Winnipeg is the gateway of an empire as large as the United States west of Chicago. The three provinces of Manitoba, Saskatchewan and Alberta, with which now I have mainly to do, contain 230,000,000 acres of arable land, of which only 6,039,000 acres have as yet been touched by the plow. The remaining 224,000,000 acres are still calling to the settler. When it is added that last year, rather less than an average year, the land sown to wheat yielded an average crop of 21.75 bushels to the acre, it will be seen that a much duller man than the average American is supposed to be, need look at such figures only once to be convinced that it is a land much to be desired for residence. And yet the figures I have given you refer only to a part of the 701,000 square miles lying betwen the Red River and the Rocky Mountains. Between this territory and the Pacific coast lies the smiling province of British Columbia which can raise anything from peaches to steers, and east of it stretches New Ontario for nearly 1,000 miles before Eastern Canada is touched. The volume of immigration must increase with the years until this land is filled up.

I challenge you Americans to enlarge your vision. America has meant only the United States—the smaller America. I appeal to you to admit this vision from God. In our home mission work we must double our former conception. It is no longer from Maine to California, but from Labrador to California; no longer from the Lakes to the Gulf, but from Alaska to the Gulf.

Winnipeg is the Chicago of this new West. Thirty years ago we made our greatest missionary blunder. Chicago was rising from her ashes and bounding toward her present magnitude. We made no concerted effort, worthy of the name, to evangelize Chicago. Through Chicago we could have dominated the whole West. What would we not give to have the same chance at Chicago and the West that we had then! Bitterly have we sorrowed for our inactivity of that time. In the new Chicago, called Winnipeg, we are making the same mistake to-day. Winnipeg gives entrance to an empire more available than that which lay back of Chicago, for railroad science has advanced, and the country opens much more rapidly than then. Through Winnipeg we can dominate the Canadian West. What are we doing? Among the 100,000 people of the city we have one little four-year-old church of seventy-five members. We should take Winnipeg now. We should have a city evangelist located there, and within the year we should open at least six missions. It is the Home Society which established that church and is now, with the C. W. B. M., helping to sustain it; but this is a very small part of what we ought to do.

In all the great territory, from Lake Superior to the Pacific coast, we have only sixteen churches with 675 members. Our evangelist, J. A. L. Romig, has planted five of those churches. Brother Romig's field is 1,500 miles long. He can establish about one church every two months. We ought to multiply him by ten this year. I may say in passing that he depends entirely upon the field for his support.

God has no national politics. The forty-ninth parallel was made in Greenwich, not in heaven. There is danger of the United States becoming too self-centred, and we must avoid that danger in our missionary work. Americans and Canadians have the same ancestry, the same language, the same aims, the same forms of government, and the same freedom. They are practically the same people. I appeal for international co-operation.

If I can put some touches of rosy sunset into the life of any man or woman, then I shall feel that I have wrought with God.—George MacDonald.

Union Evangelism and Our Plea By J. M. Lowe

We plead for the union of Christians that the world may believe, not a union of denominations but of individuals. Now in so far as individuals unite they leave denominations behind. Every loss of denominational grip adds to our strength. I do not mean primarily our strength as a religious body but the strength of our plea for the union of Christians. Can we not distinguish between our religious body and our plea and see how much larger is the latter? Our prayer is larger than ourselves. We pray not that Christendom will come to us but that party names and creeds and most of all the party spirit may be dropped and that Christ may be all and in all; not that we may be glorified but that Christ may be glorified in a redeemed and united race. In all this we may abundantly rejoice. Our fathers prayed for a united Church. We plead for the same. Campbell is our brother, not our master. We are not following him, we are standing with him. We are a brotherhood, not a monarchy. The prayer of the fathers is still burning in our hearts. There is no dictator.

"Let all Christians unite under Christ"—this is our rally cry. Nor will this bugle cease to sound when the scattered hosts have gathered and one banner floats over all. The Christ uplifted in solitary glory will unite us; only so can he keep us united. Seeing that our plea is perpetual, that it is central—and vital or nothing, are we afraid to step out into the open? If our message can not meet the test we are a religious mistake; if we are unwilling to meet it we do not want what we are after. In such a case we should see what we really want.

A union meeting from our standpoint would be exceedingly union! Such a meeting held by many of the union evangelists is co-operation rather than union. It lacks that strong central emphasis upon the exalted Christ which would be everywhere felt if some one of our men were in the pulpit. We can not stay because the vision limit of some falls within the circle of others. God holds one to his own vision, not to that of another. But you can not preach the whole gospel! The whole gospel offends no Christian. Rather, a partial gospel offends and no gospel is so partial as that which lacks the loving spirit of the gospel.

For years I have insisted that a meeting held in the Christian Church in any community ought to result in drawing all religious people nearer together. If we can not be a partial success, some one please tell me how we can ever be a complete success. The gospel is larger than party. Pike's Peak does not defend itself against the foot hills. The rising sun does not quarrel with the stars. Here is the secret of victory. Let pride and self-importance, which is self-impotence, be put away and with becoming humility and rugged faith, halting no longer at the wild reports of giants and walled cities, let us enter the promised land of union evangelism, the land we have been seeking for a hundred years.

Kansas City.

Our Evangelism By R. E. Elmore

When the unprecedented increase of the Disciples of Christ came to public attention, their religious neighbors were astonished and sought for its cause. They came back saying, "The Disciples have a passion for evangelism." The mere fact, however, that the Disciples are evangelistic does not explain this growth. The real reason is revealed in the character of their evangelism.

The high purpose of Christian evangelism is to introduce Christ into the life of the lost, and thus bring about a new product, a new creature, a re-incarnation, a reproduction of the Christ-life. In evangelistic propaganda there must be employed three agencies: the message, the man, the methods. In the study of the evangelism of the Christian Church these elements must be considered.

The Message. The Message which the Disciples proclaim is essentially dual—a message to the unconverted, and a message to the divided Church.

In the pioneer day, when the Campbells, Scott, Stone and others began to enunciate the principles of the Restoration movement, their message to the unconverted was according to the pattern of Pentecost, Cesarea, Philippi. Their message to the denominations was after the fashion of Paul's letters to Corinth and Ephesus. The center of their message was Christ, the gravity of thought and deed controlled by him. Believing into Christ (John 3:16), being baptized into Christ (Gal. 3:27), the unsaved put on Christ. Then unfolded the abiding, the abounding life. The divided Church must lay aside all divisive names, and accede to the unit-Lordship of Jesus. She must relegate all man-made creeds and acknowledge the supreme authority of the sacred Scriptures as the rule for faith and life. She must be one bride, one body, with one spirit, honoring the one Lord, contending for the one faith, holding to the one baptism, serving the one God and Father.

The Men. The history of the men in the movement is a precious legacy—evangelists whose lives recall Philip, Peter and Paul.

They were holy men, of large soul and broad Christian culture. They were men of courage, shunning not to declare the whole counsel of God, making no compromise of vital elements in the gospel, preaching Christianity as a revolutionary religion, a religion which eradicates, which transcends, which embraces all authority. They were men of self-denial, their sacrifices reading as a romance of missionaries and martyrs. They suffered as Christians; they endured hardness as good soldiers; they preached the Cross—Christ's cross and the Christian's cross. They were men of surpassing humility. Their motto was, "It is no longer I that live, but Christ who liveth in me." "Let no one glory in men." They lifted Christ up. They cared not for personal renown or popular applause. Their ministry was void of self-seeking and self-esteem.

> "Christ! I am Christ's and let that name suffice you;
> Ay, and for me he greatly hath sufficed;
> So, with no winning words I would entice you;
> Paul has no honor and no friend but Christ."

The Methods. The evangelistic methods of the Disciples have been as simple as the gospel itself. Gospel singing, fervent praying, earnest preaching, this was the simple service. Men were exhorted to accept Christ and obey the gospel. The Lord added to the Church daily those who were being saved.

It is pertinent here to ask, Is the evangelism of the Disciples of Christ undergoing modification? and if so, is this modification safe and sane and scriptural?

The Men. In calling attention to some obvious errors in some of our big present-time evangelists, we are well aware of the powerful influence of our evangelistic force. We note with appreciation the large success attending their labors. Our strictures are not meant for indiscriminate application.

In a union meeting recently conducted by one of our brethren, the results of the effort, as reported, were: "Out of a total of 900 conversions, only sixty-seven signed cards stating a preference for the Christian church." Is it said in defense that this incident is an example of tact? But did not Paul couple his courtesy to courage when he addressed the Athenians on Mars' Hill?

An attempt was made, not long since, to secure the services of one of our "strong" evangelists for an Eastern city where the Disciples were not strong. The endeavor was futile because, as was stated, "Brother Blank refuses to enter into a meeting unless he is assured that he can register another big success!"

In a meeting, we are told, some girls expressed the wish to make the confession on Friday evening, but the evangelist asked them to wait until Sunday in order that at the "first invitation" (no invitations were given prior to Sunday) a record-breaking number might respond (with

the resultant telegram, "So many at first invitation."

Week after week pages of our journals are brought into requisition to repeat reports of "great" meetings, "from the minister's viewpoint" and "from the standpoint of the evangelist." The evangelist admires the pastor. The pastor in turn admires the evangelist. They two tell us of it. A record of our achievements is serviceable and statistics stimulate, but Peter and James and Paul are good models for epistolary evangelists, whether writing with their own hand, or through the medium of an amanuensis.

We know evangelists who, in reporting, misrepresent results. One wire reported, "Closed with one hundred conversions," when, as a matter of fact, there were but twenty-three. Another reported as additions some hospital patients who expressed a desire "to live a better life."

In all these paragraphs it appears that the sentiment is, "And I (the evangelist), if I be lifted up, will draw all men unto me."

The Methods. New conditions suggest new methods; but when we abandon the simplicity of New Testament evangelism and adopt the elaborate machinery and mourners' bench methods of the sensational seeker of renown, we need to reconsider.

When we drift into a meeting manned by some of our brethren, we hurry to take our latitude and ascertain if we are not on strange seas. We hear the "stand up," "raise your right hand," "sit down," "kneel," "sign the card," etc. The question is not "how well?" but "how many?" Every nerve is strained to surpass (in figures) a former meeting, that "greatest city meeting," or that "greatest meeting of the brotherhood," or to reach "a thousand and one since January 1." There is much travail of soul to secure a record-breaker for the "first week," or "first day" (some advance agent having been preparing for this first day for a week). These methods result in many names, but not so many lives committed. Fifteen hundred conversions were reported in a recent whirlwind, insane advertising, sign-card campaign. After the evangelistic force retired—the preacher, personal worker, solcist, chorus leader, and so on—fewer than 250 could be induced to take membership in the church.

Were I not trespassing upon editorial courtesy, I should give attention to The Cash in our evangelism.

Let our evangelism remain scriptural. Let the stream flow far, but deep. Let men make men count the cost. Let Christ be lifted up, and the cross—Christ's cross and the Christian's.

Roanoke, Va.

The Boundary of the Kingdom of God

By J. H. McCullough

In these days of science, we hear much of kingdoms. The mineral kingdom, including all non-living matter, is a great realm. We may talk about the metals, the rocks, the sands, and the big earth on which we have our home, and they all are in the mineral kingdom.

Then there is the vegetable kingdom, including all trees, plants, grasses and everything that grows out of the earth. All matter taken from the earth, air and water by a power we call life, and organized, we include in the vegetable kingdom. Science has been busy for centuries, in locating the boundary line between these two kingdoms, and it is agreed that wherever this life is found which has this body-building power the line has been crossed out of the mineral into the vegetable kingdom.

Again, above the vegetable is the animal kingdom, in which a higher order of life reigns. The presence of this life marks the boundary line between the two kingdoms, and life is marked by the phenomena of body-building and motion. The manner of body-building differs from that seen in the vegetable kingdom, in that it has a stomach into which matter to be assimilated is taken from the vegetable kingdom, and never from the mineral kingdom direct. This kingdom includes all insects, fishes, birds, beasts of the fields, and man. Every thing that lives, moves and hath breath belongs to this kingdom.

These three kingdoms cover the whole realm of classified knowledge which has been discovered by observation and experiment. The Bible teaches the existence of another kingdom above these, a kingdom in which is a higher order of life. This book takes cognizance of phenomena along the upper boundary of the animal kingdom, and gives us short biographies of men and women who lived in past ages, who were eminent in what the book calls *holiness*. These persons heard voices, and the fall of footsteps from across the boundary, and they have left us a record of what they saw and heard. The greatest of these persons was one Jesus, called the Christ, who even went across this boundary and came back again, and spoke to his disciples.

In the light of all these things we are enabled to believe that there is such a kingdom whose realm lies beyond the animal kingdom, and that the order of life is Spirit.

In the study of this kingdom, we pass over and beyond the field of Science, as that field has been, in ages past, defined, and yet, to-day, there is a wonderful activity in pushing out over this line. See the societies in London, and other cities, great centers of learning, studying psychologic phenomena. But we depend on the Bible for reliable information, and from it we learn that there is such a kingdom called the *Kingdom of God*.

The manner of life in this realm is not known by the phenomena of body-building. It seems to have this power, under certain conditions called the resurrection, and when angels appeared as men, as to Abraham; but it differs essentially from body-building as seen in the animal kingdom. The power of motion obtains and is much greater. It is a remarkable phenomenon. While life manifests itself in both the vegetable and animal kingdoms by proceeding according to definite and fixed law, we do not know much about the law of life in this Kingdom of God. We are told in this book of God, that the law of life is revealed in the man Christ Jesus. By the study of this man therefore, from his birth to his death and resurrection, we get the best view possible. By the preaching of the "words of this life," called the gospel, the whole world is taught enough to enable any one to seek for, and to know the way of life. As to the exact location of the boundary line between the animal kingdom and the kingdom of God, there is difference of opinion. Some understand it to run through man and to divide between his animal or carnal life, and his spirit or soul life; thus making a part of the realm lie on this side of death.

Others hold that it lies wholly beyond death, and that we can only enter it beyond and in resurrection. Those who hold that the line runs through man are divided into two parties. One party thinks that all human spirits are in that kingdom, and because of this fact are called sons of God, and will all finally be saved. They are generally known as Universalists. The other party thinks only those persons who have received *the*

(Continued on Page 640.)

CHANGE IN FOOD
Works Wonders in Health.

It is worth knowing that a change in food can cure dyspepsia. "I deem it my duty to let you know how Grape-Nuts food has cured me of indigestion.

"I had been troubled with it for years, until last year my doctor recommended Grape-Nuts food to be used every morning. I followed instructions and now I am entirely well.

"The whole family like Grape-Nuts, we use four packages a week. You are welcome to use this testimonial as you see fit."

The reason this lady was helped by the use of Grape-Nuts food, is that it is predigested by natural processes and therefore does not tax the stomach as the food she had been using; it also contains the elements required for building up the nervous system. If that part of the human body is in perfect working order, there can be no dyspepsia, for nervous energy represents the steam that drives the engine.

When the nervous system is run down, the machinery of the body works so badly. Grape-Nuts food can be used by small children as well as adults. It is perfectly cooked and ready for instant use.

Read "The Road to Wellville," in pkgs. "There's a Reason."

Back to Theology By William Durban

I suppose nobody now takes the trouble to read Mr. Bellamy's "Looking Backward," the book which created such a prodigious sensation throughout the whole of the Anglo-Saxon world. That novelette was a mere *jeu d'esprit,* clever and catching, but of no permanent value as a contribution to thought. But the title might be well enough employed by any writer choosing to concoct a book on the present attitude of the various Protestant communions to-day. We are witnessing a sudden and surprising recrudescence of interest in theology. I note that the Editor of THE CHRISTIAN-EVANGELIST rightly regards the so-called English "New Theology," on which I have already sent some of my own animadversions to these columns, as a movement not likely to last with any great force. It will not be as revolutionary as its arch-prophet and his few leading sympathizers imagine. Mr. R. J. Campbell, of the London City Temple, is under a twofold delusion. He thinks that the great need of the age is a restatement of the gospel, and that he is the man inspired to be the author of this restatement. Principals Fairbairn and Forsyth and Henderson are indignant at this astounding exhibition of presumption.

Why This Sensation?

It may be asked why such a stupendous attack on evangelicalism as Mr. Campbell has delivered in his sermons and in his book should excite such attention. His attempt is crude, wild, impetuous, and altogether inconsiderate. His attitude is astonishing in one who came to London from Brighton with a reputation for sweetest suavity, urbanity and graciousness of demeanor and spirit. Now he is a changed man. He poses as part Philistine, part Samson and part Apache Indian. He is relentlessly fierce in his indictment of the "orthodox" position, by which is, of course, meant the position usually understood as that of Puritan Protestantism. On this he has no mercy. He assails it in terms the most scornful and scathing, while he hastens next to substitute some grotesque affirmations to make up for his series of formidable denials of nearly all the articles of every kind of evangelical faith. His book is doubtless now well known to my American readers, and therefore it needs no description from my pen. It is brilliant and striking here and there, but I should not imagine that any intelligent student could regard it as being in the slightest degree constructive. It is the exact counterpart in philosophic theology of the destructionism in critical theology of Cheyne in England and Wellhausen in Germany. Now, then, what accounts for the sensation so suddenly excited? This is the question I set myself here to answer.

The New Mood.

There are psychological moments in history and this present moment is one of them. We have heard many backward signal shouts during the last two generations, and some of these have been signallings of reversion. We have been again and again called on to look backward, to think backward, to go backward, to crawl backward, to walk backward, to run backward, to rush backward! Now, Mr. Campbell is shrieking at us to jump backward. We are to be quick about it. And we are to take a series of leaps and jumps, and hops, and skips. Oh, dear, what terrific exercises he is insisting on in the new theological athletics! I myself am not disposed to undertake such fantastic gymnastics. Mr. Campbell is practising in frantic style as a professor of theological "jiu jitsu." We have during the past forty years been exhorted to recede in accord with various watchwords. One loud bugle blast was "'Back to Christ!" Another was "Back to the Apostles!" Another was "Back to Christ through the Apostles!" Then the call changed to "Back to the Apostles through Christ!" From some heralds came the shout "Back to the Early Church!" Again, in Germany the Kaiser himself not very long since set the keynote as "Back to Wittenberg and Luther!" Theological circles do not monopolize such proclamations. For the camp of the agrarian agitators reverberates with the clanging shout "Back to the Land!" The Christian socialists want us to hasten back to Assisi and St. Francis with his Little Brothers of Mercy. Cries of *ad misericordiam* thus mingle with beckonings *ad veritatem.* Certain shrewd men, of whom the Rev. R. J. Campbell is amongst the astutest, understand that the social side of religious pleading has been considerably overdone, that the churches in all cults are w ary of nagging admonitions to pragmatism and practically, of begging for slum work, of charity bazaars, of reckless plunging into debt by the leaders of religious organizations. Theology has been rusting for over half a century. Ceremonialism in some quarters has degenerated into wild defiance of the most solemn admonitions of the bishops. Now the widely spread feeling of the hour, in a mood of strong revulsion might be voiced in the cry, "Let theology have a turn!" After all, what is theology more or less than man's thought about God? And as long as immense numbers of people are given to thinking of that which transcends the limits of the mundane and the sublunary, so long will the tendency to display an interest in all species of theological speculation be irrepressible.

Too Reversionary.

Mr. Campbell is guilty of a fatal error of judgment. He accuses the churches of all denominations of losing grip of the world because of their fossilizing and crystallizing of notions and dogmas and sentiments once accepted but now reckoned untenable. But he must surely note with surprise that some of the most quick-witted of the critics outside specific religious circles, men like Mr. Chesterton and Mr. George R. Sims, who always allude respectfully to religious topics, repel his very scornful assaults on orthodoxy with equally scornful repudiation of his theories. These cultured men of the world do not cordially reciprocate his overtures, seeing that he virtually invites them to swallow a mixture of Pantheism, Socinianism, Buddhism, Philonism, Alexandrianism, Gnosticism and Eddyism. We are called back with a vengeance this time. But, all the same, as multitudes of people are once more ready—as at intervals masses are prepared—to give ear to real or supposed expert exponents of theology, so the eloquent City Temple pulpiteer has comprehended his opportunity and has cleverly taken advantage of the eligible juncture. But the public mind is fickle. The collective idiosyncracy will presently exhibit another aspect; there will be a quickened appetite for some other dietetics, and the theologians will have for a long season to take a back seat while the philanthropists come along to the front once more. Just here I would note that every religious movement which has made any lasting mark has been theological. Calvin reformed Geneva, but he only abides in his influence as a theologian. Knox thundered against popery in Scotland, but had he not established

(Continued on Page 640.)

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HANG ON

Coffee Topers as Bad as Others.

"A friend of our family who lived with us a short time was a great coffee drinker and a continual sufferer with dyspepsia. He admitted that coffee disagreed with him, but you know how the coffee drinker will hold on to his coffee even if he knows it causes dyspepsia.

"One day he said to me that Postum Food Coffee had been recommended and suggested that he would like very much to try it. I secured a package and made it strictly according to directions. He was delighted with the new beverage, as was every one of our family. He became very fond of it and in a short time his dyspepsia disappeared. He continued using he Postum and in about three months gained twelve pounds.

"My husband is a practicing physician and regards Postum as the healthiest of all beverages. He never drinks coffee, but is very fond of Postum. In fact, all of our family are, and we never think of drinking coffee any more." Read, "The Road to Wellville," in pkgs. "There's a Reason."

Organizing the Business Men—A Symposium

We have asked a few business men to express themselves in relation to the matter of our business men's organization as presented in our last week's editorial, in order to draw out other brethren. We requested them to give their judgment (1) as to the practicability of our forming and maintaining such an organization among us; (2) as to a great meeting of our business men at Norfolk next October, in connection with our national convention, to take further action on this matter; and (3) as to what we could do to further this work between now and the Norfolk convention. We have room this week for only a few of the responses to our questions:

I am much pleased to learn that you propose agitating this important matter again in THE CHRISTIAN-EVANGELIST, because what little work has been done by the business men has emphasized the importance of such an organization. Answering your questions, I would say:

1. Yes. With the co-operation of our preachers and secretaries of our various missionary enterprises, I think it practicable to organize a successful National Business Men's Association that will be a vast help in securing the attendance and help of our business men at the annual national conventions. A large number of preachers and some of our missionary secretaries have, for some reason, failed to endorse this movement as they should, and I think their hearty co-operation is necessary for a successful organization.

2. Yes. We have not yet struck the proper method of inducing the business men to be led into this line of work, and we should either be reorganized or disband.

3. The only thing I can suggest to be done between now and the Norfolk convention is to agitate the matter through our religious papers, and an effort be made to stimulate a more general interest throughout the brotherhood to send more business men as delegates to the convention. We have no other way of advertising the organization for lack of means. We must, therefore, depend on the generosity of our papers to support the movement.

St. Louis, Mo. SYDNEY H. THOMSON.

In answer to your inquiries I would say:

1. It would seem to me to be practicable. As to your ability to secure the co-operation of our business men, I am not prepared to say, but judging from the little experience I have had in this direction in times past, I would view the matter with some doubt; and yet we, as a religious body, can not expect to accomplish what we hope for unless we enlist our business men. I should be very glad indeed to lend my assistance to this end.

2. Would it not be a good idea to seek to get one or two men interested in our important centers, and give them the names of certain parties to work on in order to insure their co-operation? To illustrate: Suppose you should select one or two men in St. Louis; give them the names of fifty or one hundred men in that vicinity whose interests should be had, and let them use their efforts to the end that the co-operation of such parties should be obtained. My thought is that the parties selected in these important centers might be able to secure the co-operation of the parties given to them to work on, whereas addressing such parties from a given center on the part of others not known to them might not obtain the results sought.

Kansas City, Mo. R. A. LONG.

I note the question in your late editorial on "Our Business Men's Association." That association is not dead or asleep, but it is not doing what it should by any means. More than fifteen years ago I realized the weak point in our movement was that the men were not organized and at work. I then tried to find twelve business men who would give $500 each yearly, so we could employ two consecrated workers and solicitors, one a preacher, the other a layman, to give all their time and talent to organizing and educating our business men in the importance of giving their time, talent and money to build up the Lord's kingdom in their own hearts, and to work to bring others into his Church. Our men, as a class, have never seemed to realize their duty and power to extend Christ's calls, but I could not find the eleven men to join me.

We called a meeting of business men at our Jubilee convention in Cincinnati, and, as you remember, while our brother, A. M. Atkinson, was addressing the business men, exhorting us to be faithful and acquit ourselves like men, he dropped dead, and the deep sorrow at his death broke up the meeting and nothing was done toward organization as intended. At the convention here at the World's Fair, we organized, and W. Daviess Pitman, of this city, expected to travel and give his whole time to that work as corresponding secretary; but his business was such that he could not do so, though he wrote thousands of letters and sent out many circulars all over the country asking the men to organize chapters in all the churches to push the good work. But the responses from the business men, and even from the preachers, were few. A few business men made contributions; but very few gave any heed to the urgent solicitations to help all the societies and activities of the Church. This shows how very urgent is the need of organizing the men and getting them to work for their own salvation and the salvation of others. As Brother Pitman could not leave the city, he resigned, as we saw this work could not be done by correspondence alone, and we afterward elected J. W. Henry of Alabama, corresponding secretary. Brother Henry traveled in the interest of the work, besides corresponding extensively, and sent out many circulars in reference to the work. But he was not able to interest many in giving to our societies and benevolences, so he resigned and went back in business. Several of our churches have formed chapters and clubs, but not near so many as we expected. Since the resignation of our secretaries I have been answering the letters to the association and sending out printed literature and urging the churches to organize chapters and put their men to work.

As you state in your editorial, since we organized and commenced sending out literature, many of the other Protestant churches have organized their men thoroughly and are doing what we should have done and expected to do. I am very much in favor of pushing this good work and having a business men's meeting at the Jamestown Exposition, where our annual convention next meets. I think it would be well to reorganize and elect new officers. I have never wanted to be at the head of the organization, as I am very busy and not suited for this work, as I explained at the first meeting; but because I first suggested the men's movement they persisted in making me president, which I think was a mistake.

Above all things, I want to see the work succeed. We can never do much in building up until we can interest the men that have so much power and the means to help in every way. In my travels I go to prayer-meeting, and sometimes find no men at prayer-meeting but the preacher, and the good women. I ask, "Where are your men?" They say they are downtown and say they are too busy to go to prayer-meeting or attend church. They have not time to attend to the most important business on earth, the Lord's business, that deals with eternity as well as time. Now, such men are in great danger of being eternally lost, but how to arouse and interest them and get them to see the danger, and to get their spiritual and financial support in all branches of the Lord's work is the difficult problem we must work out some way.

St. Louis, Mo. JAMES H. ALLEN.

I will answer your questions in numerical order:

1. Yes; practicable but difficult.
2. Most assuredly I would.
3. An appeal by pastors to the men of their congregations, urging them to attend the Norfolk convention. Let the secretary of our Home Board appoint a committee of three business men, having a wide knowledge of the business men of our brotherhood, to be prepared to present nominations for officers of our National Business Men's Association at the Norfolk convention, and secure the consent of the men selected to accept if elected, and to prosecute the movement with vigor and enthusiasm. F. E. UDELL.

St. Louis, Mo.

Our Budget

—All through Missouri and, perhaps, in other Western states, the first Lord's day in May was a day of almost incessant rain. We trust the churches will not allow this fact to interfere with the May offering for home missions, for the members who were absent at that time should have opportunity of making their offering later. The whole month of May belongs to the May offering.

—We give what space we can this week to the symposium on our Business Men's Association, and other answers are held over till our next issue. Meanwhile, let those who have a word to say on the subject say on.

—We direct attention to an important communication on another page under the heading of "Preamble." THE CHRISTIAN-EVANGELIST exclusively published the news features of this announcement some weeks ago. But the subject is now authoritatively before the brotherhood for discussion.

—Is your school making preparations for Children's day?

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—Greenford, Ohio, has L. H. Miller as its new pastor.

—Our church building at Norman, Okla., is being enlarged.

—W. D. Trumbull succeeds J. P. Myers at Paulding, Ohio.

—The work at Butler, Ind., continues to prosper under Robert Chapman.

—The Foreign Society has received its 302d gift on the annuity plan.

—C. R. Scoville and his evangelistic force are now in a meeting at Muncie, Ind.

—Percy G. Cross, of Hope, Ark., will enter upon the pastorate at Sweetwater, Texas, June 8.

—Duncan McFarlane reports progress at Thayer, Kan., and especially great interest in the Bible school.

—A "pipe organ society" has been organized by the ladies of the Central Church, Syracuse, N. Y.

—J. S. Fowler was greeted by a large attendance at his first appearance as pastor of the church at Orleans, Ind.

—F. M. Pitman has had his salary raised on entering his second year's work with the church at Dravosburg, Pa.

—C. R. Scoville will hold a campaign at Springfield, Mo., the three Christian churches uniting for this purpose.

—L. L. Carpenter will dedicate at Pennville, Ind., May 26. Invitations are extended to brethren in the neighborhood.

—Guy Williamson has accepted a call to the pastorate of the Walnut Street Church, Chattanooga, Tenn., to begin work at once.

—Bethany's new library is nearing completion, as is, also, the new $75,000 building of the Central Christian Church at Houston, Texas.

—A Christian Woman's Board of Missions has been organized at Garrett, Ind. The school there will, for the first time, observe Children's day.

—An address recently delivered by H. H. Peters, of Dixon, Ill., on "The Christianizing of Japan" received many eulogies in the city papers.

—During the first eight days of May the churches, as churches, sent $5,279 to the Foreign Society, a gain over the corresponding eight days of May, 1906, of $1,157. There was also a gain of twenty-two contributing churches during the same time.

—A very pretty and useful church building has just been dedicated at Harvey, Ill., some fifteen miles south of Chicago. S. G. Buckner is the minister.

—The first Lord's day in June is the annual festival in the Sunday-schools in the interest of foreign missions. It will be observed this year as never before.

—M. F. Rickoff, the new pastor of the Sixth Church, Indianapolis, is adapting himself to this field. The Seventh Church has just had a successful campaign to pay off the mortgage on its property.

—L. L. Carpenter is to dedicate the new house of worship at Charles City, Iowa, May 19, and brethren from surrounding congregations are invited to be present.

—The brethren at Miami, Fla., are collecting funds for a church building and will be glad to be assisted by the brotherhood generally. A. M. Chisholm is the minister.



The late Mrs. John L. Brandt,
Whose life was given for her devotion to Christian work.

—Kentuckians are looking forward to celebrating the seventy-fifth anniversary of the beginning of the Kentucky state work at their convention at Latonia, September 16-19.

—J. H. Coil will close his pastorate at Higginsville, Mo., June 1. There is a fine new building and the church is doing good work. H. F. Campbell should be addressed in regard to the pulpit.

—The brethren at Port Arthur, Canada, are in a meeting and have had great difficulty in securing a place to hold it. They are putting forth efforts to get $3,000 to purchase a suitable building.

—The time of the high school graduate is at hand. Were we to announce all the baccalaureate and memorial sermons our brethren are preaching, or are to preach, this news would fill several pages.

—Out of an attendance of 424 in the Sunday-school at Owensboro, Ky., 423 brought a contribution Sunday before last. Brother Crossfield is now in a meeting with L. M. Omer at Stanford, Ky.

—Herbert Yeuell sends us greetings from Shakespeare's birthplace. He, his wife and son will sail for America about May 11, and his first meeting will be at Bentonville, Ark., commencing about June 1.

—Evangelist William Chapple is in a good meeting at Flint, Ind. One of his works was the organization of a Bible school. In this he is providing for the future strength and usefulness of the church.

—The work for men is being given a large place in the First Church, Springfield, Ill., where F. W. Burnham is pastor. There is a men's Bible class, a men's chorus, a male quartet, socials and outings for men.

—R. M. Giddens writes us that he is anxious to complete his sets of "The Christian Quarterly" when edited by W. T. Moore. He would like to secure copies of the following numbers: April, 1873; July, 1874, and October, 1876.

—The church at Enid, Okla., has arranged for the payment of its entire debt of $4,000. Scott Anderson is the minister. With the new university to open in September, prospects for this church are very bright.

—A very happy day was that when the mortgage of $2,500 on the Christian church at Hartford City, Ind., was publicly burned, on which occasion J. Kay was ordained to the ministry of the gospel. L. A. Beard, pastor of the church, conducted both services.

—All departments of the church at Dallas City, Ill., are progressing. E. E. Violett is to hold a meeting about the middle of the month. There have been fourteen additions at the regular services since S. W. Elam took charge in November.

—Amos K. Clark has just concluded a very successful meeting at Bonneterre, Mo., where there were forty additions. This church has for some time been satisfied with part time preaching, but now a pastor will soon be located. Brother Clark is now engaged at Festus, Mo.

—J. C. Mason, corresponding secretary of Texas missions, recently held a debate with L. S. White on the proposition that missionary co-operative work is in harmony with New Testament teaching. Reports that have reached us indicate that Brother Mason had all the best of the debate, he taking the affirmative position.

—State conventions are beginning to come on rapidly. Ohio's will be held at Dayton May 21-23; that of Ontario is to be May 30-June 3, at Guelph; Michigan Disciples are wanted at Ionia June 3-6; Texans assemble at Fort Worth June 6-11, and Missourians gather a thousand strong at Sedalia June 14.

—E. W. Finkle will close his work with the North Side Church, Lawrence, Kan., on the last Lord's day in June. He and his wife will study at Drake University. His church would like to enter into correspondence with a preacher. Communications should be sent to A. J. Wood, 171 Lyon street, Lawrence, Kan.

—The entire indebtedness of about $10,000 on the handsome building of the First Church in St. Paul, Minn., has been provided for. F. M. Rains was with the church on this occasion. A. D. Harmon has been pastor here for some ten years, beginning with thirty or forty members, and he deserves great credit for his leadership and his faithfulness.

—In a letter from a good sister in one of our southern states, pleading for an evangelist to be sent to her community, she says: "We are starving for the Bread of life. Our young people are wandering away toward the world because there is no one to instruct and edify." This is only one of thousands of such appeals that are coming to our state boards, to our national board, and to our editors, pleading for the Word of life. How long shall their cries go unheeded?

—O. P. Spiegel will hold a meeting at Salinas, Cal., in June.

—One of our ministerial readers wants to secure a copy of "Truth Condensed," by Berry.

—J. D. Greer reports a Bible school recently organized at Hays Creek Church, Missouri. The work at Laddonia prospers.

—W. H. Fields, of the First Church, Wheeling, W. Va., gave an address before the state Sunday-school convention, recently.

—Lewis P. Fisher has succeeded in organizing a congregation of the Texas church at Ospur, Ill., for a forward movement.

—J. T. Stivers, who is proving himself one of our best evangelists, expects to become a resident of Southern California the coming autumn.

—I. H. Fuller suggests as a program topic for a Missouri convention discussion the methods and preparation for protracted meetings.

—J. Will Walters, who recently received a call to the Grand Park Church, Des Moines, has decided to remain with his present charge at Niantic, Ill.

—Recent railroad legislation in many of the states will probably affect both the regular convention rates and the courtesies extended to ministers.

—E. O. Sharpe is in a meeting at Kyle, Texas, a new field. He will work under the state and district boards as evangelist in South Texas until autumn.

—W. A. Bellamy, of Grand Rapids, advertised his evangelistic meeting with a picture post-card containing a good likeness of C. J. Tannar, who held the meeting.

—The ministers of St. Louis, in their weekly meeting on Monday, unanimously passed the following resolution:

"We are in hearty sympathy with our brethren in San Francisco in the disaster that has befallen them and pledge ourselves to do all in our power to make the offering in July as large as possible."

—There is to be a new church building at Clarence, Mo., where J. B. Lockhart is the pastor. It is hoped that it will be completed in time to have a special meeting this autumn. Brother Lockhart has just completed a good meeting with home forces.

—Marion Stevenson is to address the men's Bible class of the Fourth Christian Church, Indianapolis, Ind., on May 19. This class aims to secure popular speakers for special occasions about once a month. Brother Stevenson will give a course of Bible lectures at Virden, Ill., May 26-31.

—The church at Elwood, Ind., is now practically out of debt, an old $1,500 mortgage having been burned on May 5. Robert Sellers, the minister, writes that W. M. Gard rendered valuable assistance at this service, and at the C. E. meeting a note for $300 was burned, so that the church is very happy.

—C. H. Hilton closed his work at Ellensburg, Wash., with three baptisms. A farewell reception was tendered to him and his wife, he being presented with a purse of silver and Mrs. Hilton with a purse of gold, as a token of appreciation of her work at the organ. They are now at work at Milton, Oregon.

Unsweetened Condensed Milk.

Borden's Peerless Brand Evaporated Milk is ideal milk, collected under perfect sanitary conditions, condensed in vacuo to the consistency of cream, preserved by sterilization only. Suitable for any modification and adapted to all purposes where milk or cream is required.

—O. J. Riley is to enter upon the pastorate of the church at Prairie Depot, O. A number of people who were not members of the church heard him recently and offered financial support. M. F. Miles reports that the prospects are fine because of manifest sprituality and enthusiasm in the Lord's work.

—Miss Mayme Eisenbarger has located permanently at Wewoka, I. T. She has just been in a meeting at Shawnee, Okla., with thirty-seven accessions. She reports it a most difficult field, but found Brother Van Voorhis a consecrated and energetic man. Work has been begun upon a $20,000 building, located opposite the Carnegie library.

—We are glad to note from his little paper, "The Helper," that Lowell C. McPherson, minister of our church at Wellsville, N. Y., is encouraging the bringing of Bibles to church and school. On a recent Lord's day 151 pupils had their Bibles with them. The aim is to have every one present bring his own Bible. Brother McPherson is making a fine success of the work at Wellsville.

—The corner stone of the new church at Colfax, Ill. where Norman H. Robertson is pastor, has been laid, J. H. Gilliland of the Second Christian Church, Bloomington, Ill., making the chief address on this occasion. It is hoped that the building will be dedicated in September. It will be a handsome brick structure costing between $18,000 and $20,000.

—G. F. Bradford is making things go at Lake Charles, La. The local paper has just printed one of his sermons. The church took an offering for Baton Rouge and raised $100 in a few minutes. As the congregation is composed principally of poor people, we can readily believe that they are rich spiritually. During Brother Bradford's two months' ministry over $500 was contributed.

—The Washington Chapel Church, of Dallas county, Iowa, will celebrate its forty-first anniversary on June 2. An invitation is extended to all who have been members or preachers in the congregation to participate, either by their personal presence or through a message. Communications should be sent to H. E. Clark, the clerk, or Jeremiah Reves, the only remaining charter member.

—A church has been constituted at Meeker, Colo., with fifty-three charter members. Frederick Grimes, of Grand Junction, was the preacher and R. A. Givens, of Denver, led the music. A Sunday-school, a Christian Endeavor society, and a Ladies' Aid were also organized. Pledges were secured for the salary of a regular minister who will devote all his time to the work.

—There are a great many Bible school contests taking place. One that will be of special interest is between two of our largest churches—that at Canton, Ohio, where P. H. Welshimer is pastor, which is, we believe, the largest Sunday-school in our brotherhood, and that at the University Place Church, Des Moines, Iowa, which is another great church and school, with Charles S. Medbury at the head.

—T. N. Kincaid, minister Christian Church, Hot Springs, Ark., reports that the lot which they purchased some time ago and for the payment of which they have been soliciting aid, has now been paid for, and they are all rejoicing over their success. It is a splendid lot which has greatly increased in value since it was purchased. Now they are turning their attention to the matter of the new building which is an imperative need. As Hot Springs is a national resort, we trust this mission will continue to receive the sympathy and support of the brotherhood until a suitable building is erected.

—It is a pity that so few preachers were present at the recent Southeast Missouri Christian Co-operation convention which was held at Charleston. Southeast Missouri needs to get the spirit that is manifested in the Southwest, where things are moving rapidly forward with our churches. The convention at Charleston would have been very much better had more ministers been in attendance.

—The convention of the second district of Illinois will be held at the Jackson Boulevard Christian Church, Chicago, May 23-24. An excellent program has been arranged, among those to take part being Mr. and Mrs. Charles E. Varney, who recently united with us after leaving the Unitarians; William C. Hull, A. T. Campbell, W. H. Trainum, Harry Bullock, Paul McReynolds, Mr. and Mrs. C. S. Weaver, of Osaka, Japan, John S. Zeran, etc.

—The church at Conyers, Ga., will have A. J. Mize, who graduates from Kentucky University in June, with them for a month's meeting in July. Pastor E. Everett Hollingsworth will be the singer. The offering of this church for foreign missions was $23.67 this year, as against $16.85 last year. Hereafter the evening offerings are to be devoted to the Baldwin Orphanage. The outlook for this congregation seems bright.

—During the two months W. G. Johnston has been pastor at Lawrenceburg, Ind., five have been added by letter and statement, and eight have made the good confession. The latter were the result of a meeting, in which Miss Stella Rains, of Columbus, Ind., led the singing and the pastor did the preaching. The auxiliary to the C. W. B. M. is doing excellent work. The field is exceptionally hard, but there is an earnest band of workers.

—A. P. Johnson writes us that the campaign he inaugurated at Augusta, Kan., when he entered upon the work there last September, has been marked by success in many ways. There have been twenty-five additions at the regular services of the church, while the foreign missionary offering this year was nine times as much as the church raised the year before. The word "retrenchment" has been put aside and "forward" is now the motto.

—The American Christian Missionary Society has recently received $400 on the annuity plan from a friend in Arkansas, $500 from a friend in Ohio and $2,000 from a friend in Pennsylvania. The society has issued 145 annuity bonds, and every person holding one of them is well satisfied. The friend giving the $2,000 proposes to increase this to $5,000, making this a permanent named memorial fund. Write to W. J. Wright, corresponding secretary, Y. M. C. A. building, Cincinnati, Ohio, for full information.

—We very much regret to learn of the death of Emanuel Lowry, one of the oldest and best known residents of Gibson City, Ill. For over twenty-two years he was the editor and publisher of "The Gibson Courier." He was a

Good Music is of Supreme Importance

When we say *good* we mean both in sentiment and melody.

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member of the Christian church and perhaps the dominant characteristic of his life was the deep religious conviction, which guided his action in every phase of human activity. He was a Christian business man with a knowledge of theology and the Bible that was surprising, in one who was not actually engaged in the ministerial life. He will be much missed.

—A brother in the South writing to a friend in this city, who has kindly permitted us to read the letter, says of the people in that region: "They have had first principles in the proportion of one part faith to forty-nine parts water, and all their influence and good opinion of the townspeople have been washed out, and those who once attended our services have joined other churches." It is safe to say that the preachers who have compounded the gospel in that proportion would be dead set against union meetings. In some parts there is an opposite tendency, namely, to ignore the claims of baptism as a divine institution. This must be set down as a reaction from this other extreme, as one extreme always begets another.

—In a communication from our venerable brother, J. D. Oxford, of Harrison county, Mo., he says he became a Christian forty-seven years ago. At first he was united with another religious body but Bible reading and a study of the literature of our pioneers taught him the way of the Lord more perfectly. He says there are twenty-six congregations and twenty-four church buildings in Harrison county, but that fully one-half of the twenty-six congregations have no preaching and do not meet regularly. The reason they have no preaching is, he says, there are not preachers enough to go round. Of course these congregations do not attend to missionary offerings, and our missionary secretaries may find in the above statement a solution of a problem that has puzzled them as to why so many churches in Missouri do not contribute to missions.

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A Correction.

To the Editor of THE CHRISTIAN-EVANGELIST.

The statement made by Brother Scoville in your recent issue puts me in a false light, and I ask you to give me just enough space to correct the erroneous impression his article will make. Brother Scoville, with apparent heat, makes a denial of some things I am alleged to have said. As a matter of fact, the statements which he denies are not statements of mine at all, nor implications in the article from which he assumes to quote. I nowhere stated that the sermon I heard in Austin was the same as the sermon I read in the "Standard." I did state that I had heard "a sermon, the most of which I had read under his name in the 'Christian Standard' some time ago," and this is strictly true, especially in the argument of the sermon, though the illustrations also were in a number of cases identical. The likeness between them was so marked (and the difference so obvious) that it was commented upon by two other persons who heard it and had read the "Standard" sermon.

However, I am more sorry that Brother Scoville should have missed the purpose and spirit of my article than that he should have misstated specific details of it. Instead of objecting to the sermon I expressly stated my preference for it above the one I had read in the "Standard." Nor am I criticising him or any man for holding union meetings. I read the latter part of his article last week on this subject with thrills of joy. I consider his going into union work the most significant event in the late history of our brotherhood, and big with significance for the Church at large. For years I have prayed to see the day he has inaugurated. Moreover, I regard the manner in which he conducted the Austin meeting, so far as doctrinal matters go, as peculiarly praiseworthy. I attended a meeting of the Austin pastors after the revival and heard them to a man commend Scoville for his gracious treatment of all the churches. They especially regretted the fear with which they had begun the revival—a fear that had been created in their minds by some correspondence with pastors in cities where he had held meetings for the Disciples only.

I attended as many as six or eight services during the revival, and with much profit. I encouraged my people to go. I heard no sectarian doctrine taught, not even the slight sectarian doctrine which we Disciples so easily forgive in ourselves. The great things of the gospel were preached—that man needs God, that God loves man, and that Christ's way of sacrifice is the way to the Father. And I say, Thank God for Brother Scoville! The question of his sincerity has been raised by other writers, not by me. I could wish that all our evangelists (if they need it) would adopt Brother Garrison's conception of Paul's "all things to all men," if it would justify them in holding union meetings. The Disciples have the word of grace this twentieth century waits to hear, and no men are in a better position to speak it to the divided Church than our evangelists.

CHARLES CLAYTON MORRISON.

Chicago.

As We Go to Press.

Special to THE CHRISTIAN-EVANGELIST.

Keokuk, Ia., May 12.—In Wilson-Lintt meeting seven additions to-day; 50 to date. Meeting just starting on third week.—M. J. Nicoson.

Special to THE CHRISTIAN-EVANGELIST.

Mexico, Mo., May 12.—Three hundred and thirty-nine in Bible school; five additions, two by confession, with $289.60 for American missions. Our becoming a living link is assured.—A. W. Kokendoffer.

Special to THE CHRISTIAN-EVANGELIST.

Hominy, Okla., May 12.—Organized here to-day with 25 charter members. The outlook good for a strong church. The Brooks brothers' revival at Bartlesville closed, with 226 added new members. One thousand one hundred and twenty-six dollars pledged for current expenses.—Herbert J. Corwine and J. Wallace Tapp.

Special to THE CHRISTIAN-EVANGELIST.

Texarkana, Ark., May 12.—In three weeks 80 additions; eleven rainy nights; raised $3,000 on church debt to-day; great enthusiasm; we continue.—Roger H. Fife and Clyde Lee Fife, evangelists.

Special to THE CHRISTIAN-EVANGELIST.

Butler, Mo., May 13.—Meeting here fifteen days' old with 80 additions. J. B. Mayfield real power in city for righteousness. We continue.—Small and St. John.

Special to THE CHRISTIAN-EVANGELIST.

Johnson City, Tenn., May 13.—Meeting one week old; 73 additions; 23 yesterday; immense audiences; 406 in Bible school. Brooks brothers evangelists.—J. Lem Keevil, minister.

Special to THE CHRISTIAN-EVANGELIST.

Muncie, Ind., May 12.—Closed at Cedar Rapids Tuesday night with 23 at last invitation, 557 in all. Began here Wednesday night with Jackson Street Christian Church, W. S. Allen, pastor. Meetings are held in city auditorium; have had greatest crowds I have ever had for opening days; 77 added in three invitations—39 to-day.—Chas. Reign Scoville.

Special to THE CHRISTIAN-EVANGELIST.

Mayfield, Ky., May 11.—All aboard for South Kentucky convention at Morganfield Monday, May 20. Great program and a royal welcome.—W. J. Hudspeth, Hopkinsville, Ky.

Special to THE CHRISTIAN-EVANGELIST.

Canton, O., May 12.—Canton church becomes living link in Foreign Society; also fine offering for American and Ohio societies. This done while paying on a big debt on new building. Fourteen hundred and thirty in Bible school to-day.—P. H. Welshimer.

Special to THE CHRISTIAN-EVANGELIST.

Hillsboro, Tex., May 12.—We began here to-day; eleven added first day; 1,000 present and 200 turned away to-night. Good outlook. Brother Tuckerman has a large chorus. We closed with 330 at Lawrence, Kan.—Wilhite and Tuckerman.

Special to THE CHRISTIAN-EVANGELIST.

Stanford, Ky., May 12.—Fifty-four first week; 22 to-day; house overflowed and great interest; Sunday-school increased 90 per cent; Crossfield and Daniels, evangelists.—L. M. Omer, minister.

Special to THE CHRISTIAN-EVANGELIST.

Canton, Ill., May 12.—Meeting three weeks old; 51 additions; crowded house. H. E. Monser, evangelist, Mrs. J. E. Powell and Miss Nellie Pollock, singers.—J. G. Waggoner.

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Preamble.

The committee appointed by the convention in Buffalo to revise the missionary calendar, has conducted an extensive correspondence with a view to ascertaining the opinions and wishes of the churches, preachers and most stable friends and supporters of our various missionary, educational and benevolent organizations. All the secretaries of state missionary societies, our editors and college men; all the ministers of living link churches of the foreign and home societies; all the life directors of the various societies of whom we could learn; and many representative brethren in addition to the above named, were asked for a full and frank expression as to the necessity and the character of changes in the calendar. After hearing from hundreds of the friends of all our organized interests your committee presents the following resolutions based upon the suggestions received:

1. That a revision of our missionary calendar is necessary.

2. That the Board of Ministerial Relief be merged into the National Benevolent Association.

3. That the offerings of the American Christian Missionary Society and the various state missionary organizations be taken on the same day, and the proceeds sent to the A. C. M. S., to be prorated, 50 per cent of the net proceeds to be retained by the A. C. M. S., and 50 per cent to be returned to the state society; and be it further resolved, that the state secretaries be superintendents of American missions in their respective states.

4. That the following missionary calendar be adopted in all the churches, Sunday-schools and other organizations:

January—National Benevolent Association.
March—Church Extension.
May and June—Foreign Missions.
September—Education.
October and November—American Missions.
December—C. W. B. M.

5. That our churches, Sunday-schools and Endeavor societies recognize no other special offering days.

6. That this schedule shall take effect January 1, 1908.

C. J. Tanner, Chairman. G. W. Muckley.
S. H. Bartlett. Geo. B. Ranshaw.

The Iowa Campaign.

Doubtless your readers will like to hear a word about the results of our Iowa state-wide simultaneous evangelistic campaign. We began counting results October 1, 1906, and continued until April 1, 1907. During that period we had 22 evangelists going almost continuously. We can not tell to a certainty just how many meetings were held but we do know that a large number were held that were not reported. Report blanks were mailed to each evangelist and preacher and they were asked to send in a report at close of the meeting. One hundred and twenty-two tabulated reports were received in which 3,360 members were added to the churches. Of this number 2,438 were by confession and baptism, 289 from the denominations and 633 from other sources. We feel that the effort was a great blessing to our brotherhood in Iowa, both in soul-winning and in linking our brethren more closely together. It has deepened the spiritual lives of our people and will add to our missionary receipts.

B. S. Denny, Cor. Sec.

Missouri State-wide Campaign.

The responses that are coming to us from ministers and churches enthusiastically indorsing our plan for the state-wide campaign for souls, is gratifying in the extreme. A heart-note has been struck and the music is that akin to the joy in heaven over the return to God of repentant sinners. About 300 of our churches are pledged to enter on a special campaign for soul-winning the coming fall and winter. Let us have more pledges. We have set our mark at 10,000 souls won for Christ in this campaign. We can reach this if we will.

We wish to add another feature to this campaign. The dearth of preachers is such as to give the heartache to those who are really interested in the true welfare of the kingdom. Let this campaign be not only for soul-winning but for the selection of the very best young men to become ministers. Wherever a meeting is held let this be one of the prime objects. Say to the very best young men you can find, "The Lord hath need of you." Press it as a burden of obligation that the Lord lays upon them and get them off to school. Let the broken ranks be filled up. Let the whole church humble itself before the Lord and pray earnestly, persistently, believingly that the "Lord of the harvest would send forth laborers into his harvest."

What say you, brethren, shall we do this thing?

Kansas City, Mo. T. A. Abbott.

Education Day in Texas.

Some few churches made special pledges on Education day in 1906, but 1907 is the first year that an attempt has been made to enlist all the churches in Texas in a general observance of the day. The result is quite encouraging, though the face of the returns indicate plainly the newness of the appeal to the people. Fifty churches took part giving about $1,187. (A few smaller pledges are yet not paid in.) The striking thing about the returns is that so many small churches are on the list, while many large churches have either small or no amounts. The chief reason for this is that while the interest in the work is wide, the appeal is so new that local calls and unpreparedness of the people have been allowed to interfere as it would not in the case of an older day. Only a few months were given to the work by the educational secretary before the day, and such an occasion requires much teaching. The work of educating the people in the merits of the cause is continued throughout this year, and we expect much greater things next January.

Waco, Texas. Colby D. Hall, Ed. Sec.

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Second Corinthians, Thessalonians—*James Denney, D. D.*
Galatians, Ephesians—*G. G. Findlay, D. D.*
Philippians—*Rober Rainy, D. D.*
First and Second Timothy, Titus, James, Jude—*A. Plummer, D. D.*
Hebrews—*T. C. Edwards, D. D.*
First and Second Peter, *J. R. Lumby, D. D.*
First, Second and Third John—*W. Alexander, D. D.*
Revelation— *W. Milligan, D. D.*

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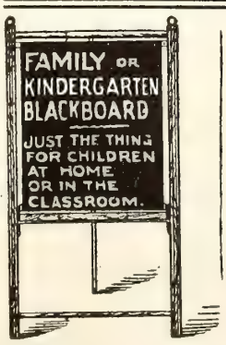
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A Word Upon the Baptist-Disciple Union.

PROF. EDWARD B. POLLARD, OF CROZER BAPTIST SEMINARY, CHESTER, PA.

I wish our Disciple friends would meditate a little over the following inconsistencies in their teachings. I shall not say in their creed, for that is to them rather an offensive word. As I myself have many personal friends and relatives among them, there is no spirit of the censorious in what is to follow; but the faithful wounds of a friend; who would like to see the two peoples come closer together.

1. There is among them a strong and ceaseless plea for Christian unity, coupled with an unusual lack of wide Christian sympathy and toleration of others.

2. There is among them persistent condemnation of sectarianism, coupled with a very marked denominational clan spirit.

3. There is among them an unceasing demand that divisive names be dropped by others, coupled with their ceaseless emphasis upon those doctrines which divide them from others. There is a preaching of views peculiar to themselves more, and of views that are common to all less, than among any other people.

4. As a people, they are as far removed from sacerdotalism as possible, scarcely distinguishing at all between ministers and laymen, and yet they are sacramentalists—some of them of an extreme type—when it comes to baptism. Sacramentalism and sacerdotalism are twin sisters, and have generally gone together.

5. In dealing with those who come to the Lord's Supper, their attitude toward the Pedobaptist is, "Let every man be his own judge"; but in dealing with the other ordinance, baptism, this liberality is taken away and they say, "Immersion only—you may not be your own judge here."

6. They claim—at least many do—that there is no promise held out to nor privilege of the spirit-life bestowed on the unbaptized (*i. e.* unimmersed); and yet they will invite the unbaptized to the Lord's table where is set forth in symbol the most intimate fellowship and sacred communion with the crucified and risen Christ. Consistency would lead them to very close communion.

7. I might add that it has often seemed a little strange that some Disciples will minimize the office and work of the Holy Spirit and yet will lay so great stress upon certain parts of the Acts of the Apostles, which is pre-eminently a book of the Holy Spirit's doings.

Now the writer does not hold that consistency is the greatest virtue on earth. The fact that the beliefs of our Disciple friends do not always hang well together may be due in no little degree to the fact that they will not allow themselves to put their beliefs down on paper to see how they look when formulated—for fear their beliefs might become a creed! And yet, one of the first steps toward understanding others and so moving on toward Christian unity, is thoroughly to understand one's own beliefs and the natural and logical implication of them.

I confess there are some things I like about the Disciples—the name which they prefer, Christian; the breaking of the hard and fast line between clergy and laity, and the plurality of elders. I find no Biblical objection to the weekly observance of the Lord's Supper. Here would be a good place for conceding liberty.—*Baptist Argus.*

Success at Last.

The lot is paid for, and we wish to extend to our many hundred friends all over the United States, both individuals, Ladies' Aid societies, our sincere thanks and gratitude for their co-operation and helpful sympathy. We now take up the work of building the house. Z. A. Harris, of Oklahoma, has agreed to be one of fifty to give the first $5,000 to the new building. He agrees to be one of fifty to give $100 each. Six brethren have already accepted this proposition, and we are ready to hear from the other forty-four. I will not write at length on the work at this time, plans and costs of the new building, but I will be glad to furnish any one who has it in mind to assist us in building the new house with any or all information desired.

Hot Springs, Ark. T. N. KINCAID.

Some Questions Answered.

1. What is the meaning of Acts 8:15, 16, "might receive the Holy Spirit: for as yet it was fallen on none of them: only they had been baptized into the name of the Lord Jesus"? What is the force of the little word *only*? The Emphatic Diaglott and Twentieth Century New Testament both render it, "they had only been baptized." According to our rules of English grammar, "*only* they" implies that no one else believed but them. To put the *only* after the verb makes it mean that they had merely been baptized into the Name of the Lord Jesus, and *not* with any other baptism. Is the idea, that the Holy Spirit had fallen on none of them except those who believed, had been baptized into Christ's name? Or, that these people had been baptized with water baptism *only*, and were to be baptized with another, even that of the Holy Spirit?

2. Do you think that any of our preachers would now debate the proposition on the Holy Spirit's work as stated in the Campbell-Rice debate? Why did Campbell affirm a negative?

3. What do you think of Ralston's (Methodist) statement that some (meaning Disciples) believe that the Holy Spirit acts only as a clock that has been finished and wound up and runs, even though its maker be thousands of miles away; while they (the Methodists) illustrate their belief by the figure of a sword, which is a passive instrument, only moving as it is moved?

In other words, we are represented as believing that the Spirit inspired the Bible and then withdrew from the world forever.

4. Do you not think that C. C. Quick's "Mysticism Unmasked" is a very pernicious book on the subject of the Holy Spirit, as teaching the idea mentioned by Ralston? This book was severely criticised by H. McDiarmid, an editorial writer on the Christian Standard, when the book was published by that company. W. A. Oldham and others have said that it is the best book published by the brotherhood on the subject of the Spirit's operation. What per cent of our representative men, do you think, agree with Brother Oldham?

5. How would you answer T. O. Summer's "great argument," built on "oikos" and "oikia"? He says Paul baptized the "oikos," the family, of Stephanas, but he speaks of the "oikia," the household of Stephanas, as addicting themselves to the ministry of the saints, that is, performing duties of hospitality towards them. It is not said that this service was rendered by the "oikos," the family, nor is it said that the "oikia," household, was baptized by the apostles.

6. In Acts 2:38, what does the expression, "in the name of Jesus Christ" limit? Does it limit some verb understood, or the pronoun "ye", or the compound predicate "repent and be baptized"? as:

I say to you by the authority which I have from Jesus Christ that ye must repent and be baptized.

Ye, resting for the efficacy upon the name of Christ, must repent and be baptized.

Ye must repent and be baptized for the remission of your sins, by the authority of Christ, or do these two things because Christ commanded them to be done.

7. Why was the publication of the Campbell-Rice Debate discontinued? I hear it spoken of as the greatest of our religious debates. Did his affirming a negative have anything to do with it? KNOWLES SHAW ARCHER.

Shannon, Miss.

1. The meaning is that they had not yet received the Holy Spirit, which they did subsequently receive by the laying on of the apostles' hands.

2. We think not. Mr. Campbell tried to get a different statement of the question, but, failing to do so, consented to discuss the subject in this negative form, relying on his explanations to get the real question before the people.

3. We have not seen Ralston's statement, but the views of some of our members on this subject are very mechanical. Some seem to think that the Holy Spirit's work was completed when he inspired the Bible.

4. We do not remember having read the book, but what we have read of it we judge it to be a superficial and wholly inadequate treatment of the subject.

5. There is nothing in the meaning of the two Greek words to justify this argument. Both words, primarily, mean a *house;* and, secondarily, the family or household.

6. As punctuated in the Revised American Edition, the phrase, "in the name of Jesus Christ," seems limited to the command, "and be baptized every one of you." This need not imply, however, that repentance was not required in Christ's name. Baptism was more closely linked with the name of Christ, that being a part of the baptismal formula.

7. We do not recall the facts, but we believe our Presbyterian friends were responsible for its going out of print. The form of the proposition referred to had nothing to do, we think, with the discontinuance of the publication.

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Convention Announcements.

Michigan.

The State Convention is at Ionia June 3 to 6. Send names to G. Webster Moore, if you expect entertainment. Come early and stay until the end. Let each church send a delegate.

F. P. ARTHUR, Cor. Sec.

Missouri.

Let all who expect to attend our State Convention, June 14 to 19, send their names to either J. M. Rudy or W. F. Hamann, Sedalia, Mo. We are expecting to issue a Convention Directory and Souvenir Program. If your name reaches us in time it will appear in this Directory, already assigned, the name and address of the family who entertains you being also in this Directory. If you wait until you get here before you are assigned, you will make our committee much extra trouble. Please forward your name.

THE COMMITTEE.

Sedalia, Mo.

Texas.

At Forth Worth, June 6 to 11, the day sessions will be held in the First Church, and the night sessions in the Tabernacle Church. On arriving in the city, take street car to the First Church, corner Sixth and Throckmorton streets, where a committee will meet you and assign you to a home, where you will be provided lodging and breakfast. Please send your name to Mrs. H. B. Herd, 1404 Pennsylvania avenue, so that entertainment can be provided for you. Do not fail to do this to-day. Tell how many will be in your party, and if men or women.

Fort Worth, Texas. J. J. MORGAN.

Kansas, Second District.

The Annual Convention of District No. 2, K. C. N. S., will be held at Ottawa, Kan., May 27 to 29. H. A. Denton, our new Centennial Secretary for Home Missions, will open the program the first evening. Many of the leading workers and most of the ministers of the District have places on the program. The church at Ottawa assures us a most cordial welcome. Each church of the District is asked for an offering of 1 cent per member, to defray the expense of the Convention. Send offering to L. S. Ridenour, Osawatomie, Kas., or bring it to the Convention. Send delegates to this Convention.

L. S. RIDNOUR, Secy. and Treas.

Program of the Ohio State Convention.

The State Convention of the Ohio Christian Missionary Society and the Ohio C. W. B. M. will be held in the Central Church, corner of Sixth and Brown streets, Dayton, Ohio, May 20 to 23, and will be entertained by the Central and the West Side Churches of Dayton. The C. W. B. M. Session will begin Monday afternoon and continue until Thursday afternoon. The program of the O. C. M. S. Convention is given below. No special railroad rates can be secured under existing Ohio laws, but everybody rides at two cents a mile. Let all preachers and churches begin to lay their plans for a good convention at Dayton and work up a good delegation. If you want any information about entertainment, write to either I. J. Cahill, 114 Ferguson avenue, or Asa McDaniel, The Lamar, Dayton, Ohio.

Tuesday Evening, May 21.—Service of song, in charge of W. E. M. Hackleman, of Indianapolis. Report of the Board by S. H. Bartlett, Cleveland. President's address, H. Newton Miller, Newark.

Wednesday Morning.—Bible Study—"The Personal Element in Evangelism," Chas. S. Medbury, Des Moines, Ia. Praise Service. Business. Addresses by Stephen J. Corey and J. H. Mohorter. "The Church as seen by a Pastor," by E. P. Wise. "The Pastor as seen by a Layman," by Dr. J. A. McCollam. Ohio Missionary Address, Roy L. Brown, Bellefontaine.

Wednesday Afternoon.—Evangelistic Conference, led by John P. Sala, Elyria. "What the Campaign Ought to Accomplish," by E. P. Wise. "Evangelism and Evangelists Among the Disciples," by T. W. Pinkerton. "The Church and Churches Preparing for the Campaign," by W. S. Cook. General Discussion. Educational Address, by Prof. E. B. Wakefield. Bible Study, "The Teaching Element in Evangelism," by Chas. S. Medbury.

Wednesday Evening.—Service of Song. Centennial Address, by W. R. Warren. Ohio Missionary Address, by E. B. Bagby.

Thursday Morning.—Bible Study, "The Spirit of Evangelism," by Chas. S. Medbury. Business. Sunday-school Session, led by C. A. Kleeberger, State S. S. Supt. "The Devotional Part of the School," by C. B. Reynolds. "The Bible School as a Missionary Force," by W. D. VanVoorhis. "Teacher Training," by Wesley Hatcher. "Class Organization," by Hugh Wayt. "Men's Classes and the Federation," by C. A. Pearce. "The New Movement Adult Class," two minute speeches by those who know. "How to Boom the Bible School," by Fred A. Nichols. "Supplemental Work, by H. H. Moninger.

Thursday Afternoon.—Service of Song. Address by W. J. Wright. Address by J. R. Ewers. C. E. Conference, led by J. L. Deming. Bible Study—"Constant Evangelism," by Chas. S. Medbury.

Thursday Evening.—Service of Song. Christian Endeavor Address, by C. T. Fredenburg. "A People with a Mission," by Chas. S. Medbury.

Program of Arkansas State Convention.

HOPE, MAY 30—JUNE 2.

Thursday Evening.—Opening session led by Percy G. Cross. C. W. B. M. program begins.

Friday Morning.—Devotions led by E. S. Allhands. Appointment of committees. "What Are We Here For?" Nathaniel Jacks. Reports from different parts of the state: J. H. Carr, Northeast District; W. D. Humphrey, Southwest District; E. S. Allhands, Clark and Pike counties; A. T. Hamiter, Polk county; T. N. Kincaid, Hot Springs; H. S. Moberly, Northwest District; E. M. Berry, Southeast District. Educational address by E. V. Zollars, Enid, Okla.

Afternoon.—C. W. B. M. session.

Evening Session.—Opening devotions led by T. F. Richardson, of DeQueen. Reports of committees. "Home Missions," W. J. Wright, of Cincinnati, O. Pledges for state missions.

Saturday Morning.—Opening devotions led by R. A. Highsmith. Bible study or lecture, by President Zollars. Report of committees and unfinished business. "Church Extension," W. W. Burks, of Nevada, Mo. "National Benevolent Association," Oran Orahood, Stuttgart.

Afternoon.—Devotions, led by W. W. Burks. "Bible School Interest of the Present Day," J. N. Jessup. General discussion and unfinished business.

Evening.—Devotions, led by Y. P. S. C. E. of the Hope Church. Sermon, W. J. Wright.

Lord's Day.—Preaching in all offered pulpits by the brethren. At 3 p. m. communion service.

New Plan to Rehabilitate Our Stricken Churches in San Francisco

The American Christian Missionary Society has recommended that the first Lord's day in July be set apart for an offering to reconstruct the First Christian Church of San Francisco and assist others of our churches to adjust themselves to the new conditions created by the sudden and tremendous shifting of population centers.

The "Christian Standard," CHRISTIAN-EVANGELIST, "Christian Century," "Christian Worker," and others of our papers have pledged their hearty co-operation both editorially and through their news columns, and already scores of ministers have pledged their support. Only seventeen churches took the offering for San Francisco reconstruction last January. Several thousand will take it in July. Make it a part of your Independence day program. At the season when so much money is burned up in pyrotechnics let something be given to repair the damage wrought by the greatest conflagration of modern times. The plan endorsed by the A. C. M. S. contemplates a vigorous campaign conducted in part by California men, and as many Eastern men as it may be possible to secure to visit the churches and conventions of the brotherhood between now and July and place before them the facts in regard to the claims of our work in San Francisco.

It was decided that the entire propaganda should be carried on under the auspices of the American Christian Missionary Society, and the clerical force of the society would co-operate to further the appeal.

Frank Stewart Ford, pastor of the First Christian Church of San Francisco; D. A. Russell, corresponding secretary for Northern California, and P. C. Macfarlane, of Alameda, will make the canvass for San Francisco day from California. P. C. Macfarlane is already at work. He has spoken at North Broadway and Chestnut street, Lexington, at the district convention at Frankfort, Ky.; at Newcastle, Pa.; at the monthly meeting of the Western Pennsylvania Missionary Society, in Pittsburg, and at the twenty-second district convention at Youngstown, O. His message has been enthusiastically received everywhere, and at the two conventions last mentioned ringing resolutions asking the churches to observe San Francisco day were passed.

The earthquake damaged both the West Side and Tenth Avenue Christian churches in San Francisco, and the succeeding fire completely destroyed the First Church. This is our historic church, and the mother of all our churches in the San Francisco district. Robert Graham, of sainted memory, was its first pastor. One hundred and twelve families of the First Church were burned out as to their homes. The business or employment of practically all our members in all four of the San Francisco churches was destroyed. The Alameda Church membership and some of the members in Oakland and Berkeley suffered in the same way.

The First Church has made heroic efforts to rebuild. They mortgaged their old lot for $7,500 and bought a new lot out farther where the people are now. With their insurance money—$5,000—they began the new building, but this amount does not go far in San Francisco to-day, and building operations are at a standstill, because our great brotherhood has given but $675.13 to rebuild this church, repair the damage of three others, and enlarge and plant half a dozen more. There are 50,000 workmen engaged in rebuilding the city, but not one of them is driving a nail upon the First Church. They are building a brewery not far away. Workmen swarm upon it—but not one upon the First Church. There are millions for brewers, but only $675.13 for rebuilding the First Church, the burned church of the Disciples. The denominations are pouring money into San Francisco. Our brotherhood, a million and a quarter strong, has given $675.13 to repair the ravages of the greatest disaster of modern times. Of our 12,000 churches seventeen have remembered their sister church in affliction by doing what they could.

It is doubtful if our people have ever quite appreciated the conditions in San Francisco, which necessitate such an urgent appeal for help. Consider them for a moment. One church destroyed. Three churches damaged. Four other churches suddenly compelled to greatly enlarge their facilities because of unprecedented influx of population to their territories. The eight stricken and overburdened churches compelled to stand behind and support the financing of a ninth church, located in South Berkeley, which was literally created by the earthquake, an "earthquake baby," so to speak.

At the same time 120 or more families are burned out of house, home, employment and business, and a large majority of the members of four others of these eight churches have lost either their employment or their business.

This means that these people must spend their surplus income for years to come in buying tools, clothing, beds, carpets, utensils, building homes and purchasing stocks of goods, machinery, libraries, instruments. How a people in this condition, only 1,500 strong, can rebuild one church, repair three, enlarge one and build two new ones, all of which must be done inside of a year, without the hearty co-operation of our entire brotherhood, no one can see. Hence the imperative call for a general offering, and hence the enthusiastic response which our brethren will undoubtedly make on the first Lord's day in July. It will not, however, do to take this for granted. People get in the habit of observing our regular days and the appeal for that day falls on prepared ground. The appeal for San Francisco must win its own way.

NEWS FROM MANY FIELDS

Kansas, Fourth District.

The fourth Kansas district convention, which met with the church at Augusta, was in many respects one of the best conventions I have ever attended. Seventy-three delegates were present. It looked like every one holding a trust was a specialist in that particular line. A more harmonious meeting could not be held and all the delegates went home richer because of the splendid fellowship shown while here. Brother Sorey, of Arkansas City, Kan., was elected president for the coming year. It was decided to secure a first-class evangelist to work exclusively in this district, which is composed of eight counties and contains about 50 churches. We are expecting great things this year. A. P. JOHNSON, minister.

Augusta, Kan.

The Ohio Man in Oklahoma.

For four weeks the Ohio letter man has been touring Oklahoma under the direction of the A. C. M. S. It has been a valuable experience. The one absorbing thing down here just now is statehood. On August 6 the people will vote to accept or reject the proposed constitution. This is, therefore, the one absorbing question of private conversation and public press. The constitutional convention was almost unanimously Democratic—100 to 12. These 112 men sat for ninety days making the document for the government of the new commonwealth. It is the general opinion that this constitution will be adopted by a large majority. The Republican machine may openly oppose it. This would be one of the biggest pieces of political foolishness any party was ever guilty of. This election also means the election of all state and county officers. 'Tis not strange, therefore, that about one-third of the male population is now running for office. Many of these fellows have not held an office since they left the States and they are exceedingly hungry. I have read the autobiography of a few of the office seekers. One would think from these that they had come from heaven rather than from Missouri or Ohio.

The primaries will be held June 8, and it will be a sad day for most of the office seekers. Some of our preachers are in the ring, "for the good of the cause," you know. But there is another proposition to be voted on August 6, that deserves more attention than it seems to be getting. The people will decide for or against twenty-one years' of prohibition of the liquor business. Congress very graciously vetoed it in Indian Territory for twenty-one years in the enabling act. So that part of the new Oklahoma that will very likely be, is sure to be dry for twenty-one years. The general sentiment is that it will carry in old Oklahoma, but I have been surprised at the little concern most people have about it. The moral forces will be at work though, no doubt before the election, and we shall all pray for their victory.

The development of this country in the years it has been opened is simply wonderful. Cities, thoroughly up to date in all public improvements, with from 3,000 to 15,000 people, can be found everywhere. Some of them are only six years old. The boom period is about at an end and the people are settling down to make a living in the good old-fashioned way—by sowing and reaping and buying and selling the necessities of life. Oklahoma has, I think, been overestimated. It is no better than Ohio or Indiana agriculturally, unless it be that there is more of it. All things considered, a person who can only make a living in any other state, has no advantage here. The sweat of the brow is the price of bread down here as in all other places. Wheat and oats have all been destroyed this spring by the green bugs. Drouth, hail, green bugs, weeds and the Devil all have part in the life of Oklahoma.

But you are more concerned about the people who are Christians only. There are more of them than any single body of religious people wearing denominational titles. It is gratifying to find our churches standing at the front in almost every town and city. We have 380 congregations in Oklahoma and 26,000 people, or one out of twenty-three of the population. The record of the American Society and the Extension Board is a very remarkable one. But compared to our old established states the churches are mostly very weak. The people, having come from so many different places with such diverse ways of thinking and doing, it has been hard to keep the peace and work harmoniously. Hence many churches have suffered greatly from this cause. Then to add to this very natural condition the bad preacher came in the early day and made his contribution to the cause, almost causing the death of some churches. These conditions make work hard and unpleasant and hence short pastorates and slow development of many churches. Then, too, most people came here to make money and are religious only incidentally. But a better day is dawning. Preachers are staying longer. Many good young men are coming in. But there is a great need for preachers. There are very few $1,000 and $1,200 pulpits, however. What Oklahoma needs is several young preachers who will locate with churches at from $600 to $700 a year to begin on and build up and grow with the church and in a few years any good man can make an enviable place for himself. But the preacher who comes to Oklahoma must come for hard work and bring a good big stock of patience and perseverance and such will win. We need preachers who come to *preach* and not to invest money. Then, too, our churches are just approaching the crisis in their missionary development. The debts are being paid and there is no longer excuse for missionary inactivity. We need *missionary* preachers in Oklahoma. We already have many of them, but more are needed. It has been a great pleasure to meet these good brethren and enjoy their hospitality. A visit to Enid and the site of the new Oklahoma University, together with a half day visit with President Zollars and family, was greatly enjoyed. It was also our happy privilege to be entertained over one night in the very delightful home of William Garrison, the brother of the Editor of THE CHRISTIAN-EVANGELIST. The reception of the message in the interest of American missions has been most cordial in most cases. Some looked a little cross-eyed at the messenger at first but were glad for the message. I have now "done" Oklahoma and will have three weeks in Indian Territory and Kansas.

According to program I shall reach Dayton in time for the opening session of the Ohio state convention. By force of habit I close this letter as I have the daily address for the past month, *"Whatever you do, don't forget the offering for American missions."* C. A. FREER.

Painesville, O.

Philadelphia.

The quarterly union meeting of the C. W. B. M. auxiliaries in Philadelphia has just been held in the Kensington Church, and in the evening of the same day the Disciples' union held its quarterly meeting in the same place. Miss Elsie Taylor, state organizer, addressed the C. W. B. M. meeting and the auxiliaries made reports showing splendid work being done. At the Disciples' union meeting the president of Hiram College spoke, and Dr. Mary Longdon, missionary to India. The churches made good reports of work being done and we feel like our footing is becoming firmer in this great city. Sister L. G. Batman presided at the C. W. B. M. meeting and Brother Batman at the Disciples' union meeting. The sisters of Kensington Church served supper to our splendid delegations of visitors from the other churches.

The revival which recently closed in Kensington Church resulted in nine baptisms. It was conducted by our home forces, and might have given much larger results but for the exceedingly bad weather. The four months' contest between the Sunday-schools of the Sixth Church and Kensington Church has just closed. The result was nearly a tie, but with a few points in favor of the Sixth Church. The contest was of great benefit to both schools. The two schools are now arranging for a joint picnic.

D. T. STANLEY, minister.

From Pittsburg.

Our all-day meeting for May was held with the Squirrel Hill Church, where Lawson Campbell is the pastor. Everything is moving along nicely and the work is progressing.——J. E. Emanuel, of East Smithfield, Pa., began his work at Homestead last week. They think they have the right man in the right place.——J. E. Bell, of Columbus, Ind., has been filling the pulpit at Braddock for several weeks. It is about time they were finding a suitable man for the work there and settling him as their pastor.——George Rader, of Hartsville, Ind., has been extended a call to take up the work at Butler, Pa. This is a most promising missionary field and with Brother Rader there to marshal the forces we hope to have one of the strongest churches in Western Pennsylvania. Brother Rader has signified he would accept the call.——Brother Hughes reports everything in good order at Turtle Creek and 20 additions since he took charge.——There is no place in Western Pennsylvania where our cause is taking on new phases and moving forward like it is in McKeesport. They are preparing to take up the social settlement work among the foreign people. This work is directly in the hands of Brother Kuseff and Sister Vosisick, supervised by the McKeesport Church and a committee appointed by the Western Pennsylvania missionary board. East End McKeesport is one of our youngest mission points and we expect it soon to become self-supporting.——Brother Longdon, of Banksville, brings us excellent reports from that mission point. Many of the churches are starting up new missions that we hope will develop into self-supporting churches by the Centennial convention.——The number of additions reported from all sources in Allegheny county during the month of April was 120. J. D. DABNEY.

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Notes from Bethany College.

A few days ago a large portrait of G. L. Wharton, who graduated from Bethany in 1876, was hung upon the wall of the Y. M. C. A. room, by the members of the volunteer band. The occasion was most interesting. A great number of students gathered and amidst much enthusiasm the picture was unveiled. Speeches were delivered by Messrs. A. G. Saunders, of Adelaide, South Australia; George McClary, of Virginia, and J. P. McCleod, of Canada. The volunteer band now numbers seventeen strong. Three new members were added to the ranks last Tuesday evening. Only time and eternity will reveal the tremendous power for good wrapped up in these seventeen men and women pledged for foreign missionary enterprise.

The college students and villagers have just had the privilege of listening for over two hours to a masterly lecture by Byron W. King, principal of King's School of Oratory, Pittsburg, Pa. It was a rare treat of its kind. We consider it among the finest of the entertainments of the year, and this is saying much, because Bethany is not lacking in opportunities of this important class.

We are now looking forward to a treat in the form of lectures upon astronomical and mathematical subjects from Prof. E. O. Lovett, a Bethany alumnus of 1890, who now holds the chair of mathematics in Princeton University, New Jersey. Professor Lovett is successor to Professor Young, of Princeton, so well known in the educational world. The professor is known to be a real lover of Bethany, and a royal welcome is awaiting him.

It will be interesting to many to know of the plans of a young army of the Bethany boys for their summer's work. The hills of Southern West Virginia will be traveled by some in evangelistical endeavor; Michigan will employ some, Ohio others, and another step will be taken toward planting the cause in remote and undeveloped places. Bethany has always been a pioneer and she is remaining to-day true to the principles of its early life.

ERNEST J. DOLEY.

Bethany, W. Va.

From Lamonte, Mo.

At the last meeting of the Executive Board of the Pettis County Missionary Society, J. Jones, of Green Ridge, our county missionary, reported success at Beaman, one of the points where he works. Our convention will be held at Smithton in August. We want a full attendance from every church in the county. The churches in Sedalia are now preparing for an immense crowd at our State Convention in June. Let the Bible School workers and C. E. workers be on hand. C. W. B. M. Auxiliaries will be there in large numbers. That means "me," for at our regular monthly meeting yesterday, after I had given our society a drill on the Constitutions of the C. W. B. M. and C. W. M. S., Sister Duke, our president, arose and in a few well-chosen and brief remarks, presented me with a Life Membership in the C. W. B. M. This was much more than I deserved, 100 per cent more than I was expecting. Our Bible school was the largest last Sunday since I came here, more than two years ago. We had about 130 present at the main school, and we have about 80 in the Home Department. W. H. Agee is Superintendent of the main school and the pastor superintends the Home Department.

I. H. FULLER.

Aurora's Good Meeting.

I assisted George E. Prewitt, of Aurora, Mo., in a four weeks' meeting, resulting in 179 additions to the church. In many respects the meeting was a great one. The ground had been well prepared and the work had been so divided and organized that everything came together like clock work. Brother Prewitt has now on hands the building of a $25,000 house, but he is equal to the occasion and ere long in that beautiful growing city will be one of the best church buildings in Southwest Missouri.

J. J. LOCKHART.

Tyler, Texas.

Good Work at Abingdon, Ill.

I began my work with the Abingdon Church January 1, 1907, having just closed a three-year pastorate at Butler, Mo. Our first work was to engage in a series of meetings with the M. E.'s and Congregationalists. In this campaign of four weeks we were ably lead by Evangelists Hix and Galloway, a team from the Moody Institute. As a result of this meeting, about 500 professed conversion. Immediately after its close, we held a short meeting of fifteen days duration, in which we received into the church 176 members. Of this number, 146 were baptisms. About 90 per cent were adults and over 50 per cent were men.

This brings the membership of the congregation up to over 600. Our building is too small and our equipment is entirely inadequate to meet the new responsibilities. The Sunday-school has been doubled. One class of young men has an enrollment of 80. This class has been organized into a Baraca, with regular weekly meetings in addition to the Sunday-school session. We have also a Philathea organization, which is large.

So the Abingdon Church, which has always been strong and aggressive, is enjoying a special blessing in seeing the fruition of hopes and labors long maintained in the lights and shadows of other days.

H. JAS. CROCKETT, Pastor.

Ministerial Exchange.

The Christian Church at Fredericktown, Mo., is without a regular preacher, and would like to correspond with ministers desiring employment.

Any church in reach of Chapin, Ill., needing fourth or half time preaching, may write W. W. Harris at that place.

A good preacher is wanted for a church in Ontario, with a house out of debt, in a town of about 4,000. Must give good references. Address R. W. Stevenson, provincial evangelist, 568 Manning avenue, Toronto, Canada.

J. P. Haner, Moran, Kan., has a few dates open for this summer. Terms in reach of all.

Any church in need of a meeting may address James Sharratt, general evangelist, 813 West Twenty-first street, Kansas City, Mo.

Four of the smaller churches of Holt county, Missouri, are in need of an earnest, efficient man to divide his time among them. They will pay about $800. Address, with references, C. V. Allison, Mound City, Mo.

The church at Higginsville, Mo., wants a good man to begin work June 1. They have a splendid new building, out of debt, and the church is doing good work. Write H. F. Campbell.

Claris Yeuell, Fort Wayne, Ala., is open for meetings from July 1 to Christmas, and would not object to supplying vacant pulpits part of the time.

W. B. Engle, Harper, Kan., is now making dates for meetings for fall and winter, and will be glad to hear from churches desiring such work. Terms such as can be met by any average congregation.

Churches wishing a pastor may correspond with W. H. Frye, Creal Springs, Ill., who is changing location for more promising opportunities. He is a singer as well as a preacher.

Preachers wanting a singing evangelist may write R. T. McRay, Warrensburg, Mo.

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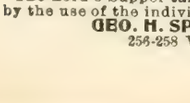
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Ohio.

V. G. Hostetter has resigned at Lorain and closed his ministry May 15. He has "made good" there and some church will do well to secure him.——R. A. Martin has taken a long jump and gone from Glouster, O., to Muskogee, I. T. He began his ministry at Muskogee May 5.——O. G. Blackwell becomes preacher for the church at New Holland.——We extend a most cordial welcome to W. D. Trumbull, who comes from Pennsylvania to Paulding to succeed J. P. Meyers.——All Ohio Disciples rejoice in the dedication of the handsome new church at Coshocton, May 5. Brother Johnson is the living link in state missions of Franklin Circle, Cleveland. Shelburne and Knight will follow in a meeting. The building cost about $14,000 and is well located.——When this letter appears the Ohio people will be in their state convention at Dayton. A full report will be found in THE CHRISTIAN-EVANGELIST, as usual, the following week. C. A. FREER.

Kentucky.

W. F. Smith reports 13 added at Morehead, and David R. Francis preached ten days; 200 in Sunday-school the Sunday previous to writing.——At Irvine O. J. Young is preaching half time and the outlook is good for successful work. The state secretary ordained a splendid corps of officers. Brother Young is preaching also half time at Valley View and some progress is being made.——J. W. Masters raised $380 to build a house of worship on Puckett's Creek, Bell county. The frame of the Harlan house is up. One added.——W. L. Lacy has been much hindered by sickness in his family. All are well now and he expects to have better opportunity to do good work in Wolfe and Morgan counties. One added.——W. J. Cocke concluded a good meeting at Livingstone. He raised during the month $93.28—most of it being for the Livingstone meeting. Arrangements had been made for a meeting at another point; but was cancelled on account of local conditions. His next meeting will be at Belleview, Boone county.——The work at Berea goes on about as usual. C. A. Van Winkle was away a short time in Wolfe county.——Two baptized at Chatham by J. W. Ligon and the cause much helped.——One added at Clay City by Geo. D. Verco and the attendance and interest good.——E. Petty held a three weeks' meeting at Ezel. Eight added. Some other progress made. Field needs regular work.——J. P. Bornwasser has accepted the work at Bromley half time in which we are pledged to co-operate. He had one addition and the work is hopeful.——Worthville has secured the services of Wesley C. Whitehouse for one Sunday in each month.——S. J. Short added eleven in the Big Sandy Valley and altogether had a good month.——Fifteen additions constitute a part of the results of work done by Z. Ball in Jackson and adjacent counties.——There were two added at Bardstown where Bro. J. B. Briney preaches half time.——Beattyville is to lose its preacher, J. S. Mill. He goes to Australia—as did his predecessor, Jas. E. Thomas.——C. M. Summers reports matters about as usual at Pikeville. It seems now that the new home will not be built.——Erlanger is progressing well. A meeting will be held this month by Edgar D. Jones and L. B. Haskins. The latter has just closed a fine meeting at Ludlow.——Half of April was spent in Clay and Laurel counties by H. L. Morgan and there were twelve added.——The Wellsburg congregation has lost very much by the floods of the Ohio river and the situation is much more difficult. E. T. Hays is staying with them, though their ability to fulfill their promises to him is much impaired.——Latonia had a house full and crowded at every Sunday night service of April and there were two added. The enlargement of the house is imperative and H. C. Runyon reports that they are planning to do this at once.——D. G. Combs resumed his work after spending the winter in Florida. He did some excellent work arranging for the completion of a house at Smokey Valley, Carter county, and at Olive Hill started a movement to build a new house of worship. This is very much needed. Forty-one added during April through his labors.——H. W. Elliott was at work all the month. He visited 16 different churches—eight of them being where conventions were held; ordained nine officers, collected $185.08 for the work. This is a loss of $325.54 as compared with last April. This is the first loss we have sustained since January 1. With balance on hand we did not have enough to pay the expenses of the month. We urge the brethren everywhere to remember that this is the hardest period of our year and that any amount in hand for the work will be much appreciated and should be sent in at once. Let us not allow our receipts to slip back inch by inch until we have lost all the gain made over last year.

Sulphur, Ky. H. W. ELLIOTT, Sec.

DEDICATIONS.

Hoquiam, Wash.

The Pioneer Church of Christ, which was organized July 11, 1904, last Lord's day opened and dedicated their new house of worship. M. L. Rose, of North Yakima, preached the dedicatory sermon. John L. Handsaker is the minister.

McKinney, Texas.

We have just closed a two weeks' meeting at East McKinney Christian Church with 14 accessions. Geo. L. Bush, formerly of Windsor, Mo., but now of Gainesville, Texas, did the preaching. While Brother Bush was minister for the First Christian Church of this place he visited the East Side of our little city as a mission point. He first organized a Sunday-school and preached to them once a month in the afternoon. Finally in July, 1905, he organized a congregation with twenty members, as a beginning. At the time of the organization of the congregation he was holding a little meeting under the tent owned by our county missionary society, but so large was his faith that he promised the people of that section of town that he would not organize them into a congregation and leave them without a habitation but that he and the people for whom he ministered would stand behind the work and see that they had a house of their own in which to worship. Systematic efforts looking toward permanent equipment were commenced immediately. The first offering made to the work was by Brother Wallace C. Wilson and his good wife, the latter of whom has since gone to her reward, when they gave the valuable plat of ground on which stood the tent, used for the meeting, for a church location. The following January the little house of worship was completed and one night during the meeting just closed Brother Bush stood in almost the identical spot where his promise was given and with suitable ceremonies and a simple program dedicated to the service of Almighty God our beautiful little temple of worship. Brother Bush both planted and watered while God has graciously increased his labors from a little insignificant, struggling band of twenty to a healthy congregation of eighty-four souls.

HUGH MCCLELLAN, minister.

Trumbull, Neb.

The church held its dedicatory service on Sunday, April 7, and it was a day which will long be remembered by this church. J. E. Davis, of Beatrice, preached both morning and evening. His consecrated personality and fervent eloquence in the two great gospel sermons were a treat and a great blessing to our people. The church is paid for and $40 is left in the treasury.

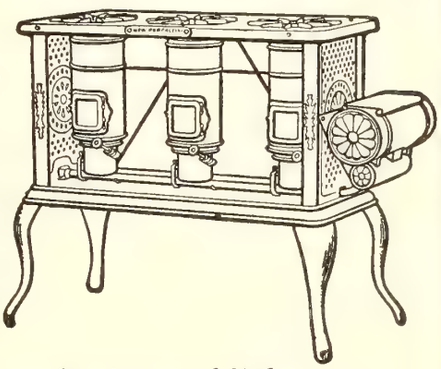
E. J. SIAS, student minister.

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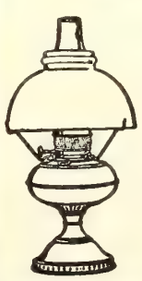
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Evangelistic

We invite ministers and others to send reports of meetings, additions and other news of the churches. It is especially requested that additions be reported as "by confession and baptism," or "by letter."

Alabama.

Bessemer, May 8.—We have just closed a four weeks' meeting at Brighton, with 32 additions—20 from other churches, eight confessions and four by statement. We consider this a fine meeting for this section, especially when you take into consideration that the meetings were held in a tent, and that the weather was very cold and disagreeable. All of these new converts have taken membership at Bessemer, but they hope to have a church home of their own soon. The preaching was done by S. P. Spiegel, our state evangelist, assisted by D. P. Taylor, our minister. We are in the midst of a meeting here at Bessemer. Howard J. Brazelton, of Erlington, Ky., is preaching for us. One confession to date.—Mrs. Willis Stuart.

California.

Orange.—Evangelist John T. Stivers held a five weeks' meeting. There were 42 confessions and baptisms and 28 by letter and statement—70 in all. This was a great meeting for a town of 3,000 people in Southern California. The church here is loyal to Christ, aggressive and harmonious. Its resident membership has been doubled during my nearly three years' ministry and is now the strongest in the city. Its future is bright.—A. N. Glover, minister.

Ventura, May 8.—Two additions at Oxnard, one at Ventura. Prospects bright.—Dan Trundle.

Canada.

Port Arthur, May 1.—Two baptisms. Interest good, considering the trouble we have had in finding a place to meet. For the present we intend to meet from house to house.—W. W. Bourdot.

Florida.

Miami, May 3.—Five members added last month by confession and baptism. Our Sunday-school is growing steadily.—A. M. Chisholm, minister.

Jacksonville, May 6.—I have just closed a good meeting with the First Christian Church, J. T. Boone, minister, and J. N. Lamb, singer. Though over 70 had been gleaned from the field this year, and though our meeting was all too short, 41 were added. I am now with M. D. Clubb, Watsonville, Cal., in a good meeting with Miss Mabel Wilson as singer.—O. P. Spiegel, of Birmingham, Ala.

Georgia.

Valdosta, May 6.—We have recently had W. N. Briney, of Louisville, Ky., with us in a revival series which lasted two and a half weeks. There were five additions, one by confession and baptism and four by statement. Brother Briney's work was of a high order and the church was greatly blessed by his stay among us.—R. W. Wallace.

Illinois.

Mount Carmel, May 6.—Three additions by letter yesterday.—J. W. Kilborn.

Sullivan, May 6.—One addition last night. Three not reported before.—J. G. McNutt.

Nebo, May 7.—Preached at Pearl last Sunday. One received into the church at morning service, and one confession at evening service.—J. W. Pearson, minister.

Niantic, May 8.—Two accessions by letter and one by baptism.—J. Will Walters.

Albion, May 5.—Our work is moving on nicely. Baptized seven at the regular prayer-meeting last Wednesday evening, and we had five more Sunday morning by relation and two confessions, making 14 since coming here.—D. W. Connor.

Indiana.

Hebron, May 10.—I baptized ten Tuesday evening.—S. J. Vance.

Newcastle, May 5.—Closed a twenty-three days' meeting at Cambridge City yesterday, with 53 additions. Large attendance and great interest throughout.—Charles E. Shultz, Evangelist.

Iowa.

Charles City, May 6.—Three baptized Sunday. A young man made the good confession Sunday evening.—G. A. Hess.

Burlington, May 5.—Six additions since last report.—F. D. Eisenhart, Elder.

Idaho.

Lewiston, May 6.—Two confessions at services last night.—Charles A. Musselman, minister.

Kansas.

Manhattan, May 6.—Four additions since last report.—W. T. McLain.

Medicine Lodge, April 29.—One confession at the service last night.—L. H. Barnum.

La Harpe, May 7.—Our meeting closed with an increasing interest, large audience, and a grand victory for God and truth. Twenty additions in all. The church was greatly encouraged, revived and strengthened. They have taken on new life and have made arrangements to build a new church house in the near future. J. W. Ball is the pastor.—J. P. Haner, Evangelist.

Goodland, May 7.—Work progressing nicely here. Three added by confession and baptism since my coming. Outlook hopeful.—R. A. Staley.

Topeka, May 8.—The meeting at Herrington closed after fifteen days, with 25 accessions. Brother Lessig, the pastor, reports four more the Sunday following. Closed a brief meeting at Plainville Sunday night. Five accessions. Le Grand Pace is the pastor.—J. M. Lowe.

Louisiana.

Lake Charles, May 6.—Three more added since our last report. The membership is encouraged and planning work for the year. Pray for us. Moral conditions very bad in Southern Louisiana.—G. F. Bradford, minister.

Michigan.

Grand Rapids, May 8.—C. J. Tanner, of Detroit, held a three weeks' meeting for the Fifth Avenue Church of Christ, resulting in 21 additions by baptism and two by letter.—W. A. Bellamy, pastor.

Adrian, May 6.—A man and his wife were received into the church last Sunday. One by baptism, the other by statement.—B. W. Huntsman, minister.

Missouri.

Fairfax, May 6.—Closed a successful meeting of two weeks in Atlanta, Kan., with 21 additions. Also a four weeks' meeting in De Queen, Ark., with 11 additions, and began yesterday with the church here. This church has had no preaching since I was here last fall.—James Sharratt, general evangelist.

Laddonia, May 6.—We had two splendid additions at Hays Creek Church at our last appointment there.—J. D. Greer.

St. Joseph, May 6.—We have just closed, in the First Church, a very successful series of meetings, with O. W. Lawrence, of Decatur, Ill., as evangelist. There were 69 additions.—C. M. Chilton, pastor.

Kahoka, May 5.—One by letter, three confessions, three baptisms.—Albert Buxton.

Nebraska.

Alma, May 6.—Revival closed. Thirty-four in all—20 by baptism. Whiston evangelist. Particulars next week.—W. E. Rambo.

New York.

Auburn, May 7.—During the month of April I held a meeting at Wayland, Mich. J. E. Sturgis assisted me with the music. The meeting lasted 20 days and there were 86 conversions in all. About 70 came forward to make the good confession during the last four nights of the meeting. The meeting unexpectedly developed into a hearty union meeting, in which the pastors and members of the M. E. and Congregational churches took an active part, so that all will receive accessions. M. B. Rawson is the pastor.—Arthur Braden.

Buffalo, May 9.—State Evangelist D. C. Tremaine closed a twenty-four days' meeting with us recently, resulting in 50 additions—all by primary obedience but four.—B. S. Ferrall.

Ohio.

Warren, May 8.—A fifteen days' meeting at the newly organized Second Church closed with results as follows: By letter from the Central Church, in all, 216; by confession and baptism, 23; by letter and statement, 14. Five others not yet baptized. Total membership to date, 253.—C. O. Reynard, minister.

Oklahoma.

Edmond, May 3.—Meeting five days old, with 10 additions.—T. J. Head.

Hunter, May 6.—Three additions last Sunday, one by statement and two by confession and baptism. One by letter April 28. All goes well at Hunter.—B. F. Stallings, minister.

Texas.

Denton, May 7.—One confession at First Church yesterday at our initial service.—W. F. Reynolds.

West Virginia.

Culloden, April 30.—Two confessions and baptisms and two reclaimed.—A. M. Dial.

Wyoming.

Sheridan, May 7.—Started our work here Sunday with good prospects. One by letter and two by statement.—Ellis B. Harris.



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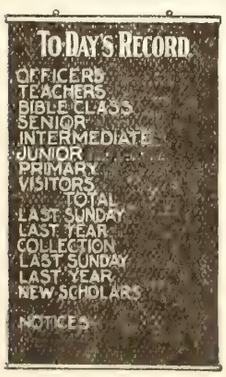
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May 26, 1907.

Home Missions: The Progress of the Southern Mountaineers.—Isa. 52:7-12.

DAILY READINGS.

M. Jesus a Missionary.	Matt. 4:12-17.
T. Missionaries Sent Forth.	Mark 3:13-19.
W. Debtor to the Unwise.	Rom. 1:13-15.
T. Beautiful Messengers.	Isa. 52:1-6.
F. Forsaking All.	Luke 9:59-62.
S. God Qualifies.	Ex. 4:11-17.
S. Topic.	

The southern mountaineers, or, as they are coming to be called, the American Highlanders, have their home in the mountains of West Virginia, Kentucky, Tennessee, Alabama, Georgia, South Carolina, North Carolina and Old Virginia. This region is 500 miles long and 250 miles broad. In its valleys and on its uplands dwell a very remarkable people about two and a half million in population. They are the true aristocrats of our American population when we consider the blood which flows in their veins. They are the lineal descendants of such men as James Robertson, the Scotch Presbyterian; John Sevier, the French Huguenot, and Evan Selby, the Welsh Congregationalist, who were the leaders of the pioneers who settled these regions before the Revolutionary War.

The great courses of modern life have passed by their mountain valleys and they are consequently a people stranded along the stream of advancing civilization. Their lives are passed in its eddies. They live as did their forefathers.

Their life is colonial in its primitive simplicity. Their language is the purest American. Their poverty is as hard as the mountain sides from which they compel with toil the scantest living.

They were virtually without schools until very recent years. More has been done for the education of the negroes of the South than for that of these true American Highlanders.

They are intensely religious. Their acceptance of the Bible is sternly literal. Their feuds are based upon their acceptance of the Old Testament institution of blood avenging.

Little by little the railroad has invaded their domain and brings them in touch with the great outside world. No people respond more quickly to all outside influences than these people starved for a century in mind and heart as well as in body.

Schools and churches are multiplying. One of the best known and most successful educational institutions for their help is Berea College. From its halls multitudes of their youth have returned to bless their regions with the light of the gospel and secular learning.

For ourselves we have two schools under the care of the C. W. B. M., one at Hazel Green and the other at Morehead. Both are crowded with students, many of them working their own way in whole or in part. These return to their homes to teach the little schools in the mountains, or to make better and more intelligent citizens. Many of them go home to become faithful and fruitful preachers of the Word. Some go out to higher institutions of learning and achieve eminence in the world. They furnish strong men. Abraham Lincoln came from their stock.

Our young people should know this field. The "Missionary Tidings" of the C. W. B. M. should be studied for reports from our schools at Hazel Green and Morehead. Our Christian Endeavor societies should have their share in the home missionary offering so that the evangelistic work of our people may be pushed in these regions.

Midweek Prayer-Meeting

By Charles Blanchard.

May 26, 1907.

Three Great Needs.

Topic May 22: John 14:5-7.

O, the "Doubting Thomases" in our world and in our churches! Are we among them? Perhaps. Doubt is the dirk with which the devil does us in the dark. I suppose the very best folks, sincere disciples, have doubts at times. Even the disciples who companied with the Christ and saw his marvelous works and heard his gracious words doubted, denied him, and "all forsook him and fled." Ah! the heart-break of it all! For they were very human, as we are. One of the sweetest assurances in all the gospel is just this: "He knoweth what is in man." And yet knowing this, he loved us, loved, so loved the world, not the good only, but the big, busy, bothered, bedraggled, blood-stained, sin-cursed world, that he gave himself up freely for us all. You get that? That's the gospel! And that other expression: "Having loved his own, he loved them to the end, and lost not one save the son of perdition"—and he gave him the last chance, in those words of infinite pity—"Judas, betrayest thou the Son of Man with a kiss?" And I have thought if Judas, even then, like Peter, had gone and wept bitterly, he might have been saved.

These things we need to know: That we know not the way. To recognize our own ignorance, and to cry with Thomas, "Lord, we know not whither thou goest; and how can we know the way?" is to bring ourselves into that condition where we may be willing to be shown. The pathetic thing about it all is that there are, seemingly, so many who do not want to be shown—and they are not all from Missouri, either! And it may be, by reason of our divisions and bickerings and misrepresentations of the Christ, that many who might otherwise be shown, are permitted to walk on in the silences facing the shadows.

We need to cry also with Philip, "Lord, show us the Father and it sufficeth us!" It is the cry of the child. It is what the Master meant when he said, "Except ye become as little children ye can in nowise enter into the kingdom of heaven." We must have the child-heart and the child-cry. We must be willing to receive the answer. And it seems to me that the answer of Jesus to Philip ought to stir our hearts even more profoundly than it did or could the hearts of the immediate disciples. He has been so long in the world and has shown us the Father. There is no questioning the revelation of the Father in Christ Jesus. He that hath seen the Son hath seen the Father. The pathetic thing now as then is that men will not come unto him that they might have life. They see his works, they admire his perfect character, they praise his teachings, they confess his preeminence; but multitudes will not come unto him. They will not do the doctrine that they may know of a certainty that Christ spake not of himself but of the Father. And no man cometh unto the Father but by him. It is not the egotism of the Christ but the fact of revelation. No man hath seen the Father at any time; the only begotten Son, who is in the bosom of the Father, he hath declared him. By reason of this fact—and it is a fact—Christ is the way and the truth and the life. It is not a matter of theories about religion. It is a question of fact and of faith in the Son of God, as the revelation of the Father. It is not a matter of so many articles of our creeds, but it is simply a matter of knowing the "only true God and Jesus Christ whom he hath sent." Did I say "simple"? Yes. Simple yet sublime. I met an old grandmother this morning with that simple yet sublime faith that comes only from knowing the Father. She has suffered much, has given up all her family of eight children but one daughter, is now almost helpless; but she has caught a glimpse of "the Glory," as she calls it, and I do not question the fact. She knows the Father—she talks about him with the simplicity of a little child. She has cried with Philip—"Show us the Father," and has found the answer sufficient. Christ has met her need, has answered her prayer—has shown her a bit of the glory which he asked that his disciples might see.

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Sunday-School

May 26, 1907.

Childhood and Education of Moses.—Exod. 2:1-15.

Memory verses, 9, 10.

Golden Text.—Moses was learned in all the wisdom of the Egyptians, and was mighty in words and in deeds. Acts 7:22.

Nearly every race and nation has its story of a great hero who rose from the lowest rank of society to a position of the greatest dignity and influence. Even before the development of the modern sentiment of democracy, men felt that there was a certain fitness in having a man raised up from the people to lead any great popular movement. Moreover there is an obvious dramatic effectiveness in the contrast between humble birth and subsequent glory.

So Moses, who was destined to be the greatest leader that the Hebrew people ever had, was born of an undistinguished family. He was, to be sure, of the tribe of Levi, which was afterward honored with the hereditary priesthood, but he conferred far more distinction upon the tribe than it conferred upon him.

The cruel command to put to death all the male infants of the Hebrews was not at all incredible in that age. The plan was regarded as a military necessity, and many evil deeds are done even now in the name of military necessity. That the edict was not enforced was due to the fact that in the Hebrew women faithfulness to their race outweighed fear of the king.

Humble birth may be no disadvantage—may be even an advantage—but poor education is never an advantage. If the family of Moses was ordinary, his training was extraordinary. He had all the advantages which would naturally be open to an Egyptian prince in the days when Egypt stood as the highest representative of ancient learning and culture.

No man is ever too well educated for his work. A weak or small man may, in the process of acquiring learning, acquire selfishness, conceit and arrogance. His trouble is not that he is overeducated, but that, in spite of his knowledge, he has remained essentially crude and uncultured.

Education takes time. Moses was 40 years old when he left Egypt, and his training in the wilderness took forty years more—certainly a longer period than most of us could afford to spend in preparation for our life work. But it was well spent. Education can not be buried. If he had known at the outset what his life work was to be, doubtless he would have ordered his education differently—and probably less wisely. He would have felt pressed for time. Were not his fellow-countrymen groaning under the lash of the Egyptians? How could he, in training to be their deliverer, take time to study sciences and theories and literatures which he would never put to any practical use?

So we argue when we are in such a hurry to get to our work that we do not stop to prepare for it; as if a soldier should be in such haste to shoot that he could not take time to load.

Moses is a splendid type of the man who, having splendid training, uses it in a splendid way in the service of those who need help. Neither his Egyptian training nor his long sojourn in the wilderness could alienate his sympathies from his own people. First training, then service—that is the proper order. Attempted service without training is ineffective. Training without service is selfish.

The Boundary of the Kingdom of God.

(Continued from Page 626.)

divine life into their souls through Jesus Christ are children of God and in the Kingdom.

[Many, if not most, evangelical Christians, to-day hold that all men are children of God, in the sense that they are created in his image, without relinquishing their belief in the necessity of the new birth. There are prodigal sons, as well as obedient children.—Editor.]

Both parties claim to have gotten their view from the same book—the Bible. We do not propose discussing this question here, but will say that the party holding the view that only those who have received the divine life into their souls through Jesus Christ, call themselves evangelical. With them the conferring of the divine life marks the passage of the soul into the kingdom of God.

This view, no doubt, is true as God sees it; and the true Church, or body of Christ, has in it all the people who have this life, called the Christ life, who are yet living on the earth and in the tabernacle of flesh; as well as all who have died in Christ and are on the other side of the river called death. This being true, it follows that the boundary of the visible church should correspond to the line as God sees it. The ordinance which the Lord ordained to mark this line is baptism. Leaving the question as to what constitutes the validity of this ordinance, we may say that there is very nearly a unity of belief here.

If this be granted, it follows that baptism is essential to the organization of the children of God into a body called the church of God. Now, inasmuch as the work of the Church is the saving of the world by preaching the gospel to every creature, may we not understand that baptism, which is "for the remission of sins," is for the *remission of the sins of a lost world*, rather than the remission of the sins of the individual being baptized?

[This view, which relates baptism to the external organization of the Church, rather than to the actual remission of the sins of the individual is essentially that of Dr. Mullins, who regards baptism as in order to *ceremonial* remission.—Editor.]

May not this view enable the Disciples of Christ and the Baptists to unite? Thus as a united people we could approach our pedo-Baptist brethren who are already doing so much to send the gospel to heathen lands, showing them the necessity of being immersed, and thus present to the heathen world a united Church.

Brother Rains tells us of a convention of Presbyterian leaders in Omaha who have resolved to raise $6,000,000 the coming year, to send missionaries; and he says they will do it. If they do, we must count them on the Lord's side. O that we could all be united, that the work of the Lord might not be hindered.

Back to Theology.

(Continued from Page 627.)

a theological cult Presbyterianism would have been dead to-day. Francis of Assisi left no theology and his beautiful brotherhood was a failure. Savonarola was a reformer and died as martyr near his own Florentine Duomo, but he was no Savior of Italy, for he gave the world no theology. The Puritans were not only reformers but magnificent theologians, and Puritanism is a wonderful force to-day. Alexander Campbell not only proclaimed the need for Christian unity on the true basis, but he was fortunately a masterly theologian and thus infused vigor into the movement that he inaugurated. He filled it with the New Testament idea of God. All this does not mean that we are to go back to Christ and the Apostles and the early Church as if Christ had made his Church incapable of progress. The oak can not go back to the acorn. Even the most decided Evolutionist or Darwinian does not exhort any man to go back to the state of the Anthropo-Pithecus, whatever that creature may have been like. Paul did not go back to Christ but went forward under the inspiration of the doctrine delivered to him by Christ. And if in a valid sense we are not to go back to Christ, surely we do not want to be pushed back to Spinoza, or Philo, or Socinus, or Buddha.

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Obituaries

[Notices of deaths, not more than four lines, inserted free. Obituary memoirs, one cent per word. Send the money with the copy.]

DOWNARD.

Harvey M. Downard, born June 15, 1878, died April 8, 1907, from tuberculosis, which he contracted in the army, in which he enlisted in 1898. He spent over seven years in the Philippine Islands. He became a Christian in 1898. Funeral service by the writer April 9. The parents and family have the Christian's consolation.

Eureka, Kan. O. J. LAW.

JORDAN.

I. L. Jordan, son of Lewis and Sarah Jordan, was born in Jordanville, December 10, 1837, and died at Jacksonville, Ill., April 16, 1907. He was baptized September, 1873, and married Miss Sue Smith, of Memphis, Mo., October 29, 1873. He was a man of high integrity and a Christian gentleman in every sense of the word. He was much beloved by his family and a wide circle of friends.

McMILLEN.

Mrs. Rebecca McMillen, of Pickering, Mo., died April 15. She had been in ill health since last autumn. Heart trouble developed and the end came suddenly. She was 68 years old and had been twice married, her first husband being Jacob Taylor. She survived both her mates but leaves seven children: Ella A. Patterson, of Independence, Mo.; Elias Taylor, of Lucerne, Kan.; Minnie Epps, of Pickering, Mo.; Mattie Sare, of Arapahoe, Okla.; U. G. Taylor, of Omaha, Neb.; S. L. Taylor, of Kansas City, Mo., and Lillie L. Brogan, of Lucerne, Kan. W. A. Chapman, of Rosendale, Mo., conducted the funeral services. The body was placed in the White Oak Cemetery, near Pickering. Mrs. McMillen was a member of the Christian Church nearly all her life and leaves many mourning friends.

LOWRY.

Bro. E. Lowry fell asleep in Jesus on April 25 at a little over the age of 70 years. He received his education at Bethany under Alexander Campbell. He worked his way through college by working in the office of the "Millennial Harbinger." Brother Lowry has been a great strength to the cause of Christ in this place. He was a very able man and strong in the faith.

Gibson City, Ill. J. R. GOLDEN.

McCLURE.

Lucy Martin was born in Washington county, Kentucky, October 16, 1841, and came to Missouri with her parents when about three years old. She grew to womanhood in Gentry county. In 1863 she went to Iowa, but returned to Missouri and was married to J. D. McClure in 1864. Five children were born to this union, three of whom are now living—W. E. McClure, of Baxter Springs, Kan.; Mrs. E. C. Estes, of Wahpeton, N. D., and Charles S. McClure, of Albany. Over a year ago her health failed and with her husband and son Charles, she went to the Southwest. At Bakersfield, Cal., she contracted a severe cold which culminated in pneumonia, and there she calmly breathed her last on April 23, 1907. Her body was brought to the home at Albany where funeral services were held on May 1. Mrs. McClure was a patient sufferer, a devoted Christian mother, always true to her religious convictions, a lover of good men and women. She had a forgiving spirit and a warm heart that bound her to her family and friends, and prompted her to do everything to make them happy. Her parents joined the Reformation in the early days of Mr. Campbell's preaching. Brother McClure says he owes all he is and has been as a preacher to her. J. H. COFFEY.

MERRYMAN.

Died, at the home of his daughter in Sedalia, Colo., on April 18, C. S. Merryman, aged a little over 80 years. He had been a Disciple of Christ since 1866 and died strong in the faith. Funeral services were conducted by his pastor, W. B. Crewdson.

PFRIMMER.

Died at her home in Crescent, Okla., April 16, Lydia E. Pfrimmer. She had almost reached her fortieth birthday. A father and five children are bereft. Sister Pfrimmer's was a pure life which exerted an influence for good in the family and community. W. S. REHORN.

Waukomis, Okla.

WISE.

James Wise died at Wetumka, I. T., April 19, and in his departure his wife and children have lost a good husband and father and the church a good Christian worker. W. A. STARLING.

STEVENSON.

Cecelia Augusta Rice was born at Worcester, Mass., August 30, 1829. She was married to J. D. Stevenson on September 24, 1846. Twelve children were born to them, five sons and seven daughters. Nine of these are still living. There are thirty-four grandchildren and two great-grandchildren. The husband died in 1901. The family came to Alma, Neb., in 1884. Mrs. Stevenson died on March 29, 1907. Her religious life is of chief interest. She was baptized at "Lost Creek" church, near Fort Madison, Ia., by Aaron Chatterton, when she was 13 years of age. This will take the memory of the old brethren of Iowa back to the very earliest days of the pioneers in that state. Am I right in stating that "Lost Creek" was the first congregation of our people organized in Iowa? Our sister's record is sixty-four years' of continuous service! Her mind dwelt upon the work of her Master till the very last. A year ago the Alma auxiliary made her a life-member of the C. W. B. M. This testimony of esteem was very dear to her. During her last illness she talked constantly about the work she loved. She set aside something for the Juniors; for the Orphans' Home in St. Louis; the A. C. M. S.; the C. W. B. M.; the School of the Evangelists, Kimberlin Heights, Tennessee, and even ordered that her offerings for the local church and Sunday-school work be kept up throughout the current year. Her last act of public worship was at the March offering. At that time she gave $50 for the new parsonage. C. P. Evans, now past 80 years old, of Arapahoe, Neb., preached the funeral sermon. He was an old friend, and had baptized and married largely in the family.

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AGNES OF THE BAD LANDS

By J. BRECKENRIDGE ELLIS.

Agnes at the Ball.

The mistress of the house of thieves darted into the room in a whirlwind of passion. It was not because Agnes had called the place by the name it merited that the woman's wrath had been aroused, but because she fancied Clem was conspiring with the little prisoner. Clem, taken wholly off her guard, knew not what to say, because she could not know how long the other had been standing at the door listening; therefore she was perfectly mute.

"Little imp!" cried the mistress, grasping Agnes' arm in a vindictive grip, "little pious fraud! little sanctified mummy!"—after this point her language became unfit for polite ears, so it need only be indicated in general terms that after expressing a strong disapproval of Agnes, both mentally and physically, the woman dragged her toward the door, saying she was to go with her upstairs for punishment. All this took place in a brief space of time. It was like a passing tornado, filling the air with lightnings and thunderings and sweeping the child away as if blown by a mighty blast. Almost before Agnes knew what had happened, except that her arm was in a painful vise and her ears were being assailed by their daily food of other days, she was at the top of the steps and was being dragged down the very hall she had entered on the fateful evening of her abduction some ten months before. She was given no time to recall the evening on which she first faced the hideous woman, while the two ruffians stood grinning down at her puny form. Almost in a flash a door was flung open and Agnes was cast into the midst of a large room glittering with lights and merry with the music of an orchestra. We do not say she was "cast" as a figure of speech; she was literally thrown prostrate upon the polished floor, from which she staggered, dazed and terrified.

It was a dancing-room. There were a good many people waltzing about, while others waltzed without any motion of their feet; at least they preserved the clinging attitude of the waltz. There were ladies in bright dresses, some of them looking extremely pretty, and most of them looking uncommonly hardened to social functions. And there were gentlemen well dressed and laundered, the majority a little foolish from the wines that graced round-tables at the side.

What a merry crowd it was, and how they laughed when Agnes rose from the floor and blinked her eyes and tried to understand what was going on. From a raised platform came the music of an orchestra. It consisted of three violins played by as many young men, who wore their hats and smoked cigarettes as they played, and showed a lowering, defiant expression, as if to do so many things at once was nothing at all to *them*. It was sweet music, too, and showed difficult motions of the fingers, to say nothing of twitching noses and spasmodic poutings of the lips. Perhaps the young men had played in far other scenes than this, and hated themselves for playing here. Who knows? Perhaps a mother had bent her ear to the melody drawn by that very hand and a light of pride had painted her eye as only the eye of a mother can be painted. For if we could grope our way back, back in the lives of the Bad Lands, how wonderful! In every life we would come at last to a childhood.

"Is that the little girl?" asked a tall, queenly woman, with roses in her hair and roses in her cheeks, and withered leaves in her heart.

"Yes," spoke up a voice that Agnes had heard before. It was the young girl who had torn up the precious fragment of paper.

"She has been bad," the mistress of the house cried, "and she is to be punished. What shall it be? Here, you idiots, stop that everlasting scraping!" This was a special request to the orchestra.

"Make her sing a song!" cried the young girl, spitefully.

"A song! a song!" came many voices. There was loud laughter. Not that Agnes presented a comic picture, but one must laugh in a house of thieves or one's heart will break.

"Then sing, little monkey," said the mistress. "Get up on that platform and give us your best."

Where was Clem? Why, sitting on her stool where we last left her, of course. Why did she desert her helpless friend in such extremity? Dear me! had she not deserted far more than Agnes when she came to dwell in the house of thieves? Here is where she makes "big money." The hideous woman who has Agnes at her mercy is the very patron who hands Clem so much money a week wherewith Clem is enabled to maintain her daughters in ease and refinement. Right is right when it costs no more than wrong, but who does not hesitate to invest his capital in a right that pays no interest?

And yet, when Agnes was dragged out of the room, Clem was miserable. There was much gain in that for Clem. A year ago she would hardly have cared what became of one frail unfortunate of the Bad Lands. Her sewing lay neglected upon the floor now. Her wandering eye saw Agnes' Bible hidden in the closet bedroom. Not that Clem cared for the Bible, oh, no; she had put that out of her life many years ago. Still it increased her discomfort. She turned away from it almost angrily. She conjured up in imagination all the wages she had received here, and all she hoped to receive. She converted it into gold, so that it would shine and dazzle something that threatened revolt; something, indeed, queerly like a conscience. Why was she such a different Clem? She is rising. Perhaps there is some work to be done that her busy brain has just recalled. She leaves the room and starts down the hall. What, toward the stairs? You are not going up there? O Clem, you are not going to be a friend to the friendless, to stand forth for her who is in prison?

In the meantime, Agnes has been rushed upon the platform. The waltzing had ceased, or at least that branch of it which calls for a change of position. All eyes were upon Agnes. The mistress of the house faces her with an ugly scowl. The orchestra sits with legs crossed, hats tilted back and cigarettes eloquent. There is a great fear upon the child, but most of all she fears to disobey the dreadful woman.

"I don't know but only just one song," she says, timidly, "and only but just one part of it."

"Hurry up!" cries the mistress. "Don't keep the good people waiting."

"A song! a song!" cry the good people, like a chorus from "Queen Esther."

Still Agnes hesitates. If they had said to dance upon a table among wine-glasses, how easily it could have been done, thanks to her father's instruction. But she had heard Miss Maud sing this song only three or four times, and since then she had not dared to sing it, because her world was not worthy. Neither would these people understand or care. And could her voice find the air that had lain so long cherished in her mind, and some times softly whispered at her play? There had been other songs before the day with Miss Maud—the songs of the saloon—but they were all forgotten.

The mistress, thinking Agnes was about to prove intractable, reached up and gave her cheek a slap that sent the little form reeling back against the knee of one of the musicians. There was a shout of laughter.

"Get away!" said the musician, roughly shoving her toward the front. Agnes caught her breath, but there were no tears in her eyes. Her slender, sweet voice stole timidly forth, as if seeking some cool, dark nook where it might hide:

"Nearer my God to Thee,
Nearer to thee"—

She did not have the tune just right, and there was more laughter, though not so loud. But Agnes had suddenly remembered her conversation with Miss Maud, and she sang out in sudden strong force, as if her fragile being were taken possession of by a mighty passion:

"Even if it is pain
That brings me close to thee.
Still all my song shall be
Nearer my God to thee,
Closer, closer, nearer,
Nearer—"

The mistress of the house was purple with fury. She snatched up a bottle half-full of whisky and was about to hurl it at the exalted face of the lonely singer.

"But I guess not," said a harsh voice—almost a man's voice. And there stood Clem, holding the mistress by the wrist.

O, Clem, I wondered if you would come! I hoped you would, yet this seemed almost too much to expect. But here you are, with Agnes' arms about your great neck and Agnes' sobs in your ears. Sometimes things happen so quickly it is best to think about them when you are tucked up in bed at night, for while they are going on it seems that you can not think at all. That night Agnes, peeping from her closet-bed, saw Clem seated grimly upon her stool, sewing, sewing. Her dress was somewhat torn. There had been a terrible fight. Even a policeman had appeared in the dance-room and had had something to drink and had gone away with his hand in his pocket.

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But it was all over. Everything was arranged. Clem was to stay and be paid as usual, and Agnes was never to go upstairs again until she was 12 years old at least. After that she was to stay upstairs like the other girls, and get rich with thieves' money.

"But," said Clem, secretly to Agnes at the close of this busy day, "I see you doing it!" in a tone that plainly said she didn't see her doing it. Clem was a friend worth having; but even then she wouldn't talk about God.

Some time after this great day Clem confessed to Agnes: "Yes, I know I ought to read the Bible for myself, as well as teach you to read it. May be some day I will."

A whole year passed by. "Clem," said Agnes one night, "I wish you would come here and pray with me. It is so good to pray!"

"No, dear," said Clem, softly. "But maybe some time."

Another year passed. How time is flying. "Not yet," said Clem. "I couldn't pray in this wicked house."

"But I can," said Agnes, stoutly.

"Ah, but I am here because I choose to be," said Clem. "But you have done this for me, Agnes, you have made me determine to be a good woman; but not yet, not just yet."

"Why, Clem, how have *I* made you want to be a good woman? Wasn't you always a good woman?"

"God has done much for you, Aggie," said Clem, "and you have done much for God." She said no more.

Three years passed by. Agnes thought they would never pass, but see how quickly they have flown! You may be sure she knew every brick of her prison-home, and raised sickly plants in boxes, and had a cat to pet, and a friend that never failed her. Flowers, a cat, a friend; has life much more outside one's prison walls than these three?

One day Clem called the 12-year-old Agnes—how she has grown—into her bedroom, and closed the door carefully behind her. *"H-s-sh!"* whispered Clem through closed teeth. Agnes trembled in sudden fear. Clem breathed into her ear: "Time's come, Aggie! I've got to get you out of this place to-night, or it'll be everlastingly too late. I've been watching the woman right along and keeping up with what the girls were talking about at the table, and time's come, I tell you. Time's come, Aggie!"

"O Clem, Clem! Can you get me away?"

"I'm going to try," said Clem, grimly.

(To be Continued.)



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Spring Stupidity.

Each spring season, with the first warm days, men become infected with that state of mind and body commonly referred to as the tired feeling. This feeling of inertia is expected as a matter of course. It is looked upon popularly as an essential condition of spring in the same sense that many good matrons believe that a child to be healthy in later life must have measles, whooping cough and the mumps. So when spring approaches every one gets psychically ready to experience a slump in enthusiasm, energy and initiative.

Quantities of advice are handed out by the usual purveyors of that common commodity as to preventives of "Spring Fever." The remedies may have some beneficial results, because most of them have cathartic properties, and thus help to eliminate from the body a great deal of stored-up waste material which has been clogging the system. But this form of treatment is only trifling with symptoms instead of attacking and vanquishing the cause.

Every individual can avoid the spasms of stupidity and the feelings of enervation endemic in early spring if he will use a little common sense physiologic judgment.

The fundamental cause of the stuffy, stifling, stupid feelings of springtime is over-eating and injudicious eating. Many persons eat just as heavily in the spring and summer as they do in the fall and winter, whereas the body does not need as much. There certainly is not as much bodily dissipation of heat in the warmer months, and yet the tendency is to continue eating ravenously of heat-producing foods. Again, many go right on eating tissue-forming foods, though in spring we usually exert ourselves less and do not break down as much tissue. No wonder that when spring arrives in all her beauty we are not bodily nor temperamentally tuned to receive her messages nor to catch the songs of the birds. To be physically fit, to enjoy the changing season of the year—eat less. Cut down feasting on fish, fowl and flesh. Ease up on peas and beans. Slow down on cheese. These foods give up energy quickly, but their effects do not last long. Their stimulating effect is followed by depression and enervation. They demand too much work of the assimilating organs and tax the heart and lungs with extra effort. Cut this form of your present diet down to one-third the amount—at least one-half—and an immediate favorable result will be experienced. In other words, ease up your internal organs. Many never do. Summer vacations are spent where there are the greatest ease-producing conveniences and the best cuisine.

Coincidentally increase the exercise of your external organs. Use your muscles. You have a great many of them. Just half of you, judged by weight, is made up of muscle tissue. Invariably in these days of city life the muscles are lamentably underworked. Walking will help. Hill-climbing is fine. Get off the car at least two miles from home and walk the rest. Many Brooklynites walk over the bridge and brace up in the stiff, invigorating breezes off East river. Each community has its natural physical features which offer opportunity for informal physical expression. Take advantage of them and life will be sweeter.

The correction of the depressing feelings of springtime is largely a matter of personal hygiene. In addition to reducing your diet of proteids, dress seasonably, change underclothing frequently, bathe daily—these will add the feeling of cleanliness and coolness and will be factors in developing a refreshing state of mind.

To the business or professional man who has worked incessantly during the winter months the cause of that tired feeling is mental fatigue, nervous exhaustion. Many men who are in a condition of fatigue are not aware of it, and yet their tissues are filled with fatigue products. Dr. Gulick aptly states the philosophy of the condition when he says some things like this: "When we are fatigued we are not ourselves; we have lost something. The higher attainments of character have been acquired latest; the savage vices first. Fatigue puts us back several generations. The characters developed last are lost first; consequently when we are fatigued the savage vices are in control. Self-control is at low ebb. The smallest annoyances are enough to make one lose his temper. The only thing to do with fatigue is to get rid of it as soon as possible." A change in the method of work will frequently do this. Therefore my springtime specific is: Eat less—exercise more—adjust conditions of work so as to dissipate fatigue.—*George J. Fisher, M. D., in Association Men.*

Women Who Should Never Marry.

The woman who proudly declares that she cannot hem a handkerchief, never made up a bed in her life, and adds with a simper that she has "been in society ever since she was fifteen."

The woman who would rather nurse a pug dog than a baby.

The woman who thinks that men are angels.

The woman who would rather die than wear a hat two seasons old.

The woman who thinks that the cook and nurse can keep house.

The woman who expects a declaration of love three time a day.

The woman who buys ornaments for the drawing-room and borrows kitchen utensils from her neighbors; and who thinks table decorations are of more importance than good food.

The woman who wants things just because "other women" have them.—*Congregationalist and Christian World.*

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New Serial Story

Adrian Ardath, Infidel.

By Rochester Irwin.

Chapter XI.

We must now go back to Harry Sanger. Almost three months had now gone by since he had left home; and the officers had, as yet, found no trace of him. Knowing that a careful search would be made for him, and that if he were taken he would probably have no other opportunity to escape from an occupation which he loathed, he determined to make his first attempt successful if possible; accordingly, he started out on foot as we have seen. He followed the main road west from the city for several miles, until, in fact, the day began to dawn and the danger of meeting travelers increased; then he climbed over the fence and struck out north across the fields and woods.

About 10 o'clock he came out of a long, thick woods into a clearing stretching away with a gentle decline to the north, and bounded on either side by a long line of dense forest. Just before him was a large haystack; and, clouds having now obscured the clear sky of the night, and a cold half-drizzle, half-sleet begun in consequence, he thought best to burrow within, and, while resting and eating his lunch, try to think out a plan of further action.

He was now about fifteen miles from home, and quite weary; but he would have gone farther had it not been for the rain. He deplored that circumstance very much. But as he sat in a sort of nest which he had made in the hay, and thought the matter over, the conviction suddenly came to him that it was, after all, a providential thing; for if bloodhounds should be put on his track—or had been, which was not yet likely—they could not trace him. Perhaps, also, if he had gone further he might have been discovered. Perchance God was aiding him. So thinking, he bowed his head and sent up a prayer of thankfulness; and the dark sky appeared to smile, his lonely nook was transformed into a palace, and he felt the presence of him who, also "had not where to lay his head." Thus comforted, he fell into a sound slumber.

When he awakened, it was evening. Darkness had begun to settle down upon the earth: the sky was still heavy, and the rain still dripped. It was a bad looking night. But he did not hesitate what to do. To have remained there, meant a night of loneliness, hunger and cold: if possible, he must pursue his journey. He scrambled out from his hiding place and looked the landscape over. On every side but the north was darksome forest. To the north stretched open fields, intersected here and there by small groves of trees, and, away toward the horizon, wooded hills grew dim and indistinct in the grayish purple of the misty twilight. He determined to keep as nearly as he could in a northerly direction, and so struck out for the distant hills.

The darkness quickly deepened. He was stiff and hungry; but he hastened on. Within a half hour he came to a fence, over which he climbed near to a large tree. It had now grown entirely dark; so he picked his way carefully. It was not long, however, until he found himself among briers and small underbrush which confused him exceedingly. He struggled on, scratching himself sometimes sorely, and not knowing certainly in what direction he was traveling. Suddenly, he came to a fence; near it was a large tree. It was the same place he had left almost an hour before. He was lost.

He wondered what to do. He knew that he could make no headway traveling in such darkness. Perhaps it would have been better for him to have remained at the haystack; there, he would have had shelter at least; here, if it continued to rain, he would become chilled to death. What was he to do? Almost despairing, he tried to look through the darkness. Was that a faint streak of light off to his left? He looked again. Yes: it must be. He closed his eyes a few minutes and looked again. Ah, there was no mistake this time: the sky was clearing. Within a half hour the stars began to appear. Suddenly a joyful thought struck him. Gazing searchingly at the sky for several minutes, he finally located the north star. At once he began to walk toward it.

After traveling four or five miles, as he judged, he came to a country road. He followed it for some time in a northwesterly direction, and finally coming up over a sort of bank, he saw what he supposed to be the lights of a small village ahead of him. Just then the shrill sound of a locomotive whistle rent the air, and a moment later a long passenger train tore west through the valley, not a quarter of a mile away. Ah, if he could only travel thus, how quickly he would leave Raynor far behind!

He quickened his pace toward the village. As he neared the railway station, he saw, standing on a sidetrack, a long freight train. Hastily walking up to one of the cars, he found the door a few inches open. This seemed to him like an answer to his wish of a few minutes before. Would it be wrong for him to climb inside and get a lift on his way? He did not long debate the question. He believed that the cause in which he was acting, justified the means, and he pulled at the door.

It did not move. The bell of the locomotive ahead began to ring, and he knew that the train was about to start. He braced himself and pulled back on the door with all his might; still it did not move. Beneath his foot there was something against which he had braced himself. He stooped quickly and picked it up: it was a piece of scantling. With this as a lever he tried again; but the train by this time had begun to move and the lever slipped. Again, now on a trot, he gave the door a tremendous wrench with the lever, and this time it slid open several inches farther, leaving barely room, however, for the passage of his body. He quickly dropped the lever and tried to jump inside. He only succeeded in throwing himself partly through the opening and he fell out upon the ground. Quickly scrambling to his feet he ran after the now accelerating train, jumped again—but the floor was high and he could not reach it. One more chance! "Oh, Lord," he prayed, "help me this once!" and running along the side of the car a few feet, he gathered momentum for a final effort. Suddenly he came to a raise—a handcar platform. Again he jumped, and this time, thanks to the raise, he projected his body far enough into the car to balance it. For a trembling moment, he felt that he must again fall outside; but, throwing out his arms, he braced himself against the door and the side of the car, and hung suspended, his legs dangling without the car. With a mighty effort he wriggled himself inside, and none too soon: for an instant later the posts of a coal station passed by within a foot of the car.

He lay for a few minutes panting on the floor of the car, thinking of his risky feat and congratulating himself on the attainment of this new mode of travel; then he began to think of the future again. How far would the train go before stopping; and what chance would there be for him to avoid detection? Well, he would have to wait and see. He was there now and traveling directly away from Raynor: he would leave the rest to Providence.

He arose to his feet and went toward the back end of the car: it was filled with barrels. He then went toward the front end: it, too, was pretty well filled up; but one corner was vacant. Here he found a considerable amount of straw, and, gathering it up in his arms, and taking it near the door, he made himself a kind of rude bed and laid down on it to rest.

The train had now attained a high rate of speed for a freight, as indicated by the shorter interval of the clack, clack of the wheels passing over the junctures of the rails. Soon it passed with tremendous clank and clatter through a small village, pursuing steadily its way onward. After several towns had been thus passed, Harry realized, with thankful heart, that he was on a through freight. Yes; it was a through freight following a through passenger and if it continued until morning, as it was likely to do, it would take him many, many miles from his home, and the saloon of his father.

A cool wind was coming in through the car door. He was again becoming chilled. He picked up a piece of crating, which, fortunately, he found inside the car, and pried the door shut; then he changed the position of several of the barrels and gathered the straw which was beneath them into the vacant corner; there he immersed himself in it as well as he was able for better warmth; and then, hungry and cold and homeless as he was, he lay listening to the rumbling of the train, happy in the thought that God was guiding him, and that he would take care of him.

(To be Continued.)

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A Petition.

These are the gifts I ask of Thee, Spirit serene:
Strength for the daily task,
Courage to face the road,
Good cheer to help me bear the traveler's load.
And for the hours of rest that come between,
An inward joy in all things heard and seen.
These are the sins I fain
Would have Thee take away:
Malice and cold disdain,
Hot anger, sullen hate,
Scorn of the lowly, envy of the great,
And discontent that casts a shadow gray
On all the brightness of the common day.
—*Henry van Dyke.*

United States Stamps.

The government of the United States has decided to give up printing its postage stamps. The Bureau of Engraving and Printing in Washington has done the work since 1894 at a loss which has amounted to considerable each year, and has been made up by deficiency appropriations by Congress. The American Bank Note Company has now secured the contract, and its work will be done in the same manner as that which this company turned out before 1894. The main feature of the new printing will be the engraving upon the stamps themselves of the names of twenty-six postoffices in the United States which do the largest business. There are six thousand smaller offices, and the stamps of these will have the names printed upon them. This is done in order to prevent postoffice robberies, as it will be impossible to dispose of any large number of stamps with the name of the office printed upon them after a robbery has been committed. An interesting field for collection is opened by this action on the part of our government. The attempt to gather a collection of stamps issued from every different postoffice in the United States may be made, and in many cases will undoubtedly be successfully accomplished. This form of stamp-collecting will naturally take the place of postmark collecting, and in many ways is likely to be more interesting and instructive, as it will be the stepping-stone to the general collection of the stamps of the world.—*From Stamp Page, in St. Nicholas.*

Cork Legs of Elm or Willow.

"A cork leg?" said the dealer. "Why, man, a cork leg would crumble under you like a leg of bread. You don't want a cork leg, but an elm or willow one."

"I thought the best ones were cork—the lightest, you know."

"No, indeed. A leg was never made of cork since the world's beginning. But many men think as you do, and I'll tell you how the fallacy originated. The inventor of the modern artificial leg—the leg instead of the stick—was John Cork. Cork's legs, cork legs, were famous around 1810. And whenever a man makes your mistake he pays an unconscious tribute to Cork's skill."—*Minneapolis Journal.*

The Gospel on a Scrap of Tin.

Mr. Orr, who is the agent of the Allegheny county, Pa., branch of the American Bible Society, has secured for free distribution in his work a large number of small tin plates, such as children enjoy having for their playhouses, each one containing some text of Scripture. The plates are made by a tinware manufacturer who conceived the idea of using his tin scraps in this way.

A short time ago Mr. Orr was riding in a street car, when a child near him began to cry. He handed it one of the plates in the hope that it would quiet the little one. A few moments afterward a man, who had seen what was done, come to Mr. Orr and said: "Are you not the man who gave a plate like that to a child on a Penn avenue car about a year ago?" Mr. Orr replied that it was probably he, though he did not remember the particular incident. "You are the man," replied the other, "and I want to tell you that it led to my conversion. I happened to be seated beside that woman, and I read the verse on the plate you had given. That verse went home to my heart and led me to Christ."—*C. R.*

World's Bedtime Stories.

If I were asked to pick out the oldest literature in the world I should go about the matter with a good deal of confidence, though I am neither a linguist nor an antiquarian. My method of search might seem somewhat peculiar, for I would pass by Homer and the Bible and the Vedas; I should not undertake to decipher the cuneiform inscriptions of Babylon, nor pay the slightest attention to the hieroglyphics of Egypt.

Instead, I would take, almost at random, half a dozen of the stories my mother used to tell me when she put me to bed, and that your mother used to tell you under the same circumstances—"Jack the Giant Killer," for instance; or that one about the old woman who had such a time getting home from the market. Then I should pick out an equal number of the old rhyming games we used to play, such as—

"Chick-o'-me, chick-o'-me, Craneycrow
Went to the well to wash her big toe—
What time is it, old witch?"

And I should know that of these dozen games and stories a full half—though I might not be sure which half—were told and played by the naked brown children of the Orient centuries before Abraham was born.

They are so old, some of them, that they have had time to spread from Lapland to Zululand, from Portugal to Japan. Sometimes we can trace them back four or five thousand years, and find that the very words and phrases have scarcely changed in that time.

Our jingle of "The House that Jack Built" is almost identical with the ritual which the head of every Jewish family recites on the eve of the Passover. His ancestors got it from Babylon twenty-five or thirty centuries ago, and no human being can even guess how old it was then. Instead of the malt that lay in the house that Jack built, there is "a kid that my father bought for two suzim; one kid; one only kid of a goat." After that the resemblance is perfect. There is a cat that bites the kid, and a dog that worries the cat, and a stick that beats the dog, and a fire that burns the stick, and water that quenches the fire, and an ox that drinks the water, and a butcher that kills the ox, and then: "And the angel of the Merciful One came—blessed be he—and touched with his wand the butcher that slew the ox, that drank the water, that quenched the fire, that burned the stick, that beat the dog, that worried the cat, that bit the kid, that my father bought for two suzim—Chad Gadya, Chad Gadya!"—*Lippincott's.*

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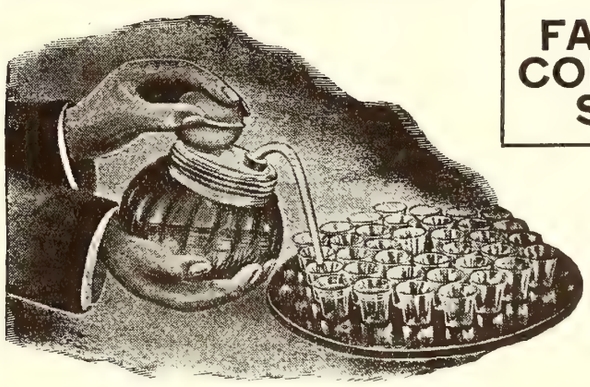
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Advance Society Letters.

BY J. BRECKENRIDGE ELLIS.

Here's the 10th quarterly report of Grace Everest, Oklahoma City, showing she has kept all the rules. One of her quotations is from Emerson: "What has a man gained who has received a hundred favors, and rendered none?" Sure enough, what has he gained? How many children have you seen ruined to hopeless selfishness, because their parents taught them to expect good things all the time, new dresses, new dresses, new dresses—good children, too, who might have been trained to a useful life; that is, a giving life; for no life is useful that doesn't give, give, give, give of its influence, its thought, its kindness, its helpfulness,—even its time when company stay and stay.

And here is Mrs. W. A. Mason again, from Nevada, Mo., with dimes for Charlie and Drusie, and her 13th quarterly report, and a cheering word. "Agnes of the Bad Lands' gets more interesting with each issue. Accept my mite for our dear orphan and missionary, accompanied with my prayer and best wishes for them and each one interested in them.

Here's a hopeful note from our Centennial Secretary, W. R. Warren, of Pittsburg, Pa.: The C. W. B. M. sent out to raise $100,000 for new stations. Three weeks ago the states had pledged $156,000! Butler College has added a quarter of a million dollars to her endowment. Seventy-six of the Illinois churches have rallied to Eureka with over $2,000! The offering for Foreign Missions is coming in at a rate of 23 per cent in advance of last year! Seventeen new living links are already enrolled!" Sounds like big business, eh?

Here's the way it's done, this pushing forward of the church toward its victory, not by the planking down of a million or so by some millionaire, but by the simple giving of those who feel it when they give. I want you to notice the following donations, and reflect upon what this means.

For instance, take Ora Garrison Kitchen, Louisville, Ky., who works for an outfitters' establishment, and gives a tenth of his salary to good works. And will, he says, so long as he holds his position! He sent the Av. S. 50 cents each week. One week he sends this message: "To the Av. S. and the Cause of Christ, which is love, this weekly offering,—a part of what my good Lord allows me to earn, by giving health and sustenance." With the next offering he writes: "To Miss Malott in China, God bless her; and God bless the good and noble work of the Av. S." On sending another half dollar, he writes: "May the good Lord bless this part of the tithe and cause it to do much good. It gives me so much joy to make these little offerings—I'm as happy as the birds that sing around my cabin door. In my breast is sweet peace and joy; that is heaven on earth."

Here's a note from Cotulla, Tex., which we highly prize: "I made 75 cents gleaning after the onion-harvesters on my uncle Billy's onion field, and so I am going to send orphan Charlie 25 cents. Yours truly, 'Little Buttermilk Girl,'—Opal Johnson."

By the side of that note we want to place this from Laura Rea, Durham, Kan.: "We are three motherless children, Laura, Rollin and Mazetta, and we live with our grandma. We wanted to make some money to send Drusie and Charlie, so we picked up some cobs to burn, and grandma paid us. We send 50 cents. I guess that will buy Drusie a pair of side combs. Grandma reads 'Agnes of the Bad Lands' to us, and we think it is fine. We think Felix's picture was mighty nice."

Mrs. Sallie B. Kemp, Lamonte, Mo.: "The Av. S. is doing a wonderful work for the betterment of humanity. The ball you have set rolling will roll on long after your pen has ceased to move. Divide this dollar between Charlie and Drusie. I wish it were more, but even this is a great sacrifice, as we are all sick, and striving hard to educate *our* boy. God's blessing attend this work!"

Mrs. Mary L. Cassell, Dallas, Tex.: "Please use these two dollars for Charlie and Drusie. I greatly appreciate the valuable work being done for our young people by the Advance Society study course, *and all it involves.*"

Mrs. R. W. Warren, Cotulla, Tex.: "I send $1 for Drusie's birthday, or for the Tree, if it has not disappeared, and join with the others in a request for her picture. With a heart full of good wishes for all the good work and workers."

Christian Publishing Company, St. Louis: "Enclosed find check for $1, from Mary E. Bradfield, New Matamoris, Ohio, for Drusie and Charlie. With best wishes from the Company; by yours fraternally, Geo. L. Snively."

Now that the splendid results from the Christmas Tree have been announced, you will no doubt be glad to hear from Drusie, to know what she is doing. Very well, here she is; she needs no introduction, I trust, at my hands. Drusie Malott, North China: March 26—Yours of Feb. 2 and 15 were received. Well, praise the Lord! two checks in the same month; total, $15! That makes just about my month's allowance. And no other gift has come in for this month, as yet. I was just counting up what the Lord has sent in through me to the mission, and find that about half of it has come from the Av. S. It was, indeed, a pleasure to receive the good letter from Mrs. MacLeod. I shall write, thanking her regarding the C. W. B. M. calendar, etc. I have told you about our blessed work among the women. They continue to come each day to learn to read—very few women can read at all, as they are supposed to cook, sew, make shoes and help earn the family's living. Fourteen to nineteen women come every day; three have finished the third book and are reading in their Bibles. Most of the others are in the second and third books. The third book is a book of Bible verses. It is a real inspiration to go into the chapel and see them read and study.

"The attendance at Sunday-school is so large, they have had to move out-doors. Also here on the Farm, where I am at present, the audience has grown so that the chapel cannot hold the people. We need more missionaries; pray the Lord to hasten the necessary preparation for the growing work. Last year we began the Girls' School with only five; it is very hard to get the girls because they can be *sold*, so are not given any education. But we have 15 now. We have begun a building for them as their temporary building is rather crowded.

"The Boys' school is crowded to the utmost—87 to sleep and eat and study in that one good-sized building. We had to put ten in each room, and about fifteen had to be refused, as we could not possibly crowd any more. We need more room by next August. The children's work is very important. They are so ignorant! And yet, when they have an opportunity, their brightness, quickness, eagerness to learn is astonishing. During the next few days I expect to be very busy, as I am likely to have the experience of moving again into the little cottage by the gate. I am getting along quite well in every way, and am rejoicing and happy in my work. With best wishes and continued thanks and appreciation of the interest shown by the Advance Society, I am ever the friend of its members.

"Perhaps it would interest them to hear of my first visit to a well-to-do home. Before that I had been in only the poorer homes. The people sent their card over, inviting us to come, and one of the relatives came to escort us. I went with one of our older missionaries and a Chinese woman of our mission. When we arrived, about twenty-five women and girls quickly gathered into the guest room, and there was much bowing and making of Chinese manners.

"We were led to seats of honor, which were covered with red cloth. The big kang was also prettily decorated. The kang is a brick bed, built clear across one end of the room. A young girl, 14 years old, came in, looking neither to the right nor left, and sat in a corner of the kang, keeping her eyes fastened to the floor all the time we were there. We afterward learned that she was a daughter-in-law, just married, who had come to the home a few days before. She was all dressed in her wedding finery, painted, her hair done up in style, and oh, she was so tiny! just a little girl!

"We told the Gospel message. Then they brought us hot water to drink, in bowls with no handles, that you must take in both hands. Then, with more bows, amid the usual invitations to return, we took our leave. Pray especially for the

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three little girls in the family that they may be saved. The old grandmother seems very interested.

"What we most need are missionaries, for the Lord will provide everything. What we next need are more buildings, for our schools are enlarging. Then the missionaries' living expenses. We never hire native evangelists. We pay only laborers with our money, but teach them to be missionaries wherever they are and whatever they are doing. The Chinese support their heathen temples and priests. When converted, why not expect them to do as much for the Savior who died for them? They need a Chinese church for the Chinese; not transplanted Americanism and not denominationalism. I would not speak of these needs if you hadn't asked; it is our way to say nothing about that but to leave it with God. Of course, there are a few things I should like to have, but when I see the poverty of the masses it seems selfish to say a word.

"I would be glad for picture cards; would also enjoy any good Sunday-school or religious papers—not more than two or three of any one issue.

"Of those you sent, I have mailed a big bundle to the scattered mission children at Sin Tien, Chi Hong Shan, Hunan. We use the picture cards for the Chinese children, writing the thick Chinese characters over the English on the back. Again thanking you for those most welcome books and the checks, I am, in his glad service, all for souls. D. R. M."

Bentonville, Ark.



"Johnny Simpkins," said the teacher, "what is it you are fidgeting with?" Johnny did not reply; but the class sneak was ready as usual, with information. "Please, teacher," he said, "it's a pin he's got." "Take it away from him and bring it here," was the next command. And the pin was accordingly brought. There was no more trouble from Johnny until his turn came to read; and then, instead of standing up, the poor little fellow made no sign, except that two big tears rolled down his cheeks. "Why don't you go on with the reading?" cried the much-tried teacher. "If you don't behave better, young man, I shall have to make an example of you." "P-please, ma'am," whispered Johnny, "I—I can't stand up. The pin you took ke-keeps me trousers up."

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Good-night.

Sleep tight!
Wake up bright
In the morning light
To do what's right
With all your might!

Good Samaritan Ants.

Eight-year-old Mamie was in a flutter of excitement. Grandpa had promised to show her something wonderful; he had said that she might watch him while he "verified one of Sir John Lubbock's experiments."

Mamie didn't know what grandpa meant, but she danced about him while he filled a small pan with water and carried it into the garden. She was even more puzzled when he stopped at an ant hill, lifted a little stock on which a number of ants were crawling and shook them off the stick into the water.

"O, oh! grandpa," she cried, "don't! You'll kill them!"

But grandpa only smiled.

"No, no! I'll not kill them," he answered; "wait a minute and see what happens."

In a very little while he took the half-drowned ants from the water and placed them near the hill. Mamie was bubbling over with curiosity, and stood first on one foot, then on the other.

"O grandpa!" she cried, seizing his hand, "what will happen?"

Grandpa said nothing, but smiled down into the impatient little face and pointed to the ant-hill. Some ants came out and crawled away. Mamie watched them a long time, but saw nothing wonderful, then she looked up at grandpa. His face brightened as another ant issued from the hill. Mamie began watching again. The ant took the same path the other had taken, but suddenly it stopped and seemed to be looking at something. Then Mamie remembered the half-drowned, unconscious ants, and saw that it was looking at them.

"What's he going to do?" she exclaimed in an excited whisper. "Will he"—?

But the ant had evidently satisfied its curiosity, for it went on. Before Mamie had time to say anything more, other ants came along, and, seeing their unconscious brothers, stopped and looked at them. Then they began moving quickly about, and Mamie gave a little shriek of delight.

"Grandpa, grandpa! They're going to take them home and give them something to make them well!"

And, sure enough, the active little insects were carrying the unfortunate ones back home, and soon disappeared through the little opening in the hill.

"O, oh!" cried Mamie. "I must go quickly and tell mamma about the ex—What will you call it, grandpa?" Grandpa was writing in his notebook, but he looked up as she spoke.

"It's a long word," he said, "'experiment.'" Then he went on writing, and Mamie, who had no idea what the long word meant, ran into the house, exclaiming:

"O mamma, grandpa let me see an experiment, and ants are just like the men in the Bible: there are priest ants and Levite ants, then there are some 'Good Samaritan ants,' too!"—*Selected.*



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—Many schools have signified their intention of adopting our peerless line of Bible school literature with the quarter beginning July 1. We are printing larger quantities than ever before, yet it will be helpful to us if orders are sent at once.

—The slightest regard for what approved science teaches concerning the spread of tuberculosis, cancer and other diseases urges the use of individual communion services. We handle two of the best lines and sell them at the lowest prices.

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—We question whether any other book written by our brethren is doing more to build up the Kingdom and save immortal souls than Editor Garrison's "Helps to Faith." Price, $1. If you have read it, do you not think it a helpful ministry to present it to some one needing guidance home?

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—There is no nobler form of missionary activity than placing the best of Christian literature in the homes of the people. Liberal incomes may also be earned in this way by parties who will enter this ministry as a career. With this in view we seek correspondence with energetic, capable men of integrity, who will thus work with us "as unto God."

—Claude L. Jones will soon have W. E. Harlow and V. L. Ridenour with him in a meeting at Shreveport, La. That will doubtless be an epoch-maker in the religious history of that southern city. Five hundred copies of THE CHRISTIAN-EVANGELIST per week will lend their aid. Many of our greatest evangelists highly appreciate the use of this paper as a tract in helping men and women into the true church of Christ.

—We doubtless sell more song books than all other Disciple publishing houses combined. This is due, first, to the discriminating care with which selections have been made from the best old and new psalmody for the composition of our books; second, to the artistic arrangement of words and music and the mechanical skill devoted to the making of the books; and, third, to the low prices asked in exchange for them. We have everything, from the cheaper protracted meeting and Endeavor compilations, up to the majestic "Gloria in Excelsis" We have them in paper, limp, board, leather and silk cloth binding. Send for circular.

—A raw soldier was a member of a regiment ordered to take a fortress. It seemed invincible, and orders were given to fall back. The recruit was from Ireland and did not understand such orders. He leaped over the ramparts, seized a defender by the hair, sprang out and rushed back to his comrades. "Why didn't you take one? There are plenty of them in there and they are easy to get," he cried. It is the same way with invaluable libraries in our book department. There are plenty of them and they are easy to get—Moore, Johnson, Garrison, Campbell and all the great writers of our brotherhood, living and gone on. Write for our installment plan of payment.

—Our new Superintendent's Quarterly, prepared by Marion Stevenson, is on the press. All the superintendents' helps published come to our table, and we can confidently say that our new quarterly excels them all in fullness of lesson treatment and in practical suggestions to the superintendent. It tells the superintendent how to study his lesson; how to conduct each session of his school; how to gather up into a five-minute closing review the supplemental work done in each class in each grade of the school; just how to conduct his teachers' meeting, giving in regard to this meeting a definite program; what to teach the teachers in the Scripture lesson, in Sunday-school pedagogy, in practical methods. Better put this quarterly on your list for the third quarter.

—This week brings to us another circle of new readers, more numerous than constitute the average congregation of Disciples gathered about the Lord's day communion table. Our concern for them does not end with their enrollment. We seek grace enabling us to print a paper every member of each new family we enter will read, that will inspire each to faithful attendance on all the services of the Lord's house, to increased liberality to all our benevolent, missionary and educational interests, and to greater personal holiness. Here are some new $1.50 clubs:

Iowa City, Ia., Percy Leach, pastor..... 6
Maplewood, Mo., F. A. Mayhall, pastor..... 6
Marion, Ia., L. M. Starr, pastor.....11
West Liberty, Ia., F. W. Collins, pastor.....12
Bonne Terre, Mo., Geo. L. Snively, minister..14
Anderson, Ind., T. W. Grafton, pastor.....22
Cedar Rapids, Ia., G. B. Van Arsdall, pastor..58

Valuable New Department.

Preachers who are interested in the problems of the Bible school, and alert superintendents, will be interested in a new department in "Our Young Folks" called The Bible School World. It is edited by Marion Stevenson and is a weekly exposition of the latest and best methods of our best schools. This department also gives an up-to-date news service, which covers the Sunday-school field as carefully as THE CHRISTIAN-EVANGELIST's news service covers the church field. You can not afford to overlook this valuable department.

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On to Norfolk.

The fellowship of our entourages to San Francisco and Buffalo was so delightful that we have determined to run a CHRISTIAN-EVANGELIST Special to the Norfolk conventions next October. We have secured the most rapid and picturesque route possible, i. e., via the Big Four and Chesapeake & Ohio from St. Louis to Washington, then by steamer down the historic Potomac and the Chesapeake Bay, along a shore line of thrilling historic interest to the convention city. It is not too early to begin the formation of your plans for attending this great convention. We expect to help scores of preachers and other Disciples to attend the convention by a liberal proposition in the way of an exchange of transportation for clubs of new subscriptions to THE CHRISTIAN-EVANGELIST and "Our Young Folks." It is possible for some one in nearly every congregation of our brotherhood to thus earn their mileage and at the same time greatly help families in their community and the church to which they belong. Write us at once for terms and helpful suggestions.

WHAT FRIENDS ARE SAYING.

Enclosed find money for the Teachers' Quarterlies for the advanced classes for the rest of 1907. It is the best I can get.—Augusta J. Talbert, Ottawa, Kan.

We were brought up on THE CHRISTIAN-EVANGELIST. It was always part of our life. You may depend on our family being readers as long as they live.—Mary E. Monahan, Eureka, Ill.

I have read THE CHRISTIAN-EVANGELIST for a number of years and I find it one of the necessities of life. I have come to love its high-minded Editor and I delight in the splendid ideals that are always set forth.—C. C. Waite, Upper Troy, New York.

Volume XLIV. Number 21.

THE CHRISTIAN-EVANGELIST

A WEEKLY RELIGIOUS NEWSPAPER.

ST. LOUIS, MAY 23, 1907.

WHAT a vast portion of our lives is spent in anxious and useless forebodings concerning the future, either our own or that of our dear ones! Present joys, present blessings slip by and we miss half their sweet flavor, and all for want of faith in Him who provides for the tiniest insect in the sunbeam. Oh, when shall we learn the sweet trust in God our little children teach us every day by their confiding faith in us? We who are so mutable, so faulty, so irritable, so unjust; and He who is so watchful, so pitiful, so loving, so forgiving! Why cannot we, slipping our hand into His each day, walk trustingly over that day's appointed path, thorny or flowery, crooked or straight, knowing that evening will bring us sleep, peace and home?

—PHILLIPS BROOKS.

The Christian-Evangelist.

J. H. GARRISON, Editor

PAUL MOORE, Assistant Editor

F. D. POWER, B. B. TYLER, W. DURBAN, } **Staff Correspondents.**

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WHAT WE STAND FOR.

For the Christ of Galilee,
For the truth which makes men free,
For the bond of unity
Which makes God's children one.

For the love which shines in deeds
For the life which this world needs,
For the church whose triumph speeds
The prayer: "Thy will be done."

For the right against the wrong,
For the weak against the strong,
For the poor who've waited long
For the brighter age to be.

For the faith against tradition,
For the truth 'gainst superstition,
For the hope whose glad fruition
Our waiting eyes shall see.

For the city God is rearing,
For the New Earth now appearing,
For the heaven above us clearing,
And the song of victory.

J. H. Garrison.

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The American Bible Society's 91st Year

The ninety-first year of the American Bible Society closed March 31, 1907. The Society's issues for the year, at home and abroad amounted to 1,910,853. The total issues for ninety-one years amount to 80,420,382 volumes.

Domestic Work.

The work of circulating the Scriptures in the United States is carried forward, first, through the Society's auxiliaries, numbering 479. Nearly three-fourths of these are in the middle and eastern states. Aside from the State Bible Societies, the auxiliaries of the American Bible Society have been, almost without exception, organizations in towns, counties, etc., for the purpose of circulating the Scriptures in their respective communities, and of collecting funds for the general work of the Society. A list of such societies as regularly report their work to the American Bible Society is published annually by that Society. Many of these societies have for years done no work whatever in their respective communities, and have ceased to exist. Under these circumstances, and only under these circumstances, have their names been dropped from the list of auxiliaries.

Domestic Agencies.

In order to meet the home needs, especially in sections where active auxiliaries do not exist, domestic agencies have been created. One is among the colored people of the south, one in the northwest, with headquarters at Chicago, one in Virginia, in connection with the Virginia Bible Society, and one in the central states, east of the Rocky Mountains, one in the southwest, and one upon the Pacific Slope.

Foreign Work.

The Society has eleven foreign agencies, as follows: The West Indies, Mexico, Central America and Panama, the La Plata, Brazil, the Levant, Siam and Laos, China, Korea, Japan, and the Philippine Islands. It also makes appropriations to missionary societies, and has correspondents in many regions where it has no foreign agencies.

Dependent on Gifts.

The Society's chief dependence for its work must be upon gifts from auxiliaries, churches, and individuals, and from legacies. Its income from its perpetual trust funds, which yielded last year $32,627.84, would only carry on its work a few weeks. The income of the Society is used solely as a missionary fund to defray the expenses of manufacturing, transporting, and circulating the Scriptures, not otherwise provided for.

Board of Managers.

The Society is governed by a board of thirty-six laymen, who meet every month, the president of the Society presiding, and in his absence the oldest vice-president present. The business of the Society is carefully digested by one or more of its nine standing committees before being presented to the Board.

Relations With Other Societies.

The American Bible Society has no agreement in limitation of sales with any other Bible Society, at home or abroad. The relations of comity which exist and ought to exist between the American Bible Society and the British and Foreign Society, cause the Societies to avoid waste and confusion by acting as the agent one for the other, without profit or compensation, in their respective countries. The American Bible Society procures for missionary workers and others in its fields in any part of the world, the publications of other Bible Societies at cost and without profit. In the United States there has to be added to the cost the duty charged by the United States Government on all imported Scriptures printed in whole or in part in the English language.

Cost of Scriptures.

No part of the administrative expenses of the Society, or of the cost of its agencies, or of the cost of its system of distribution, is charged to the price of the books, which are made as inexpensively as good material and good workmanship permit. The materials are purchased for prompt cash, and competent experts, after examination made upon request of the Society, have reported that its publications are produced at a lower rate than prevailing contract prices. The Society sells its Scriptures at cost, or less than cost, or gives them away to the poor and needy the world over.

The fact is thus evident to all that there is not and can not be any profit to the Society, or to any one connected with it, in carrying out its single aim, which is to increase the circulation of the Scriptures at home and abroad, the plan of the Society being, by sale without profit or by gift, to put the Bible into the hands of every human being in his own tongue, and to foster similar agencies in all parts of the world.

Bible House.

The Bible House in New York is the home of the Society. It was erected by gifts for this distinct purpose many years ago. Not a dollar of the benevolent funds collected or given for the work of the Society, nor of any charge upon the cost of the books published by the Society, has been used in the erection or maintenance of this property. One-half of the Bible House is used for the printing, binding, and issue of the Scriptures, and for the offices of the executive department of the Society. The remainder of the building is rented, and the net income from it is sufficient to pay the salaries of the executive officers, so that they shall not be a burden in any way upon the benevolent funds of the Society, or upon the cost of its Scriptures. The net income from the Bible House last year was $23,458. The salaries of the executive officers, namely, two Corresponding Secretaries, a Treasurer, and a Recording Secretary, amounted to $18,000.

Information.

The Society earnestly desires the co-operation and assistance of all, and courts the fullest inspection of every detail of its work, at home and abroad. A full statement of the finances of the Society, its trusts and investments, is published in the Annual Report, which will be sent to any one on receipt of ten cents to cover postage.

THE
CHRISTIAN-EVANGELIST
"IN FAITH, UNITY; IN OPINION AND METHODS, LIBERTY; IN ALL THINGS, CHARITY."

Volume XLIV. ST. LOUIS, MAY 23, 1907. Number 21.

1809 CENTENNIAL PROPAGANDA CHURCHES OF CHRIST 1909

: : : GEO. L. SNIVELY : : :

CENTENNIAL LIGHTS.

Giving Brother Wells "Centennial page" space establishes a precedent only for appeals for the first church in a state. Accompanying his article are endorsements of this project by W. J. Wright, of the Home Society; G. W. Muckley, of the Board of Church Extension, and Mrs. M. E. Harlan, of the C. W. B. M. Brother Wright says: "That is one of the bright stars in the crown of the American Missionary Society, which planted and fostered the work until it was self-supporting." We hope to learn of generous gifts to this, which is one of the worthiest Centennial projects we have yet undertaken.

The Church's Obligation.

BY W. R. WARREN.

The Church, which is the bulwark of honesty, must itself be honest. It is not sufficient that it discharge its legal obligations, it must meet its moral debts as well. The Church demands this of men, and men are demanding it of the Church with increasing insistence. Among the first of our unwritten duties must be counted that which we owe to the children of our missionaries. We recognize childhood in general as having an indisputable claim upon manhood. Manifestly it is dearest and strongest in the case of the children of those who have devoted themselves to Christian service. When that service prevents the parents' fully caring for their children, the obligation becomes imperative. Here is a thing which we must do. The only open question is, "How can we best discharge our debt?"

After the most thorough deliberation it has been decided that the G. L. Wharton Memorial Home shall be established in connection with Hiram College. This offers a splendid opportunity for all friends of education, missions, childhood and humanity to have fellowship in a most beautiful and practical work. It is a case of having our obligations brought within our reach and their liquidation made easy. It seems especially fit that this necessity should be recognized in the Centennial Campaign. Indeed, we could not celebrate our Centennial with clear consciences and tranquil spirits, if we should leave this sacred debt unpaid. But we are honest people and we will pay it. We are Christian people and we will pay it cheerfully.

Precentennial Colportage.

Among the agencies so quickly installing a splendid Christian civilization throughout the Mississippi valley the old Methodist colporteurs will always have honorable mention, and the patient, lank, indestructible, saddle-bagged steeds they rode will yet share equine glory with the chargers that bore Paul Revere to Lexington, Sheridan from Winchester, and other history makers on the ways of destiny.

These pioneer tract sowers are represented as generally being men of years and experience and too completely consecrated to divine service to permit elimination from the pulpits to embitter their hearts and make them tent sulkers in the presence of the adversary. When silvery years brought the quavering voice, and forgetfulness of names, the longer sermons, and the inevitable suggestion as to the advisability of getting a young minister, these venerable heroes left pulpit and study for the highway and bridle path and went everywhere distributing tracts, papers, Bibles and psalmody. Blessing attended them; they scattered benedictions with lavish hands; they instituted family worship in homes that had long continued without a prayer; they refreshed the churches; they inculcated a love for the riches of the Scriptures that endued our fathers with true wealth and made Christian ethics the common law of all these central lands. Hallowed be their memory! Enduring as the Republic and heaven will be their good works for time and eternity.

The old colporteurs are gone to glorious rewards. One of the crying needs of the times is for their successors to come out of premature retirement and perform unto this generation their blessed ministries. Hundreds of gray haired Disciples that the heedless spirit of the age has mustered out of pulpit or profession or trade, notwithstanding great capacity will read this call to noble service. It is issued with a prayer that many will heed it and greatly prolong their day of usefulness. The young men unaided can not save this land. They need the help of the serious sixties, and even the solemn seventies.

If you can not defend the faith once delivered with the old time fire you can induce the people to come under the forensic influence of the mighty Campbell, and Carpenter and Braden. If the people do not hang with their former rapture on your own preaching, you can bring to them the sacred eloquence of a Powell, Procter and Matthews. You can induce them to read the biographies of great princes in our house of Israel, Scott, Stone, Johnson, Pendleton. If your own discourse no longer gives to multitudes visions of the higher life you can rejoice with Garrison in seeing them "Alone with God," or going along "The Heavenward Way." For Christ's sweet sake will you not forego a little longer the quietude of your own vine and fig tree and go forth among a careless people introducing our best papers and books into their homes, encouraging them to establish family altars, exhorting them to wait upon all the ordinances of the Lord's house and to greater piety at all times? This work done even among the falling shadows may be the most important of all your life. One thousand immediate volunteers from the ranks of the folded hands in answer to this call would make a mighty contribution to the true splendor of our approaching Centennial celebration. We pause for a chorus of, "I am ready!"

A Centennial Church in New Jersey.

BY L. N. D. WELLS.

The state of New Jersey, with a population of about 2,000,000, has but one self-supporting church pleading for primitive Christianity and representing our great brotherhood of about a million and a half of people. This, the East Orange church, was organized in 1900. Three years later they became self-supporting, and now have acquired a property valued at $7,500. Our total receipts since organization, aside from payment of property, have been about $20,000, of which more than $2,400 have gone for missions, extension, benevolence, etc. Thus we have been contributing more than one-tenth of our entire income for the enlargement of the Kingdom elsewhere. This was accomplished under the most able leadership of R. P. Shepherd and Miner Lee Bates, and we consider it a marvelous record for a baby church, and that while yet without its permanent home. At present our modest chapel is far outgrown, and frequently people are turned from the door for lack of room, and for this same reason it has become necessary to divide our Bible school and meet at two different hours on the Lord's day. With proper equipment we can have a church of 500 members and a Bible school much larger by our Centennial in 1909.

We are in the very center of a number of contiguous cities and villages, now grown together but still under their original corporate names. We are within two blocks of Newark, with its 283,000 (the largest city in the United States without a church of the Disciples of Christ). The group of the Oranges, with about 75,000; Montclair, Bloomfield and other contiguous towns, forming one great city of over 500,000 inhabitants, and this but one residence suburb of the greatest city on the continent.

The work already done, our present serious handicap through lack of room, and the magnificent prospect for the future, we think fully warrant our acquainting the brotherhood with this, our pioneer work, in New Jersey.

Plans are already in preparation for a building to cost from $25,000 to $30,000. We hope to break ground not later than June 1. Our own people have already raised about $10,000.

It is our present intention and purpose to proceed at once to the erection of this much-needed building, and to push it to its speedy completion, relying upon the liberality of our great brotherhood to help us pay every dollar of indebtedness by our Centennial in 1909.

Thus, the Centennial aim of the *New Jersey Disciples* is the erection, free from debt of the first permanent church building in this great and rapidly growing state.

With only one church in New Jersey, we can not afford to turn people from our doors who are ready and anxious to hear the plea which we believe to be superior to all others.

Current Events

The President and Mr. Taft.

The President's backing of Secretary Taft for the Republican nomination has become clear and indisputable. The extent to which the Ohio senators, especially Foraker, are ignored in the distribution of federal patronage in that state, is interpreted as a use of the patronage in the interest of Taft's candidacy. Senator Foraker considers this a scandalous impropriety on the President's part, but perhaps he is scarcely in a position to view the matter dispassionately. There are a good many newspapers, however, including some important Republican papers which are not specially interested in Foraker's candidacy, which are freely criticizing the President for attempting to control the choice of his successor and for using the power of appointment for that purpose. There is, however, very little criticism of Taft himself. Other people have other candidates, but no responsible person has yet expressed the belief that Taft is not a man of presidential capacity and the logical candidate to carry out Mr. Roosevelt's policies if the country shall decide that it wants those policies carried out. Whether or not there is any ground for just criticism of the President's method of helping Taft and checking Foraker, it must be admitted that he has a right to have a very keen interest in the question of his successor. If he continues to decline the third term he will necessarily leave a great part of his program unrealized and many plans begun but not completed. The more in earnest he is in his belief in the wisdom of these plans and the country's need of them, the more anxious he must be to have a successor who is thoroughly in sympathy with his policies. It is believed, for example, that the President has a program for additional railroad regulation, which he thinks the country greatly needs. What would happen to that plan if Foraker, or Cannon were elected—the latter of whom has, however, already made a political assignment? If the President's interest in the presidency is more than a merely personal one, it can scarcely be expected that it should cease with his own retirement from office. If it could be shown that he is attempting to put in a successor who would be merely his tool and creature, that would be a very different matter.



Negro Education.

Miss A. T. Jeames, a wealthy Quakeress of Philadelphia, has given a million dollars for the improvement of elementary schools for negro children in the South. The trustees of this endowment are Booker Washington and H. B. Frizzell, of Hampton Institute. In the midst of great endowments for colleges, such a gift for primary education is notable though not unique. We assume, sometimes without sufficient warrant, that the state can do or is doing all that is needed for primary education. In those parts of the country which are rich in children and poor in dollars, this can not be true. It is the common practice for the stronger parts of a state to help the weaker. Where the whole state is weak, there should be help from the federal government or from private benefaction. The South has done much for negro education. The years following the war were lean years, and even yet the South is not rich. Yet it has spent for negro education since the war not less than $300,000,000, according to one estimate which comes from a Southern source. The negroes have many children and little property. They therefore fill many schools but pay little school tax. In spite of violent and conspicuous exceptions, Southern sentiment approves of this expenditure by which the negroes get the benefit of vastly more school revenue than they furnish. But even with all that the South has done and can do, there is room for generous gifts like this, and Southern pride has no occasion to be offended at them. Still we take with a degree of allowance the statement of a Southern paper that: "The many gifts from the North, added to what the South is doing, have placed the negroes in a better condition, so far as education is concerned, than any but the more progressive classes of whites."

The Quarrel About Alcohol.

It seems impossible to prevent alcohol from leading to quarrels. One of the evil effects following its use is to make people quarrelsome, and now the doctors are quarreling again as to whether it has any evil effects. A plea for alcohol, showing its value as a food and a medicine, has been issued with the signatures of sixteen eminent British physicians. Now, nobody objects to the publication of these opinions as the opinions of the men who signed the statement but it seems that they made the mistake of putting forth the document as representing the consensus of the best medical opinion. Such a statement is neither fair nor accurate. There are eminent physicians who believe that alcohol has value as a food and a medicine. But there are others equally eminent and probably more numerous who take the opposite view. There is no consensus of judgment as to the effect of moderate doses of alcohol administered as medicine by a physician. Any group of doctors who wish to make a publication on the subject should say, "We, the undersigned, think so and so"; not "the scientific world thinks thus." Happily, however, there is entire agreement, even among the doctors, as to the evil effects of alcohol when used as a beverage.



To Test Medicines.

It has recently been proposed that a federal commission be appointed and empowered to test all compounded medicines which are offered for sale and to condemn and prohibit all which do not exhibit efficacy for their advertised purpose. This is an extension of the pure food law—a logical extension, as it seems to us, but one which it would be difficult to carry into effect. The pure food law requires that the label on both foods and medicines shall correspond to the contents of the package. But the publication of the true formula of a medicine, though important, does not convey much information to the average purchaser to whom the technical names of the drugs are wholly without meaning. If an enterprising manufacturer places on the market an ordinary quality of sheep-dip labelled and advertised as consumption cure, it will be a swindle even if the correct formula is printed on every bottle.



Miscellany.

Following swiftly on the fall of John Alexander Dowie comes the fall of Voliva, who was, in a large measure, responsible for the disaffection of the prophet's followers. The executors named by Dowie have been recognized by the court, and it is rumored that if Voliva attempted to lead an exodus he could now secure but a very small following.——The death has occurred of Edwin H. Conger, who came into prominent public notice at the time of the Boxer uprisings in China. It was in Pekin that he did his most notable work in the diplomatic service. He was a very valuable representative and was head of the commission which entered into the new commercial treaty with China in 1903. Later on he was appointed ambassador to Mexico, but soon resigned that position.——The past week has been one noteworthy in the triumphs brought about by an aroused public opinion. Ruef, the corrupt ringleader of San Francisco, has made open confession to the court and pleaded guilty to the charge of extortion. His testimony has caused the indictment of Mayor Schmitz and several millionaires, who are charged with franchise bribing. In St. Louis Judge Adams has ruled that Mr. Pierce, the oil man, must go to Texas and face the charge of perjury. Lawyer Hummel, the notorious divorce shark, of New York, has had to go to prison.——The Kansas Supreme Court has appointed receivers for brewer'es doing business in that state. It has been made known that an investigation of the reported lumber trust is under way, and it appears that the administration is determined to smash the Harriman combinations.

Editorial

"The Limits of Christian Union."

Under the above title, "The British Weekly," of London, discusses with a good deal of wisdom, the problem of Christian union, in its leading editorial of May 2. That the editor does not take a mere negative view of the subject, or content himself with pointing out the limits of union, is evident from the following extract from his editorial:

> We pay no lip service to the cause of Christian union. It was the Master's prayer that his disciples should be one. To say that that prayer would be answered by a general good feeling of Christians organized in different sects appears to us extremely inadequate. The natural result of a true internal union is an external union, and it is to an external union that the eyes of the world will be drawn as Christ prayed they might be. It is well that so strong and earnest a desire for union should prevail among the Churches of Christ, and it is significant that nearly all, if not all, the unions that have taken place have been of much advantage to the general Christian cause. Where there can not be union there may and should be federation. Federation is not a substitute for union, but a step towards it. * * * True Christian union can only be effected between Christians, between those who hold that the church is the body of Christ, the company of believers who profess faith in the Lord Jesus Christ and obedience to him; who hold the fundamental doctrines of Christianity.

We are sure our readers will agree with the editor in two points made in the foregoing excerpt, namely: That no "general good feeling of Christians organized in different sects" meets the demand of the Master's prayer for unity, but that "the natural result of a true internal union is an external union, and it is to an external union that the eyes of the world will be drawn as Christ prayed they might be." The other point which will be endorsed by our readers is that "true Christian union can only be effected between Christians, between those who hold that the Church is the body of Christ, the company of believers who profess faith in the Lord Jesus Christ and obedience to him." There ought to be, also, universal approval of the statement that "where there can not be union there may and should be federation." Especially should this commend itself to our approval in the light of the fact, on which we have always insisted, that "federation is not a substitute for union but a step towards it." To be in favor of union but to be opposed to any step leading toward it, is an anomalous position, which none of us should be willing to occupy.

But "The British Weekly" is no less correct in its position that there are limits beyond which Christian union can not go in the present condition of things. There is not the least possibility of union between Roman Catholics and Protestants, as long as the former demand, what even so liberal a prelate as Archbishop Ireland says his church demands, the unqualified surrender of Protestants to the rule of the Papacy—a thing as impossible as the turning of the Mississippi river to flow in the opposite direction. Even federation, as "The British Weekly" points out, is impracticable with the Roman church. Neither is Christian union practicable with Unitarians and others who deny the divinity and supreme lordship of Jesus Christ. This does not mean that there are not men and women connected with these organizations of the most saintly character, but only that the bodies mentioned, as such, hold positions that are fundamentally unsound and impossible as a basis of fellowship. We can but believe with our contemporary across the sea that "there is no union of availing good which is not grounded on common fervent belief. * * * The people will never support an elaborate religious organization when those who attempt to lead them in work and in thought are at direct issue on central principles. Earnest Christians will turn away from such societies to seek an organization where they will not be countenancing by their co-operation the propagation of what they consider deadly heresy."

This limits the field of Christian union to those who hold to the fundamental truths of Christianity. Roughly speaking, this includes what are known as evangelical Protestant bodies. Even here there are differences that prevent immediate union, but those who hold to the common headship of Christ ought to be able to work together in many things, under federation, with the view of eliminating, ultimately, those differences which now divide. Union is not a thing to be *forced*, but it may be *cultivated*, and that we are bound to do if we have the mind of Christ. Baptism may, as our contemporary suggests, prevent union between those who practice immersion and Pedobaptists, but it need not prevent their co-operation in things wherein they agree. And who knows but that the time will come when, if we "follow on to know the Lord," he will show us how this obstacle to unity may be removed? Meanwhile, let every man preserve inviolate his conscience, and be sure to manifest the spirit of his Master toward those from whom he differs. Or, in Pauline style, "Whereunto we have already attained let us walk by the same rule; and if in anything ye be otherwise minded God shall reveal even this unto you."

The limits of Christian union, then, are these: Neither our conscience, nor our liberty in Christ, nor any vital or fundamental truth, is to be sacrificed for the sake of union, for the union that Christ prayed for demands no such sacrifice. We may be united with each other so far, and only so far, as we are united to Christ. Christian union is hindered by ignorance, by prejudice, by sectarian narrowness and by our carnality. We can only grow into unity as we outgrow those things which hinder it.

Christ the One Foundation.

In an article by Professor Briggs in the February number of the "North American Review," in which he discusses the relation of the Papacy to Christian union, the professor is guilty of a false exegesis which is giving much aid and comfort to Roman Catholics. Referring to the passage in which Jesus says to Peter, "On this rock I will build my church," Professor Briggs says that "all attempts to explain the 'rock' in any other way than as referring to Peter have ignominiously failed." On this exegesis he concedes the legitimacy of the doctrine of the Papacy, that is, the supremacy of the bishop of Rome over all the Church. The only fault the professor finds with the Papacy is that it has departed from its scriptural limitations, and has usurped authority which Christ never imparted to it. The "ideal Papacy" he believes in, but the "real Papacy" he discards.

Taking his stand on this concession of Professor Briggs, Archbishop Ireland has written a very able reply to the professor in which he points out that having conceded as much as he has he is legitimately bound to concede more, and seek the shelter of Rome. We are not prepared to say that the archbishop is wrong in his contention, for if the principle of the Papacy be right and scriptural, our first duty is to submit to the Pope, and afterwards get him to do as near right as possible. But the exegesis is wrong, and all the plausible arguments and explanations of the gifted archbishop are based on a false foundation. We shall not be surprised to learn that Professor Briggs has accepted the Papacy as it is, unless he rejects the premise he has already conceded to be true.

It has always been one of the mysteries of Biblical interpretation that any man of sound learning and of spiritual insight can so misconceive the meaning of the passage referred to as to make Peter the foundation of the Church. It would seem that the mere similarity of the two Greek words in the passage—*Petros* and *petra*—is the sole ground of this interpretation against scores of passages teaching to the contrary, and against the fact of Christian history. That Christ is the foundation of the Church is absolutely declared by Paul—1 Cor. 3:11: "For other foundation can no man lay than that which is laid which is Jesus Christ." Other passages (such as Isa. 32:2, Matt. 7:25, Isa. 28:16, Eph. 2:20), teach the same great fact, namely: that Jesus Christ is the foundation of his Church. The passage in question teaches the same truth. Peter had just confessed Jesus as "the Christ, the Son of the living God," when Jesus pronounced his blessing upon him and said, "On this rock I will build my church." That is to say, "I am what you have confessed me to be—the Christ of God—and on this rock, the rock of my divine

personality and mission, I will build my church." It is not an abstract truth or proposition that is the foundation of the Church, but Jesus Christ himself as set forth in Peter's confession of faith—a distinction which, we fear, we often fail to make. It is not a *theory* about Christ, however correct, that is going to save any man, but the acceptance of Christ himself, as one's personal Savior and Lord.

But, all exegesis aside, is it not the undisputed fact of history that the Church rests on Jesus Christ, and that without him it never would have existed, and could not exist now in the world? What is the use of quibbling about texts in the face of history, and the testimony of every man's own consciousness? Every believer knows, in his heart, that his faith rests, not on Peter, but on the Christ whom Peter confessed. Every saved man knows that he is indebted not to Peter, but to Christ for his salvation. Every intelligent man knows that Peter was a fallible man, even after he became a Christian, and instinctively feels that the Church can rest upon no fallible mortal, but only upon him who is "the same yesterday, to-day and forever." Marvelously strange it is that men who have been redeemed by the blood of Christ, and who look to him as the supreme authority, should claim that one of his disciples could have been the rock on which he would build his Church to endure through all ages. And yet, on this monstrous perversion of the truth of history and the truth of our common experience, the church of Rome bases its argument for the Papacy. And a learned professor who has occupied a prominent place in the field of Biblical criticism, although reared in the Protestant faith, concedes this very corner stone of the Papacy! But through generations yet to come the Church will continue to sing:

"The Church's one foundation
Is Jesus Christ, her Lord;
She is His new creation,
By water and by word;
From heav'n He came and sought her,
To be His holy bride;
With His own blood He bought her,
And for her life He died."

Heed San Francisco's Cry.

"New occasions teach new duties." Great crises demand great sacrifices. Urgent needs require urgent action. Our brother's cry of distress is God's call to us to minister to him. Are we brothers? Let us bear a brother's part. Great emergencies are God's method of testing us. So many calls, do you say? Yes, but if they are God's calls, sent by his providence, who are we that we should withstand God? If he speaks to us in earthquake and fire, shall we not heed him? He has spoken. He is speaking to us through these fiery messengers. He is calling us to share our brother's burden. He would show the world a fresh illustration of Christian love. If this be the meaning of his handwriting across our western sky, let us not be disobedient to the heavenly vision. Every great calamity is a door of opportunity. Let us pass through the door into the larger life, the deeper love, and the wider sympathies to which it leads. Read the appeal elsewhere. Your brother's cry is God's call.

Notes and Comments.

The "Watchman" (Baptist), of Boston, makes the following neat reply to its contemporary, the "Journal and Messenger" (Baptist), of Cincinnati:

We are sorry to see our old friend Dr. Lasher, of the "Journal and Messenger," departing from the scriptures in his ripe old age. In criticising our advocacy of the union of the Baptists and Disciples, he asks, "Would the 'Watchman' like to see any one coming forward in church for baptism for the remission of sins?" That is just what Peter urged the people to do on the Day of Pentecost. (Acts 2:38). "Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost."

Now Brother Lasher will treat his brother to a dose of exegesis in which *for* will be made to mean *because of*. But the revisers have rendered the Greek preposition *unto*. We are satisfied with either the old or the revised version, and we are willing to unite, and let Baptists attach their own meaning to the passage and we will do the same.

"If you tell me that you can promote peace by building big navies, so large that the world will be scared into peace, I tell you that I prefer that the world shall be loved into peace and that affection should bind us together."

So spake W. J. Bryan in his great address before the peace congress in New York City. Substitute *union* for *peace*, and Mr. Bryan has stated equally well the way to realize Christian union. Not by ecclesiastical warfare, but by *love* are Christians to become *one*. Only affection for Christ and for all Christed ones can bring about or maintain Christian union.

After a six years' campaign in behalf of local option in the state of Illinois the victory has at last been won by a decisive vote in the legislature. The superintendent of the Anti-saloon League in that state thinks that under its provision no less than 1,500 saloons will be put out of business in Illinois. Thus, in spite of the opposition of vested interests, the cause of the home and of the church against the saloon, goes marching on.

The death of Ian Maclaren (Rev. John Watson, D. D.), in this country, where he was so highly appreciated, has awakened profound regret. The author of "The Bonnie Brier Bush" touched a chord in the human heart that gave a hearty response. He interpreted for his generation that sweeter and milder type of theology which was a protest against the hard dogmatism of the previous century. This broad sympathy with humanity coupled with spiritual insight and finding expression in fine literary form, made him one of the most popular writers of his time. His departure will be widely lamented.

"The Standard" (Baptist), of Chicago, writing on "The Amenities of Controversy," remarks:

"Not long since we listened to the arraignment of a minister by a brother minister, in which the assertion was made, 'He does not believe the Bible.' The only basis for the charge was that the indicted man does not hold to the speaker's theory of inspiration. In love and reverence for the Word of God, in careful and prayerful study of its truths, in embodiment of its great principles, the minister thus accused is quite the equal of his accuser."

We regret to say that the foregoing incident is not an uncommon thing in religious controversy. Men are prone to identify their theories of the Bible with "the pure word of God," and to call in question their theories is equivalent, in their minds, to the rejection of the Bible. The painful thing about it is that simple-minded people, reading such charges, take them at their face value, and discredit their brother who is worthy of their love and confidence. The remedy for this, of course, is to become more Christian and perhaps, a little more enlightened.

A few weeks before the San Francisco convention our office was visited by two of our foreign missionaries, a man and his wife who were wrestling with the problem of what they should do with their children before returning to their far-away field of labor. We were so impressed by their parental anxiety and distress that we at once wrote an editorial calling attention to the need of a home and training school in this country for the children of our missionaries. The matter was taken up at the San Francisco convention and a recommendation adopted looking to the establishment of such a home under the auspices of our Foreign Christian Missionary Society. In another place will be found an account of what is purposed and is now being carried out under the labors of Bro. F. W. Norton. It is proposed to establish such a Home at Hiram and to make it serve the double purpose of being a home where the children of our foreign missionaries shall be tenderly cared for and trained, and a memorial in memory of our consecrated missionary hero, G. L. Wharton, who fell at his post in far-away India. This enterprise, nobly conceived and happily inaugurated, deserves the hearty sympathy and support of the entire brotherhood. There is no more sacred duty we owe to our missionaries than the proper care of their children while they are lifting up the banner of the cross in pagan lands; and there is no worthier name in all our missionary annals, nor perhaps in the missionary annals of Christendom, than that of G. L. Wharton, who literally laid down his life for India and her redemption from the bondage of paganism. His home was at Hiram. There was his last ministry in his native land. There he left his family to abide while he alone battled with disease and heathen darkness until he was called home. Surely this Memorial Home will make its own appeal to hundreds of generous hearts who will not withhold an offering which honors the name of a consecrated missionary and provides a home for the children of his fellow-workers in lands beyond the sea. We give the enterprise our most cordial endorsement.

Editor's Easy Chair.

What greater blessing hath life for any of us than its enduring friendships? How little life would mean to all of us if deprived of the joy and inspiration, the ennobling influence, and the deep satisfactions, of its friendships! Friendship—what is it? It is love with all the selfish element eliminated. It is the holiest tie that binds heart to heart. It finds its satisfaction in loving, not in being loved. "Ye are my friends," said Jesus to his disciples, "if ye do whatsoever I command you." To gratify the wish of one's friend at any cost to one's self—that is the test of real friendship. "Friendship," says Trumbull, "is love for another because of what that other is in himself, or for that other's own sake, and not because of what that other is to the loving one." The same author tells us that "The highest friendship never pivots on its reciprocal return, nor yet on its recognition and acceptance by the one loved." This is a conception of friendship which is hard for many to realize. Emerson once wrote, "It has seemed to me lately more possible than I knew to carry a friendship greatly on one side without due correspondence on the other. Why should I cumber myself with regrets that the receiver is not capacious? It never troubles the sun if some of his rays fall wide and vain into ungrateful space, and only a small part on the reflecting planet. It is thought a disgrace to love unrequited; but the great will see that true love can not be unrequited." That is, true friendship, which is sublimated love, is, like virtue, its own reward. He who has a pure, unselfish friendship, going out in deeds of kindness without desire of return, is ennobled by it. Blessed is the man who has a friend or friends whom he unselfishly loves, for such an one can know the meaning of Christ's friendship for men for whom he laid down his life, even while they were enemies.

If we could think of our relationship with Christ as that of friend with friend, it would be greatly helpful to us. As Dr. Henry Churchill King, President of Oberlin College, has so beautifully pointed out, the very conditions of our enduring human friendships are those which we should cultivate in our relation to Christ in order to realize the most out of our discipleship to him. Implicit trust, deeds of kindness, expressions of our appreciation, unselfish service for him and his interests, doing those things which would give him joy, and avoiding those things that would give him pain—this is what we would do for a true earthly friend, and this is all that Christ asks or expects of his friends. We deem it a distinguished honor to have the great and good of earth for our friends. And rightly so, for our friendships are the dearest of all our possessions. To be without friends is to be poor indeed; but the real poverty consists in our being without the qualities that make friends. Some people have a greater capacity for friendship than others; but that is only saying that they have a more capacious and richer nature than others. Why do so many cherish such a friendship for Christ that they would lay down their lives for him? Simply because of the greatness of his character and of the wealth of his affections, which made him lay down his life for men. He who would live in the affectionate remembrance of his fellow men must make some unselfish sacrifice for the benefit of others. Just in proportion as we are able to love and serve our fellow men unselfishly, that is, with true friendship, will we have true friends who will love us for what we are, and not for what they expect to receive from us.

In a letter just received from one of our readers, he expresses his great surprise that we have been enabled to bear with so much equanimity the criticisms and gross misrepresentations which have appeared in the public prints concerning us. For the comfort of this good brother and other friends who may feel distressed about this matter, we beg leave to say that these criticisms do not seriously disturb us. We have lived long enough to observe that it is not what a man's critics say about him that permanently injures him, but what the man himself says and does. In so far as these misrepresentations are based on ignorance or misinformation, the writers may be as honest as we are, and we try to give them credit for their motive, while we discredit their criticism. In so far as they proceed from ill will or from any unworthy motive, they are hurtful chiefly to the writer, and he deserves our prayers more than our resentment. Moreover, far better men than we have been criticised since time began, and why should we be exempt? And then, some of the criticism is no doubt just, and we seek to profit by it. One may get benefit from the criticisms even of an enemy. Most of us could give pointers to our critics about our faults of which they little dream. We have never laid any claim to infallibility nor impeccability. Our actual sins trouble us much more than the imaginary ones sometimes pointed out. The criticism which most of us feel most keenly is that which tends to lower us in the estimation of others. It wounds our self-esteem. The antidote for that is that we should not think of ourselves more highly than we ought to think, nor to wish others to think of us more highly than they ought to think. For, after all, it is not what others *think* us to be, but what we *are* that decides our destiny. We do well, of course, to value and seek to preserve our good name, but no man's reputation is ever permanently injured by false aspersions or unjust criticism.

How long since you have seen the break of day? The Easy Chair, having occasion to take an early train recently, enjoyed this luxury. It is to be regretted that daybreak comes so early in the morning at this season of the year! It thereby deprives many of the beautiful phenomena associated with it. One of the most poetical expressions in all the Bible is that of the Psalmist, where he says, "Thou makest the outgoings of the morning and evening to rejoice." Job, also, in lamenting the day of his birth, and enumerating the things of which he would have it deprived, says: "Neither let it behold the eyelids of the morning." Thoreau calls the morning "the most memorable season of the day," the hour when we awake "to a higher life than we fell asleep from," thus showing that the darkness has its blessings as well as the light. "After a partial cessation of his sensuous life the soul of man is reinvigorated each day, and his genius tries again what noble life it can make." He even goes so far as to affirm that "all memorable events transpire in the morning time and in a morning atmosphere. All poets and heroes, like Memnon, are the children of Aurora, and emit their music at sunrise." If one can use the earlier part of the night for sleep, he does well to use the early hours of the morning for quiet study and meditation. At early dawn all nature seems to be waking from her slumbers. The birds sing their most ecstatic notes at that time, and one's own heart should be at its best. Each morning is the beginning of a new leaf in our life-history, and we should seek to make each day better than its predecessor. If each sunrise marks the beginning of a new effort to correct our past mistakes, and to live a worthier life, when the sunset hour of our brief day shall come it will find us prepared for its rest and for the great to-morrow.

As to-day is related to to-morrow, so the life that now is stands related to the life hereafter. What we are to-day determines very largely what we shall be to-morrow. How we shall spend eternity is being determined by the manner in which we spend our time here. As one of the greatest of modern preachers has said: "We take our characters by continuity of our moral actions. Let no man think of his life as if it were a heap of unconnected points. It is a chain of links that are forged together inseparably. Let no man say, 'I do this thing, and there shall be no evil result impressed upon my life in consequence of it.' It can not be. We shall to-morrow be more of everything that we are to-day, unless by some strong effort of repentance and change we break the fatal continuity, and make a new beginning by God's grace." This solemn truth lifts into unspeakable importance the little actions which men call trifles. It can not be too constantly remembered that in the field of destiny we shall reap as we have sown. Nor is this reaping all done in the life beyond. In old age, and often earlier, we begin to reap from the sowing of earlier years.

Green Lawrence Wharton

When A. McLean began his great work for foreign missions, Isaac Errett had already brought our churches into line for action, in regard to work among the heathen. As soon as the churches were ready to send out men, G. L. Wharton was prepared to go. He was the first to respond to the call. India was the field selected. He required no well-beaten path. He went out not knowing whither he went. He even had no stipulated promise from his brethren. The promise upon which he relied was, "Lo, I am with you alway." For strange seas, and strange people and tongues, this covenant was his storehouse for every need. Along with him came four ladies, sent out by the C. W. B. M. Two of this number are still honored and useful workers in Bilaspur. Brother Wharton is the first of the band to be called home. He landed in Bombay November, 1882. He died in Calcutta, November 4, 1906. Not only had he gone from side to side of India, but he was widely and favorably known over its length and breadth.

When he arrived some months were spent in gaining knowledge of the field and language areas, and in selecting a station. Hurda was chosen as the first mission place of the Disciples. It is now a strong mission station of the foreign society.

Brother Wharton started to India from the pastorate of the church in Buffalo, N. Y. This church has started all the other churches in Buffalo and Tonawanda. While you were gathering there in the recent great convention Brother Wharton was ending his days in Calcutta. He was fatally stricken from the first of his disease, with cancer of the lower stomach. I do not know how long he had served this church as its pastor, but it was no little thing to leave its fellowship and undertake work in India. But I think it never occurred to Brother Wharton that he was doing anything out of the ordinary in turning away from the career of a pastor, in order to come to India. But it was a brave act. It meant more then than it would mean to do it now. India was less inviting then than now. Perhaps it is not now inviting. It was less so then. Whatever the difficulties they did not prevent his coming.

After some years in India he returned home on furlough. His influence among the churches was great. They heard the call of heathen men, perishing without Christ, as never before. At the close of his furlough he returned to India without his family, but with reinforcements for the work. W. E. Rambo and J. G. McGavran came back with him. In about two years Mrs. Wharton came out to India, bringing along with her baby Paul, nearly 2 years old, who had never seen his father.

After another term of service spent largely in Hurda he returned home again. This time his stay was prolonged. He remained away from India five and a half years. We thought he would never return; but it was the complicated question of leaving wife and children that partially kept him. During this time I met him on the streets of Cleveland and told him that I was afraid that he had lost his love for India. I soon saw that this was a hasty conclusion. When I returned alone he told me that his regret was that he was not coming



BORN IN INDIANA, JULY 17, 1847.

DIED IN CALCUTTA, INDIA, NOVEMBER 4, 1906.

with me. During this time he was pastor of the church in Hiram. In a little over two years he was on his way to India. Wife and children were left behind. I was so glad when he came back to India. I felt that I would have some one who could understand the burden I was carrying—the trial of separation from my wife and children. When his ship came into the harbor at Bombay I was watching the waves of the Western sea for the first sign of its coming. It came into the harbor after dark, but when it dropped anchor I was at its side. Twenty-one years before he came to meet me in the same harbor. I little thought then that two years from that day I should be watching his departure, not from India, but from earth. But so it has come to pass. I was alone with him in Calcutta when he died. Now that he is gone, India seems lonelier than ever. He was buried in Lower Circular Road Cemetery. I thought that I should have to put him away alone, but when we entered the gate Brother and Sister Monroe arrived from Deoghar, and the senior chaplain of St. Andrew's Church of Scotland was also there. These three had been fellow passengers with Brother Wharton on the ship that brought him to India two years before. With broken hearts we repeated the words of the burial service, "Since it hath pleased Almighty God to take unto himself the soul of our dear brother, we therefore commit his body to the ground." How quickly is the last service for our dead over! But shall we ever forget to cherish the memory of G. L. Wharton? He will long live in the hearts of his fellow missionaries. He will not soon be forgotten by his brethren in America. He also has a large place in the affection of missionaries of other societies. He was a member of the executive committee of the United Society of Christian Endeavor, and will be missed by all Endeavorers. Mr. Halliwell, the secretary for India, Burma and Ceylon, has sent the following letter:

"Dear Brother Adams—I sorrow with you. You have lost an old comrade and a saint of God. I sorrow with his dear ones in America. India will seem lonelier to me without Brother Wharton, who was a big brother to me. I counted Brother Wharton among my half a dozen closest friends."

He has done the mission a service in bringing it to the favorable notice of other missions. This he has not done by being unfaithful to the gospel. I never heard him preach to a mixed congregation of Christians and fail to declare plainly the whole counsel of God; and I have been agreeably surprised to note how well everything he said was received. He was peculiarly endowed with the power of winning the warm affections of many. It would be too much to say that he had no enemies. What person of strong convictions is without those who are opposed to him? But there were few, while his friends were many.

He loved the people of India. He knew how to act toward them in a loving and patient manner. I marveled at his forbearance and gentleness and patience. I once went with him to see a young man who had sinned against his kindness and against decency and goodness. There was that in me that wanted to say to the young man, "I am ashamed of you. You are a leper, and are paying the penalty of your crimes." But this was not Brother Wharton's way of dealing with him. When we left him, if that young man did not say in his heart, "See what kindness is bestowed upon me, in lieu of my waywardness and crookedness," then that divine part of his nature which unites in one all humanity, was gone.

But Brother Wharton's working time is over. He is through with all disappointments. He has gone into the presence of his King and entered into the fellowship of the great multitude from all nations and kindreds and people and tongues. Let us who remain be diligent until our day is ended.

MORTON D. ADAMS.

A WHARTON MEMORIAL

The Plan and Purpose.

The establishment of the G. L. Wharton Memorial Home and Scholarship for the Children of Missionaries at Hiram, O., is the result of a careful study of the situation by the Foreign Christian Missionary Society. With the recent rapid increase of our missionary force there has come the problem of the care of their children. The missionaries are unanimous in considering this to be one of the most serious questions they have to meet. They can not consistently abandon their work and return to America and they can not keep their children with them. The situation has been called "the Gethsemane of the missionary." The only solution is to part with their children and remain on the field.

This matter engaged the attention of the foreign society several years ago. At San Francisco in 1905 the board of managers passed a resolution recommending that "steps be taken as soon as possible to establish a home near one of our educational institutions for the children of our missionaries." After correspondence with our different colleges an agreement was made with Hiram College for the carrying out of this plan. A fund of $25,000 is to be raised. With part of this a suitable property will be provided which will be owned, maintained and controlled by the foreign society. The balance of the fund will be held as a permanent scholarship fund providing free tuition. In this home the children of our missionaries will have the best care that can be given while securing their education in the public schools and college.



A Group of Missionary Children in China.

And what more fitting memorial could there be to G. L. Wharton, our pioneer who, after a quarter of a century of service, laid down his life in India? He is for our brotherhood the embodiment of the heroic missionary ideal. This memorial will not only preserve his name, it will keep alive his spirit at an educational center and in his name do a blessed ministry for his comrades of the foreign field. As F. D. Power has written, "It will speak of his worth and heroic service, and inspire others to noble and unselfish things."

Surely our great brotherhood will not be slow in making this provision for those who, as Miss Mary Graybiel has said, "more than any others have entered into the sacrifice for missions, not of their own choice, but of necessity." Let us be quick in saying to our missionaries, and to those who may contemplate becoming missionaries, that we will lift this burden from them. All communications and contributions should be sent to the G. L. Wharton Memorial, Hiram, Ohio.

F. W. NORTON.

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The View from the Field.

The problem of the education of missionaries' children has its genesis in the foreign field itself. The general conditions of heathendom are such that no Christian-born child can attain a normal development therein. This conviction has been established in the minds of missionaries and in the policies of mission boards by the experience of a hundred years. If any one doubts it, let him for a week put himself in the missionary's place. In a filthy Chinese city, for instance, let him chafe within the confines of the mission compound, behind the gray stone walls and iron-barred gates of which most of the child's life is spent; then let him venture beyond the compound into the realm of dirt and disease, both material and moral, to witness sights no child ought to see, to hear sounds no child ought to hear; let him mark the utter absence of the character-developing milieu of Christian civilization, and the prevalence of dreary monotony, stagnation and depression; let him take deep draughts of an atmosphere almost devoid of ozone and laden with fetid oriental stench. He will then appreciate the enervating environment into which many of our missionaries' children are born.

How to remain on the field and at the same time to provide for his children a Christian education is a question that throbs with secret agonies in the missionary's soul. When he faces this question he knows he has entered into his Gethsemane. Himself a product of the multiplex Christian influences that play upon human lives in Christian lands, sent forth from Christian church and college to mediate to the heathen world the riches of his own life in Christ, he must toil on wondering how it may fare with his own child. Can the mission compound cope with the heathen city?

The missionary deserves the highest praise for the contribution he has made to the solution of his own problem. In most cases either he, himself or his wife, has given personal supervision to the primary instruction of the children, not without some tantalizing scruples, perhaps, about time snatched from other tasks that seem equally pressing. Again the instruction is given often with many pedogogical misgivings. In some stations a community of children may be gathered together under the direction of some missionary specially qualified to teach. This is a nearer approach to the home school, but the arrangement is liable to be broken at any time by illness or removal of the teacher. Granting that the preliminary education of the children has been fairly well provided for, how is the process to continue through the high school and college stages? The missionaries are now making strenuous efforts to solve the high school problem by establishing union schools in which, by a combination of methods, pupils may be prepared for American or English colleges. The China inland mission at Cheefos is one of the most successful of such. Another is the school at Kuling, established largely through the labors of President Meigs, of Union Christian College, Nanking. Such schools are available only to a limited number of students.

Sooner or later, however, the crucial moment arrives. The missionary goes deeper into his Gethsemane. All the while the heathen environment has been playing upon the life of his child. The stimulus of a vigorous Christian atmosphere, and of the school and church companionships that mean so much in the homeland, has been lacking. The child can not receive a complete Christian education in a heathen land. The time of separation must come. The child must be sent home to America. This necessity has often meant the separation of wife and husband, the wife usually accompanying the child to the homeland. The missionary home is broken up and the husband labors on under great disadvantages. The necessity and wisdom of establishing such an institution as the Wharton Memorial Home at once become apparent.

CHARLES T. PAUL.

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The Care of the Missionary's Children.

The children of the missionaries can not be educated in heathen lands. The mission fields lack both the facilities and the atmosphere for it. They must come back to the homeland. This necessity brings us face to face with the problem of their care while here. Our missionaries can not pass through the pain and anxiety of being separated from them and then feel that they are thrown upon the mercy of strangers. It would be unchristian for us to ask it. They come home just at the time when the care of father and mother is most needed. It is not alone their education which is necessary, it is likewise proper care and home training while they are in school. The proposed home for missionaries' children at Hiram is to solve both problems. The children entrusted to it are to be educated and at the same time have home care and training as far as it is possible, while absent from their parents who remain at their post in heathen lands. The children are to be surrounded by motherly care and influence. This will add much not only to the training of the children while here, but also to the peace of mind of the parents. Every other missionary society of any age and standing has such a provision for the children of missionaries. It is a plan universally recognized and adopted. There is no worthier cause than this. It ought to have the immediate sympathy and the hearty financial support of our brotherhood.

STEPHEN J. COREY.

Fads and Fancies in Religion

As Seen From the Dome

By F. D. POWER

What are we coming to in the way of fads and fancies in religion? The millions of America, the shrewdest business people on the face of the earth, are easily the most gullible of all when it comes to freak supernaturalism, says one of our English critics. Here was Dowie, John Alexander Dowie, the self-styled "Elijah." I heard him once in Washington before he became a leading figure. By accident I dropped in at a mission and listened for a time to a tirade against ham sandwiches, or the ham in the sandwich. Again I chanced to be at Niagara when this distinguished faker was on his way to his Waterloo. He laid siege to vice-ridden Gotham in 1903, with an army of 3,000 followers coming in on nine trains with blare of trumpets, rented Madison Square Garden, took quarters in the Waldorf-Astoria, flooded the city with his circus bills, and began his crusade, but Dowie did not know New York and New York cared not to know Dowie. Elijah III was a huge joke. There came "a frost." With seventy-nine conversions and a little bill of $300,000 the discomfited Dowie went back to Zion City. It was the beginning of the end. But Dowie got thousands of followers and millions of money.

Babism and Baha Ullah are a craze. An old acquaintance whom I supposed at the ends of the earth greeted me recently as I entered my home in the evening, tired from the day's work, and gave me a seance of a couple of hours' duration on the religion of "the Bab." I had known him as an Ingersoll man, an avowed agnostic, an enemy of all religion, a devotee of Mrs. Mary Baker Eddy, a sampler of all denominations, cults and isms and he greeted me with the exclamation, "At last I have found the Lord!" "Still sampling religions?" I asked. "Have you not reached the end yet?" "Yes, I have found the Lord." "I'm glad; let's hear about him," I said; and he told the story how he was just from Acca, near Mount Carmel, and had feasted with Baha Ullah and received all sorts of revelations which he had published in a volume he presented me, and how there were thousands of Babis in this country and he was proclaiming the message far and wide. "And what will you take up to-morrow?" I asked my friend. "Is it not time you were getting back to the old-time religion—that you returned to Jerusalem?"

Babism comes out of Persia. It is a sort of potpourri, a ragout or hotch-potch of Mohammedan, Christian, Jewish and Parsee elements. It dates back to 1843. It asserts the unity of the Godhead but grafts upon it doctrines of Gnostics and Brahmins. The Bab is superior to Mohammed as Mohammed is to Jesus. Of all mixtures this Bab pot-pie is the worst religious hash I have heard of, but it has its hold upon the followers of that jack o'lantern styled "new thought."

Here is Sanfordism. This is a distinctively Yankee invention. On the sand hills near Durham, Me., "the prophet" built his temple in 1893. His sole possessions were a wheelbarrow and shovel. But people who jeered at him soon gave him their farms. Missionaries were sent out, and the "Holy Ghosters" grew in numbers and wealth. Maine investigated, doctors fought the delusion, the half-starved dupes of Beulah Hill suffered every imaginable thing, but the freak religion thrived. Then came the disastrous pilgrimage to the Holy Land with the "Holy Fleet," an old barkentine and two yachts under command of Captains Sanford and Holland.

Schlatter, the divine healer, had a choice following. He came this way and paraded the streets of the capital and got into our divorce courts charged by his wife with cruelty and habitual drunkenness. Vagrancy, brutality, delirium tremens, repeated and gross cruelty, workhouse and prison experience, everything sensual and abominable was charged against this "divine healer." But there were those who believed in him. He passes, but others succeed him.

Pope Schrader is another who recently invaded Washington and called on the President. He is head of the Divine Catholic church. He claims it differs from the Roman Catholic sect only in so far as he allows priests and the sisters to marry. He claims two hundred millions in his ecclesiastical entourage.

The "Holy Rollers" are one of the picturesque and fantastic modern religions. Seattle, I believe, is the present seat of this sect, and Ann O'Delia Dis De Bar its latest light, a woman with a police record in two continents. She is the "Mother Elinor" of the Detroit branch. This school had its origin in Western New York. Hell is their chief doctrine and raising Cain their specialty. The penitent lies on the floor at the end of a great hall and rolls over and over until he rolls the devil out of him. Sometimes it requires as much as five hours to exorcise the demon. The "Flying Rollers" are a branch of this body, with headquarters at Benton Harbor, Mich. What kin they may be to the "Jerkers" may be a question.

The West seems rather overfruitful of these queer cults. I get regularly through some friend, anxious for my betterment, "The Apostolic Faith" of Los Angeles, Cal., which proclaims a modern "Pentecost." It believes in the baptism of the Holy Ghost and gift of tongues and power of healing for every man here and now. "People receive the baptism of the Holy Ghost while about their work. One sister in Whittier received hers while she was baking a cake."

One of the missionaries from Los Angeles in Africa spoke at once to the people in their own tongue. One writes from Sweden: "Hundreds saved and sanctified. Over a hundred baptized with the Holy Ghost. Praise God! Glory! Glory! Many healed. Many talking and singing in tongues. I am still talking and writing in tongues. A missionary interpreted what I have been writing in Syriac and Armenian. I was singing Chinese one night; a missionary said: 'One brother breaks out in tongues, first in English, "Come, come, come now to the Savior!" Then it seems to be like Chinese, "Chung, chow, chow," or words like these. Then he changes into a chattering sort of tongue,'" etc., and this paper claims a circulation larger than that of The Christian-Evangelist and reports from all over the United States and from foreign lands.

The "Golden Rulers" are a new sect in Oklahoma, led by a scantily clad, barefooted old man calling himself "The New Adam," and bent on the establishment of a new Eden on the Pacific

(Continued on Page 672.)

FEEDING FOR HEALTH

Directions by a Food Expert.

A complete change in food makes a complete change in the body. Therefore if you are ailing in any way, the surest road back to health is to change your diet. Try the following breakfast for ten days and mark the result.

Two soft boiled eggs, (If you have a weak stomach, boil the eggs as follows: put two eggs into a pint tin cup of boiling water, cover and set off the stove. Take out in nine minutes; the whites will be the consistency of cream and partly digested. Don't change the directions in any particular), some fruit, cooked or raw, cooked preferred, a slice of toast, a little butter, four heaping teaspoonfuls of Grape-Nuts with some cream, a cup of properly boiled Postum Food Coffee.

The Grape-Nuts breakfast food is fully and scientifically cooked at the factory, and both that and the Postum have the diastase (that which digests the starchy part) developed in the manufacture. Both the food and the coffee, therefore, are predigested and assist, in a natural way, to digest the balance of the food. Lunch at noon the same.

For dinner in the evening use meat and one or two vegetables. Leave out the fancy desserts. Never over-eat. Better a little less than too much.

If you can use health as a means to gain success in business or in a profession it is well worth the time and attention required to arrange your diet to accomplish the result. Read, "The Road to Wellville," in pkgs. "There's a Reason."

Organizing the Business Men—A Symposium

We have asked a few business men to express themselves in relation to the matter of our business men's organization as presented in a recent editorial, in order to draw out other brethren. We requested them to give their judgment (1) as to the practicability of our forming and maintaining such an organization among us; (2) as to a great meeting of our business men at Norfolk next October, in connection with our national convention to take further action on this matter; and (3) as to what we could do to further this work between now and the Norfolk convention.

1. I unhesitatingly answer, Yes. The work along the lines indicated is greatly retarded on account of the failure of our prosperous business men not enlisting in the good work.

2. I should be glad to see a strenuous effort made to secure such co-operation, in view of the tremendous interests involved.

3. I frankly confess I am unprepared to suggest the best means to attain the end sought, but your good judgment, no doubt, will lead you to adopt the right method. B. W. Wasson.

Cincinnati, O.

1. I believe it entirely practicable to form a national organization of our business men with a view of cultivating greater interest in church work and benevolence. Other denominations have been very successful along this line, and there is no reason why we should not succeed also.

2. I should favor a special call for a large attendance of business men at our next annual convention at Norfolk next October.

3. I believe in order to get the movement started we should select 100 of our strongest churches and ask each to send a business man to this convention with authority to represent them. If we could get 100 business men into a meeting at our next convention it would give a splendid impetus to the movement and it would grow. It seems difficult to get up proper enthusiasm without attending our annual convention. I believe more business men are interested in church work than ever before and that the time is ripe for just such a movement.

W. Palmer Clarkson.

St. Louis, Mo.

I write to thank you for what you said in The Christian-Evangelist about the Business Men's Association. It must not be allowed to die, but let us wake it up. Our men are just as capable and zealous and consecrated as those of other churches, and the thing needed is to get them started in something practical. We organized our men some time ago and tried to get them to work in harmony with the National Association, but we could not get any response from our national secretary.

It seems to me we need to take some step by which we can have special topics to discuss every month—a periodical that would give the topic and point out where we can secure literature discussing these topics. Let every one of our local organizations know that every other organization of our vast brotherhood is discussing the same topic and using the same or similar literature. I would hail with delight some movement like the C. W. B. M. with its "Missionary Tidings," for our men. It need not be altogether missionary, but there are local church problems that are common to all our congregations that ought to be discussed.

Give us another article on waking up, for we do not want to die. Our men are ready, if we can only give them something practical. J. D. Dabney.

Pittsburg, Pa.

I read with great interest what you had to say in The Christian-Evangelist regarding our Business Men's Association. It has been a great disappointment to me that it has not amounted to more than it has. I felt that the suggested constitution that was sent out from St. Louis two years ago or more was admirably adapted to the end in view. But when I tried to organize our men in South Bend upon that plan, I found it very difficult to get any of them to harness themselves to the serious features of the plan. We had a good banquet or two, and the men enjoyed it, but they did not seem at all interested in promoting the great causes of the Church. I mean that as an organization they did not. I have had a similar experience here. Our men have a "club" to promote the social life of the church, and it meets every month. Several times I have suggested that the club line itself up with the larger interests, but with no response.

Individuals are interested and the men in the Portland Avenue Church devote much time to the church and to the state work, and they are splendid givers, but they do not associate missions, education or philanthropy with the "club."

It seems to me that what we need is a meeting of our men that will make them feel their importance in a *big* enterprise. It must look *big* at the beginning and carry a certain weight of enthusiasm from the start. The movement among the Presbyterian men is yet to be proven as to its permanent results, but it has the advantage of being born *big*, and has therefore swept the whole church with a wave of enthusiasm.

I think if we are to do anything worth while we shall have to have a meeting of our men called independently of any other gathering and let the men have full sway.

Minneapolis, Minn. P. J. Rice.

The article in The Christian-Evangelist was a good one. I agree with you fully. I answer your questions:

1. Yes, if only as an association of tithe givers.

2. Yes, and let us profit by the experience of others.

3. Publish what has been accomplished by others and urge business men to tithe their incomes. A. R. Teachout.

Cleveland, Ohio.

[It is gratifying to notice the unanimity of sentiment among the brethren who have written as to the desirability and practicability of organizing our business men for more effective co-operation with the great enterprises of the brotherhood. Notice the suggestions made for increasing attendance at Norfolk. The practical suggestion of R. A. Long in our last issue, and that of W. Palmer Clarkson in the accompanying responses, both point to a method most likely to be successful—the appointment of definite persons in different communities to secure delegations of business men. The present officers can act on that suggestion. The point made by P. J. Rice that he finds business men unwilling to consider the religious work connected with such an organization, is a symptom that needs the attention of our ministers and other teachers of the public. In so far as this feeling prevails there is some radical work to be done in deepening their conversion. Let us hear from many others. —Editor.]

FIT THE GROCER

Wife Made the Suggestion.

A grocer has excellent opportunity to know the effects of special foods on his customers. A Cleveland grocer has a long list of customers that have been helped in health by leaving off coffee and using Postum Food Coffee.

He says, regarding his own experience: "Two years ago I had been drinking coffee and must say that I was almost wrecked in my nerves.

"Particularly in the morning I was so irritable and upset that I could hardly wait until the coffee was served, and then I had no appetite for breakfast and did not feel like attending to my store duties.

"One day my wife suggested that inasmuch as I was selling so much Postum there must be some merit in it and suggested that we try it. I took home a package and she prepared it according to directions. The result was a very happy one. My nervousness gradually disappeared and to-day I am all right. I would advise everyone affected in any way with nervousness or stomach troubles, to leave off coffee and use Postum Food Coffee." "There's a Reason." Read, "The Road to Wellville," in pkgs.

TWO GREAT BIBLE SCHOOL REVIVALS

WARRENSBURG, MO.

By J. T. McGarvey

Church revivals are not uncommon. Some of them are, indeed, very, very common. Sunday-school revivals are somewhat new, and if they are generally as valuable as the one recently held at Warrensburg, Mo., their novelty is their least feature. It is a pleasure to tell about it. It is like finding a sparkling fountain and calling my fellow pilgrims to drink.

We learned that under the management of the Christian Publishing Company Miss Eva Lemert visits Bible schools and revives them. If they are still alive, she enlarges them. We wrote at once for information concerning her methods and the cost of testing them. The information came, and our alert superintendent and teachers at once saw great possibilities in her work and engaged her services and asked for detailed information as to preparations for her coming. We ordered all the printed forms that she desired, and left nothing undone of all that she said. Warrensburg is the seat of the greatest normal school in Missouri, and our Bible school has a corps of trained teachers who recognized the highest merit in Miss Lemert's address to them on methods and management in the Bible school.

It was Thursday night, and we were gathered together in conference and prayer, and we set the watchword, "Five hundred in the Bible school next Sunday." That number would double it. "Can we do it?" "Can we keep them if we get them?" "How can we expect to have 10 per cent of the population of the town in our Sunday-school with seven other Sunday-schools in town?" "We can't do it." The town was divided into sixteen districts, and two persons in a district went together in a house to house canvass, searching for pupils and carrying into every home printed invitations to our Bible school. The teachers did not have time to do this alone. It was done by the faithful. It was absolutely essential. It gave the rally a splendid start. This work was done in two afternoons. Ladies unaccustomed to any such work were delighted to find the people glad to see them. They went for the sake of duty and the remembrance of it is sweet. Miss Lemert organized the adult Bible classes and started the members of these classes out for new pupils. In two days' time the class of young ladies, with Miss Lillie Shock as teacher, increased from twenty-two to ninety-two. The class of Dr. Shannon rose from nine to seventy-four. Other classes were organized and inspired to larger activity.



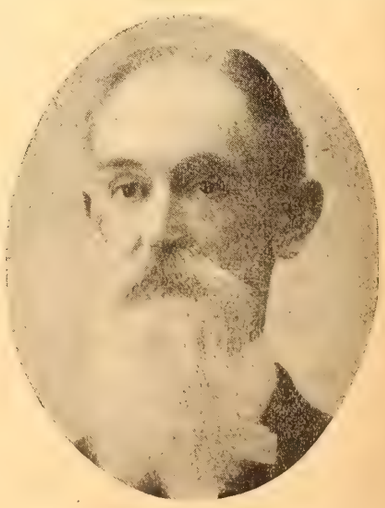
J. T. McGarvey.



Miss Lillie Shock.



William Snoddy.



Dr. R. D. Shannon.

Sunday morning came and 504 persons were present, the largest school that ever assembled in Warrensburg. With some special financiering the offering was $51. It was prearranged to have new teachers for new classes and new secretaries for new duties. They were there. The enthusiasm was unbounded. The singing was something to remember. The whole of it was a wonderful experience.

How many of that large number could be expected to return the following Lord's day? That point was not overlooked. Miss Lemert gave careful attention to this particular feature in her address to the workers on the following Monday evening. At this meeting all the work of the previous week was so closely organized as to make sure of permanency. New methods of work were inaugurated and no stone was left unturned to make doubly sure that the Warrensburg school be left strong and well-equipped in its every department. Four hundred and sixty-five came the next Sunday and as many more the following Sunday. Then came Sunday, May 5, and it was a very rainy day. Two hundred and thirty-three were present; 212 were on time; offering, $8.51. The day was so bad that no other school in town had as many as 100. The influence of the rally and zeal in our contest with Moberly made them come.

This work was not done by the knockers. It was done by persons who smile when they look at the faces of children. It was done by a superintendent who is not afraid to tackle a big thing. It was done by faithful persons who, at inconvenience, would go forth from house to house asking questions, delivering invitations and speaking graciously.

Two days after the rally closed our protracted meeting commenced, and 90 per cent of the new members came from the Bible school. On the first Sunday of the meeting there were seventeen confessions, all from the Bible school. There is a revived feeling in the church that is delightful to behold. There is an animation and spirit in the school that I have never seen before. There is alertness on the part of teachers and officers that is a guarantee of great things to come. The children are urging each other to be prompt, and thereby make points in the contest with Moberly. They hunt for new pupils; it makes points in the contest. They urge home study of the lesson; it makes points. A teacher dare not be late; she would never hear the last of it.

O, I can not begin to tell you how delightful a thing a Bible school rally is. I would

as soon try to describe matrimony to Paul Moore.

WARRENSBURG RALLY NOTES.

The class of young ladies taught by Miss Lillie Shock had the largest class on Sunday morning. The class of Dr. Shannon raised the largest offering.

Dr. Shannon is a member of the faculty of the state normal, an elder in the church and a man universally loved and held in high esteem by the citizens of Warrensburg.

Miss Lillie Shock also teaches in the high schools. She had only to say to her Bible school class the word, "We will work for 100 in our class next Sunday." The response was hearty, enthusiastic and happy.

The sixteen districts as mapped out for the house to house canvass have become a permanent part of the Bible school organization and the splendid women who made the first canvass have been appointed superintendents. The hunt for new pupils goes on. A school so mothered by the best women of the church must needs be blest of God.

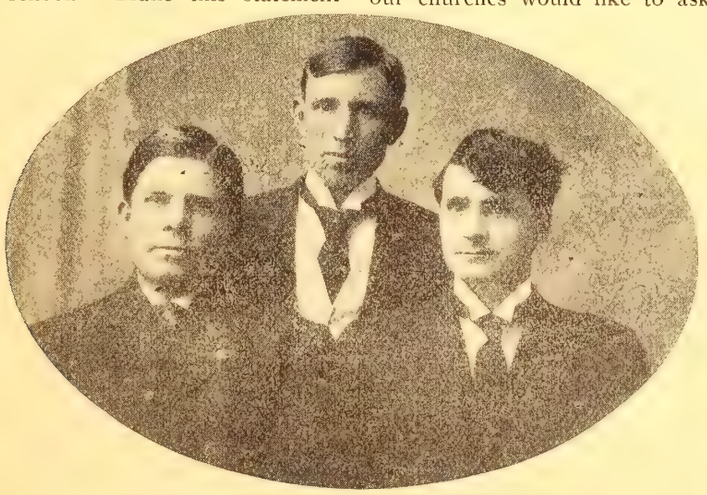
The pastor, J. T. McGarvey, is a prince as a Bible school worker. He gave his whole time to the work. He was so imbued with the spirit of the rally that he declared he would not get back to his study until the rally closed. His timely, strong sermon on "the Bible," must have been prepared during the early morning hours.

William Snoddy, the superintendent, is one of the busiest men in Warrensburg. But he found time, or rather took time, to do more than his part. A man of deep consecration, sweet humility and unusual thoughtfulness as to the details of his work, one does not have to know him long to discover his great love for children and his eagerness to do all things to make strong and larger his Bible school.

MOBERLY, MO.

By W. B. Taylor

By letter we had been advised to district the city, appoint committees to canvass these districts and have some cards printed, all of which was done. On Wednesday, April 17, Miss Lemert arrived, and that night met about two hundred of our Bible school people in the lecture room of the church. She told us of the big schools in the brotherhood, and said we could have a big school, too, if we wanted it. We said we wanted it, and then she told us a few things to do, which amounted to this: "Get all the people you can to go after all the people they can, and keep after them until they get them into the Bible school." Make this statement ring out loud and clear: "A class of the official board of the church and their wives will do more to give backbone to a school than anything else you can have." The official board will take note.



J. M. Crewson, Assitant Superintendent.
R. T. Morgenthaler, Secretary. Dr. E. E. Tydings, Superintendent.

A large amount of canvassing was done April 18, 19 and 20. Lawyers, doctors, merchants, bank officials, railroad men, young men, old men, little men, and all sorts and sizes of people were invited to be in Sunday-school April 21. And they came. When the secretary had counted noses, there were 424, against 173 on April 14, and the collection was $67, while it had been between three and four dollars the week before. "There was great joy in that city."

Miss Lemert remained with us over April 28, continuing the work along the lines indicated, with two or three meetings at night for conference and reports; and on April 28 there were 474 in Sunday-school and $81 collection. There was then more joy in Moberly. We are delighted with Miss Lemert and the rally. George H. Combs had said: "I am glad you are to have Miss Lemert. She will do you a world of good." So it proved.

As for Miss Lemert herself, I will say she is wise, discreet, tactful, resourceful and consecrated. She seems to me to be "expert in all customs and questions which are among" Bible school people. If she can get the attention of the people for a few minutes, they become enthusiastic and go to work for the Bible school, and the next Sunday you can see what they have been doing. If any of the preachers for our churches would like to ask, "Do you think Miss Lemert would do us good?" let me advise you to send for her at once. Do just what she tells you. She has more Bible school sense in a minute than you or I can get together in a week. Do not give yourself any uneasiness about finance. Follow her advice on that. You will come out ahead. Do the work she calls for—do it promptly, cheerfully and fully, and I have the utmost confidence that your school will be largely increased and vastly benefited every way.

MOBERLY RALLY NOTES.

A teachers' meeting was organized. Judge Terrill was elected as leader, and weekly programs mapped out. The Moberly school has a strong corps of teachers and now that Judge Terrill is to teach every week we feel sure no school in the brotherhood will surpass this school as to well-prepared teachers.

The entire city was aroused to the great importance of Bible school work. Both the daily papers kept the matter constantly before the people.

The largest offering was given by the class of young men with Mr. Monce as teacher. The attendance of this class was 14 and the offering $38.38.

Both men and women who, previous to the rally, had believed it impossible to attend even once in a while signed the pledge to attend "every Sunday, rain or shine."

Officers and teachers from both the Baptist and Presbyterian schools attended the mid-week meetings. At the first meeting Miss Lemert announced that pupils from other Bible schools in the city would not be invited; that the purpose of the rally was to enlist such as did not already attend some other Bible school.

Three hundred and fourteen new pupils were enrolled. The best way to get back absentees is to go after new pupils. Before the rally the absentee list ran from 125 to 150. The last Sunday of the rally, when the attendance was 473, the absentee list was only 81; there were six perfect classes and five classes with only one absentee, the total number of classes in the school being eighteen.

Every organization of the church was enlisted and for the time being turned its whole attention to the upbuilding of the Bible school. On the last Sunday of the rally the Ladies' Aid Society, represented by its president, Mrs. J. H. Hardin, extended an invitation to the entire school to attend a reception and entertainment to be given in honor of "our new large school," the following week.

The superintendent, Dr. E. E. Tydings, and his two assistants, John Crewson and R. T. Morgenthaler, gave entire days to the canvass in the business districts of the city. When reports were called for it was not an uncommon thing for these men to call out as many as twenty or thirty men who had been secured as new pupils. One of the marked features of the rally was the large number of men present in all of the adult Bible classes.

W. B. Taylor, the "pure gold" man, the quiet, humble, sweet-spirited pastor, is loved and honored by all the denominations of Moberly. He grows and grows until one could but wish that all churches were so blest in their leadership. This man gave all of his time by night and day and to him belongs much of the credit for the results which made supremely happy the people of both church and school in Moberly.

"The best way to keep the young people in the Bible school is to surround the school by a wall of parents." This fact and the great importance of the entire church studying the Bible, was kept before the people by Miss Lemert in every address, talk and conference. The result was all that could be desired. Previous to the rally there was one small adult class with attendance of from 12 to 18. During the rally this class was increased to 56 and two new classes organized, one for younger married people, taught by the pastor, W. B. Taylor, which reached an attendance of 59, and another of young men and women, taught by Mrs. David White, which bids fair to enroll between 50 and 75 members in the near future.

Our Budget

—There is a Bible school revival going on. Push it along.

—Let no church be satisfied until all its members are studying the Bible in the Bible school, and the standard of teaching is as high as that in the day school.

—Do not forget that while the Bible is the text book in the Bible school, the end of the Bible school work is not the knowledge of the Bible but the bringing of the unconverted to Christ. Bible instruction is a means to that end.

—We hear of several contests in progress between different Sunday-schools to increase the attendance, Bible study and contribution. These are useful as showing what schools and churches can accomplish when they do their best; but see to it that they are not followed by a period of indifference and lack of zeal. This would show that the motive behind the contest was not the true one.

—The contest between the schools of the First Christian Church in St. Joseph and the Union Avenue Christian Church in St. Louis, is developing a large amount of interest and enthusiasm. There were a few over 900 present in the Union Avenue Bible school Sunday morning last, and the aim is 1,000 for next Lord's day. At this writing we have not heard the latest from St. Joseph, but we are sure that Brother Chilton and his congregation will not be found very far behind if behind at all, when the home stretch is completed. We shall probably be able to report the result in our next issue.

—On page 650 will be found a brief statement of the ninety-first year's work of the American Bible Society. Nearly two millions of copies of the Scriptures, in whole or in part, were issued.

—We give large space this week to the great Bible school revivals—for that is the correct word—at Warrensburg and Moberly, Mo., under the direction of Miss Lemert. These reports show what can be done in the way of putting new life into Bible school work when a sympathetic cooperation is allied with trained leadership. The Christian Publishing Company, with its corps of papers, supplies and Bible school experts like Miss Lemert, W. W. Dowling and Marion Stevenson, is in the field in the interest of more schools and better schools, more Bible study and more thorough Bible study.

—The prospects for Children's Day are exceedingly bright. An unprecedented number of Sunday-schools has ordered Children's Day supplies. It is hoped every Sunday-school in the whole brotherhood will take an offering on that day. The children have given about three-quarters of a million of dollars for Foreign Missions since the day was first appointed in 1881.

—In our news columns we publish a report of the Bilaspur convention, written by Morton D. Adams. This report is illustrated by a picture of the Bilaspur church, where the convention was held. This church was built by Brother Adams, who has been in this mission point for twenty-two years, without a dollar of the society's funds. Another interesting snapshot shows our three oldest missionaries in point of service in India—Miss Boyd, Brother Wharton and Brother Adams. It was taken at the convention of last year, and is made sacred to all missionaries and the friends of missions by Brother Wharton's death. It was probably the last picture ever made of him.

◈ ◈ ◈

—A. M. Dial is in a meeting at Robsen, W. Va.

—Horace Siberell is in a good meeting at Cuba, Mo.

—A debt of over $1,000 has just been cancelled at Oakland, Ia.

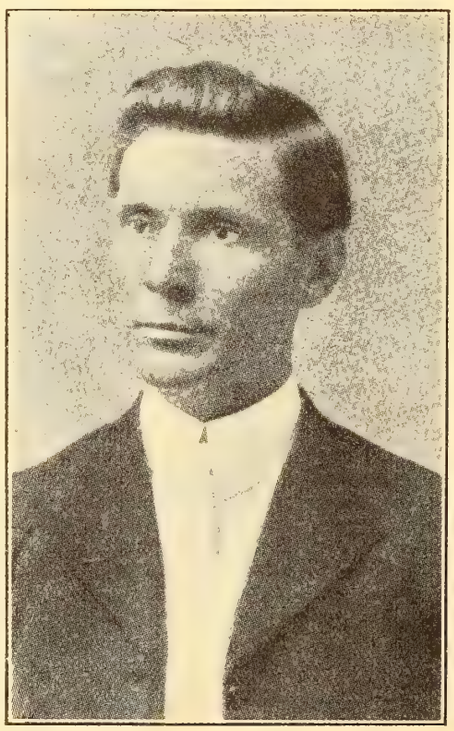
—H. C. Foxton will close his work at Rising City, Neb., May 27.

—J. Windbigler, of Altoona, is to be the new minister at Moulton, Ia.

—J. C. Jacobs and his congregation at Avoca plan a meeting in September.

—M. S. Boyer, of Fertile, has left Ottumwa to take the work at Urbana, Ia.

—The brethren at Luther, Ia., are preparing to erect a $3,000 church building.



W. A. Curtis, who is engaged in a meeting with W. A. Merrill at Hobart, Okla.

—J. M. Bailey reports the work at Monroe City, Mo., moving forward satisfactorily.

—H. A. Blake is now located with the Morris Street Christian Church, Indianapolis.

—We hear good reports of the work at Ashgrove, Mo., where B. F. Norris is in charge.

—At Missouri Valley, Ia., the Bible school has almost doubled since March 1.

—T. A. Lindenmeyer has located with the Frederick Avenue Church, of St. Joseph, Mo.

—John Brant reports Waveland Park Sunday-school organized at Rawson schoolhouse, Iowa.

—The brethren at Beaver Falls, Pa., are already planning for a meeting in their new building.

—S. R. Reynolds reports ninety-eight additions at Clearfield, Iowa, since the middle of February.

—S. G. Clay has closed his pastorate at Lamar, Mo., and taken charge of Sheffield Church, Kansas City.

—The church at Bowling Green, Ohio, will be dedicated on June 9, with Z. T. Sweeney leading the exercises.

—George T. Oliver, of Pittsburg, has given $1,000 to P. C. Macfarlane for the San Francisco reconstruction fund.

—Sherman Hill is more and more convinced that the chief evangelistic agency of the church is the Bible school.

—The Central Christian Church, Des Moines, has just decided to invite Brother Scoville for another meeting.

—J. J. Jones, of Des Moines, Ia., expects to do evangelistic work. He was state evangelist of Kansas at one time.

—Roy M. Anderson has left Howe, Texas, and entered upon his ministry with the Ross Avenue Church, Dallas, Texas.

—Charles Reign Scoville is expected to hold a meeting at Lincoln, Neb., beginning the last Lord's day in September.

—The brethren at Coshocton, Ohio, are rejoicing in the dedication of the beautiful new church. We hope to publish particulars.

—The house and lot for our work at Sabinas, Mexico, is now held in the name of the Christian Woman's Board of Missions.

—J. H. Hilton, of Bethany, Neb., has been spending some time at South Omaha in an endeavor to get their new building started.

—W. B. Crewdson, who is to remain at Salida, Colo., writes that plans are being made for a new building, to be erected during the summer.

—R. W. Wallace reports the work of W. N. Briney, who has just held a meeting for the church at Valdosta, Ga., as exceedingly valuable.

—James E. Stebbins, who has been ill for eleven weeks, is still unable to work, though he is improving. He is temporarily residing at Reading, Kan.

—Lewis P. Fisher began work May 19 at Cantrall, Ill. The church at Clarence and Ospur, Ill., will call his successor at once. Both are doing good work.

—S. G. Inman is now holding a meeting with the American colony at Chamal, Tamos, Mexico. The last report is that there were nineteen confessions.

—F. M. Biddle, of the Central Church, Newcastle, Pa., has just taken a prominent part in the prosecution of some undesirable theatrical managers in that city.

—George E. Lyon dedicated the church at Meriden, Kan., on May 12. C. C. Atwood is the pastor. Brother Lyon will dedicate at Delavan, Kan., also, some time in June.

—P. W. Harding, who has for some time been assisting A. W. Kokendoffer at Mexico, Mo., goes to help W. H. Book at Columbus, Ind., where our work grows rapidly.

—Mark Williams, of London, England, is now visiting his father, J. Mad Williams, at Des Moines, Ia., and can provide some good lectures on the "old country."

—The new $75,000 church property at Houston, Tex., will be dedicated the first Sunday in June. F. M. Rains, Secy., will assist A. F. Sanderson, the minister, in the services.

—"We are settled in the parsonage. Drop in. The house and people are yours." So writes W. D. Trumbull in his pastoral notes to the good people at Paulding, O.

—Nelson Trimble and his wife, who was Miss Martha Stout, the successful superintendent of Missouri C. W. B. M. Junior work, have been called to be as-

sistants to George H. Combs, of Kansas City.

—J. M. Morris has left Perkins, Okla., and entered upon the work at South Haven, Kan. He leaves the work at Perkins, where he labored three years, in good condition. His successor has not yet been secured.

—J. M. Elam, of Carthage, Ill., who has been spending five weeks among the churches in Texas in the interests of the American Christian Missionary Society, had a fruitful visit and is now back in his old field.

—George W. Webb, Independence, Mo., has secured six lots in the growing town of Fredonia, Texas, for a new church house. The citizens have already raised over $600, and a good church home will be erected this summer.

—"There is no reason," says John P. Sala, "why we can not have a large church on the East Side" at Elyria, O. We have lots there and he thinks the time has come when we must be putting up a building.

—T. P. Haley was an unexpected visitor to THE CHRISTIAN-EVANGELIST office one day last week, he having come to St. Louis to visit his son. Brother Haley carries his seventy-five years in a remarkable way.

—A sister writing from Savannah, Ga., without giving her name, reminds her sisters in the state of the tenth anniversary of the Woman's Society of Georgia Missions, and urges them to greater diligence in the work of the Lord.

—Enrique T. Westrup is to be officially connected again with our Mexican mission. He will be the pastor of the native church at Monterey and relieve his father of much active work on the little paper, "La Via de Paz."

—The Young People's Missionary Conferences will this year be held at Lake Geneva, Wis., June 25-July 3, and at Silver Bay, Lake George, N. Y., July 19-28. A large delegation of our own workers ought to be present at these conferences.

—J. J. O'Neal has removed with his family from Keensburg, Ill., to Huntingburg, Ind., to take charge of the congregation at that point and at English. Brother O'Neal recently conducted very successful revivals at both these places.

—If only two or three dozen of our brethren had been selected to deliver commencement, Grand Army of the Republic and other similar addresses, we might be able to make these announcements; but our brethren are so well thought of that these honors have come to them in such numbers that it is impossible for us to print this kind of news, except in reports of our own college commencements.

CUTICURA GROWS HAIR,

Clears the Scalp, Allays Itching, and Heals Humors.

Warm shampoos with Cuticura Soap and light dressings of Cuticura, purest and sweetest of emollients, at once stop falling hair, remove crusts, scales, and dandruff, destroy hair parasites, soothe irritated, itching surfaces, stimulate the hair follicles, loosen the scalp skin, supply the roots with energy and nourishment, and make the hair grow upon a sweet, wholesome, healthy scalp. Millions of the world's best people use Cuticura Soap exclusively for preserving, purifying, and beautifying the skin, scalp, hair, and hands, as well as for all the purposes of the toilet, bath, and nursery.

—The church edifice at Broken Bow, Neb., is nearing completion. It will cost about $4,500 and will be quite attractive. All the money needed, except $1,000, has been raised. R. M. Earley is the pastor, and F. M. Rains will dedicate, probably on August 10.

—The erection of a $5,000 church building has been begun for the Coffee congregation of Keensburg, Ill. The former building was destroyed by lightning. This is one of the oldest congregations of the Christian Church in Southern Illinois.

—Evangelist Lockhart realizes that the success of a protracted meeting is in proportion to the success of the Bible school. Evangelist R. R. Hamlin has just told us that he gives his first thought in a meeting to stirring up interest in the Bible school.

—D. A. Youtzy is to close half time work at Mitchell, Neb., June 1, and give all his time to Gearing. He will be available for evangelistic meetings during two months of the year. The brethren at Mitchell have bought a lot and will probably build this summer.

—At the regular monthly meeting of the Executive Committee of the Foreign Society on May 10, the following new missionaries were appointed: W. B. Alexander, Hiram, O., to China; Miss Inez Logan, Kilgore, Ky., to the Philippine Islands; Miss Pearl Miller, Chicago, Ill., to China.

—J. J. Taylor, of Lexington, Ky., and Harry W. Miller, of Troy, N. Y., have just begun a meeting with James B. Smith, for the church at Monessen, Pa. These two brethren recently entered upon regular work together, one as evangelist and the other as singer. Both have a good reputation.

—The First Church of Allegheny, Pa., holds an "indoor picnic" on May 23, 24. It was first a Sunday-school affair but the original idea was enlarged, the purpose being to extend church acquaintance and association. Brother Tharp's church now has a membership of between 1,000 and 1,100.

—It is the commencement season. Christian College, Columbia, Mo., has just closed a very successful season, as has also the Eugene Divinity School, Kentucky University begins its festivities June 7, commencement day being June 13. Cotner University's exercises cover the same period.

—The Foreign Society is in great need of some men for the fields. It needs one man for Manila, one for Honolulu and several for the other fields. It is for the friends of the work to pray the Lord of the harvest to send forth laborers into his harvest, for now, as of old, the harvest is plenteous but the laborers are few.

—In a few of the first copies off the press of our edition of May 9 the following sentence occurred: "Our position on this has given rise to the oft-repeated charge of 'water regeneration,' which we, very unanimously, have desired." Of course, the last word should have been "denied," and was corrected in the later editions.

—We are glad to report that Thomas J. Clark has been unanimously re-elected for an indefinite term as pastor of the church at Bloomington, Ind., where he has already served for thirteen years. Brother Clark has had only two pastorates. For twenty-two years he was the minister at Vincennes, Ind. This is, perhaps, a record among the ministers of our brotherhood.

—There are probably 3,000 schools in our brotherhood that have never observed Children's day. Those who have not done so should write at once to Stephen J. Corey

GET READY FOR

CHILDREN'S DAY

For Foreign Missions

FIRST SUNDAY IN JUNE



The Foreign Christian Missionary Society will furnish Children's Day Supplies **Free** to those Sunday-Schools observing the day in the interest of Heathen Missions.

Supplies

1—"The Star of Promise." The superior new Children's Day exercise by P. H. Duncan. 16 pages of life, song and sunshine. The songs, recitations, drills and dialogues are high-class, yet simple enough for the smallest school.

2—Missionary Boxes. A new automatic, self-locking, non-opening box. In colors. Best yet.

3—The Missionary Voice. Children's Day number especially for children. Brimful of missionary interest.

ORDER AT ONCE. ALL SENT FREE

Give local name of school and average attendance

STEPHEN J. COREY, Secretary
Box 884, Cincinnati, Ohio

for the special circular which has been prepared by the Foreign Society. It is interesting and gives you information of the purpose, plan and methods for making successful this great day in the Sunday-schools.

—One of our good preachers makes the complaint that he has been compelled to postpone visitations on account of the propensity of the American housewife to accomplish in one week what could be judiciously accomplished in two. He would not be so dissatisfied if the membership would extend the scope of the cleaning to include the cleansing of their spiritual temples.

—R. R. Hamlin and Leonard Daugherty, who have been working very successfully as "a team" in the evangelistic field, paid a very pleasant visit to THE CHRISTIAN-EVANGELIST office on their way from North Carolina to Western Missouri, where they are now engaged with J. C. Howell's church. After this meeting they go to Texas for some meetings and will take in the state convention. These brethren have been universally successful and can be strongly recommended to conduct a thoroughly sane evangelistic meeting.

—Referring to the change of A. L. Ward from the church at Boston to Wheeling, W. Va., W. H. Rogers, of Swampscott, says: "Brother Ward has done an excellent work in a most difficult field for the past three years. He is a type of man of whom we need more in New England—consecrated, conscientious and one who understands the real genius of primitive Christianity." Brother Rogers refers to the union meeting at the Dudley Street Church as "one of the most notable of all the triumphs thus far recorded in the work of practical union with the Baptists."

Eight Weeks' Summer School.

Opens June 10. Covers work in Languages, Evidences, Astronomy and the Bible. If you can not come, take course by mail. Write Pres. C. J. Burton, Christian College, Oskaloosa, Iowa.

—John B. Dickson, pastor of our church at Belton, Mo., informs us that another faithful man has gone to his reward. Marcellus Gilliam died at his home in Belton on May 2, being a little more than 62 years of age. He became a Christian at the age of 17, and was always a loyal supporter of every good cause. He was one of the pillars of our church. We shall hope to publish an obituary notice.

—All the converts in a meeting at Brighton, Ala., just held by S. P. Spiegel, the state evangelist, assisted by D. P. Taylor, the minister at Bessemer, have taken membership with the congregation at Bessemer, but they hope to have a church home of their own soon. The report is that Brighton has been stirred from center to circumference. Howard J. Brazelton is holding a good meeting at Bessemer.

—W. G. Walker, corresponding state secretary of North Carolina, writing of Brothers Hamlin and Daugherty, says: "It is to be regretted that we can not keep these men in North Carolina all summer. We need much of the kind of work that is being done by such evangelists. Not until we realize the need of it and have more will we ever become any great religious factor in the state."

—V. G. Hostetter, on May 12, closed four years' labor with the church at Loraine, Ohio. During these successful years the membership has doubled and the church strengthened in every way. Brother Hostetter leaves it with a bright future before it, and the best wishes and prayers of the congregation go with him. The church is very fortunate in securing Garry L. Cook, of Monongahela, Pa., to take up the work.

—W. B. Taylor, the excellent pastor of the Central Christian Church, Moberly, Mo., in reply to our request of him for a photograph for the purpose of illustrating our pages containing an account of the Sunday-school revival at Moberly, modestly replied: "I haven't a thing I could send you. Just pass me by my title. Once or twice I have been taken in that way for a good-looking man, but never in any other way."

—We have received No. 7 of "Bibel-Vennen," the "Bible Friend," published by Brother Osterhus at Ossian, Ia. It continues to make a good appearance and we have no doubt is accomplishing a good work. We regret that while we are familiar with several European languages, there are quite a number of words in the Norse-Swedish that we can not put into English. Otherwise we might make some quotation.

—"Go after your neighbors and your neighbors' children and bring them to Bible school with you. Go after them twice on rainy Sundays." We find this in the bulletin of our church at Alliance, Ohio. This may, in part, explain the great success of the Bible school at Fred A. Nichols' church, where there are 409 in the pastor's class, half the number being young men. This is said to be the third best Bible class in America.

—J. P. Lichtenberger is giving a series of Sunday evening talks, illustrated with a stereopticon, on incidents and scenes in his recent trip to Palestine. His church board has just adopted a resolution after the order of that practiced by Brother Rutledge's church in Philadelphia. In the New York church there are 230 members not contributing by the envelope plan, the church being able to rely on only 172 known contributors.

—F. E. Hagin, who has just returned from Japan on his vacation, has undergone a surgical operation in a hospital at Chicago. He is doing well and it is expected that he will soon be restored to perfect health. The church at Englewood, that city, has shown him great kindness during his enforced confinement. C. G. Kindred has been especially attentive to him. He and his family are sojourning at Watervliet, Mich. He will be able to visit a number of conventions and churches soon, it is hoped.

—The church at Braddock, Pa., since the resignation of O. H. Phillips last November to become the editor of "The Christian Worker," has been without a pastor. A call has just been extended to J. E. Bell, of Columbus, Ind. This church is one of the pioneer churches, having been organized in 1833. It has a membership of about 300 and is in good financial standing. John F. McCune is the successful superintendent of the Sunday-school. The elders of the church are Mr. David George and Mr. W. W. Strathern.

—David Rioch, Dr. Minnie Rioch and their two children, spent Sunday and Monday in St. Louis with the Union Avenue Church, of which Brother Rioch is the living link. In the evening Brother Rioch was loaned to the First Church. It was a great pleasure to have this family in our midst, especially on such a happy occasion. For there assembled the largest Bible school ever gathered in any of our St. Louis Sunday-schools, while the day was the third anniversary of the coming of Pastor J. M. Philputt.

—Brother and Sister Rioch had just come from Dallas, Texas, where they had been visiting the East Dallas church. Its pastor, H. R. Ford, writes: "We have been having a feast of good things. Their addresses have greatly blessed us. Mrs. Rioch is our living link missionary and our church is already much in love with her. The plans for our new building, to cost about $30,000, were accepted two weeks ago and we expect to begin work in the summer. We have just purchased a new lot for our church at a cost of $8,500. The new church will go up two blocks north of the present location. The Extension Board has granted us a very liberal loan. The Lord is blessing us here in East Dallas.

—On their way to Swampscott, on June 11, 1880, W. H. Rogers and wife were shipwrecked on Long Island Sound at midnight. Thirty lives were lost and they barely escaped. They are holding an anniversary on June 11, at the Burrill Street Church of Christ, Swampscott, and ask free-will offerings from their friends to be divided between the Burrill Street Church, in payment of its indebtedness, to which Brother Rogers has given so much time and money, and the work of personal evangelism among the outcasts of Lynn, to which he feels providentially called. Both the man and the cause are worthy of any offerings that may be made on this anniversary.

—We received prompt notice of a great offering made at the University Place Church, Des Moines, Ia., but were not quite sure for what purpose it was taken. We now learn that it is the belated offering for foreign missions which, by reason of various hindrances, was postponed. All will rejoice that $1,000—which more than doubled the contribution of this church, as such, last year—is to be added to the goodly sums already reported for this work. This occasion was a great day for Brother Medbury's church. The Sunday-school reached high water mark with 1,329 in attendance. In the evening a great jubilee service was held. D. R. Dungan, A. M. Haggard and Mark Williams each taking part. The offerings for the home fields are taken in the autumn.

—Just as we are preparing for press comes the following communication from W. E. Harlow, sent from Albuquerque, N. M.: "My son Clyde, who has been here for the past two months for his health, had a severe hemorrhage of the lungs last Sunday, and I was called from Athens, Ga., where I was just closing a meeting. I arrived here last night (May 16) and found him at the Sisters' Hospital, in a bad condition and not able to speak above a whisper. Thus ends many of our cherished plans of work in the Lord's vineyard. Brethren, remember us in your prayers." We are sure the sympathy of the brotherhood is with Brother Harlow and his son, who gave such promise of being a valuable assistant to his father in the musical department of his evangelistic work. We trust that the climate and proper nutrition will go a long way toward a quick recovery and the building up of our young brother's physical manhood.

As We Go to Press.

Special to The Christian-Evangelist.

Carrollton, Mo., May 20.—Closed at Butler with 126 additions in seventeen days. Delightful spiritual meeting throughout. J. B. Mayfield has a great work there. Began here yesterday; great audience. R. H. Sawyer, honored minister, has preached for past three months on Book of Acts as preparation. Sermons have stirred town. —Small and St. John, evangelists.

Special to The Christian-Evangelist.

Washburn, Ill., May 20.—House packed last night; many turned away. Meeting one week old; 15 additions. People delighted with services of Frank Charleton, Bloomington, Ill., as song leader.—Rochester Irwin.

Special to The Christian-Evangelist.

Louisville, Ky., May 20.—Closed at Stanford last night with 97 additions; greatest revival in history of church. Crossfield and Daniels, evangelists.—L. M. Omer.

Special to The Christian-Evangelist.

Texarkana, Ark., May 19.—Closed with 128 additions in four weeks; 36 to-day. Great enthusiasm. Pastor's salary increased $300 per year; Nathaniel Jacks, pastor. Ada, I. T., next.—Roger H. Fife and Clyde Lee Fife, evangelists.

Special to The Christian-Evangelist.

Coshocton, O., May 20.—Twenty-three in first week, 19 to-day; great ladies' meeting; house packed at all services; great prospects. J. N. Johnston, pastor.—Shelburne and Knight.

Special to The Christian-Evangelist.

Hillsboro, Tex., May 19.—The greatest audiences we have ever had anywhere; 40 added in first seven days. The people are appreciative but slow to move; we will have a great meeting. Twelve added to-day; great men's meeting at 3 o'clock and six confessions at that service; hundreds turned away to-night. Mrs. Wilhite has a great Bible drill class.—Wilhite and Tuckerman.

Special to The Christian-Evangelist.

Okmulgee, I. T., May 19.—Clarence Mitchell with us in great beginning; 32 to date; heads of families and young men are coming in and the whole town is stirred. D. N. Manley, pastor.—Will J. Slater, singer.

Special to The Christian-Evangelist.

Muncie, Ind., May 19.—Forty-six converts in Scoville meetings conducted for Jackson Street Christian Church to-day; eighteen last night; 193 in nine days of invitations. W. H. Allen, pastor.—Dr. Fred J. Betts.

Kansas City Church Burned.

The building of the Jackson Avenue Christian Church, of Kansas City, Mo., of which Frank L. Bowen was pastor, was almost totally destroyed by fire Tuesday night of last week. The loss is fairly well covered by insurance. The fire is believed to have come from the careless lighting of matches by mischievous boys. The work of the church will not be greatly hindered for the brethren, under the leadership of Brother Bowen, are already constructing a tabernacle just across the street from the church. Until a new church can be built the tabernacle will be made to serve the purposes of this new and yet growing and aggressive congregation.

BARCLAY MEADOR.

The Offering for the Orphans.

The National Benevolent Association and the young people's department of the Christian Woman's Board of Missions had a joint observance of Easter in behalf of orphanage work in all lands, as asked for by the national convention at Buffalo. The two associations desire to have a division of the offerings immediately after the close of May when the Easter contributions should all be in. Any Sunday-schools, Junior societies and mission bands having *Easter* offerings that are not yet sent should forward the same in time to reach the offices of the associations named by May 31. Send one-half to the National Benevolent Association, 903 Aubert avenue, St. Louis, Mo., and the other half to the Christian Woman's Board of Missions, 152 East Market street, Indianapolis, Ind.

JAS. H. MOHORTER, Gen. Sec. N. B. A.
MRS. M. E. HARLAN, Cor. Sec. C. W. B. M.

Conventions.

North Idaho.

The North Idaho Christian convention and campmeeting will meet at Culdesac, Idaho, June 13-23. Many campers are expected. A good program has been outlined with the Bible school, Christian Endeavor and C. W. B. M. represented. Come and enjoy these services with us.

E. F. BEAUDREAU.

Nez Perce.

Northwest Ohio Ministerial Association.

Bays, O., May 14.—The Northwestern Ohio Ministerial Association will meet in the Central Church, Toledo, O., on the first Monday in June. In the morning Dr. S. M. Cook will speak on "A Representative Religious Journal; and is It Attainable?"

In the afternoon Wm. B. Hartzog, Ph. D. (Baptist), will speak on. "How I preach Baptism."

E. K. VAN WINKLE, Sec.

Iowa State Convention.

Our Iowa state convention will be held with the Central Church, Des Moines, June 17-20, and everything promises a good convention in point of attendance and in a general spiritual uplift for our people. The Bible school, Christian Endeavor and Drake University sections of the program are not quite ready for print, but the remainder of the program is as follows:

***Monday Evening,** June 17.*—Address, W. J. Wright.

Tuesday Forenoon.—Remarks by the assembly chairman, D. R. Dungan; announcement of committees; Reports: Tract committee, Y. P. S. C. E., Bible school, treasurer I. C. C., auditor I. C. C., corresponding secretary I. C. C., special reports; address, Benevolent Association, J. H. Mohorter; address, Foreign Missions.

Tuesday Afternoon.—Bible school period, Drake University period.

Tuesday Evening.—I. C. C. address, S. H. Zendt.

Wednesday Forenoon.—Business session, emergency period; address, "Ministerial Relief," A. L. Orcutt, Indianapolis, Ind.; address, "Church Extension," Charles A. Finch, Topeka, Kan.

Wednesday Afternoon.—Christian Endeavor period; Church Problems, a Symposium, led by D. W. Hastings.

Wednesday Evening and Thursday.—C. W. B. M. period.

Thursday Evening.—Praise service. Address, Mark Wayne Williams, London, England.

The Central Church extends a hearty welcome to the Disciples of Iowa to come in large numbers. Finis Idleman is the minister and the old Central Church knows how to make the people welcome. They are enthusiastic over our coming and we are assured of every courtesy that a great church can extend. Lodging and breakfast will be furnished free and dinner and supper will be served at the church. Application has been made for reduced rates on the railroads and we expect the usual one and one-third fare. We would be glad to have 1,000 delegates and visitors here during the convention.

B. S. DENNY, Cor. Sec.

Des Moines, Ia.

Texas Convention.

FORT WORTH, JUNE 6-11.

June 6, 8 p. m., to June 7, 4:30 p. m.—C. W. B. M.

June 7, 8 p. m., to June 8, 12 m.—Report of committee on Christian education.

June 8, 2:30 p. m., to 4:30 p. m.—Report of committee on Christian benevolence.

Saturday evening, June 8.—President's address, A. E. Ewell. Address, J. T. Ogle.

Sunday.—9:30 a. m.—Sunday-school hour; 11 a. m., preaching in all offered pulpits, J. H. Hardin at the First Church; 3 p. m., union communion service; 4 p. m., report of committee on Christian Endeavor; 8:30 p. m., preaching in all offered pulpits.

Monday morning.—Address, foreign Christian missionary secretary; address, home missionary secretary. The men in the field heard from. Address, "Our 21 Years Work," Chalmers McPherson.

Monday afternoon.—The men in the field heard from; report of board of managers, Anson Rainey; report of Corresponding Secretary J. C. Mason; Centennial address, W. R. Warren.

Monday evening.—"Texas—Our Opportunity," G. A. Faris.

Tuesday morning.—Reports of committees on national and foreign missions; on nomination of board of managers and officers of convention; on temperance; on future work; on place of next convention; miscellaneous business; report of committee on Christian literature and address, A. C. Parker; report of committee on Sunday-school work.

Tuesday afternoon.—Business; address, "Should We Divide Over Missionary Societies?", H. C. Fleming; report of committee on memorials; address, "Our Remembered Dead," E. H. Holmes.

Tuesday evening.—Report of committee on resolutions; address, "Christian Union—Its Outlook," Addison Clark.

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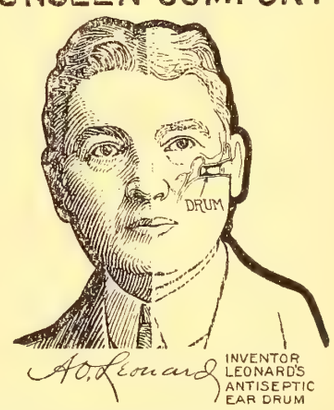
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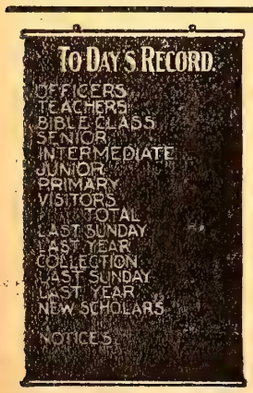
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Fine Offerings for Frisco.

P. C. Macfarlane, San Francisco emergency secretary of the American Christian Missionary Society, presented the claims of San Francisco reconstruction before the semi-annual convention of Western Pennsylvania Thursday morning. A resolution had been passed pledging the churches of Western Pennsylvania to take an offering for this worthy cause, on or before the first Lord's day in July. At the close of the address the resolution was declared not as strong as the situation demanded and a new one was called for. At the call of John G. Slayter, pledges were called for then and there, and in a few minutes the following amounts were subscribed: John G. Slayter, $100; Wallace Tharp, $100; Alfred W. Place, $100; Brother Bell, of Braddock, Pa., $96; the church at Carnegie, $100; the church at Wilkinsburg, $50; the church at Observatory Hill, $25; Mrs. Margaret Muirhead, $50; Mr. and Mrs. H. A. Spangler, $25. Many ministers who did not feel justified in pledging a stated amount assured the San Francisco secretary they would do their best to work up a large offering. The subscription list quoted above is a remarkable one. It will be noticed that the first four $100 subscriptions are from ministers. The large-heartedness and the deep sacrificial spirit in which a man who endures the heavy financial burdens of a city pastorate, will make gifts like these to a work 3,000 miles away, are a sufficient guananty of the Christian spirit of the ministers of Western Pennsylvania, and of the power of the appeal which a simple presentation of the facts regarding San Francisco makes upon the heart. Brother Bell in pledging $96 stated that this was the amount of the pension which he received per year from the United States government, for having done his duty upon the firing line, and he wanted to give it this year to strengthen the breastworks of the gospel in far off San Francisco. Not a gift in this list but represents sacrifice. The history of these offerings will be told in San Francisco, and it will inspire the watchers there to redoubled efforts.

It is believed that the subscriptions in Pittsburgh will reach $1,500 before the general offerings are received at all. Surely God will bless these generous people. The warm welcome and the cordial helpfulness of the Western Pennsylvania ministers and Disciples will remain as a heavenly memory in the mind of the San Francisco representative.

Brother Macfarlane was to speak at Franklin Circle and Euclid Avenue, respectively, in Cleveland, May 19, and will attend the Ohio state convention. On May 26 he will speak at the First Church, Allegheny, in the morning in the absence of the pastor, Wallace Tharp, who goes to deliver the baccalaureate address at Campbell-Hagerman College, in Lexington; and in the evening he will occupy the pulpit at Bellevue, Pa.

The Home Offering.

The American Christian Missionary Society takes great pleasure in telling the brotherhood that a very marked advance is manifested in the offerings for home missions. One hundred and ninety-two churches which gave nothing for home missions last year have thus far responded this year, and 139 others have given more than they did last year; 31 new congregations have promised to be living links this year in the American Society, and many of them have already raised the money.

The actual offerings received thus far during the month of May show a gain of but $726 from the churches over the same days of offering last year. We report in addition an increase of $1,756 in individual offerings. Will not those who have thus far not responded do so immediately and help us to the great victory at which we aim?

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For further information, apply to The Monitor, or Bro. J. T. T. Hundley, at above address.

Relief Work in San Francisco

By FRANK L. FORD

About 150 of the members of the First Church lost their homes and all their possessions in the earthquake and fire. As soon as I got out of my own house I started on a round of all the homes of our people within reach. The nearest was that of a brother Crossley. They had just gotten out of the house and were not yet dressed. The house had been shaken to an angle of about 45 degrees. The doors were jammed and they had crawled out of a window. None were hurt. Across the street was another family. Their house was not injured much but they felt sure that the whole city was doomed. They had already begun to move their goods out and were going to the hills. I have never seen nor heard from them since. I spent about two hours going from house to house. None were injured but all felt that there would be another shock which would complete the destruction.

There was a large fire at Twenty-second and Mission streets. There was no water and it seemed that it would spread to the whole mission. It was put out, however, how, I have never learned.

At Fourteenth and Howard street there are a number of houses flat. We had quite a company of members in that district. The shake had been particularly heavy in that part and all were intent on leaving the city immediately. One family, the wife of which had been a member of the Baptist church of Terre Haute, Ind., and whose husband I had baptized myself, left immediately for Terre Haute. I helped for a while to take people from the ruins of buildings, but as there were so many to help that they were in one another's way, I went on my rounds.

We had a family on Dore street which sunk many feet, whose house was thrown flat on its face in the street. They climbed through the back door, which was then on the top of the house. None of them were hurt, however.

Shortly after I got home the members of the church from far downtown, the district that first burned, began to arrive. Their homes were destroyed and they had had time to save nothing at all. They had some bedding and some bundles of clothing. They all had the same sad story, "Our home is burned, what shall we do?" They had nowhere else to go so they were coming to the church. I had the church opened; it was not damaged at all by the earthquake, and they left their things there. We did not think that the fire would reach that far and planned for them to stay there till some provision could be made for them. When it became evident that the fire would reach there they took their bundles and started for the hills away from the city. The saddest phrase that remains in my memory of that time is one used by some of these same people when I found them the next morning where they were camped on the hillside: "Brother Ford and the church are gone, what shall we do?"

It was impossible to keep people together so they drifted into different parts of the camps and relief stations. It must have been two weeks after the fire when I found where Brother and Sister Stewart, of Kansas City, had gone. Mrs. Ford came into the station where I was serving and told me of them. In some way they had gotten to the Presidio. They were in a camp largely of foreigners, but had formed the acquaintance of a Captain Jewel, who had seen that they were sheltered and fed as well as any. They had a comfortable tent and every day received rations of coffee, bread and salt pork. Mrs. Ford had found a place where she could get some delicacies. I remember there were strawberries and butter and tea and fresh bread, and had insisted that I get to the Presidio and find them. I remember that Sister Stewart cried when she saw me coming and she broke down when she saw strawberries. Soon after this they made their way to Los Angeles where they are yet.

As soon as relief money began to come to our church we opened a bureau for relief of our members. Brother Sturgis was the member of that committee from First Church. Clothing began to come in and boxes of bedding and goods also came. Many of our members escaped without even one change of clothing. As soon as word could be sent to them by searching the camps and by notices in the papers and by announcements at various meetings they began to come to be relieved. Shoes and under and over clothing were distributed freely to all. A brother Greene was engaged to take charge of the station and he remained in charge as long as there was any necessity for a station. The money that had been sent was used freely and yet discreetly. There could hardly be a mistake made as every one was in real need. Later money was used to help members to get back to housekeeping or into business. Some of our ladies who had made their living by keeping rooming houses or boarding houses were helped to furnish so that they became self-supporting at once. Some were sent to Eastern cities. I never realized the power of money as I did then. People have come to me hopeless and despondent and when they went away they were encouraged and hopeful and all because they could feel a ten-dollar gold piece in their pocket. When money is touched by love it is transmuted into a balm indeed.

In the larger relief work which took almost all my time there were many touching things. In boxes of provisions would be notes from mothers asking for information of sons or daughters and sending their love to the destitute who should receive the food. I tell you it was like a benediction on the work. No worker could come in contact with that sort of thing and not feel that they were responsible agents of something very large and high and that it was up to them to see that the love accomplished its work. My own theology underwent quite a change. Somehow I know myself the agent of God's love in a way that I never realized before. Somehow when I am comforting or helping I realize that that is the method of God's love and that my treasures of sympathy and fellowship are but his avenues of grace.

I had sent to me personally a large number of infants' outfits. I used them as far as needed in my own church and then as there was a crying need for such things in the larger work I had them sent to my office and put under the charge of my private secretary and the doctor who was in charge of general hospital supplies in one of my stations. I wish that the women who had made the sets could have seen some of the things that took place in that office over those baby clothes. Both my secretary and the doctor were tenderhearted ladies. I have seen them on their knees at the side of that big box with a new mother or a prospective mother and somehow my eyes got misty as I heard them in delighted conversation sometimes just gurgling over the things. I am not an expert but they told me that those sets had everything that a new baby could possibly need in them.

While my people are still in very straightened circumstances, there is no dire want among them. What with the generous relief sent to the church and the assistance I could give because of my position in the relief work they see a way to solve their problems, though in most cases it is to require years to finish them. Yet these are a hardy people and they have met disasters before and have found a solution for their problems. The fine thing about it all is that they have not a doubt of the future, either for themselves or the city. Their personal problem shall be solved in time. The city's problem shall be solved in time. And the solution will be worthy a courageous people and a great city.

About relief work in general we have learned some things from our experiences. One is: Henceforth we will send our relief to stricken people through the church. Heretofore we have sent as did others this time through city boards of trade, but now we know better. It seemed that the Unitarian church was the only one whose brethren fully trusted them. They had sufficient funds for every necessary purpose. When in my larger work it was necessary to have immediate funds it was to the Unitarians that my committee had to turn. They put into the hands of our section committee an emergency fund which saved a favorable house for many families who had found one that suited but which would be lost if they had to wait for the slow process of general relief. Hereafter I trust my own brethren for both wisdom and integrity to administer my benevolences. When I had established the Speedway Camp for aged and invalids it was still Unitarian money that supplied immediate necessities that could not be secured through ordinary relief channels. Now my brethren are no less charitable than these but these saw an opportunity that we did not and availed themselves of it. I have an idea that if we knew just what was contributed by our members and churches we would have no cause to blush for it. The thing is that we sent to the city, these others to their church.

NEWS FROM MANY FIELDS

Good Results at Memphis, Tenn.

We have closed a three weeks' meeting at the Mississippi Avenue Church, which resulted in 45 additions—23 by primary obedience, six from other religious organizations and others to take membership. Considering the rainy weather which lasted the entire time, the meeting was a remarkable success. J. E. Stuart, of Washington, D. C., was the evangelist. This is the second great meeting Brother Stuart has held for this congregation, and we now look forward to having him with us again. There are few men among us who preach the gospel with more force and greater heart convictions than does J. E. Stuart. We have had 82 additions to our congregation this year and Brother Stuart leaves us in a wholesome condition. LOUIS D. RIDDLE, pastor.

Rejoicing at Dunkirk, N. Y.

Sunday, May 5, was a day long to be remembered by the Dunkirk Church of Christ. After three years' of struggling with the many hindrances that arise on a new mission field we held our first services in our own church home, the property we purchased of the St. Peter's Lutheran congregation, which has disbanded. It is the most centrally located church in the city.

Our first service in our new home was crowned with many joys. Home missions was the cry. In answer to the invitation to come to the Christ thirteen responded, four men, four women and five boys and girls from our Bible school. Our home mission offering was $25. We began our meeting May 12 with D. C. Tremaine, our state evangelist, as leader. Three were added, two by statement and one by confession on the first service. R. P. MCPHERSON, pastor.

Great Success and Opportunity at Lawrence.

The church at Lawrence has at last attained the position for which it has been struggling for so many years. At the close of the meeting May 5 of Evangelists Wilhite and Tuckerman 330 had been added to the church, making the membership of the Lawrence church over 600. This membership is exceeded only by the Methodists. In order to prepare for this great ingathering the church built a tabernacle in South Park that seated 1,200 people. The faith of the members of the church was large. Citizens of the town could hardly believe that one little congregation would undertake such a great work. No money was solicited outside the membership. The meeting closed with admiration for us on the part of the citizens of the town. The press of the city extended to us during the meeting the greatest courtesy. One editorial said: "The Christian church of this place, in the revival that has just closed, certainly made a splendid effort and achieved splendid results. To double the membership of an old established church in six weeks' time is no light accomplishment. There may be some little jealous inclination, on the part of a few, to envy the Christian church all this great success, but the vast majority of the Christian people in Lawrence will rejoice, regardless of denomination, at what has been and is being achieved."

The revival made both necessary and possible the erection of a larger church home. The work of raising funds began on the fifth of the month, directed by Evangelist Wilhite. Working girls, students working their way through the University, poorly paid clerks, and others, pledged amounts that meant many weeks of self-denial and sacrifice. The splendid work of the day resulted in raising over $15,000. To give the church the standing it must have if it shall go on to greater victories in Lawrence, $15,000 more is needed. With the University of Kansas and with its 2,000 students almost at the door of the church, the opportunity of a great work is ours. Lawrence is the strategic point for the Disciples in Kansas. Before building can begin $5,000 more must be in sight. Will not the Kansas brotherhood come to the assistance of the Lawrence work? There are very few men of wealth in the Lawrence congregation. The limit must soon be reached in the giving locally. The congregation is now so large it is impossible to use the old building. A hall has been secured for temporary quarters down town. Unless work on the building is pushed at once much of the advanced ground occupied must be given up. Lawrence will be ours by immediate action on our part. The meeting just closed did not confine its results to the city. Many University students were added to the church and the influence of the meeting will be felt in many quarters of the state. By leaving the dingy old building which has served us well and getting into a new building that will compare favorably with the other church buildings in the town, a great work will be possible among the students of the University. Brother C. L. Milton is ready to receive and acknowledge any contributions for the new building.

Lawrence, Kansas. GEO. O. FOSTER.

152 at Palestine, Texas.

The meeting closed with nine additions at last service, making a total of 152. Of this number 106 were by confession, 23 from other organizations, and 23 by statement. In all 125 were baptized. It was easily the greatest meeting in the history of the Palestine church, and we were all delighted with our evangelists. Brother Boen preached the gospel with power, as attested by the results. Professor Conrad is a gifted musician, a skilled personal worker, and a most estimable Christian gentleman. In almost six weeks' work together we had not a single discord.

L. D. ANDERSON.

Georgia.

After spending several months at his old home in South Carolina, V. P. Bowers is again in his former field of labor in the Savannah district. Brother Bowers is one of our best young preachers and is highly esteemed by his churches.——We had a good day at Antioch, Cherokee county, the first Sunday. The little band is determined and hopeful.——J. B. Shelnutt, a merchant of Walnut Grove, preaches occasionally for Corinth, his home church.——O. A. Moore, of Texas, Ga., is the greatest "circuit rider" among our country preachers in the state. He "endures hardness as a good soldier," most wonderfully and gracefully.——The First Church, Atlanta, will take possession of their beautiful new building next month. This handsome church building is an honor to the minister and congregation, to the city of Atlanta and to the brotherhood of Georgia.——The Harlow meeting in Athens was to close Sunday night. It is a great meeting for Georgia and means much for primitive Christianity in Athens as well as throughout the state. The last report received gave "96 additions and more to follow." This meeting is a good beginning for the greatest year in our history in our beloved Georgia. E. L. SHELNUTT.

Acworth, Ga.

Changes.

Agee, Ivan W.—Atlanta, to Greenville, Ill.
Anderson, Leroy M.—Howe, to Dallas, Texas.
Blake, H. A.—Bloomfield, to 1316 Blain avenue, Indianapolis, Ind.
Barstow, H. F.—Green Bay, Wis., to Plainview, Minn.
Clarkson, W. T.—New York City, to Ocean View, Va.
Crawford, E. E.—Albuquerque, N. M., to 308 Ashland Boulevard, Chicago, Ill.
Clay, S. G.—Lamar, Mo., to Sheffield Station, Kansas City, Mo.
Dewees, H. Jasper—Parkbeg, to Wilcox, Sask., Canada.
Easterwood, Thomas J.—South Haven, Kan., to Temple, Texas.
Harrington, Vernon—Altoona, Pa., to Stephen, Minn.
Harris, E. B.—North Waco, Texas, to Sheridan, Wyoming.
Hilton, W. T.—Atchison, Kan., to Greenville, Texas.
Hostetter, V. G.—Lorain, to Bays, O.
Jolly, J. R.—Ontario, to Huntington Beach, Cal.
Kempher, Earl P.—Hebron, to Mount Healthy, Ohio.
Massey, G. I.—Palestine, to Timpson, Texas.
Morris, J. M.—Perkins, Okla., to South Haven, Kansas.
Phillips, Stacy, S.—Independence, to Keytesville, Missouri.
Pier, Lewis A.—Stanford University, to 620 City National bank building, Los Angeles, Cal.
Reynolds, W. F.—Cleburne, to Denton, Texas.
Rose, C. F.—Canton, Mo., to Virginia, Neb.
Sharp, Clyde—Fort Scott, Kan., to Adrian, Mo.
Shamhart, W. P.—Indianapolis, to 1006 Huestis avenue, Fort Wayne, Ind.
Shaw, W. B.—Baldwin, to 176 Rawson street, Atlanta, Ga.
Shepherd, R. P.—Berkeley, to Holywood, Cal.
Smith, E. S.—Finchville, Ky., to Tullahoma, Tenn.
Stebbins, J. E.—Hartford, to Reading, Kan.
Violett, E. E.—Litchfield, Ill., to 335 Main street, Ashtabula, O.
Walters, Jacob—Ocean View, Del., to box 55, Ellenton, S. C.
Williamson, E. H.—Brunswick, to Springfield, Missouri.
Windbigler, J.—Altoona, to Moulton, Ia.
Winters, W. H.—Orange, Texas, to Moriarty, N. M.
Wright, Paul E.—Cantril, Ia., to Columbia, Mo.

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Thomas E. Bondurant Will Case.

Thomas E. Bondurant died at DeLand, Ill., January 16, 1905. He left an estate valued at about $300,000. After providing for his sister, Miss Mary E. Bondurant, who had made her home with him for over forty years, he left the balance of his property to the Foreign Christian Missionary Society, the American Christian Missionary Society, the Church Extension Board, the Illinois Christian Missionary convention and certain sums set apart for lectureships at centers where state colleges are located in Illinois. He made his sister, Miss Mary E. Bondurant, executrix under said will to act without bond.

The executrix under the will is to carry on the business for ten years, and at the expiration of this time the property is to be divided as above stated. One year after his death a bill was filed signed by nine of his nephews and nieces to contest his will. This bill was filed on the ground that he was not competent to transact business and was unduly influenced to make this will. The trial came up in the February term of court at Monticello, Ill., before Judge W. G. Cochran. The trial lasted fourteen days. The will was ably defended, but the jury after being out thirty-six hours returned a verdict to set aside the will. A motion was made at once for a new trial and the argument for this motion was heard May 13 and the decision of the judge was to set aside the verdict and grant a new trial because the verdict was not in accordance with the evidence. The new trial will come up at the next September term of court.

Brother Bondurant joined the Christian Church when he was 20 years of age at Buffalo Hart, Ill. He was well known throughout the state and the brotherhood and his many friends will be glad to know that his will still stands.

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Bilaspur Convention Notes.

The convention of the India Christian Mission has just closed at Bilaspur. It was our purpose to meet in Deoghar, but this was found impractical and Bilaspur has been favored by being the convention's meeting place for two years in succession. It is nearly always the opinion of convention people that the last one held is the best in our history. This gathering has no desire to go contrary to this rule, except it wishes to say with more than ordinary emphasis, that this was positively the best of all good meetings we have had in India. There were many reasons why this should be so. We had been praying for the blessing of God to be upon it, and all had given especial care to be ready for whatever work might be given them to do.

There were forty-four missionaries present, and they came from our fifteen mission stations. The new missionaries who met with us for the first time were W. C. MacDougall, of Calcutta; Dr. Miller, Damoh and Dr. Fleming, Hurda. Seven were comparatively new, being in their second year of life in India. We are thankful and encouraged by the presence of these reinforcements.

There have been 160 additions during the year to the membership of our twelve churches in India, giving us a total membership of 1387.

The work undertaken at our stations would likely embrace every form of missionary activity, but it is the writer's opinion that more money and men are given to the orphanages and schools than to any other kind of work. It is from them, therefore, that we should expect the best results. There are about 650 children in the orphanages. More than half of this number are girls. Quite a number have been settled from the Damoh Orphanage, and some have become worthy and efficient helpers in the work of the mission. We are sure that from these institutions we are producing our best Christians and native agents. But some have become farmers, carpenters, tailors and cooks.

The number of children in our day schools is 2,394, and the number in the Sunday-schools is about 3,000. Total number under instruction is 6,044. There has been an increase in the number of Christian teachers, and out of seventy-one teachers fifty-seven are Christians. This is a good sign and indicates growth in the right direction.

New work to be undertaken during the year is as follows: Opening a new station in the Bilaspur district, by David Rioch and Dr. Minnie Rioch, when they return from furlough; opening a new station in the Bilaspur field by the native brethren. This is to be put into hand at once. Further establishment of the work at Jhansi and Kulphar. Brother MacDougall's work at Calcutta, among the college students, is not far from being a new work, although Brother Forrest did the same kind of work during his short stay in India.

The sermons of the convention were delivered by H. C. Saum, W. C. MacDougall and G. W. Brown. The addresses were delivered by Miss Kingsbury, M. D. Adams and W. G. Menzies. Papers on subjects vital to our success were given by Miss Franklin, C. G. Elsam and J. G. McGavran.

After Brother Saum's sermon he was ordained for the work of the ministry by laying on of hands and prayer. None of us feel that he has any greater authority to do the work of an evangelist, but it is a help to him to know that he has been chosen by his brethren to do this work, and his covenant to give himself diligently to the work of preaching was a source of joy to us all. This was a solemn and sweet service, not soon to be forgotten by any who were present.

We feel safe in saying that no paper or address was given to the convention that was not well prepared and well received; but the climax of all was reached in the memorial service for Brother Wharton and Gertrude Archer, and in the closing services led by W. S. Munroe. The things of these hours are treasures in the storehouse of memory. Last year Brother Wharton was with us at our convention, and was our beloved president. Although he was absent in body this year, no missionary was so present in our thoughts as he. We shall see him among us no more, but how can we fail to cherish his memory, or how can we forget the brave way in which he did his work and bore his burden? The Bible college is, in fact, a monument to his work, as it is the result of his labor in gathering the money for its buildings. These are now approaching completion and their possession will mark an epoch in the history of the mission.

It is the writer's opinion that the boards will have to search a long time before they find a more worthy man than W. C. MacDougall to appoint as a missionary to India. He is of the kind needed here.

The following missionaries were reported to have passed the examinations in the first year's course of study of Hindi: Miss Daisy Drake, Miss Olive Griffith, D. O. Cunningham, Mrs. Benlehr, Mrs. D. O. Cunningham, Miss Pope, Mrs. Munroe, Mrs. H. C. Saum and H. C. Saum. And the following were reported to have passed in the second year's course of study: Dr. Jennie Crozier, Dr. Martha Smith and Miss Ora Haight.

C. E. Benlehr, in order that he might have more time for the study of Hindi, asked to be given charge of only the industrial department of the Boys' Orphanage at Damoh. In view of the fact that he did not take the full time for language study his request was considered favorably; and J. G. McGavran was asked to take charge of the care of the boys.

Miss Mills, who has been in the school work at Bilaspur for three years, has, in order to meet the need of the Girls' Boarding School, been transferred to Deoghar. Bilaspur can ill afford to spare her. She has done much not only for the schools, but for the Endeavor Society and Sunday-schools, and has been interested in everything that would promote the welfare of the church. We are sorry she is going.

Our Hindi hymn book is now about ready for its second edition to go into the hands of the churches. It has been corrected and improved.

MORTON D. ADAMS.



Bilaspur Church,
Where the Convention Assembled.



Miss Ada Boyd.
M. D. Adams. G. L. Wharton.
Three Senior Missionaries.

Evangelistic

We invite ministers and others to send reports of meetings, additions and other news of the churches. It is especially requested that additions be reported as "by confession and baptism," or "by letter."

Alabama.

Birmingham, May 30.—Five additions was the result of a week's meeting with home forces at the Woodlawn church.—H. W. Milner.

Arkansas.

Bentonville, May 17.—One addition at our regular evening service last Sunday.—J. W. Ellis.

Colorado.

Salida, May 13.—Fine crowds and two confessions yesterday.—W. B. Crewdson.

Florida.

Jacksonville.—Two additions from another church, two by baptisms, and three confessions this week.—J. T. Boone.

Georgia.

Augusta, May 15.—The writer has just closed a ten days' meeting at the West End Church, of which he is pastor, with 43 additions. All services were well attended and great interest manifested. Sunday night the house was taxed to its utmost to seat the people.—P. H. Mears.

Indiana.

Yorktown, May 13.—One confession May 5. Last Sunday we had two confessions at the morning service and one at night.—A. L. Stamper.

Indian Territory.

Tulsa, May 13.—One addition yesterday by statement.—M. S. Dunning, pastor.

Iowa.

Charles City, May 13.—Three additions during the week—one by statement and two by confessions and baptism, all adults.—G. A. Hess, minister.

Prescott, May 13.—Three additions yesterday—two by statement and a young man by primary obedience.—Nelson Gardner.

Clearfield, May 13.—One young man made the confession, and one received by letter.—S. R. Reynolds.

Kansas.

Lyons, May 14.—One more added to the church from my class of young men.—W. L. Harris, minister.

Leavenworth, May 15.—Our work at this point begins nicely. Have had additions each Sunday since I began April 28, and at the morning service last Lord's day there were 13 confessions and three added by letter.—W. J. Dodge.

Kentucky.

Hanford, May 14.—We are in the midst of a fine meeting. About 60 additions to date. Crossfield is a fine preacher.—L. M. Omer.

Missouri.

Ash Grove, May 13.—Five additions yesterday—three by letter, one from another church and one by statement.—B. F. Norris.

Ohio.

Marietta, May 12.—Four added by letter today. Sunday-school growing and doing fine work.—A. A. Honeywell.

Porto Rico.

Bayamon, May 7.—We have had 42 confessions and baptisms; four marriages during the past ten days. The future is bright.—V. C. Carpenter, minister.

South Carolina.

Columbia, May 17.—One added at our last preaching service at Merritt's Bridge.—Charles E. Smith.

South Dakota.

Oacoma, May 11.—The meetings here are drawing to a close. Twenty-five added to date. This is a great victory through Christ, as there had not been a confession at any of the churches here for five years.—J. P. Childs, evangelist.

Hot Springs, May 18.—Meeting continues. Sixty to date. There is great interest. Pray for us.—Joel Brown.

Texas.

Orange, May 6.—Brother Haddock's meeting closed here last Tuesday night with 30 additions—21 by confession and baptism. The church is much strengthened and has taken on new life and expects still greater success.—J. N. Murphy.

Smithville, May 13.—Twelve additions to date in Spicer-Douthitt meeting. Our large tabernacle was filled last night and there was great interest in the meeting.—R. L. Courtney.

Comanche, May 10.—We have really had only five good services thus far, on account of the rainy weather, but there have been 21 confessions and five by letter. H. K. Shields is leading the song service.—J. B. Holmes.

Palestine, May 13.—Meeting closed last night with nine additions at last service, making a total of 152. Of this number 106 were by confession, 23 from the denominations and 23 by statement. In all 125 were baptized. It is easily the greatest meeting in the history of the Palestine church, and we were all delighted with Evangelists Boen and Conrad.—L. D. Anderson.

Temple, May 13.—Large and attentive audiences at all services yesterday. There were five additions.—F. W. O'Malley.

Hillsboro, May 13.—Began here yesterday under favorable circumstances with Wilhite and Tuckerman as evangelist and singer. In all there were 11 additions—nine by confession. Over 700 in attendance last night; 200 turned away.



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Midweek Prayer-Meeting

By Charles Blanchard.

The Fruit of the Spirit.

Topic May 29. Gal. 5:22, 23.

"The works of the flesh are manifest," the apostle says. And there is no questioning the evident fact. It is an awful list. The daily papers are a continual commentary on the works of the flesh, as specified in the preceding verses of this fifth chapter of Galatians. Indeed, we do not need to look outside of our own communities, scarcely without the circle of our immediate acquaintances, perhaps not outside of our own hearts and lives. How is it? The works of the flesh are on every hand. The devil is running the newspaper business on a big scale. He advertises his business in flaring headlines, with illustrations up-to-date. He has the world at his beck and call. He serves his patrons before breakfast and gets out an evening edition with extras! "The works of the flesh are manifest."

"But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law." And for the heralding of such there are no daily papers. Even the weekly papers that are devoted to the interests of the spiritual things and the eternal find scant support and have to resort to questionable advertisements and frequently to strange and unfraternal controversies to increase circulation and pander to the likes and dislikes of prevailing and often perverted tastes. It's a queer mix-up! And we are all of us guilty—editors and just plain common folks.

It is not an accident that Love is put first in the list of the "fruit of the Spirit." Out of Love all good things grow, out of Love all the streams of grace flow. Indeed, Love is the taproot of all spiritual flower and fruit. That we bear so little fruit of the Spirit is because of our lovelessness. Humbly let us confess it. Love is the fulfilling of the law. Yes, more and better—Love is above law. Against it there is no law. The world is full of lawlessness because of lovelessness. And hearts are joyless where love is not and full of strife where peace should reign, because our hearts are lacking in the love that is longsuffering and kind, and which hopeth all things, believeth all things, endureth all things, and never faileth. Gentleness, goodness, faith, meekness, temperance—all these are the perfect flower and fruit of Love, or of the Spirit; for God is Spirit and God is Love. And by this logic, which is scriptural and sensible, all the graces of spiritual life are the fruit of the love of God shed abroad in the heart by the Holy Spirit given unto us—if we will only open our hearts and lives to receive and permit the divine love to be shed abroad.

And this is what we need—to have the love of God shed abroad in our hearts by the Holy Spirit, in order that we may spread it abroad in the world! This is my need. How is it with you? A good many of us have the love of God in our hearts, but the trouble with many of us is we keep it shut up. Our spiritual natures all too often are kept shut up like the parlor, curtains drawn and blinds on the outside closed. It is the pitiful fact in the lives of multitudes of well-meaning disciples. We seem to be afraid of the "demonstration of the Spirit and of power," both in our preaching and in our daily lives. I feel, have long felt most keenly, that we rob ourselves of heavenly gifts and spoil our lives of the fruit of the Spirit because we either refuse the Holy Spirit entrance or shut up the windows of our souls by our timidity and false notions of the proprieties. We need to fling wide the shutters of our souls and let the sunshine of the Spirit shine in!

Preacher Problems

Or, The Twentieth Century Preacher at His Work. By W. T. Moore. 12mo. Cloth, $1.50 net.

There is very much about the actual operation of a profession that is not touched by the Colleges and the Schools, and even after much experience the minister will find himself confronting a situation for which he has no data to guide him. This book is an adviser for the minister young or old; advice from a long experience and guided by the sanest spirit. The author's fifty years' experience in connection with The Church of The Disciples as author, editor, instructor and pastor, gives his conclusions great value.

Christian Publishing Company, 2712 Pine Street, St. Louis, Mo.

Sunday-School

June 2, 1907.

Moses Called to Deliver Israel.—Exod. 3:1-14.

Memory verses, 2-4.

Golden Text.—And he said, Certainly I will be with thee.—Exod. 3:12.

Moses was far from his own people, as the people of Israel were themselves far from their promised land, but neither Moses nor Israel was far from the God who was to deliver and exalt them. If he had had any premonition of the career that was to be his, Moses must have chafed at the ties which bound him to the wilderness, remote alike from his own people and their Egyptian oppressors. And yet there, not only in the wilderness but even in "the back of the wilderness," he found himself in the presence of God, and that mountain of Horeb, then as now far from all the main currents of the world's life, became the classic spot of Judaism, the birth place of a new religion.

A new religion? It amounted to that. Such was the increase in the knowledge of God that came through the life and work of Moses and through the revelation made through him, that the whole attitude of the nation toward him was changed and took on a new form.

The work of Moses was partly religious and partly political, but the two parts can not be separated. The new experience of God and the new certainty of his interest and assistance, furnished the stimulus to the political movement for independence, and the political movement was but the embodiment and expression of the new faith. It is only in relatively modern—and, in this respect, degenerate—times, that men have conceived the idea that their religious belief need not have any effect upon their attitude and character as citizens. With Moses, faith and patriotism were inseparable.

The words of Jehovah as they came to Moses out of the burning bush can be readily analyzed, and the analysis makes a good outline for any speech which has for its object to arouse men to an active zeal for service. First, a fresh vision of God. "The place where thou standest is holy ground. * * * I am the God of thy fathers" (verses 5, 6). Second, the present need. "I have seen the affliction of my people" (verse 7). Third, the vision of the better things ahead. "To bring them into a good land and large" (verse 8). Fourth, the personal appeal. "I will send thee" (verse 10).

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Christian Endeavor

June 2, 1907.

The Presence of Christ.

(Consecration Meeting.)

DAILY READINGS.

M. Christ With Us.	John 17:20-26.
T. Alive With Him.	Rom. 6:3-11.
W. Christ in Us.	Rom. 8:1-11.
T. We in Him.	1 Cor. 1:26-31.
F. Members of Him.	1 Cor. 6:15-17.
S. Christ Liveth in Me.	Gal. 2:19-21.
S. Topic.	John 14:15-23.

What disciple of Jesus reads the story of his three years' association with his friends and does not long for the presence of Christ? If we could see him, hear him, be with him! The longing becomes stronger with passing years until saints become homesick for Jesus and rejoice in the hour of dissolution which ushers them into his eternal presence.

Who that loves the Lord Jesus does not understand the feeling which surcharged Ray Palmer's heart when he wrote:

"Jesus, these eyes have never seen
That radiant form of thine;
The veil of sense hangs dark between
Thy blessed face and mine."

What a comfort in tribulation, what solace in grief, what help in struggle against Satan, if our Lord were at our side. What joy, what bliss, yes, what practical, everyday value his presence would be to us. Can we have it? Herein is the power of this consecration topic.

The daily readings reveal and impress the fact of the possible and continuing presence of Jesus, not only with but within, each believer who is willing to conform obediently to three simple conditions. To the cluster of scripture offered with this topic one should read the second and third chapters of 1 John.

One rises from the reading of the suggested scriptures with a consciousness of renewed life attending the positive and repeated assurances of the presence of Jesus in the life of the believer. We no longer ask, Can it be true? But we say with John, we know, and better still, hereby know we that we know. The Christian who has missed this certain knowledge of the presence of Christ in his life and who is trying to live without it has missed all that is worth while.

Three simple conditions of his indwelling are put forth by John in the Gospel and in the epistle. These are the elementary conditions of Christian being. There is help in this and rescue from the discouragement of mysticism which would lead one to admire the beautiful sentiment of an indwelling Christ but who might deny its possibility to those who needed it most.

The first condition is faith in him, 1 John 3:23, 24; 5:10-12. Do we believe in Jesus? According to our faith in him we may know that he dwells within.

The second condition of his presence is obedience, John 14:23. We know whether we are obedient or disobedient.

The third condition is love, John 14:21-23. But this means more than loving Jesus. It means that we shall also love our brothers and sisters in the congregation and church just as truly as Jesus loved them. Read 1 John 1:7-11; 3:10, 14-18, 23-24; 4:7, 8, 11-13, 16, 19-21. These scriptures should be read in connection with this topic.

This is a consecration topic. The desire for this presence of Christ should compel us to make this a unique consecration service. It should take the direction of honest self-examination. Am I studying the life and word of Jesus so that I can and will believe in him more and more? Am I careless in regard to my obedience? Am I readily and gladly obeying him in every known direction of his will? Am I loving him? Am I loving the other members of this endeavor society just as he loves them and as I hope he loves me? Here is the test. Will I now in this consecration meeting go to the one with whom I quarreled and make up at once, here, before them all? If I do not I am not a child of God, but according to John, a blind, lying, murdering child of the Devil, and can never hope to have Jesus dwell in such a heart. Go now and be reconciled and claim the promise of his indwelling in the life of a believing, obedient, loving child.

The Bible School at Work

Conducted by J. H. HARDIN,
State Bible School Superintendent of Missouri, 311 Century Bldg., Kansas City, Mo.

This installment for this column is written at Canton, Mo., where I have just started a course of lectures in Christian University. This course includes the following list of subjects:

Elements of a Successful Bible School.
A Scientific Organization.
Work of Special Departments.
Recruiting to the Maximum.
The School and the Church.
The Minister and the School.
A Teacher's Library.
Teacher-Training.
Bible Geography—How to Learn It.
Bible Geography—How to Use It.
Psychology in the School.
Pedagogy in the School.
Structure of the Bible.
Our Lesson System; Use and Abuse.

A large proportion of the students and faculty started in with the course and I hope for good results. The purpose is to instruct and train our students who are preparing for the ministry and for other forms of Christian service, so that they will be able to cope with the practical problems involved in the Bible school department.

Three evenings a week I am giving a course in two sections at the church at Canton. Section 1: A short lecture and conference each evening on some practical Bible school subject. Section 2: A lecture each evening on the minor prophets in order.

These courses, here at this seat of Christian education, fill my mind with thought as to the possibilities involved in such training, both for the students who receive the instruction and for our Bible school work. Ought not this kind of training to be made permanent part of the equipment of our young men and women passing through our colleges? They are to be our ministers, missionaries and teachers. They need this equipment. Kentucky University is securing endowment for a chair for this purpose, and will soon have a competent instructor installed. Shall not we in Missouri enter into some arrangement by means of which permanent work of this kind shall be done in all of our colleges year after year? I have already given a short course in the Bible college at Columbia, and am now arranging for more extended work there next year, as well as for a course at Camden Point. I will be glad to have the mind of the brethren on the subject. It seems to me that we must soon place ourselves in position to afford our young men and women facilities for the culture demanded by their life's work.

In the work I am trying to do in Christian University President Johann and his faculty are supporting me heartily. There is the very best of spirit among the students. There seems to be the deepest consciousness throughout faculty and students that the college exists for nothing else but to further the interests of the kingdom of Christ. The minister of our congregation here, George W. Buckner, together with the officers and members of the church, are co-operating with me fully and graciously. Their spirit is very cheering to one who is striving with the burdens of a great department of Christian service.

Those who know that I was once at the head of Christian University may well imagine that, while I am busy with these courses of instruction, my heart is busy with the flood of memories that surge in from the years gone by. When I look around me and realize that the men and women who were near by me in those days in the faculty have all departed either into other earthly parts or into the home beyond, I feel lonely and sad. The students of those days are the preachers, the professional and business men, the wives and mothers of many a community to-day. God grant that the efforts we then put forth to help them to gird themselves may now be proving some added strength to them in the battle they are fighting.

A WORD ABOUT THE CONVENTION.—Have you appointed your delegates yet? It is high time you attended to it. And your money for state work? If you have not, send it in; there is not a day to lose. Our books will have to close May 31. Be good now, and send on your check to J. H. Hardin, 311 Century building, Kansas City, Mo.



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Current Literature

Any book reviewed in these columns (except "net" books) will be sent postpaid by The Christian Publishing Company, St. Louis, on receipt of the published price. For "net" books, add ten per cent for postage.

ONE VACATION. By E. Orlo Moore. Christian Publishing Company. Price, 50 cents.

This is a little book of eleven chapters, giving an account of the author's adventures of a trip nearly 3,000 miles long. The vacation began with the convention at Hannibal, Mo., last year, and one chapter describes what happened there. The rest of the book covers a trip to Colorado, taking in a portion of the new Moffat Railroad, Denver, Colorado Springs and vicinity, with visits to South Cheyenne Canyon, Williams Canyon, the Gold Camp, and other points of interest. Those who have not tasted of the delights of a mountain vacation will find here much to inspire them to enter upon a trip such as the author made, which is, we can state from experience, for we have covered the same ground the author has, a thing never to be forgotten. The last chapter tells of a visit to the scenes of the author's boyhood. The book has twenty full-page half-tone illustrations, the subjects being such as Mark Twain's boyhood home, a view of Denver, the foot of Giant's Ladder, Pillars of Hercules, and other choice views in Colorado. The book is bound in homespun.

✣

THE CHANGED CROSS, AND OTHER RELIGIOUS POEMS. Compiled by Anson D. F. Randolph, including some original poems by the editor. G. P. Putnam's Sons. New York and London. 1907.

This is the third edition of these poems, although the collection has been enlarged in each edition. It is a splendid volume of select poetry, embracing many poems which have had wide circulation and are popular favorites. The compiler had a knack of gathering up from magazines and newspapers gems of poetry, and the authors of most of them are unknown. All the poems appear without names. They are of a deeply religious nature and reflect the spirit of the compiler and editor. The leading poem, from which the volume takes its name, "The Changed Cross," constituted the original nucleus of these poems, being published by itself, and in that form had a wide circulation. This collection will afford comfort and instruction to many believing hearts.

✣

LIFE ON THE UPLANDS. An interpretation of the Twenty-third Psalm. By John D. Freeman. New York. A. C. Armstrong & Son. 1907. Pages, 139. Price, 75 cents, net.

Several treatises have been issued on this gem of Hebrew poetry, many of them valuable, but so far as our reading and observation goes, this is by far the clearest, strongest and most helpful interpretation of this wonderful psalm. Like the interpretation given in "The Song of the Syrian Guest," this author carries the figure of the shepherd and his sheep clear through to the closing sentence, but it is a more exhaustive treatment of the psalm than the work referred to. The note of *time* which the author carries through his interpretation of the psalm is a striking feature of the work. This is indicated by such chapter titles as "A Morning Meal on the Meadows"; "A Midday Drink from the Well"; "A Noontide Rest in the Shade"; "An Afternoon Climb on the Paths"; "Adventures Through a Shadowed Glen"; "Supper on the Darkening Wold"; "Twilight at the Sheepfold Door"; "Night Within the Gates"; "Foregleams of the Heavenly Dawn."

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THE SIMPLE THINGS OF THE CHRISTIAN LIFE. By G. Campbell Morgan, D. D. Fleming H. Revell Co., New York, Chicago, Toronto. Price, 50 cents net. Pages, 126.

In this little volume Mr. Morgan treats of "The New Birth"; "Holiness"; "Growth"; "Work"; "Temptation." These important themes are treated in the author's usual trenchant style and will be found suggestive and helpful to those desiring to make progress in Christian life.

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THE MINISTRY OF DAVID BALDWIN. By Henry Thomas Colestock. New York. Thomas Y. Crowell and Company. Pages, 360. Price, $1.50.

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As Seen From the Dome.

(Continued from page 658.)

coast. It was a sort of Coxey crew. The "Holy Jumpers" of Wisconsin and "Brotherhood of Sight" near Denver are also Western in origin. We are not without cults of our own in the East, however. Boston has "The Farther Lights." We had a suicide inspired by this sect in Washington recently—a 15-year-old girl whose brain had been distracted by reading the stuff put out by these fanatical people.

Washington has the honor of originating a number of churches of its own, mostly among the negroes. Here is the "African Colonization Christ Church." Its purpose seems to be the colonization and Christianization of the Motherland. "Bula Pator," counseling father, is head, elected by the "Episcoparies," and ministers are called "Apostles." Prince David Splomon, of Soudan, Africa, makes his mark as "Bula Pator," Carter Payne as "Bula Secretary," and three others as apostles. "First Custodian of Morals" is plain Lena Whipps. Another organization is "The Church of God and Saints of Jesus Christ." A former sexton of my church, an unfair example of my teaching, is "Evangelist at large" of this aggregation, and "Brother Crowdy" is "Prophet." They wash feet, immerse their converts, keep "the Passover," hold frequent parades which cost the members—adults $5; children $2.50. The church operates "The grocery store of the Holy Ghost," "Barber Shop of the Prophet," "Huckster Wagon of the White Dove of Peace," "Millinery of Everlasting Doom," "Dairy of Lost Souls," etc. The bishop can not write his name and is laid up with a "misery" called rheumatism, but he commands and his followers obey. Not long ago he issued a "bull" requiring every unmarried woman to wed in a week and there was much excitement among the male members who enjoyed single blessedness. They could neither dodge nor run. "Crowdy great prophet," as our big meeting telegrams would say.

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The Home Department

AGNES OF THE BAD LANDS

By J. BRECKENRIDGE ELLIS.

The Attempt to Escape.

Clem said no more until she had slipped to the door and slyly opened it to discover if any one was listening in the hall. Nobody seemed to be in the basement except the cook and the little prisoner. Clem closed the door again and locked it. Then she crossed the room with the great strides best suited to her unusual length of limb, and closed the window, though it was midsummer. At best, the basement was a stifling prison in hot weather; but with the window closed, Agnes gasped for breath. Nor was that all. Clem pulled down the blind, then beckoned to Agnes to retreat to the remotest corner of the bedroom.

The giantess spoke to the child in a cautious whisper: "I am going to do my best to get you out of this place before morning. After to-night it'll be too late. But it is going to be a very hard thing to do. That's why I haven't tried it before; one reason, anyhow. Of course, the day I help you to escape I'll have to leave myself, and that ends my high wages. I wouldn't ever think of leaving if you hadn't somehow crept into my heart—goodness knows how! I thought my heart was a dead lump when you came here. Perhaps one's heart is never dead if the right way could be found to rouse it to feeling."

Agnes, frightened by the nearness of her danger, said nothing, but clung to the grim keeper like a little princess in a tower. She did not look at all like the ragged, forlorn little creature of the Bad Lands who had first entered the basement five years ago. The hair sacrificed upon the altar of Jehovah had grown out, a beautiful, silken, luminous brown. The skin that had once been sallow and unhealthy, and protected from the elements by a defiant incrustation of tenement dirt, was, to be sure, rather pallid from long confinement, but soft and smooth; and her whole person breathed freshness, youth and cleanliness. She had not started out to be a pretty girl, and I suppose she was not pretty even now at 12 years, though about that I am not sure. Others may think what they please, but I can not look into her large, dark eyes and think of her except as far beyond and above anything so futile and superficial as the term "pretty" implies.

She was not like anybody Clem had ever known in all her varied experiences, and Clem had seen a deal of the world. Clem was no public benefactor, no lady-errant, seeking innocent maidens to defend. In order to procure money she had been willing to serve in a house of thieves; and yet for this child of the great eyes she was willing to throw away a chance of livelihood, and perchance risk her very life. What was in those eyes to make such a change in a lady-grenadier of the Bad Lands? What was in the heart of Agnes to look out of her eyes and charm the wild beasts in the dark recesses of another's being? I know!

Clem continued in a whisper: "I thought at first that I would go out of the house and around to the back alley and put up a ladder against the board fence, then let down a rope for you."

"Oh!" exclaimed Agnes, "was that what the rope in my room was for?"

Clem nodded. "I could get a ladder from a shop near by, and I might put it up against the outside of the fence without anybody seeing me. But to do that, I'd have to leave you alone, waiting for me to let down the rope for you."

"Oh, don't leave me alone a single minute!" pleaded Agnes.

"That's the trouble," said Clem in perplexity. "Nobody can come in or out of this house, without the mistress knowing it. As soon as she knew I was gone, she'd swoop down upon you. She knows there's got to be a fight before I give you up, anyhow. Did you know four men of the gang ate supper here? She's had them brought in to overpower me so they can get you. They'll wait till they hope I've fallen asleep, then burst in here, and drag you upstairs—if I let them. But I'll not let them while I'm alive," added Clem valiantly.

Agnes, pale as death, squeezed closer to the great form.

"I'm going to look for something," said Clem suddenly. "When I'm out in the hall, stay in here and fasten the door; don't lock it, that wouldn't do any good; push the bolt."

"Can't I go with you?" faltered Agnes.

"No," said Clem decidedly, "because we mustn't let anybody think we suspect anything." She went out and Agnes bolted the door. All alone she waited in a terror of suspense. Overhead came the sound of dancing. The gaslight seemed to cast sinister shapes along the wall. As well as she knew her little closet-bedroom, there was something at its farther end that filled her with sudden fear—something black and hideous in form, crouching as if to spring at her. She stared at it with fascinated gaze. Suddenly the wall between Clem's bedroom and the mysterious doorless chamber of the three blind windows, was penetrated by a violent but deadened sound. The girl never heard an evidence of life from that strange apartment without a shudder. Now she leaped to her feet, with tortured nerves. She sped to the door and crouched against it waiting.

Clem came at last. She noted Agnes' nervous state, and said, as she fastened the door: "Listen, child, we will never escape if you become excitable. Nothing on earth can save you but a steady nerve."

Agnes burst into hysterical sobs. "Oh, I can't help it, I can't help it," she gasped. "Clem, it is awful! O Clem, what is that in my room like a black man, getting ready to jump out at us?"

Clem, somewhat startled, went to the small door and pulled out a mass of ropes. "That's all," she said, calmly; "just what I put there yesterday—don't you remember? We depend on these to get over the fence. See what I've been after?"

Clem tried to fasten Agnes' attention upon an iron hook with a ring at the base of it, but Agnes had put her little hands over her face and was trembling violently, as with an ague.

"Agnes," said Clem, sternly, "something else was in your room that you don't seem to have thought of; curious for me to have to remind you of it." She brought from the alcove Agnes' Bible.

"Now listen, Agnes; I am going to read something to you: 'God is our refuge and strength, a very present help in time of trouble. Therefore will not we fear though the earth be removed and though the mountains be carried into the midst of the sea.'"

Clem looked up and said: "Do you believe that?"

"It is what God says," Agnes shuddered.

"Now, Agnes," said Clem sternly, "these words are nothing to me, because I am not a follower of God. He doesn't say he is *my* strength, so I'll have to look out for myself, I reckon; but he does say he is yours, and that he is a *present* help. If you don't take God at his word when you're where you can do something about it, it'll make me think mighty little of the good his word does anybody. It's mighty nice to talk it, and it sounds good; I always allowed that. But if it isn't to be lived out, it's no more to me than poetry."

"But, Clem," said Agnes, looking up, "I do believe it every word; how could it be a lie if God says it?"

"If you believe it, you're not going to think a pile of rope is a black man, and shake in August as if it was February. He says he'll be your present help and strength, even if the mountains are carried out into the midst of the sea. Things are pretty bad for us, but the prospect hasn't become that desperate, I judge."

"I am not afraid," said Agnes, swallowing.

Instead of answering, Clem took the ropes and by the aid of a long knife cut one of them up into short pieces. These she tied to two long ropes, forming a rope ladder; the short pieces were the unsteady rungs of the ladder. When this was accomplished, she passed the upper ends of the long ropes, that is, the sides of the ladder, through the iron ring of the hook, and made them secure by means of slip-knots.

In the meantime Agnes was turning over the Bible, looking here and there at her favorite passages. At last she came to the very place that contained the verses of the torn leaf. Her mind went back to the day when Jennie 'Tilda presented her with the torn scrap of paper. She remembered how she had treasured it in her heart, though Clem had wanted it burned, and how at last the hard-voiced girl had scattered it in shredded bits upon the wind. Yet here were those same words, peacefully looking up at her as if God's word had never in all its history known persecution—the fire and the sword. Agnes read all those verses she already knew so well, and when she came to this, "There is no fear in love; for perfect love casteth out fear," Agnes laid aside the book and walked over to Clem.

"Clem," she said, mournfully, "do you think less of God because I forgot him?"

"Why, bless you," said Clem, "I was just

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trying to keep you brave so we could get out of this."

"I'm going to be brave, you'll see!" said Agnes, putting her arm about Clem. "I know God will be my present help; but I did forget. I don't see how I could of, after he sent me such a great, strong woman like you!"

"Ah," said Clem, artfully, "but will you be brave at the last minute?"

"You'll see," said Agnes, so bravely that Clem took her in her arms and lifted her off the floor as if she had been a doll, and held her upon her lap, and rested her cheek against the brown hair and was very still. She was so still that when finally she lifted her head and set Agnes down, the child said, softly: "Were you praying, Clem?"

And Clem said, "Yes." That was all.

After that came the time of waiting. Clem said it would not do to attempt to escape as long as the dancing was going on, because the windows of the dance-room looked down into the basement yard. And it would not do for Agnes to go to bed, because little girls are often very hard to wake up, and even when wakened are not themselves. "And I guess," said Agnes, "that you'll need all of me they is, won't you, Clem?"

So Clem sat upon her stool, and Agnes rested upright on her pallet. She tried to keep herself awake by bringing up the image of the horrible woman who ruled the house of thieves, but once she found her head nodding in a curious kind of undignified jerk, and later Clem began to look far, far away, and the gas seemed to blur into the night and become a star a million miles removed.

At last Clem said cautiously, "Agnes!" and the child had a confused notion that Clem must have been saying it several times. She looked, and instead of the cook being upon her stool, she stood over the pallet, shaking the little prisoner. "Come," said Clem, briefly, "and do everything I say; and, above all, Aggie, remember that God is love, and perfect love casts out fear." How strange for Clem to deliver a pious exhortation!

Agnes staggered to her feet and wondered, "Oh, can I ever get my eyes wide open"—because they stuck together. But when they were out in the basement yard, the fresh night air, combined with a recollection of the mistress of the house, proved a helpful restorative. Softly, but without an instant's hesitation in any movement, Clem led the way to a distant corner of the yard. Here were two ash barrels, covered with long planks, thus forming a secure platform. They must have been so arranged that day, for Agnes wondered she had never played upon the platform. Near at hand was an empty barrel, evidently placed there for a special purpose. Clem picked it up as easily as if it had been made of paper, and set it, bottom upward, firmly upon the platform.

It was a moonless night, but unclouded. They were in deep shadow in their corner, but not as obscured as Agnes could have wished. She looked fearfully toward the three-story brick.

Clem whispered a significant quotation: "Remember Lot's wife!"

That meant that it was best not to look behind, because, whatever happened, they must go forward now or fail. "I'm not afraid," Agnes whispered back stoutly. Clem thought to herself, "Well, *I* am!" but she said nothing. She mounted gingerly upon the platform, then reached down for Agnes, who tried to climb up.

"Let yourself go limber!" Clem ordered. So Agnes hung limp and Clem drew her up like a rag doll. When the little feet rested upon the platform, Clem still more gingerly crawled upon the barrel, which creaked ominously under her weight. "Now," said Clem, panting and bracing herself against the wall, "let yourself go limber." Agnes let herself go limber, and Clem drew her up and let her heels rest upon the barrel rim. "Now," said Clem, "I'm going to try to lift you up so you can reach the top of the board fence. Let yourself go stiff."

Agnes looked above and thought that Clem could never do it, but she said nothing. Clem lifted the child and set her upon her shoulder. There was nothing for Agnes to take hold of, so she could not help. "Now," said Clem, "get stiff, I tell you." She caught Agnes by the legs and slowly raised her till each of Agnes' feet were planted upon one of Clem's broad shoulders. Agnes steadied herself by placing her palms flat against the rough boards. "Now," said Clem, "here!" Around her waist all this time had been girdled the upper end of the rope ladder. Slowly, very slowly, Clem raised up the iron hook toward Agnes, and slowly, very slowly, Agnes reached down to receive it. "Get that iron hook over the top of the fence," Clem said. "Push up the rope easy now; don't try to throw it over, or both of us'll fall."

"It slips back," Agnes wailed.

"Keep trying. It's the only chance for you, Aggie. Keep a firm grip and hold yourself stiff!"

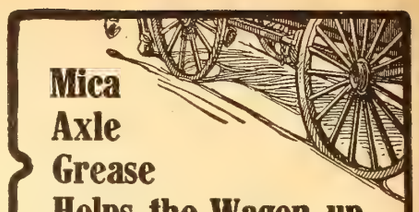
Clem felt as if needles were darting down through her shoulders, but she held herself rigid. The rope was new, and consequently stiff, but in the inexperienced hand of Agnes the hook failed again and again to reach the top. The strain became a torture to Clem as she stood like an iron statue, clutching the child by her ankles; and to Agnes as well the suspense was almost unbearable. The worst was that every time the hook failed to catch it slapped back against the fence, making a hollow noise. Suddenly Clem became aware of the startling fact that a window had been raised in the rear of the house. Agnes, unconscious of this, strove with her difficult endeavor. Suddenly the hook caught. Clem knew that because it did not fall back.

"O Clem!" whispered Agnes in thrilling delight, "I found out I couldn't do it, so I just asked God to, and he fixed it."

"You climb up that ladder, quick!" said Clem shortly. Her splendid strength was about to fail. Agnes had never been upon a rope ladder before. They are unstable contrivances, at best, and under one's foot the rung loops downward, and the sides come together as a single rope, and one's hand is caught in a vise unless care be taken. Nevertheless, Agnes gained the top of the fence.

Suddenly a blinding light appeared in the basement yard. It was from a dark lantern which some one held at the opened window. Quickly it flashed along the dingy pavement of the court, then ran along the sides of the stone wall. Like a living thing, it crawled the upper fence of plank, and suddenly paused, throwing into relief the figure of a little girl clinging to the top of the fence, and a desperate woman grasping a network of swaying ropes.

(To Be Continued.)



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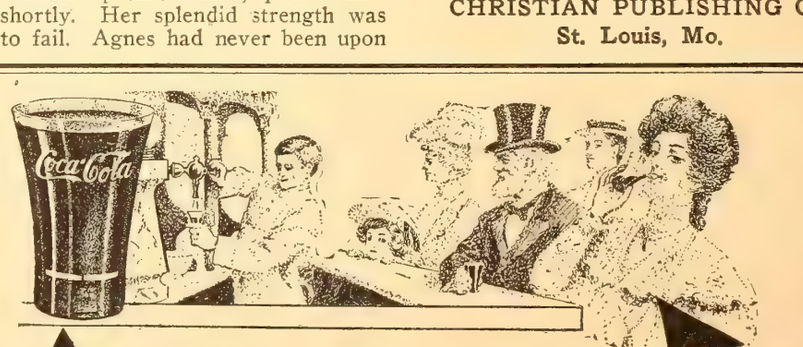
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5c. EVERYWHERE

Shall the Dandelions Go?

I remember the Editor of THE CHRISTIAN-EVANGELIST, in one of his late "Easy Chair" reveries had something fine to say of the grass—earth's green carpet. Always beautiful, it is never more so, to my mind, than when embroidered with dandelions, as now. And yet I see by the "Indianapolis News" that a ladies' club of Kokomo is calling upon the mayor of that city to set a day for a war of extermination upon the "unsightly weed," as they call it. All my child love of the dandelion, with its flowers of gold, curling stems and winged seeds—white ghosts of flowers—rises in protest against this.

O the dandelions golden!
Everywhere we find them growing;
Lifting up their happy faces,
To the warm sun's glad embraces,
Field and wayside gay and glowing,
And where sunny brooklets flowing,
Gathering close upon the brink,
There they come to dip and drink,
And their fluted ruffles prink,
And if ever flowers may think
Surely this their thought must be
"See how fine and gay are we."
Dandelions golden!

MRS. P. R. GIBSON.

Seasonable Suggestions.

By Emily Tolman.

Luther Burbank, the famous plant-breeder, sometimes raises as many as 100,000 seedlings of a kind, and after selecting the one that comes nearest to his ideal, has a bonfire and destroys the 99,999 plants which fall below his standard of excellence. This is an important step toward that perfection for which he is striving. Yet only a great man would have the courage to order such a wholesale destruction.

Most of us are inclined to keep too many of the old and useless things in our houses and in our minds as well. Good housekeepers have an excellent custom of going from attic to cellar, at least once a year, and clearing out every closet and drawer. Some shake out and dust each article packed away in box or trunk, only to replace it and repeat the process year after year. How much better to give away the discarded clothing, the bric-a-brac or picture for which we no longer care. The Salvation Army always stands ready to relieve us of superfluous effects. Let the piles of papers and magazines which have accumulated during the winter, and even such books as are of an ephemeral nature, serving only to lumber up our shelves and to waste our time, be bestowed upon those who are less bountifully supplied with reading matter.

As with the advent of spring cleaning, we clear out of our houses the things no longer useful to us, why not at the same time relieve our minds of worthless rubbish? Our homes would soon become uncomfortable places to live in, if with the introduction of new furniture we failed to get rid of some of the old. The body can not be in a healthy state unless it throws off waste matter. We must exhale as well as inhale. And for our best mental growth we need not only to assimilate new thought but to let go the unprofitable and effete.

The philosopher, Kant, having discharged a servant named Lampe, who had lived with him many years but had become irregular and unreliable, is said to have made this note in his dairy: "Remember to forget Lampe." He could not afford to distract his attention from more important subjects by the annoying thought of this unworthy servant. "The art of forgetting is of prime importance," says a recent writer on psychology. Paul knew that forgetting the things which are behind was a necessary step toward pressing forward to the things which are before. With the spring cleaning let us resolutely put away old grievances, the memories which are painful and unprofitable. The common saying, "I can forgive but never forget," not only casts doubt on the forgiveness, but assures us of the continued unhappy state of the speaker. It were much better for our peace of mind to imitate our heavenly Father in his attitude toward the sinner—"I will not remember their sins." If we have harbored thoughts that are harmful, there is no reason why we should longer cherish them, turning them over and over in our minds to our perpetual discomfort. "There is a great secret," said Emerson, "in learning what to keep out of the mind, as well as what to put in it."

We may find in our mental, as in our material cleaning, things not altogether worthless, but which, under existing circumstances, it is desirable to replace with something better. "I will not make a scrap-basket of my mind," said a woman, as she rejected the voluminous Sunday newspaper for a standard book.

Some of us may discover in attic or closet a dilapidated article of furniture or partly worn garment which can be renovated and restored to a place of usefulness and honor. In like manner among our mental furnishings there may lie neglected in some hidden depths of sub-consciousness a noble resolve, a dimly remembered poem or picture, song or story, which once we found comforting or inspiring, and which needs only to be relieved of the dust of forgetfulness to minister again to our pleasure or our profit.

As we let the balmy air of spring and the germ-destroying sunshine into our houses, we may also open wide the windows of the soul, and invite the light and love of heaven to penetrate every nook and corner of our being with its purifying, health-giving influence, driving out the unwholesome dampness of depression, the devouring moth of worry, the noxious germ of envy and every evil thing that lurks in darkness. "Open the windows—Light and God stream in."

It may or may not be wise for us to indulge in the new carpet or picture or other article of furniture, or the little journey into the world, but we can all afford the new idea, the fresh and beautiful mental picture, the inspiring excursion into loftier regions of the spirit.—*The Interior.*

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A Serial Story

Adrian Ardath, Infidel.

By Rochester Irwin.

Chapter XII.

A few weeks after Harry Sanger's flight from home, an evangelist began to hold meetings at Raynor in a vacant storeroom owned by a Mr. Duke, a retired merchant of the town. For the first few evenings few auditors occupied the plank seats in the storeroom; but gradually the interesting manner and unique message of the evangelist drew increasing crowds of hearers, and within ten days considerable talk was going on in the town about the meetings.

It seems that the evangelist professed himself to belong to no particular denomination of Christians, declared himself independent of any creed extant, except the New Testament, and pleaded earnestly for a union of all Christian peoples by a return to the beliefs and practices of the early church. He urged sinners to accept Christ according to the plan laid down by the apostles at Pentecost, and assured salvation as a result of faithful obedience to the divine commands. He declared that popes, councils and creeds had too long separated and dominated believers in Christ, and that human names, human traditions and human predilections, had too long obscured the plain, simple teachings of Jesus Christ. He deplored religious strife, denounced human ambition in holy things, and plead eloquently for such humility, loyalty and devotion to the Master, as would make all his followers one in him.

Among the many who soon became regular attendants at the meetings was Adrian Ardath. The very first sermon he heard interested him. It removed a difficulty which had long been in his mind, viz: the origin of so many denominational names among church peoples; and it further offered a way out of the maze by wearing that name which all believers should be proud to wear—that "name above every other name," the name of Christ. The second sermon settled another difficulty for him, viz: the question of the origin of the various, conflicting, confusing creeds, subscribed to by various religious denominations; and offered the New Testament scriptures as a basis of union and "Rule of faith and practice." But the third discourse more powerfully moved him than either of the two preceding. It was upon the divisive, much controverted subject, baptism. From history, etymology, plain Bible teaching and apostolic practice he showed the necessity of a "burial and resurrection with Christ," in baptism as a final condition of forgiveness of sins, and of membership in his church. Further, he pleaded for immersion as the form of baptism because it, too, offered a basis of union of all believers—it being accepted as a valid mode by all denominations. The fourth sermon, however, cleared away all remaining doubt and uncertainty which might have remained in his mind regarding the beauty and worthfulness of the evangelist's plea. With the prayer of Jesus, recorded in the seventeenth chapter of John, as a basis, he showed the divine solicitude for the unity of all Christians in faith and practice in order that the world might believe in him and be brought in humble, adoring subjection at his feet. He showed the crying need, in the present age, of a closer co-operation of all religious forces in the endeavor to rid our land of saloons, gambling resorts, institutions of social evil, corruption in politics and many other forms of iniquity; and he powerfully urged loyalty to Christ in name, doctrine and life as a means to that end. So clearly, logically and convincingly did he argue that all fogginess was taken from Adrian's mind, his questions were all answered, and his will won in favor of the grand plea of restoration.

"Yes," Adrian said to himself, at the close of the sermon, "I will wear simply the name Christian, I will be bound only by the New Testament, and I will be buried with my Lord in baptism. I will start to-night; and when the invitation was given, without a moment's hesitation, he arose and went forward.

Among the many amazed persons who saw Adrian Ardath, infidel, go forward that evening were Lily Sanger and her mother. The former's heart beat tumultuously with joy; the latter's eyes slowly filled with tears. Mrs. Sanger had not been to church for years before. She "did not intend to give goody-goody church people a chance to turn up their noses at her," so she had said; but since Harry had left home, her spirit was somewhat broken, and care weighed heavily upon her. Yearning for a little respite, therefore, she had accepted her daughter's invitation to go with her to the meeting that evening. "Going to a storeroom was not like going to a church, anyway," she weakly argued to herself, as she gave her consent. And now, as she sat and heard Adrian's earnest confession of faith, she felt mysteriously moved. What was there in his action that so painfully, but gloriously reminded her of her lost boy? She went home, after the meeting, strangely quiet. The next evening she voluntarily offered to go to the meeting with her daughter; the evening following she also went: then she became a regular attendant, and before the close of the meetings as a humble repentant believer she went forward and declared allegiance to her risen King.

Lily's joy was inexpressible. But one thing was lacking to make it complete: that was the conversion of her father. There seemed little likelihood, however, of that desired end coming to pass; for, although her father said nothing to her mother in regard to the step she had lately taken, he did not attend the meetings a single time, and grew more morose and irritable than ever. Evidently something very extraordinary would be required to bring him to see his real condition; and even then it would be doubtful whether or not he would so master himself as to give up to the right. But hope is ever the twin sister of faith, and love, the mother of them both; and so the girl hoped and believed and loved, and, many, many times, she fervently prayed that God would pity and save her rebellious, unfeeling, wicked father.

(To Be Continued.)

An Efficient Church

By Carl Gregg Doney. With an introduction by Bishop Earl Cranston, LL. D.. 12mo. Cloth, $1.25 net.

This book is one of the first fruits of the science of Psychology in the sphere of the modern pastorate. His conclusions are drawn from a prolonged process of close questioning of a great number of students, laymen and ministers. He presents data gathered at first hand and works with the clear, fearless spirit of the trained mind. He opens up the pathway to methods of working and teaching in the modern religious congregation that will upset some old ideals, but can not fail to give every alert religious worker a fresh inspiration and a new hope.

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A man in Chicago, with a hobby, rang Gipsy Smith up on the telephone, and in a "stand and deliver tone" said: "When are you going to preach on the Second Coming of Christ?" "I am not through with the first yet," said the simple, yet astute, revivalist.

A Good Reply to an Atheist.

Here is a gem of iridescent thought from Dr. Algernon Crapsey. He says that to believe a thing without first investigating and satisfying yourself that it is true is to sin against your intelligence. The old story of the colloquy between the Quaker and the atheist is recalled by association of ideas. This is the substance of the colloquy:

Atheist—"I have never seen anything of your God. I will not believe in what I cannot see."

Quaker—"Did thee ever see France?"

Atheist—"No, but I have seen men who have seen it."

Quaker—"Did thee ever see thy brains?"

Atheist—"No."

Quaker—"Did thee ever see anybody that had seen thy brains?"

Atheist—"No."

Quaker—"Does thee believe thee has any brains?"—*Christian Work and Evangelist.*

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Living with the Back Door Open.

It is said that the Japanese build their houses with the back doors to the streets. It sometimes seems that Americans are determined not only to have the back door next to the street, but to live with that door wide open. Men and women not only allow their private affairs to become public property, but they seem to delight in their being so. Said a newspaper woman in one of our smaller cities:

"We are simply besieged with demands for the publication of photographs and personal notices, which are not of the slightest public interest, but which might possibly bring a moment's notoriety to the subject. It is not unusual for us to be offered payment for such material at our usual advertising rates."

A young and ambitious reporter called upon a literary woman and asked for the facts concerning her career. She gave them promptly and courteously. Then he asked for her photograph. She told him that she preferred not to give it. He looked at her in undisguised amazement.

"Would you mind telling me why you don't want me to have it?" he inquired. "Because you are the first one who has ever refused. Generally they *ask* me to print their pictures."

When so many persons have this open desire for publicity, it is difficult for them to understand how others can prefer to keep the back door closed. It is true that even the private affairs of a prominent public character have a certain general interest. But this should not go beyond the bounds of reason. Even a public man has a right to a certain amount of privacy. We have no right to peep through the window when he eats his dinner, nor to listen at the keyhole when he administers family discipline. All honor to the President of the United States for his noble scorn of the kodak fiend, and for his determination that his children shall be as free from public inspection as are the children of a private citizen. A man's house is his castle, and it is his duty to defend it.

Preachers and their families sometimes suffer keenly under this kind of publicity. Their most private affairs are under the most rigid scrutiny. Occasionally we find a congregation whose members insist that the parsonage shall have its back door wide open. These persons do not object to publicity themselves, and they can not see why the preacher or his wife should object to it. The preacher's children are coddled or criticised, the preacher's schedule of living expenses is carefully scrutinized—in short, the preacher's back door is supposed to be left open for the entrance of any member of the congregation.

We know what we speak when we say that this is a matter of serious concern to young men who are considering the ministry as a life work. They shrink at the thought of a perfectly unreasonable sacrifice—of giving up the privacy which is the right of every man. The fact that their private life must be lived in public, too, makes the salary of the ministry seem meager. It is expensive to put parlor furniture about the back door. Individual reform is possible to each of us. Each can insist upon his own right to a certain amount of privacy, and can fully accord the same right to his fellows. Each can close the back door of his own house, and can enter his neighbor's by the front one, except when he is specially invited to do otherwise.

JESSIE BROWN POUNDS.

Hiram, Ohio.

[We thank our gifted correspondent for her timely words of rebuke of the hunger for notoriety on the part of some and the tendency to disregard the right to privacy which belongs to ministers as well as to other people.—EDITOR.]



"When a man sits down an' begins to congratulate himself on bein' so good," says Uncle Eben, "is de time dat Satan begins to look him over to see if he is 'bout ripe enough to pick."—*Driftwood.*



Household Sunbeams.

You are a household sunbeam, girls, do not forget it, and when mother is tired and weary, and father comes home from his work feeling depressed, speak cheerfully to them and do what you can to help them. Very often you can help them most by not doing something, for what you may do may only make more work for them. Therefore, think before you speak or act, and say to yourself, "Will this help mamma?" or "Will this please papa?" There is something inside you that will answer and tell you how to act. It won't take a minute, either, to know when you do this, and you will be repaid for waiting by the earnestness of the smile or the sincerity of the kiss which will greet you. One thing remember always—the effect of what you do lingers after you are gone. Long after you have forgotten the smile or the cheerful word which you gave your father or mother, or the little act which you did to make them happy, it will be remembered by them, and after you are asleep they will talk about it and thank God for their little household sunbeam.—*Selected.*



TEN thousand of the greatest faults in our neighbors are of less consequence to us than one of the smallest in ourselves. —*Whately.*



The Polyglot Postoffice at Singapore.

The post office at Singapore must be a Tower of Babel.

There are letters for delivery to Europeans, Eurasians, Malays, Tamils, Bengalis, Parsees, Arabs, Armenians, Sinhalese and others. The postmen have their work cut out, and when there comes a Tamil letter they often have to beat up the countryside for the man with no fixed abode, and they often have to read out the addresses and origin of all their letters at each house they visit.

There are other obstacles in the way of the speedy delivery of letters. Dogs, for example. The Malay postman is a Mohammedan, and when the friendly dog accosts him (dogs always accost postmen) the touch is defilement. The postman must bathe. And the bath must be taken before the next hour of prayer. Prayers are offered five times a day.

Either the postmaster of Singapore has no nerves or he doesn't open his explosive correspondence.—*St. Martin's Le Grand.*

"There are many good voices," Mme. Calve said, "that the world will never hear because their owners are too indolent to develop them."

"It is like the story of the farmer.

"Looking up from his magazine the farmer said vehemently to his wife one night:

"'Do you know what I'd have done if I had been Napoleon?'

"'Yes,' she answered, 'you'd have settled down in Corsica and spent your life grumbling about the bad luck and hard times.'"—*Kansas City Journal.*

Self-Recommendation.

"My young friend, do you not know there is but one person who can recommend you?" asked Ralph Waldo Emerson when a youthful aspirant for public favors was seeking a commendatory word from the Sage of Concord.

"Who is it?" eagerly demanded the petitioner.

"Yourself," was the grave and eloquent reply.

Emerson's teaching was very forcibly illustrated by two incidents that occurred in a certain village not many years ago. A young man came to the village a total stranger, save for official recommendations from strangers, to take the position of the principal of the high school. Because of the place he held, the patrons of the school took him for granted, and held him in high honor—for a time. After a very few years he went away thoroughly disliked, disapproved, even distrusted. At about the same time that he entered upon his work, another young man came to town in the capacity of editor of the local newspaper. Just after he had become established, a stranger made his appearance in the village and told a very damaging story about the new editor. The latter met a few influential men of the place, made a statement, and continued his work without taking further notice of the slander. He gained the confidence of the community, was elected to various offices, then when he broke down in health, the people treated him loyally; when he died they mourned him as a friend. His name is still revered.

Get self wrong, and no one can hold you up, or really help you; get self right, and you are stronger than any recommendation. It depends upon self to give the final, deciding word about self.

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Three-Fourths Good.

"Now will you be good?" said little Bob Wood
To his baby sister Sue,
As he lifted his hand with a look of command,
And the baby answered "Goo."

"You've sucked Noah's paint till he's ready to faint,
And wrecked nearly all of his crew.
Is that being good?' asked stern Bobby Wood,
And the baby gurgled out, "Goo."

"You mean pretty well, so seldom you yell,
And you never were known to look blue,
But you're not always good—that's quite understood—"
And the little one laughed and said, "Goo."

"Goo is three-fourths of good," said wise Bobby Wood;
"I suppose that's the best you can do;
But when you're as big as I am, you sprig,
You'll have to be good clear through!"
—*Exchange.*

Donald's Vacation.

By Hilda Richmond.

"Mamma, I'd like to have a vacation," said Donald. "Grace and Ray are to have a whole week at home from school, and I'd like to have a vacation myself. It isn't fair for them to have them all."

"But, dearies, you are not in school yet, so how can you have a vacation? Wait till next fall when you start to school and then you will have weeks out of school like the rest. Your time is all vacation now."

"I don't know," said Donald, thoughtfully. "I've got so many things to do that maybe I won't have time to go to school ever. There's Dicky to feed and grandma's errands to do and the papers to pick up, and Rex is always wanting something to eat, so I don't have any fun at all. Ray is going to play ball every day this week, and Grace said she would make taffy for the girls. I want to do something, too."

"I think we can manage that," said mamma, briskly. "Lame Jennie will be glad to have Dicky for a week and Ray will do all the errands, so you can enjoy yourself every minute of the time. And what can we do with Rex?"

"Mr. Lane wanted a dog to chase away the cats that catch his little chickens, mamma," said Ray. "I can take Rex right over to him on my way to play ball with the boys."

"That will be very nice, for Rex needs more exercise than Donald likes to give him," said mamma. "Now, little son, how are you going to enjoy yourself for a long week."

"Where is my errand-boy?" asked grandma, who had heard nothing about the new plan. "I want a skein of yarn from the store."

"Let me get it, grandma," said Grace, just as Donald put a little frown over the smile. "I must go downtown for paper for mamma and will bring it right along."

"Very well, dear. Here is the dime, and the five-cent piece is for your trouble. Please get me one skein of pale blue."

Donald had forgotten all about the pennies and candies grandma always paid for her errands with, but he was having a good time with his toys and soon forgot all about everything but fun. "I'm going to hitch Rex to the wagon and play in the back yard, mamma," he said suddenly, when he was tired of being in the house. "I think he likes that as well as I do."

But when he had called Rex a number of times he remembered that Ray had taken him away for a whole week, so he put the wagon back into the play-room. It isn't much fun pulling a wagon around by one's self after having a nice willing horse that always barks for joy and wags his curly tail when his master plays with him.

"Why, what's the matter?" asked mamma, coming upon a forlorn little heap in a corner of the sitting room lounge. "What is my boy crying about? At vacation time, too?"

"I never want another vacation," sobbed Donald. "I want my Dicky and Rex. I wish grandma had some errands to do."

"Bow! wow! wow!" came a gruff voice outside the door, and there stood Rex as if he did not enjoy vacations, either. "I couldn't make him stay," explained Mr. Lane, who was holding the rope. "He just howled all the time and I had to bring him back."

So Donald's vacation only lasted two hours, though lame Jennie kept the gay little bird a whole week. "I'm glad Grace and Ray have such good times," said Donald, soberly, "but I guess vacations are not good for little boys."—*Advocate.*

❁ ❁

"Mother," queried four-year-old Robert, "how does a deaf and dumb boy say his prayers when he has a sore finger?"—*Westminster.*

❁ ❁

Not So Fast.

"Oh, mamma," cried Blanche, "I heard such a tale about Edith! I did not think she could be so naughty. One—"

"My dear," said her mother, "before you tell it we will see if your story will pass three sieves."

"What does that mean, mamma?"

"I will explain it. In the first place, let me ask you about your story, is it true?"

"I suppose so. I heard it from Miss White, and she is a great friend of Edith's."

"And does she show her friendship by telling tales of her? In the next place, though you can prove it to be true, is it kind?"

"I did not mean to be unkind, but I am afraid it was."

"And is it necessary?"

"No, of course, mamma; there was no need of mentioning it at all."

"Always ask these three questions first when you are tempted to tell something about others. They are good sieves.—*Lutheran Young People.*

Anecdotes and Illustrations

By R. A. Torrey. Illustrated. 12mo. Cloth, 75c net; paper, 35c net.

The value of apt illustration can hardly be overestimated. It is oftentimes the entering wedge or the clinching conclusion for the more serious argument; at times it is both. This collection of stories, drawn largely from the wide and varied experience of the author have added largely to the effective ministry of his powerful addresses.

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Uncle Zeke Says

A woman without a powder rag is like a ship that isn't got enny rudder.

Th' only way an angry word kin be recalled is when sum feller makes yeh take it back.

If ministers could untie sum uv their own knots, they'd soon be rich.

Th' pure food law is rapidly making most uv us poor.

Every boy thinks his dad is lyin' when he says a whippin' hurts him wores'n it does th' boy.

Most dogs never know when they've had their day.

Indicashuns are that this winter will be th' coldest summer we ever had.

One reezun husbands don't want their wives tu smoke is bekuz they have enuf expensive habits already.

A vacashun is when yeh quit work tu spend all th' munny yeh have saved durin' th' year.

Tu be er not tu be is a questshun th' th' Dimicrats are waitin' fer Prizident Roosevelt tu decide.

❁ ❁

"Intelligence has just reached me—" began Mr. Blodger, as he sat down at the dinner table.

"Thank goodness if it has at last," exclaimed Mrs. Blodger, and the food was partaken of in silence—*Tit-Bits.*

❁ ❁

THE DEMAND CONTINUES

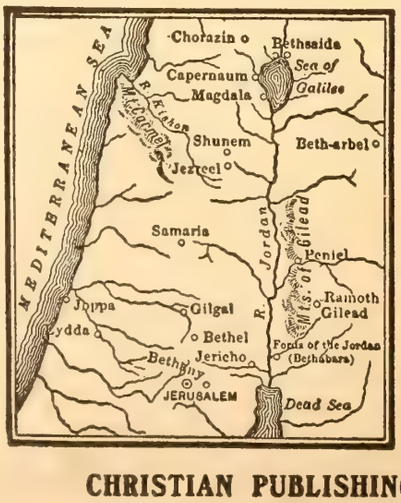
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—In ordering Bible school literature for the new quarter beginning July 1, do not fail to send for our new Superintendent's Quarterly. The lesson interpretation is by W. W. Dowling. The lesson treatment, including blackboard outlines and other suggestive helps, by Marion Stevenson. Only 15 cents.

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—The story of the development of the Union Avenue Bible school of this city, under the leadership of our Miss Eva Lemert, seems almost like romance. But the statistics of greatly increased attendance and contributions and zeal carry conviction that her work in Bible school evangelism is wonderfully blessed of the Lord. If strength permits, she ought to be constantly employed by our city Bible schools.

—To aid our evangelists we have printed a quantity of wall mottoes on heavy bristol. Among the sentiments are: "He that believeth and is baptized shall be saved"; "Where will you spend eternity?" "What shall it profit a man if he gain the whole world and lose his own soul?" "By grace are ye saved through faith"; "Do not leave unsaved to-night"; "Repent and be baptized, and ye shall receive the gift of the Holy Spirit"; "God is love"; "Let no man take thy crown"; and others equally suggestive. The cards have a red border and are attractively printed. The price is very low.

—Each week gives us entry into many new homes. Be it known we feel the responsibility as deeply as the pastor when he sees new auditors in the church sittings. To them we seek to bring weekly instruction and heartening and hope. We prize close personal relations with each new reader, but if we never meet face to face on earth, we trust through riches of grace to meet all in the better world. Here are our new clubs:

Moline, Ill., Robert E. Henry, pastor..... 3
Shell Creek, Tenn., E. M. Miller, pastor..... 5
Pendleton, Ind., Frank E. Jones, pastor..... 8
Webster City, Ia., R. M. Dungan, pastor..... 9
Cedar Rapids, Ia., F. M. Smith, pastor.....12
Marshalltown, Ia., W. H. Scott, pastor.....15
Ames, Ia., W. A. Williams, pastor.....16
Davenport, Ia., A. Martin, pastor.....21

—Norfolk comes before Pittsburg. As clover enriches the soil that will next year grow more clover, so should Norfolk and Pittsburg, 1907 and 1909, be mutually helpful. A huge convention next October will mean one of world-astounding proportions in Pittsburg. It will help make our Centennial worth a sacrificial attendance. Our offer to exchange Norfolk transportation for new subscriptions to THE CHRISTIAN-EVANGELIST and "Our Young Folks" will enable at least one member from hundreds of our congregations to attend the Jamestown Exposition and the sessions of our National Convention with little or no expense. Right now is the time to begin your canvass. Tell your friends of your double purpose in securing subscriptions and they will assist you. There is no nobler form of missionary employ than placing this best of Christian literature in the homes of the people.

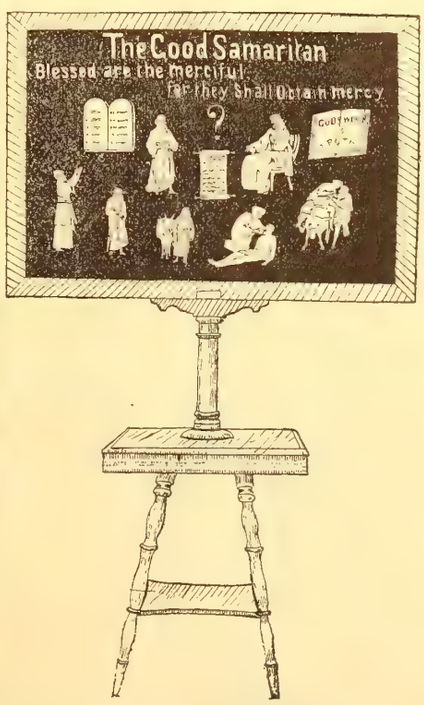
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WHAT FRIENDS ARE SAYING.

I think "The Round Table" is a splendid paper for both boys and girls. Enclosed find 50 cents for one year's subscription as a present.—M. Zohlmann, Moline, Kan.

Yours with notice of supplementary Bible-school studies you are publishing, received. I want to congratulate you on this very decided forward step in the Sunday-school supplies issued by the Christian Publishing Company, and wish you the success you deserve.—J. O. Rose (minister), Indianapolis, Ind.

I congratulate you on securing Bro. Marion Stevenson to write your supplementary Bible-school studies, and this is very important in our Bible-school work, which is becoming one of the mighty agencies in the advancement of the Kingdom of God. I recognize that Brother Stevenson is and is becoming one of the great and important Bible-school teachers. I regard him as a specialist along the line of Bible-school studies. —Lee Tinsley, (minister) Franklin, Ind.



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1 church burned to the ground.
2 churches severely damaged by the earthquake.
3 churches forced to build immediately by sudden and tremendous shifting of population.
120 homes with their contents burned almost to the last shoe-latchet.
5 churches weakened beyond the power of years to repair, by the entire loss of business, employment, tools, machinery, libraries, instruments, stocks of goods.

How can the 120 burned out families of First Church build again? They must build and furnish homes for themselves, and buy again everything from cellar to garret and from the skin out.

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Unless Our Whole Brotherhood Comes to the Rescue Our Cause in San Francisco will

BE PUT BACK A GENERATION

The Denominations are pouring Hundreds of Thousands of Dollars into San Francisco

Our Brotherhood sent $6,778.02 for relief work in San Francisco.

But for

RECONSTRUCTION

TO REBUILD ONE BURNED CHURCH.
TO REPAIR TWO DAMAGED CHURCHES.
TO ENLARGE TWO CHURCHES.
TO BUILD TWO NEW CHURCHES.
All of which is forced upon us by the disaster.

THE BROTHERHOOD AT LARGE HAS GIVEN

$675.13

Not one business interest in San Francisco could have been rehabilitated without outside assistance. Railroads, merchants, manufacturers, bankers and brewers furnished their connections there unlimited assistance in substantial gold coin.

Every single religious body of any importance,

EXCEPT OUR OWN,

has sent in excess of fifty thousand dollars to San Francisco for rebuilding and repairs; some have sent above a hundred thousand and are planning to make it half a million.

CAN WE AFFORD TO LET THIS

CRUEL NEGLECT AND BLACK INJUSTICE

BECOME PART OF OUR HISTORY?

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THE STIGMA CAN ONLY BE REMOVED

by the churches that placed it there through failing to make a generous offering for San Francisco. Was your church one of the noble 17 who took the offering for San Francisco? No?

Then it is your solemn obligation,
Before your brethren,
Before the stricken ones amid the ashes of their homes,
Before all the world,
Before God,
to make an unselfish—nay, a sacrificial offering for this work.

WE MUST KEEP FAITH WITH THE DEAD HANDS OF ROBERT GRAHAM

and those who in a holy succession have labored to build up our cause in San Francisco.

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San Francisco Emergency Secretary,
American Christian Missionary Society,
Y. M. C. A. Building,
CINCINNATI, OHIO.

Send offering and pledges to the same place marked "San Francisco Reconstruction Commission."

Volume XLIV. Number 22.

THE CHRISTIAN-EVANGELIST

A WEEKLY RELIGIOUS NEWSPAPER.

ST. LOUIS, MAY 30, 1907.

DECORATION DAY.

THE great Civil War which deluged our beloved country in blood, year by year recedes into the past, but the memory of it remains fresh and vivid yet in the minds of many of the living. Its influence on the nation's life and on the history of the world will abide forever. All bitterness and sectional prejudice have faded out of it, and there remain only the memory of heroic deeds and a sublime patriotism which did not esteem life itself too great a sacrifice to offer for flag and country. To-day the fresh young flowers of spring will be scattered alike upon the graves of those who wore the blue and those who wore the gray. Each year the ranks of the old soldiers grow thinner. Around the campfires in the reunions, North and South, the gray-haired veterans call up the memories of the heroic past when, young and ardent in their patriotism, they bade adieu to the loved ones at home and marched to the beat of the war-drum to the fields of conflict. A few years more and the tents of these old soldiers will all be pitched beyond the river on the fair plains of eternal peace. Let us never forget that the union we love and honor to-day is cemented by their blood and sacrifices, and that every star on our glorious flag shines with a greater luster because so many heroic lives were laid down for it. Scatter the flowers, then, upon the graves of the heroes who, after the weariness of the march and the struggle, sleep in the windowless palaces of rest.

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THE
CHRISTIAN-EVANGELIST
"IN FAITH, UNITY; IN OPINION AND METHODS, LIBERTY; IN ALL THINGS, CHARITY."

Volume XLIV. ST. LOUIS, MAY 30, 1907. Number 22.

1809 CENTENNIAL PROPAGANDA CHURCHES OF CHRIST 1909

: : : GEO. L. SNIVELY : : :

LOOKING TOWARD PITTSBURG.

Brother Bagby's solicitude for the spirituelle of our Centennial propaganda, as expressed in "Our Most Pressing Need," may well give us all pause. It is presented to our readers both for its own sake and also that it may serve as an occasion for the splendid editorial, "Scope of Our Centennial Aims," on page 685.

The Next Century Helping This.

BY W. R. WARREN.

All that this century holds will be passed on to the next. We are striving for the Centennial achievements not for the sake of the men of yesterday whom we honor in the celebration, but for those of to-morrow, who will reap of to-day's sowing as well as yesterday's. But Children's day affords the men and women of to-morrow a chance to anticipate their harvest time and share with us the work of to-day.

Ring the Centennial note in every Bible school class. Tell the children of the heritage we have from the fathers. Recount the stories of seventy-five and a hundred years ago. Explain how we are to make our aggregate foreign offering $300,000 this year, $400,000 next year and $500,000 in 1909, as a memorial of a hundred years. Give to the child that raises one dollar or more a Centennial receipt. Let him know that he is not only helping to give the gospel to the children of the heathen world, but also assisting in making such a Centennial as will help to bring all the believers in the homeland into the unity for which Christ prayed. Let the next century help the present century in its closing years!

Our Most Pressing Need.

BY W. H. BAGBY.

The two editorials in THE CHRISTIAN-EVANGELIST of May 9, headed, respectively, "Our Business Men's Association: Dead or Asleep, Which?" and "A Sovereign Remedy for Numerous Ills," are most timely. They make us wonder whether "Our Centennial Propaganda" would not better have been inaugurated with a view to edification rather than for evangelization. For my own part, I had much rather join in a campaign looking to the promotion of spirituality, consecration and loyalty of the people we have in the church already, than to join in one that has for its end the numerical increase of the body. There is nothing to be gained by eating when the processes of digestion and assimilation have ceased. The troubles are rather aggravated than helped by such a course. There are some things that we need more than an increased membership, and without which numbers added mean weakness rather than strength. Gideon's army was weakest when its ranks were fullest. This would not have been the case, of course, if all had been like the immortal three hundred. Jesus preferred to have his following reduced to his immediate disciples who remained true to him "because he had the words of eternal life," rather than to retain the following of a vast multitude who sought him because they ate of the loaves and fishes. In view of our great need of spiritual development—a need that is manifest to every observant person—I deeply regret that instead of making our Centennial campaign a campaign for numbers, we did not make it a great campaign of education along spiritual lines. To have been able to report at our Centennial convention the general average of piety, reverence, decorum, consecration, loyalty, liberality and spirituality raised fifty per cent would have meant vastly more than it can possibly mean to be able to report our nominal membership raised to 1,250,000; because, in the first place, spirituality means more than mere numbers; and, in the second place, the present possession of spirituality means the ultimate gain in numbers. When Jesus Christ wished to establish a religious propaganda he built a Spirit-filled church. There are many churches that are intensely evangelistic that are not at all spiritual; but there was never a truly spiritual church that was not evangelistic. Therefore, the matter of first importance is the development of a spiritual church. This once done, the matter of numerical increase would be an easy one.

The speedy collapse of the Business Men's Association is but one of many evidences of our low spiritual vitality. Another is our meager gifts for missions, education, charity, etc. This is manifest to all who are not too blinded by partisan prejudice to see it, or too dull of spiritual perception to perceive it. If this be true, and if it be true that present growth in grace means future growth in numbers, and a larger and better growth than can be hoped for in the absence of growth in grace, would not a campaign in the interest of spiritual development have been better than one to secure an increase in our numerical strength? If so, is it too late to inaugurate such a campaign?

Missoula, Mont.

Cultivating the Reading Habit.

Preachers often remark that the contrast in the atmosphere of homes where Christian papers are read and those to which they are denied admittance is as striking as that between summer and winter time. How little encouragement to make his church a "living link" the preacher gets in that household that is not sufficiently interested in world-wide evangelization to secure press reports of the progress of that "thin red line" that is carrying forward the white banner of Immanuel to mark new centers of Christian civilization. He gets little inspiration to impel his congregation to still more strenuous efforts to redeem the local community through contact with those members who are not eagerly awaiting publication of how the battle goes between Satan and the pastor, evangelist and other lieutenants of God chivalrously striving in various parts of the home land. The wings of aspiration on which he would bear himself and others up to serener heights of holiness are also weighted when he learns that "Disciples of many years' standing" have not availed themselves of the devotional helps of our best religious papers, but are still on the monotonous levels of indifference to the higher life—having not even approached the foothills of holiness.

The pastor has his membership under the hearing of his voice but three or four hours out of the one hundred and ninety-eight composing the week. Without aid he dare not hope for great development. The printing press will largely solve the problem. The religious newspaper reading habit requires cultivation by our preachers. It is a matter of such tremendous consequence to both local and general interests that we believe it is entitled to pulpit ministration and should have more than mere recommendation. Pulpit comment and elaboration of the church paper content are essential. When editorials like "A Sovereign Remedy for Spiritual Ills," or "Rising and Setting Suns," that appeared in recent issues of THE CHRISTIAN-EVANGELIST, attract your attention, speak of it on the Lord's day. Appoint some member to review each of the various editorials at the next Wednesday evening prayer-meeting. When the reports of ingatherings are unusually encouraging, ask another to tabulate the reports and present them at the service. If the "Easy Chair" sentiments are particularly helpful to you, scatter that sunshine over all on the Lord's day. If some things are "Seen from the Dome" that are of special interest, call the attention of those you think would enjoy them to the observations of our "Capitol Sage." Urge the membership to study the Prayer-meeting, Endeavor and Bible school expositions, and to bring them to the meetings. If there is that in the Home Department tending to bring helpfulness and gladness into the kitchen, nursery or living room, commend it to the perusal of the audience. You might institute in your Aid Society a review of the Home Department stories that would increase the attendance and greatly benefit the membership.

Very few subscriptions, indeed, are ever sent to our papers by those preachers who merely and formally recommend the reading of religious literature, but those who will make such practical attempts as are outlined above will rejoice in seeing their members under the culture of our best papers. They will find many a home that heretofore has been a cistern transformed into a fountain spring, members who have been as weights become to them as wings, and the vital character of their congregation mightily improved, and even before Centennial time.

Current Events

Home-Rule or Nothing.

The new semi-home-rule bill for Ireland does not meet with favor in Ireland. The bill, which is fathered by Mr. Augustus Birrell, Chief Secretary for Ireland, though it is supposed to have been prepared by Mr. Bryce, who lately left that office to become ambassador to the United States, provides for the creation of an administrative council to exercise a partial and limited control over Irish affairs. About four-fifths of the members of this council are to be elected and the remainder are to be appointed by the king, and, later, by the Lord Lieutenant of Ireland; but it is to have no legislative power whatever and no power to control taxation. Its authority is confined strictly to administering the affairs of Ireland within the limits of the laws passed by the British Parliament and to spending the money which is raised by taxes levied by Parliament. Education and public works would be the most important matters falling within the scope of this council. The provisions of the bill are intended to place the control of local Irish affairs in the hands of the Irish people, without in any way lessening their dependence upon the general legislative assembly of the Empire. Mass-meetings have been held in Dublin and elsewhere to protest against the proposed arrangement, and the bill seems to have found very few friends in Ireland. The objection to it is chiefly on the theory that the good is the enemy of the best, and that the acceptance of such a scheme, presenting, as it does, the superficial appearance of offering self-government without in reality giving the substance of it in the really vital matters, would indefinitely postpone all hope of getting real home-rule. There is opposition to the bill also in England on the part of the Unionists, the party which favors the maintenance of the closest unity between the parts of the empire, and which, consequently, opposes anything which looks in the direction of home-rule. While the Irish attack the bill because it would delay the granting of home-rule, the Unionists fight it because it appears to prepare the way for home rule.



Taft.

The name of the corpulent and genial Secretary of War is rising more and more clearly above the clamor of the conflicting voices of those who are unofficially nominating candidates for the Republican nomination. The battle between Taft and Foraker in Ohio—or, more accurately, between Foraker and Taft's friends, for Taft himself refused to give battle—was counted on to furnish topics of political interest for many months. But the Foraker contingent seems to have come bodily over to the Taft camp. Foraker himself, with that genius for party regularity which has always been characteristic of him, promptly issued a statement declaring that he would heartily support Mr. Taft if he is the party's choice. Taft himself has never made any strenuous effort to build up a reputation for party regularity. He did not scruple to wage war on Mr. Cox, the so-called Republican boss of Cincinnati, and secure his defeat two years ago; yet Cox is out for Taft. Neither does he hesitate to urge free trade with the Philippines, despite the protests of the Protective Tariff League and the contrary views of the majority of his party in Congress. If Taft gets the nomination, it will be a beautiful illustration of the political wisdom of sincerity and independence, as opposed to the prevalent notion that the only way to succeed is to truckle and trade and conform to the sentiments of the party.

The War on the Trusts.

The merry war against the trusts continues. An encouraging incident was the recent victory of the government in the case against the drug trust, whereby it is perpetually enjoined from pursuing its ancient and habitual method of keeping up the retail price of drugs by compulsory contracts with the retailers and by blacklisting and refusing to sell to those who sell to the public at cut rates. It would seem to the casual observer that if the manufacturer of an article receives the full wholesale price of his product, it ought to be none of his concern whether the retailer sells it to the public at a high price, with a big profit, or at a reasonable price, with a reasonable profit. At any rate, the practice of publishing a blacklist of dealers who sell too cheaply confirms the long-standing suspicion of the public that goods whose price needs to be so artificially bolstered up are not worth the price that is asked for them. Water flavored with sugar, or tincture of iron or lemon juice is too high at a dollar a bottle. Other combinations against which proceedings are about to be instituted are the trust which controls the output of harvesting machinery, the powder trust, of which Senator Du Pont is the leading member, and a combination among the American watch manufacturers. Not only the trusts of national scope are being inquired into, but the local combinations in restraint of trade and competition. As an example of the latter, proceedings against a combination of the brick and lumber dealers of Toledo, Ohio, have resulted in a plea of guilty by the accused.

Concealed Weapons.

The New York police are carrying on a campaign against the prevalent though unlawful habit of carrying concealed deadly weapons. The immigrants, and especially the Italians, are the worst offenders. Not only do they most frequently carry weapons, but they are, by temperament and breeding, the most apt to use them upon the slightest provocation. The Sicilian, above all, it is said, is prone to disregard the more tedious process of the law in settling his disputes—since he has indeed been trained from infancy to consider it unmanly to resort to law in such a case—and to go after his adversary with the weapon which he has ever ready and waiting for such an emergency. But the practice is not confined to the Italians and other immigrants, and it is not confined to New York. It is altogether a widespread evil, and one which results in many crimes of violence and much bloodshed. The safest thing for any man who anticipates a quarrel is to be unarmed. Unarmed men are seldom shot or stabbed in quarrels, and they never run the risk of hurting anybody else. The writer was visiting a penitentiary recently. An intelligent young colored man, who was doing some rather fine work, was questioned as to the reason for his imprisonment. It was learned that he had been sentenced for life for shooting an officer. The quarrel was originally a perfectly trivial one. Suddenly becoming angry, and wishing to seem to his friends standing by to be braver than he really was, he drew the revolver which he ought not to have had on his person and shot the officer. It was only a moment of rage and bravado—such a moment as comes occasionally to every undisciplined person, and sometimes even to those who have reason to believe that they have good control of themselves. But in that moment he happened to have at hand the means of doing that which could not be undone when the flash of rage had passed. There was no criminal character behind that deed—at least no more than nearly all men have at times. It was the combination of merely momentary wrath with the presence of the too convenient means by which that anger could find fatal expression. No man is fit to decide anything when he is boiling with rage. But most men's rages do not last long. Only a man who is a real murderer at heart will, after the impulse comes to him, deliberately go home and get a weapon and come again to find and kill his enemy. A stricter enforcement of the law against carrying concealed weapons would mean the saving of many lives and the prevention of many unintended crimes.

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Editorial

Let Us Hear From the Children.

Ten thousand little hearts are bounding with joy, and twice as many little eyes are sparkling with delight in anticipation of Children's day which, as we all know, is the first Lord's day in June. It is the one day in the year in which our children come to the front with their missionary offerings, and show what their faith and love can accomplish for the world's conversion. It is one of the gladdest days of the year, both for the children and the grown-up people. It is the day in which the children have the right-of-way, and their songs, recitations and offerings should have the most prominent place in the order of exercises for the day.

It is wonderful how this Children's day offering has grown from the few cents with which it began to the munificent sum which was offered last year by the children. Year by year, the number of schools contributing has grown, as have also the offerings from the individual schools. It is a pity that there is a single Sunday-school of the brotherhood that does not have the opportunity of joining with our other schools in this great world-wide enterprise. An opportunity is all they need. Tell them what the offering is for, and how much it is needed, and their pennies and nickels and dimes and dollars will be forthcoming. The best of it all is that we are training up a generation of givers to the missionary cause.

What we plead for, then, is that the children be given an opportunity to be heard on Children's day. It was a great discovery when we found out that their little hands and hearts could do great things in carrying out our Lord's commission. Let us utilize this discovery to the utmost. Let us not be satisfied until every Sunday-school among us has a part in the joy and inspiration of Children's day, for the children of to-day will be the men and women of to-morrow.

Scope of Our Centennial Aim.

Elsewhere will be found a very thoughtful article by W. H. Bagby, entitled "Our Most Pressing Need." With the general sentiment of that article we find ourselves in hearty accord. We desire to call attention, however, to the fact that our Centennial aim, as adopted by the convention at Omaha, is much wider in its scope than our numerical increase. The recommendations of the committee which were unanimously adopted, include: First, the endowment of our colleges; second, the increase of our missionary offerings through all our missionary organizations; third, the expansion of our benevolent work in its relation to orphans and widows and the ministerial relief fund; fourth, the erection of church buildings by special offerings which shall be worthy monuments of the event they memorialize, and not until the fifth recommendation is the matter of evangelization mentioned, and then in a way to indicate what, in the judgment of the committee, is "our most pressing need." "That we seek to inaugurate and carry forward a deeper and wider evangelism for the conversion of sinners, for the purification and strengthening of our churches, for pressing upon the consciences of men everywhere the demand of Christ for the unity of believers, and for a return to the purity and power of the primitive gospel." Such an evangelistic campaign was recommended in order to "deepen the spiritual life of our churches and bring an increasing number of souls into the Church and the kingdom of Jesus Christ." The increase in the circulation of our religious journals was mentioned as one of the objects to be sought, together with an effort to maintain the highest standard of religious journalism.

We desire to quote now the ninth, and final, recommendation, adopted by the convention as expressing the scope of our Centennial aim:

> Finally, we recommend and urge that our ministers and public teachers, and our religious papers, call our people to a truer exemplification of our high claims, as restorers of a purer Christianity, by purer living; by more earnest and systematic study of God's word; by habitual prayer, laying hold of the unseen forces which make for spiritual growth and the deepening of the spiritual life; by giving the kingdom of God and its righteousness the supreme place in our thought and our affections; by greater sacrifices for its triumph in the world; by resisting, steadfastly and in all legitimate ways, those great public evils of our time which debauch and degrade men, corrupt politics and legislation, and hinder the progress of Christianity; by giving heed to those things which will strengthen the bond of unity among ourselves, and avoiding all unprofitable disputations which gender strife; in a word, that we seek to realize, in our individual characters, in our civil relations, in our local church life, and in our co-operative efforts, the high aims and ends which our fathers had in view in inaugurating the religious movement now rounding out a century of splendid history.

It will be seen from the foregoing that the Centennial committee and the brethren of the convention who adopted their report, had in mind as worthy Centennial aims, not only our numerical increase, but all those elements of strength which go to make a great religious movement seeking to promote the unity of God's people and the conversion of the world. It is well for us to keep before our minds this broad scope of what we are seeking to accomplish as a worthy celebration of our Centennial anniversary. It would be folly indeed for us to be concerned simply about increasing our numbers without giving attention to those interests and forces which look to spiritual culture and to the equipment of men and institutions for the highest type of spiritual service in bringing in the reign of God. Evangelization in order to be a permanent blessing must be followed by organization, education, consecration and co-operation, if we are to fulfill our important mission in the world.

Is Bigness Our Ideal?

A writer in one of our publications charges that it is characteristic of our ministers and churches to aspire to bigness and to sacrifice quality for quantity. He says that to have a big church, a big Sunday-school, a big prayer-meeting, and big audiences, is the main thing among us and that the cultivation of the substantial graces of real Christian character is being subordinated to the matter of size.

Self-criticism is a good thing, and if we should judge ourselves more we might be judged less severely by others. It is a good sign when individuals or religious movements are able to see their own faults and have the courage to point them out. Is it true, however, that the Disciples of Christ have adopted bigness as their ideal rather than moral and spiritual excellence? If that were so, it were a grievous fault, and grievously will we pay for it. We are bound to confess that undue stress is often laid upon mere numbers, and that churches and preachers are prone to underestimate the value of special meetings where there is no large ingathering of new members. We do like large audiences, large Sunday-schools, large prayer-meetings, large ingatherings; but do we not like these things because they are the evidence and expression of spiritual vitality and zeal? There is no special virtue in having small churches, small audiences and small visible results. These are not to be despised under conditions which make them unavoidable, but the larger life is sure to manifest itself in larger activities and in larger results, where the circumstances admit of it.

But while this is true, we think it must be confessed that the average church does underestimate the value of spiritual growth in its members, and the quieter methods by which such growth is promoted. We do not believe that our ideal, however, is simply to build up a big denomination. Certainly it is not the ideal of many of us. If, in our zeal, we have laid undue emphasis upon numbers, and have failed to properly stress the necessity for thoroughness of conversion and the value of spiritual culture, it were time that we were correcting this fault. The very fact that we have many who wear the name Christian, who fail to co-operate with their brethren in religious work, and who bring forth but little of the fruit of the Spirit

in their lives, being contentious and exceedingly zealous about the externals, while they neglect the weightier matters of religion, would seem to indicate that many of us, at least, have been more anxious about getting people into the church than in getting them converted to Jesus Christ. In so far as this may have been the case, let us learn from our experience and give greater heed to the admonition of Paul: "Let every man take heed how he builds."

About Special Appeals.

We have never received a greater number of special appeals to the brotherhood for help than are coming to us now from different parts of the country. The cases are all more or less urgent, and, in the minds of the writers, are very urgent. It was hoped that the organization of our Church Extension Board and our state and general missionary societies would relieve us from these special appeals, but they continue to come because the needs of the cause in different places are greater than our missionary agencies can supply. They are an indication of our rapid growth and of the zeal of the brethren for extending the cause. But we question the wisdom of these appeals directly to the brotherhood, except in very exceptional cases where some great calamity befalls a church or a group of churches like that in Jamaica and San Francisco. If our mission boards were able to handle even these without extra appeals it would be better to do so, but as they are not able to do so, these extraordinary cases must be laid before the churches until such time as our organized work has assumed greater proportions. But ordinary cases should apply through the ordinary channels. The continuous appeals to the churches through our papers will have the effect, we fear, of causing them to be indifferent to all appeals. More and more we must depend on the regular offerings of the churches to supply the means to our missionary boards by which they can meet these urgent demands. We sincerely hope the churches in need of assistance will make their appeals directly to our various boards, and learn to look to the regular offerings of the churches to supply the means by which their needs are to be met, after all local resources have been exhausted.

The calamity which befell San Francisco is altogether exceptional. Never before in our history has a disaster of such magnitude befallen any of our cities. Our churches shared in this disaster along with others. Every religious body represented there has recognized the extraordinary demand created by the earthquake and fire and has adopted measures for restoring these churches to their normal condition. We are only a little tardy in doing what others have already done. But let us not falter now in responding to this appeal from our stricken churches by the Golden Gate.

Notes and Comments.

We recently had a series of editorials on the need of young men entering the ministry, and the inducements offered by this high calling. One of our missionary officials has just called our attention to the crying need of more educated ministers. Not even the demand for money is so pressing, nor so difficult to secure, as the right kind of men. Where are we to look for the supply of men for the mission fields and for the churches at home? On the human side, we must look to our churches and our colleges—the churches to send their best young men to our colleges and the colleges to train and inspire them for the work of the ministry. On the divine side, we must look to the Lord himself to thrust forth more laborers into the harvest. We must pray for them. Is not this means of securing the needed supply of ministers often neglected? In how few prayers is that petition embraced!

Of course this work of supplying ministers involves larger endowment and better equipment for our colleges, and this is now receiving more attention than ever before. But it also involves that our local churches should look out young men of character and ability and encourage them to enter college with a view of preparing for the ministry. There is reason to fear that there is a a great lack here on the part of our churches. Suitable young men feel a great diffidence in suggesting this matter themselves, but if it be impressed upon them as a duty they will often respond nobly to the appeal. Parents often prefer more ambitious careers for their sons—callings that promise more wealth and worldly honor. But how will they look at the matter, when they come to survey the present life in the light of the life hereafter? This is a superficial and transient preference based on considerations that can not endure the test of time or of reason.

In a humorous column of a daily paper recently appeared this "Thought for the Day": "Before you proceed to take the mote out of your brother's eye, consult an oculist." We have been reminded of this modernized form of one of the Master's sayings by some things we have seen recently. A writer who, it was evident, had not the remotest conception of his own limitations and fallibility, was denouncing, in bitter terms, the bigotry and sectarianism of another religious body. The writer was honest enough, but a good-sized beam of prejudice and misinformation obstructed his moral vision. He should have consulted an oculist before writing. It is not an uncommon thing to hear men whose purse-strings are drawn tightly condemning the stinginess and covetousness which they see in others who are no more guilty in that respect than themselves. They should consult an oculist. Not infrequently we hear preachers complain of opposition on the part of other ministers and churches, when their own policy is offensively pugilistic. They regard their own method as simply "declaring the whole counsel of God," and being "loyal to the truth," but when their religious neighbors strike back it is the meanest kind of sectarianism! These brethren should consult an oculist. How often do we hear leading brethren in the church, who give dimes when they ought to give dollars to our missionary interests, who deal harshly with their employes, and whose homes are often prayerless, condemn unsparingly young people in the congregation for certain forms of amusement some of which, though of a questionable character, must be far less heinous in the sight of God than their own spiritual leanness and unresponsiveness to the calls of God! These brethren, and the whole school of fault-finders, should consult the divine Oculist, and under his prescription have their own vision clarified and their moral strabismus corrected, before entering upon the delicate task of removing motes from the eyes of their brethren.

The great annual feast for our Missouri brotherhood—our Pentecost, so to speak—is the annual state missionary convention, which meets this year at Sedalia June 14-19. This embraces our C. W. B. M., Bible school and Christian Endeavor interests as well as those of the Missouri Christian Missionary Society. It is therefore a gathering of extraordinary interest and value to our cause in the state. Sedalia is one of our beautiful Missouri cities, the churches there are strong and hospitable, the time of year is ideal, the railroads are giving a good rate, and there is every reason to expect a great outpouring of Missouri Disciples. Fix the time in your mind and reserve it for this convention.

The Baptist anniversaries held in Washington, D. C., last week were very successful. We have an interesting report of these meetings from the pen of our staff correspondent at the national capital, Brother Power, which we are compelled to lay over till next week. We notice that the much-talked-of general convention, independent of the various missionary conventions, was formed, with a great deal of enthusiasm, to give the body a voice on questions of general interest. Governor Hughes, of New York, who is a Baptist, has been elected president. We regret to see that the designation of this new organization is the "Northern Baptist Convention," but this was probably inevitable since there is a "Southern Baptist Convention." At any rate, it is a decided step forward in Baptist organization.

Dr. John E. White, writing for "The Standard," of Chicago, tells of hearing Gipsy Smith, and of the impression the gipsy made on him:

> From a child I was, with other children, afraid of the gypsies, but on that Sunday afternoon I was too high up and far off to remember it as that gypsy began to speak; before he finished I was right down there with him at the feet of Jesus with a heart thrilled with joy. I heard him more than once and in the Great Northern Theater sat close to him. My opinion of him is not worth mentioning. I have not much opinion of him. He gave me little chance to have. But I want to say this: I am ready to sign a contract never to criticise another preacher as long as I live if they will all get Gypsy Smith's secret of sincerity. He is as sincere as the sunshine. Sincerity means "without wax." It's the wax in us preachers that gets criticised; the plain, unmistakable wax of self-assertion, self-glory, self-seeking, that the clear-eyed man sees in us in spite of all our self-despising protest.

Editor's Easy Chair.

May has distinguished herself this season by maintaining too long her amicable relations with her predecessor of the North, but in these last days of the month she is making amends by giving us some real summer weather. Last evening we were able to sit out of doors at Rose Hill and watch the half-full moon through the branches of the great oak trees and listen to the vesper service of the birds. Even we who dwell in the cities catch some glimpses of the spring and summer in the leaves of the trees, in the grass of the lawns, and in the notes of the feathered songsters that tarry with us for a season on their way to the farther North. But what we see and feel only kindles our imagination as to the wide-spread beauty which the young summer is scattering in profusion over hill and dale, on the mountain side and through the valleys, and by ocean and lake and stream. We can almost hear the roar of the waves as they beat along the sandy shore at Pentwater, and hear the music of the pines as they sing their invitation hymn—"Come ye aside and rest awhile under our gracious shade!" We are sure our little brothers of the woods—the squirrels and the birds, and the wild flowers that bloom along the hillside,—are expecting us soon. Meanwhile, we are prisoners of hope. It is the glory of hope that it does not have to wait for future realization, but borrows from it for the need of the present. We shall soon be counting the days when the Easy Chair will change its location from its city office by the great river, to its summer home in the Michigan woods by the great lake, where we shall hope to meet many of our readers in a restful, profitable vacation, far from the city's madding crowd.



A few days ago a drove of mallard ducks was seen flying over St. Louis on their way to the lakes and streams of the far North. One who is wise in weather lore said that was a sure sign that the warm weather had actually come to stay. Who tells the ducks and the wild geese that it is time to fly north, and in the autumn that it is time to migrate once more to a sunnier clime? Whence have the fowls of the air this wisdom? We say it is instinct; but what is instinct? Is it a knowledge acquired by a long experience of the species, and transmitted from one generation of these birds to another—the sum of inherited habits? This would seem to imply that it is a cumulative and growing knowledge of what is wisest and best; but there is no evidence, so far as we know, that the birds and animals of to-day are any wiser than they were in the remotest antiquity. Shall we say, then, that instinct is a power given to the lower orders of creation by the Creator, as a substitute for the reason he has given to men? If so, then instinct, no less than reason, argues the existence of a Creator who has endowed his creation with such powers and faculties as will enable the different orders of beings to fulfill the ends of their creation. Not in men alone, nor in the lower orders of animal life alone, but throughout Nature in all her visible forms do we see evidences of the invisible God, and of his goodness and wisdom. What a magnificent volume Nature becomes to us when we can see on its every page the handwriting of God, and read in every line a message from our heavenly Father! We then begin to ask, What is God saying to us in the flowers, in the birds, in the clouds which are his chariots, and in all the moods and manifestations of Nature?



This is the interpretation of nature which Jesus gave us. This was the moral and spiritual use he made of nature. He saw God everywhere and in everything. Our dull eyes see him only in the earthquake, the tornado and the extraordinary events of life. But he is no less in the sunshine and the shower, in the normal processes of life and growth, in the opening flower and the springing grass, in our ordinary relationships, and in the daily joys and humble duties of life. We often admire the lily for its beauty, but Jesus saw in it infinitely more than that—the evidence of God's care for his children. "How much more shall he clothe you, O ye of little faith?" In the falling rain he saw the proof of God's impartial love for men. In growing seeds and plants, he saw the law of growth in his kingdom, and in the tares mingled with the wheat he saw symbolized the principle of separation between the good and the bad in his triumphant kingdom. This interpretation of nature given by the young Galilean prophet, as he sat upon the mountain side in Galilee, is to be accepted no less than his interpretation of God and of man. If it be less essential to salvation, it is no less essential to a right understanding of the world in which we live, of its relation to God and to the spiritual world, and to a right understanding of Jesus himself as the true Interpreter of universal life and being.



One of the great truths which comes into view in the light of the foregoing reflections is the unity of all knowledge and of all truth. There is not one God of nature, and another of revelation, a God of law and still another God of grace, but one God and Father of all, who is over all and in all. We all accept this truth, but how few of us realize it! We live in a *universe*. All its parts, all its shining spheres moving in their respective orbits, are so related and inter-related with each other as to be one universe. Every sun and every planet is affected by every other sun and every other planet. As it is in the universe at large, so it is in the planet on which we live. It is not chaos but cosmos. All its parts are bound together, and no part is independent of any other part. Jesus saw that truth with a clearness with which no one else has ever seen it. To his vision God's handwriting is over all the earth and in the heavens above. So far from regarding nature and matter as wholly evil, according to a current philosophy of his time, he saw in them the visible garments of the Almighty. Is it any wonder that Nature responded to his vital touch and obeyed his voice? He had caught the secret of Nature as no scientist has ever caught it, and Nature in return acknowledged him as its Lord and Master. How much more this world would mean to us, and how much more this life would yield us, if only we would accept, and come to understand more fully, Jesus' interpretation of its relation to God and to the spiritual universe!



The Saturday afternoon holiday which many business houses now give to their employes is a boon which is enjoyed by both proprietors and employes. It gives a little touch of vacation each week, and an opportunity for toiling men and women to visit the parks and get a glimpse of the country without taking the time from the Lord's day. Occasionally, the Easy Chair Editor takes the opportunity, on this afternoon, of going out to Forest Park, and it is an interesting sight to see so many hundreds of people engaged in games of different kinds, some at baseball, some at tennis, some at golf, and many others just lookers-on, enjoying the air and the sunshine and the beauty of the scenery. Such a scene gives one a fresh appreciation of the value of these parks to a great city. Occasionally the Editor of the Easy Chair is lured into a game of golf by his pastor, who is quite an expert, and whose appreciation of the Editor's awkward strokes is only excelled by the facility with which he defeats him. But it is an exhilarating game involving much walking as well as considerable skill in sending the ball between the trees or over them on to the desired goal. But when the temperature reaches summer heat, we find it more congenial to stretch a hammock in the back yard, and lying there with a good book in hand, to read a little out of the book, and a great deal out of the over-arching blue of the heavens and the high floating clouds as they are seen through the branches of the trees. It is wonderful how a good book falls into sympathy with nature, so that you feel that whether you are reading from the one or from the other, you are learning of the same great Being who is the source of all truth and of all life. But when one has learned to read in Nature's great volume, there is no other book, if we except the Bible, that has so much to tell us of God. It is one of the great blessings of science that it is helping us to understand the messages of God, as they are written on the stony pages of the earth, in flower and shrub and tree, and on ocean and sky.

Reminiscences of Our Reformation By A. Teachout

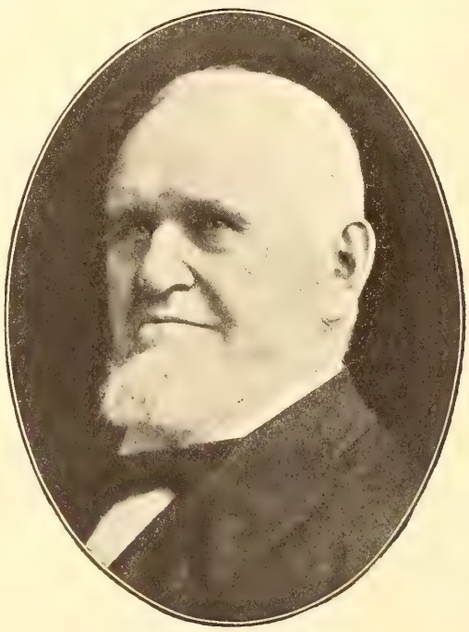
Some reminiscences, as they come to the mind of one standing on the ninetieth round of the ladder of life, upon the great religious Reformation of the nineteenth century. Lamennais, a distinguished French writer, says in the first chapter of his "Book of the People," that, "these ignoble quarrels which, by their very nature, exclude all great thoughts and all generous sympathy, impair the mind and spirit of men in the narrow circle of small calculations and intrigues, which men adorn with the name of political ability, the skill of political managers. They dry up the true life of the soul, and excite in it all low and vicious interests which in a thousand ways oppose every true effort for social progress in all its ramifications as its generative principle, and they rest on pure selfishness."

It would be difficult to crowd, in so few words, more of real, solid truth than we find in these words of that able writer. These thoughts take memory back to my childhood days, in the first quarter of the nineteenth century, when I went to Sunday-school and heard so many different ideas on Christianity. Human creeds were strongly advocated and contended for as evidence of genuine conversion, and yet so different that the young mind was at a loss to decide whether he was truly converted; at least, that was my condition. Election, Predestination, Foreordination and the different modes of baptism were taught and earnestly advocated, which seemed not consistent with an all-wise, just and loving God, who controls the world and all things in it. Then, in about 1825, came Joseph Smith, a neighbor of ours, claiming to be a prophet inspired by the Creator to give a new order of things. I shall never forget the answer my father gave him in front of our house, after hearing his story: "Joe, you are a fool for trying to palm off any such stuff on the people." He bowed his head and left, which was the last I ever saw of him. They came to Ohio about the time our family did and had located at Kirkland, some twenty miles east of Cleveland, O. They started what was called a wildcat bank and built a temple, which is still standing, a very creditable building. Their bank failed, causing a heavy loss to the people. Sidney Rigdon, an able Disciple preacher, joined them, and it is said that he was the principal author of their Bible. They left and went to Illinois, where, in a fight, Joe Smith was killed. The history of Mormonism has been an open book, and I shall not take time to pursue it further.

In the fall of 1836 we settled in North Royalton, this county, where I first heard of the Disciples, commonly called Campbellites, and from what I heard I became much prejudiced and thought they must be another sect like the Mormons, advocating a new doctrine. As I became more acquainted and heard more, I wanted to know more. It was announced that they were to have an annual meeting the following June, to be held in a new farm barn that had not yet been used. I attended, and promptly on time Alexander Campbell drove up unattended, with a large, fine horse in a two-wheeled vehicle, having a box back of the seat where he carried his traveling library and "Millenial Harbingers." He was seated on a platform with several of the pioneer preachers, as I came to know afterward—John Henry, William Hayden, Marshal Wilcox, William Moody, Almon Green, Adamson Bentley, Dr. Robinson, Dr. Belding, Sutton, Hayden and others whose names do not occur to me at this writing. The meeting was opened in regular order. Mr. Campbell arose, opened his Bible, placed his eyes on the large audience, recited several verses of Scripture and commenced his sermon. He had the attention of his hearers—as I had never witnessed before—for over an hour and a half, his theme being on the life and crucifixion of the Savior.

In the afternoon Mr. Campbell's sermon was on "Conversion." It was so plain and consistent that I was astonished that in all the preaching I had never heard the like.

William Hayden, Dr. Belding, Harrison Jones, Almon Green and John Henry were leading evangelists in northern Ohio in the early days of the Reformation. Most of them engaged in debates at times. It was



Abraham Teachout.

said of John Henry that, when debating with a Methodist preacher, who boasted of having been brought up on a farm and worked at splitting rails, Henry replied: "My opponent boasts of working at rail-splitting; if he handled the maul as carelessly as he does the Scriptures, it's a wonder he did not knock his brains out." Many amusing incidents, as well as solid arguments, were given hearers in those early days of the Reformation. But I must not dwell on them in this paper.

I became much interested in the subject of Christianity as I heard it from time to time for several years. I married Miss Julia Ann Tourlev on February 22, 1842, a devoted Disciple, Almon Green officiating. We attended nearly every yearly meeting together for seven years. When it came again to Royalton, Walter Scott being the leading speaker, I went forward and made the good confession, was baptized by William Hayden the same day in the waters of Rocky River, and started the new life as a Christian, and lived a happy life with my dear, loving wife for thirty-eight years, when she died in Cleveland as she had lived, a true and devoted Christian. Our only child, A. R. Teachout, and his family were my earthly comforters until I was married to another Christian lady, Mrs. Laura E. Hathaway, of Painesville, Ohio, a lady I had known and respected as a worker in the church and Sunday-school for a number of years. Bro. Almon Green was again the minister who performed the ceremony. The cloud of sorrow and darkness somewhat disappeared, and the sunshine of life again shone in our home for fifteen years, when death took that loving one from our home.

During the erection of the new college building at Hiram, Ohio, I became acquainted with Mrs. Mary Beattie Hamilton, a sister of Prof. James A. Beattie, of Cotner University, Nebraska, who was at that time the lady principal of the college and had been teaching most all of her time for seventeen years after the death of her husband. We were married at her mother's home in Ruggles, Ashland county, O. Our home is now, and has been, a happy home for the last ten years. We are both members of the Franklin Circle Church, of this city. I did think, and still believe, her experience with children had fitted her to take the best care of an old man in his second childhood. Her last words as I leave the house for my business are, "Be *careful.*"

Before closing this narrative I wish to mention the names of some of the early preachers who are living and zealously working, as they have strength, in the cause that all should be interested in, for the good of humanity in this life and the life to come. Bro. Lathrop Cooley, of Medina, Ohio, who has been preaching for sixty-five years, is now about 85 years old. He and his good Christian wife were our guests some days ago, when he said to me that he was thinking of going out on an evangelizing tour and holding a few more meetings. Bro. Robert Moffett, though not quite so long in the service, is yet ready and anxious to respond to all the calls upon him, which are many.

[Bro. Moffett has been temporarily laid aside since these lines were written.—ED.]

Alanson Wilcox, a near neighbor of ours, is a working member of the church as acting elder when he is not away preaching. These men are, like myself, old, and, if in their second childhood they are 'smart children,' let them work. They are doing good in these times when our great country is going wild with extravagance and speculation. If we are true and working Christians in this life we need have no fears about the life to come. It may be said we are the instruments, and God knows what keys of the human soul to touch in order to draw out the sweetest and most perfect harmonies. They may be the minor strains of sadness and sorrow, or they may be the loftiest notes of joy and gladness. Some, with plaintive song, must walk in the lowly vale of life's weary ways. Others, in laughter hymns, shall sing of nothing but joy as they tread life's journey. But they all unite without discord as the ascending anthem of the loving and believing join the chorus of the redeemed in heaven. It is true we may differ as to conditions of life. We are in all ranks of society, engaged in various kinds of business. Some lead and some follow, but all may be true and good, each in his own sphere; for, as the apostle said, we have many members in one body, and all members have not the same office, so we, being many, are one body in Christ and every one members one of another. Having different gifts, we should use them in the common cause, that we may be workers together with God, and make our lives a blessing to the human family.

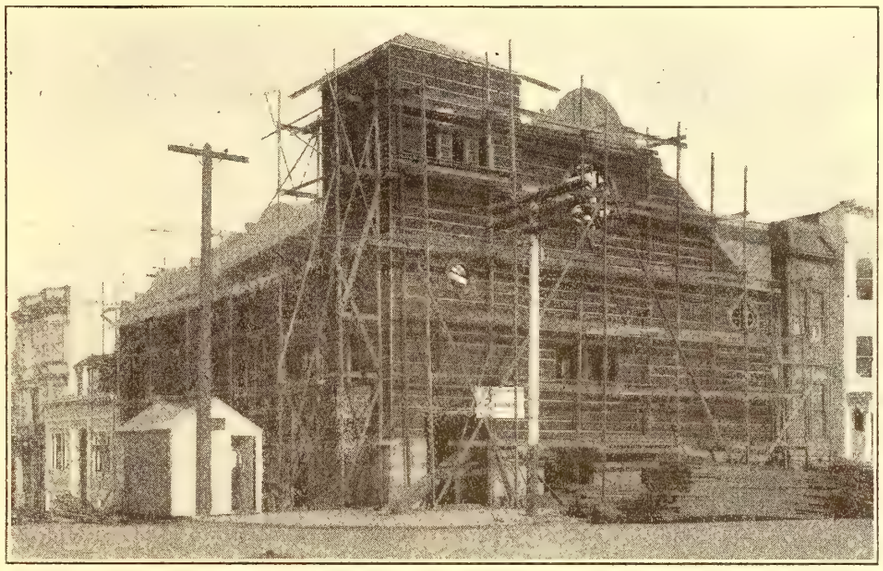
Let the old rejoice because they are old; if any weep, let it be the young at the long succession of cares that lie before them. Here is but a temporal crown, which shall fall at the gates of Paradise to be replaced by a better one. Happy is he who grows old with Christ as his partner, for he is ever renewing his youth. He lives, like Moses upon the Mount, in full view of the promised land.

"As life goes on the road grows strange,
With faces new, and near the end
The mile-stones into head-stones change,
Beneath each one there lies a friend."

Letters to Maria from San Francisco—I

San Francisco, Cal.,
April 18, 1907.

Dear Maria—I arrived in San Francisco on the morning of April 18, 1907, just one year after the great earthquake. It made me feel a little bit trembly, I tell you, to think of what a terrible time there was here a year ago this morning. In my imagination I tried to think what it was like. A great cloud of dust falling from buildings standing in the air, red patches of flame here and there, angry columns of smoke rising high in the still atmosphere, the streets filled with wreckage and confusion, the shouts of the fire fighters, the clang of ambulance bells, the sight of the wounded hurried from place to place to escape the devouring flames, the rattle of hoofs as the cavalry from the Presidio hurried into the city, the wild clamor of the people as they rushed in their excitement from place to place, seeking for rest or safety, and finding none. And somehow it seemed more real to me now that I have stood upon the very spot, than it ever had from the descriptions I had read. I looked up broad Market street, once a roaring river of flames, and to the right and left, over what had been the city which you and I have known and loved so well. There are two impressions that cling to me now as I write to you.



First Christian Church, San Francisco.

Photo taken from Duboce park, showing Duboce avenue on the left and Noe street on the right, showing both elevations of the building. Taken at 5 p. m., May 6, the day the work was ordered stopped by reason of lack of funds. The picture shows the tar paper battoned on, ready for the steel lath and cement plaster of the outside finish. The main entrance is shown. The truss work and rafters, all of which will show in the finished building, are shown exposed to the weather.

First, notwithstanding all that I had read, I was totally unprepared to appreciate the vastness of the conflagration and the completeness of the destruction. Four hundred city blocks were burned. A fire that takes out one block is a big one; and a fire that eats up forty blocks is appalling; but to think of one that destroys four hundred blocks of stores, manufactories, warehouses and homes is beyond the power of man to picture. And it is only when you stand as I did, on the top of Nob Hill and look east and west and north and south, at that great scar on the city's face, that you understand what it means to speak of the greatest conflagration of modern times—words that I fear we all utter very glibly. One naturally expects fire to gut brick buildings and leave the major portion of the walls standing, but I can now see how complete the ruin was. Of course, you understand that what they call the "class A" buildings, steel structures such as the "Call" building and the San Francisco hotel, remain in substantial outline. The flames gutted them completely, and the windows are smoked and blackened, but apparently the frames are intact; but ordinary buildings fell with the flames. By the way, I am surprised to find that the damage done by the earthquake was comparatively small. I noticed this particularly in coming through Oakland and the unburned district of San Francisco. Only here and there, in the collapse of an old building, a broken doorstep, or the overthrow of some weakly-built brick or stone structure, does any evidence of the trembler remain.

The second impression made upon my mind is the marvelous progress toward recovery which the city has made They say that one-third of the burnt district is built over, and it looks to me as though a larger area than this was covered. In some parts of the town there is still a great deal of debris on the lots; but in the wholesale district—and, in fact, in large areas everywhere—the broken brick, tangled iron and fire refuse has been entirely removed, and the lots are clean building sites. Of the buildings which have been erected some are of corrugated iron, and some are ordinary one and two story frame buildings, which, although fine buildings of their class, are contemptuously referred to as shacks. There are hundreds and hundreds of substantial brick buildings of one and two stories; and in almost every block concrete buildings of from three to five or six stories are in evidence, while the atmosphere is stabbed in all directions by giant sky-scrapers of ten, twelve, fourteen, and even twenty-four stories in process of erection. I was told to-day that more than sixty "Class A" buildings were being erected; that in some parts of the wholesale district the bare lots, with the debris upon them, had been sold for more money than the same lot, with a good building upon it, was worth before the fire. These people certainly have faith in the future of our city. There are 50,000 men at work rebuilding the town.

For purposes of comparison, I might say that I learned since coming here that Baltimore, in the first two years after her fire, issued building permits to the amount of $27,000,000, and you know everybody thought Baltimore made a marvelously quick recovery. Well, it nearly took my breath away to be informed that San Francisco, in the first ten months after her fire, issued building permits to the extent of $47,000,000. This, in the face of the fact that such immense quantities of building material, lime, lumber, cement, etc., were destroyed; and, besides, San Francisco is so far from the source of supply for structural iron and steel that all building enterprises are very much retarded. If they did all this in ten months, what will they do in two years? I tell you, Maria, this is the most remarkable exhibition of city building the world has ever seen. You are going to see one of the greatest and best built cities here in the world by the Golden Gate.

Now, changing the subject, I have been struck by the great number of ruined churches. How those people say that this earthquake was an act of God, can figure it out in their minds reasonably, when the churches and the breweries went down together, is more than I can see. After you get out of the district of big office buildings, the greatest ruins to be seen anywhere, aside from the City Hall, are the ruins of the great churches. And, by the way, this brings me to speak of something which has caused me the greatest mortification since I learned it, and that is the way our own churches here in San Francisco have been neglected by our brotherhood. But of this I will write you more at another time, when I can find out a little more about it. We had only one church destroyed here, but from what I have been told our brotherhood has done practically nothing to rebuild that church, sending only a few hundred dollars. I am going to look into this thing carefully, and write you fully because I want you to take up the matter with our pastor at once and see if we can not do something to redeem ourselves in the matter of San Francisco reconstruction. Your affectionate husband,

John R. Lookabout.

Baptized Into Christ By J. H. McCollough

One advantage in not being bound by a human creed, is liberty to study the changing attitude of mind and formation of religious society on one hand and the Word of God on the other, thus adapting our teaching to the times in which we are living.

The battleground shifts. Every victory for truth changes the formation of lines, for Satan is a good general and often makes a flank movement. A careful study of creeds of past centuries shows them to be so many forts erected to hold ground against great evils to be overcome.

The Scripture texts used were chosen in view of intrenched error, and generally were wisely used in view of the line of battle of the day when the creed was formed.

It is a mistake, however, to compel the soldiers of the cross to stay in these forts after the battle has changed. To fire the old Calvinistic guns from the same ramparts three hundred years after they were builded, is a waste of time and ammunition. The same is true of other old creeds, especially in our country. The Fathers in our plea for the Restoration of the ancient order in the Church thought it wise to build no forts and leave our leading men free to choose positions and bring forward Scripture texts to meet the formation of battle lines as necessity arose. The progress of our work, our successes and victories, bring us face to face with changed conditions, and makes a re-study of the field and the Word of God, as related to the field, necessary. We are now facing the great work of teaching the nations; the evangelization of the world. In view of the magnitude of the work, the difficulties to be overcome, and the intrenchments of the enemy, we must re-study the Word and learn where to put the emphasis. In the battles we fought in the early days of our plea we put emphasis on baptism. It was necessary because of errors of that period.

The victories we have achieved in many parts of our country make this unnecessary now. To illustrate this I will relate an anecdote. I was holding a meeting in Shelbyville, Ind. A good interest sprang up, and among others, two young men whose parents were Methodists, became interested. The boys had been wild and unbelieving, and their mother, a pious woman, hardly knew whether to rejoice or to fear lest they should join the "Campbellite Church," as she called us. The boys said, "Mother, you come and hear for yourself. You are prejudiced." "Oh," she said, "All they care for is just to get you under the water." But the boys insisted on her coming out, and she did. That night she was well pleased, but said, "He will get onto baptism to-morrow night." She came again, and again. Then she said: "Ah! he's sharp; he knows mighty well, and we all know that if we join that church we've got to go under the water, and he isn't going to waste his time on it!" Before the meeting closed I baptized not only the boys, but both the parents, who had been only sprinkled for baptism.

The woman was right. I *did* know that our position on baptism had been thoroughly taught in that part of the country, and so labored to teach what was most needed.

In those early days, in preaching on baptism, we put the emphasis on the *design,* and quoted Acts 2:38 to show that it was *for the remission of sins.* We explained that the sins to be remitted were the past sins of the penitent believer. Then, to avoid the charge of "water regeneration," we explained that it was the *formal remission* that was obtained in the act of baptism, admitting that the real remission, which was God's act, was not necessarily limited to the moment the candidate was under the water.

Now, admitting the force of Acts 2:38, that baptism is *for the remission of sins,* we want to call attention to another "for." It is found in the succeeding verse, and reads: "For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." We have been putting the emphasis on the first "for." The time has come to put it on the second "for," which has a *missionary* outlook.

We have explained that "for the remission of sins" was in order to the remission of sins, but we failed to emphasize the second "for," which contemplates the remission of sins of those "afar off."

Baptism for, or in order to the saving of a lost world, looks to the formation of an organized body of believers in whom the Holy Spirit was to have his home as the Captain of the invisible forces of the Almighty in the work of saving the world.

The purpose of baptism as an initiatory rite into this organization needs emphasis now, and especially in heathen lands. All evangelical churches ought to be able to see this necessity. Indeed, they do see it in Japan, where an effort is now being made to unite all denominations; but we fear the leaders in the movement will overlook the importance of the apostolic ordinance of baptism.

With this forward look of the purpose of baptism before us, we want to emphasize the words *into Christ.* The word "Christ" from the Greek *Christos* is a noun made from a verb, meaning to pour oil on a thing or a person. In the Law of Moses this was done to initiate a man into office as a prophet, priest or king. After the anointing, the person was called a *Christos* (anointed). This word Anglicized is "Christ." This anointing oil in the Law was the type of the Holy Spirit in the Gospel. Jesus was made the Christ by the coming of the Holy Spirit at his baptism, by John in Jordan. He was not known as the Christ until after this anointing. The word *Christ,* therefore, may be regarded as the official name of our Saviour. When we use the phrase, "baptized into Christ," with this personal meaning of the word *Christ* in mind, we have a difficulty in the thought of one person being brought into another. Three persons in one, as B. W. Stone conceived the doctrine of the Trinity to teach, was to him, unthinkable. So he rejected it, and was, for a long time, held to be Unitarian. Taking this personal sense of the word, some people have trouble in conceiving the thought of a believing penitent sinner coming into Christ by the act of baptism. But the word "Christos" was used in another sense in the Law of Moses as well as to designate the person who had been anointed. The various articles of the Temple, the altar, candlestick, etc., were all anointed. As the word "Christos" was a name for things anointed, we may think of the Temple as *Christos* or a Christed house. So we may think of the people John the Baptist prepared for the coming Lord. They were a called out people, taught to repent and were initiated by baptism into repentance, or a society of people professing repentance as a rule to live by. Into this society Jesus came, submitting to the initiatory ordinance, and, immediately after, he was anointed by the Holy Spirit which abode upon him. He was now the Christ, the Messenger of the Covenant who, as Malachi saw and foretold, should come suddenly to his temple.

DR. TALKS OF FOOD

Pres. of Board of Health.

"What shall I eat?" is the daily inquiry the physician is met with. I do not hesitate to say that in my judgment, a large percentage of disease is caused by poorly selected and improperly prepared food. My personal experience with the fully-cooked food, known as Grape-Nuts, enables me to speak freely of its merits.

"From overwork, I suffered several years with malnutrition, palpitation of the heart, and loss of sleep. Last summer I was led to experiment personally with the new food, which I use in conjunction with good rich cow's milk. In a short time after I commenced its use, the disagreeable symptoms disappeared, my heart's action became steady and normal, the functions of the stomach were properly carried out and I again slept as soundly and as well as in my youth.

"I looked upon Grape-Nuts as a perfect food, and no one can gainsay but that it has a most prominent place in a rational, scientific system of feeding. Any one who uses this food will soon be convinced of the soundness of the principle upon which it is manufactured and may thereby know the facts as to its true worth." Read, "The Road to Wellville," in pkgs. "There's a Reason."

After this, Peter confessed him to be the Christ, and the Lord blessed him and said: "Flesh and blood hath not revealed this, but the Father in heaven." In our Lord's work during the three and a half years that followed we see him forming the remnant that Joel foretold, in which there was to be salvation. Jesus formed it by fixing faith on himself, and by healing their sickness and casting out unclean spirits, thus cleansing the future Temple for the coming and indwelling of the Holy Spirit. After the death and resurrection of Jesus, there were 120 in this company who continued in prayer in an upper room in Jerusalem, waiting for the promise which came on the day of Pentecost. When the Holy Spirit came, this company (Joel's remnant) was anointed and became the "Christos," or the Christ-body. Into this body 3,000 souls were introduced, after Peter had preached, taking for his text this prophecy of Joel which foretold a remnant in which should be salvation. When we think of this body of Christ, made such by the anointing of the Holy Spirit on the day of Pentecost, constantly growing, the phrase, "baptized into Christ," is easily understood, and the difficulty with our brethren in other churches vanishes. They object to our teaching that baptism brings us into *Christ,* having the personal Jesus before their minds. They say we come into him by faith, which is true. We must believe in him or there is no salvation promised. But after believing in Jesus as the Christ, we ought to be baptized into Christ in the sense we have explained. Baptism then has relation to the organization of the Church, to which comes the command in the great commission, "Go teach the nations"; "Go preach the gospel to every creature."

The putting of the emphasis of baptism for the remission of sins on this second "for," in Acts 2:38, 39, is the thing to do in the formation of the battle-line in our day. We have need to do this in all those black squares in the maps of Brethren McLean and Rains, showing that more than one-half of our churches are non-missionary. We have need to do it when we go before the hosts of brethren in other evangelical churches when we plead for union of all of God's people in order that the world may believe. We need among ourselves in our view of baptism, enlargement *enlargement,* ENLARGEMENT!

Our Duty to the Children of Our Missionaries

By F. D. Power

We can not do too much for those who have served the church faithfully on the foreign field. In no respect have they had severer trials than in the care of their little ones under the conditions that surround them in heathen lands. They must educate their boys and girls, and from the very nature of the case this must be done at home. Their salaries are small. They must be aided by those who have larger means. The church, whose servants they are, and for which they are enduring great sacrifices, must provide some way of relieving their necessities. What better plan than that suggested in the Wharton memorial?

In most cases these children become our future missionaries. The example of their parents and the sight of the great needs of the mission fields in their childhood inspire them with a desire to consecrate their lives to the same service. They must be trained and need the thorough preparation that can be secured at home, and too often the missionaries themselves are unable to provide for them this training. The church says to its faithful workers: "Trouble not yourselves on this score. We will do this. Go on with your great work. Let us care for the children. If misfortune comes to you; if death overtakes you, we will provide for the loved ones as best we can." What help to these noble servants of the Lord is such assurance!

The government provides with great liberality for its old soldiers. The government educates without cost the men that lead its armies and navies, and settles upon them for life ample means of support. The government looks out for their families and sends their sons to West Point and Annapolis in most cases. Caesar is very careful of his, and every one thinks he does right, and pays his part of the tax which maintains the immense service on account of war, without grumbling. Why should not the church be, in some measure at least, as careful of those who for her have stood on the firing line and borne the brunt of battle for God and his gospel?

There are people hunting for some place where they may invest a few thousands that will do good when they have passed over. There are men and women whom God has blessed with the talent for making money, and who have accumulated, and now wish to do some great thing for God and humanity. Twenty-five thousand, fifty thousand in such an institution would be an unspeakable blessing both to him who gives it and to them for all time who receive the bounty. Let us help these children. Let us cheer the hearts of these missionaries. Let us learn how blessed a thing it is to give, to minister, to "sow beside all waters." Withhold not good from them to whom it is due, when it is in the power of thy hand to do it. Say not unto thy neighbor, 'Go, and come again; to-morrow I will give,' when thou hast it by thee."

THE PURE IN HEART.

"Blessed are the pure in heart
For they the Living God shall see:
In crimson dawns and sultry noons
His strength their might shall be.
In purple twilights He will come
To quiet, soothe, to rest and calm
And walk adown their gardens cool
With fragrant sweets and healing balm.

To see and know His presence near,
With vision cleared to make Him real;
Enrich both heart and purpose here,
Give lofty plan and high ideal;
Give working power and conquering might,—
The hope and zest of courage brings
And drives away earth's dreaded night
But speeds the day of better things.

The working hand, the tender love
That soothes or heals all earthly ills,
The burning word and lofty zeal
That lifts the world with rapturous thrills;
That lifts us out of "Commonplace"
And leads the race to noblest art,—
Earth's great ones see Him face to face
Because they are "The Pure in Heart."

A. K. Wright.

San Jacinto, Cal.

FLY TO PIECES

The Effect of Coffee on Highly Organized People.

"I have been a coffee user for years, and about two years ago got into a very serious condition of dyspepsia and indigestion. It seemed to me I would fly to pieces. I was so nervous that at the least noise I was distressed, and many times could not straighten myself up because of the pain.

"My physician told me I must not eat any heavy or strong food and ordered a diet, giving me some medicine. I followed directions carefully, but kept on using coffee and did not get any better. Last winter my husband, who was away on business, had Postum Food Coffee served to him in the family where he boarded.

"He liked it so well that when he came home he brought some with him. We began using it and I found it most excellent. While I drank it my stomach never bothered me in the least, and I got over my nervous troubles. When the Postum was all gone we returned to coffee, then my stomach began to hurt me as before and the nervous conditions came on again.

"That showed me exactly what was the cause of the whole trouble, so I quit drinking coffee altogether and kept on using Postum. The old troubles left again and I have never had any trouble since." "There's a Reason." Read, "The Road to Wellville," in pkgs.

THE OHIO CONVENTION

In the creation, man came first. Not so in the Ohio convention. The women have the first place. The C. W. B. M. of Ohio is generally first. This year they gave a good account of themselves. The usual opening reception was held on Monday afternoon by the local auxiliaries.

The session on Monday night was a most inspiring one. There was a house full. Professor Paul, of Hiram, brought the message from the Word. It was a truly great message. It was a message with eyes to the future. The optimism of Jesus was markedly emphasized. This was a high standard set for the addresses of the convention that were to follow. The next morning Professor Paul led the Bible study for the women also, and kept up the tone of the night address. Thank God for saving Professor Paul's life in China!

The president's address, by Mrs. M. J. Grable, was as good as her addresses usually are, and that says much, indeed. Mrs. Gerould was heard with new interest as she told of home life in foreign lands. The women made a fine report. They sent to Indianapolis last year $16,781.97. For state work they offered $3,056.56. For special work they raised $7,190.93. This makes a grand total of $27,029.46. Now, that is a great report! There have been no glaring banners or loud-sounding trumpets, but a quiet, steady work for the monthly offerings. A dozen new auxiliaries were born in Ohio last year. Six thousand and nineteen women are now enlisted in this work, and 2,600 pay 50 cents a year for the "Tidings." Three thousand three hundred juniors raised $1,612.03.

Mrs. F. E. Dilley, of Cleveland, is the new president. Mrs. Graybiel has served several years and has made one of the best presidents any state ever had. With the exception of the president, all old officers were retained. Miss Lyons continues as secretary, and if she keeps up her present pace of work will likely continue for life. But these good women are not yet satisfied, and have set higher stakes for next year, and they will reach it, too!

One of the real treats of the convention was the address of that prince of God, Henry J. Derthick, of Kentucky. His story of the mountain missions was thrilling and inspiring. This work tells of the power of the gospel as few places do.

The Ohio women rejoiced greatly to hear our new corresponding secretary, Mrs. M. E. Harlan. Her address won all hearts. We had three national officers in the C. W. B. M. convention, Mrs. Harlan, Miss Judson and Miss Pounds.

The O. C. M. S. began its sessions Tuesday night. No Ohio convention ever assembled with a finer spirit. The address of President H. Newton Miller, of Newark, set a fast pace for the program. It was a religious address. Many convention speeches are not. This one was, in a marked degree. It was well conceived, well dressed, and full of the spirit of the Christ.

The report of the board followed, by Secretary Bartlett. This was his last report—the end of his eighth year. Thirty-one places were helped last year, 7,032 days of service rendered and 538 people brought into the church by the missionaries. The receipts for the year were $12,119.98. The debt was reduced about $2,000 and is now about $2,500. One hundred and sixty-eight churches were on the honor roll, having reached their apportionment for Ohio missions. An even 100 Sunday-schools observed Boys' and Girls' Rally day. The trust funds now reach $53,852.17. But figures, cold figures do not tell much of a convention like the Dayton assembly. There is one thing that can be said of this convention with emphasis, and that is, Ohio never had a better convention in spirit and fellowship than the one just closed at Dayton. It can also be said that she has had but very few that reached up to thi in the excellency and richness of its program. There was not a poor speech. They all came up with the snap and fire of an earnest soul alive to the interest of the King's business. In making a report it is quite hard to speak justly of all and tell of the excellence of each. But such a program must be treated by sessions at least.

Beginning with Wednesday morning, Charles S. Medbury, of Des Moines, gave at the different sessions four addresses on different phases of evangelism. Who can tell in cold type and paper of Medbury? Is it not enough for all who have heard this man of God just to say *Medbury?* The greatness of the man stands out so richly in his great humility, his deep spiritual ability, his keen insight, his loving heart, his hold on Christ! What riches he brought us! What ambitions he put into us! What faith he added to us! Come again, my dear Medbury, and we will sit at your feet as long as you can have the strength to talk to us. "A People with a Mission," the last night, was the climax of all, and no one but Medbury could have said it so well.

What a session we had Wednesday forenoon! Stephen Corey never spoke so well. You know his message. It was a great speech. Then Wise on "The Church as Seen by the Pastor." We secured this for THE CHRISTIAN-EVANGELIST, so wait and read it. Dr. McCullom followed with "The Pastor as Seen by a Layman." It was plain, and fair and wise, and very helpful to the preachers. Mohorter never soared quite so high in telling of the aged and the orphans. He tapped the tear-ducts freely. Roy L. Brown plead for Ohio missions with enthusiasm.

Wednesday afternoon was given to "Evangelism and Education." Lloyd Darsie, T. W. Pinkerton and Scott Cook spoke of our "Simultaneous Campaign" with power and wisdom, inspiration and education. Professor Wakefield brought a very positive message for the Christian college. And who could speak better on such a theme? Wednesday night W. R. Warren maintained his reputation in telling of Centennial aims, and E. B. Bagby appeared for the first time before an Ohio audience. We heard him gladly and with delight.

Thursday morning was another great session. The Bible school had right-of-way. Reynolds, Van Voorhis, Hatcher, Wayt, Pearce and Nichols were all at a high pitch, and out of experience emphasized different parts of this great work. The Thursday afternoon audience faced Ranshaw. Did you ever hear that name? That stands for Home Missions! That speech was a rich tonic. J. R. Ewers spoke for Church Extension in a clean-cut, business way, that was characteristic of the man and the subject. Deming led the conference on C. E. and many helped. C. T. Fredenburg, our missionary at Clyde, supported by the Endeavorers of the state, spoke well for Christian Endeavor before the closing address by Medbury Thursday night.

It was a great convention! The attendance has been larger other times, but never were sessions more closely followed. The richness of the program kept the people there all the time.

The thing of greatest interest in a business way was the election of a new secretary. The committee appointed a year ago to find the man to succeed Brother Bartlett was to report at Dayton. As was already pretty generally known, they named H. Newton Miller, of Newark. This report was received by a whole-souled, unanimous vote. Brother Miller has the complete confidence and love of all the brethren. He has shown himself a masterful workman in the Newark church. We believe that no man ever came to any work with a more universal approval of all who have part in calling him than does Brother Miller. We are glad to present his likeness on another page. Brethren, let us show our love and appreciation of this man by loyalty to the work we have asked him to lead. Secretary Bartlett retires with the highest appreciation and love of the Ohio brethren. He has done a fine work in these eight years. His labors have been untiring and his wisdom gained by these years of service will still be used for the work by retaining him as a member of the board.

Things Picked Up by the Way.

Hackleman was there. That tells of the music. Rains came up to shake hands and greet the boys and make an announcement. Jay Lynn will wield the gavel next year. Pinkerton and Dr. Cook will act as first and second assistants.——P. C. Macfarlane, of California, told of the devastation of the earthquake and asked to be remembered the first Sunday in July. ——Bagby's Irishman and the cuspidor brought down the house.——There was not a single show-off feature on the program. Advertising from the rostrum was cut out.——It was a joy to have the presence of Prof. Loos with us. He came to bring us the greetings of the Kentucky brethren, and we heartily appreciated it. Why not? Why not send fraternal delegates from state to state?——Asa McDaniel and C. M. Yocum will push the recording pen at the next convention.——Henry Lane, of Bethany, will minister at Hillsboro, beginning the third Lord's day in June.—— Will Adams has resigned at Perry, Ohio. His future work is unknown.——The Raper M. E. church, hard by, furnished good meals and had a large patronage, and Cahill reported they thought us all good-looking.——C. A. Freer stayed to preach for Cahill over the following Sunday as an act of brother-in-law kindness.——S. L. Lyons, of Rushsylvania, has gone to the Fourth church at Akron and also taken a Rushsylvania girl as an help meet for him.——M. G. Buckner, of Harrodsburg, Ky., will come to Mansfield the first of June. We extend to him a glad hand and promise him hard work but a big field.—— A Sunday-school man will be put into the field as soon as he can be found. Southern Ohio will also have a special evangelist. This was a good move.——Columbus claims the next convention. Warren submitted gracefully and Brother Lynn very diplomatically served notice that they would have a claim next year.——Among the new men in Ohio at the convention were Brothers Mansfield, of Millersburg; Brooks, of Massillon; Newcomer, of Mt. Vernon; W. J. Loos, of Jamestown; Salkeld, of Lakewood; Bagby, of Cleveland; Riley, of Prairie Depot; Fredenburg, of Clyde, and possibly others whose names do not now occur.

Never was the future so full of hope in Ohio as now. Never such fellowship. Never a finer convention in all ways considered. Great is Ohio and magnificent are her people!

C. A. FREER.

Our Budget

—Next Lord's day is Children's day.

—We are glad to give our readers the reminiscences of our venerable brother, Abraham Teachout, of Cleveland, which will be found elsewhere. Few men reach the advanced age of four score and ten with as much physical and mental vigor as our brother enjoys. It is a remarkable fulfillment of the promise in Psalms 92:12-15.

—Mrs. W. E. Garrison, with her two children, arrived in St. Louis last week from Santa Fe, N. M., and will spend the summer with her own and her husband's parents. Her husband will spend the summer in holding some institutes in New Mexico, and in some archaeological explorations.

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—Chandler, Okla., is to erect a new church building.

—A new Bible school has been organized near Guthrie Center, Iowa.

—J. M. Wiseman is pleased with the outlook at Coggon and Lafayette, Iowa.

—W. J. Dodge is delighted with the prospects at Leavenworth, Kan.

—C. C. Davis reports the work at Brighton, Iowa, in a progressing condition.

—The brethren at Lenox, Iowa, have engaged R. J. Bamber for a meeting in the autumn.

—A regular minister has not yet been secured for the congregation at Meyersdale, Pa.

—The future at Bayamon, Porto Rico, is very bright, according to word from V. C. Carpenter.

—Plans are on foot for a simultaneous meeting of the churches of Western Pennsylvania next October.

—The saloons voted out at Niantic, Ill., were paying $600 license, instead of $60 as our types read.

—The Ohio state convention, a report of which gathering will be found on another page, was a successful meeting, the attendance being large and the program strong. W. E. M. Hackleman led the music. S. H. Bartlett, who has done such a good work for Ohio missions, has retired and to this important position H. Newton Miller, of Newark, O., has been elected. The next convention goes to the Central Church, of Columbus, O. The magnificent new building of this church with its pastor, W. S. Priest, had representation in THE CHRISTIAN-EVANGELIST a few weeks ago.



H. Newton Miller, Newark, Ohio.

—R. Tibbs Maxey and Jesse L. Wilkinson are planning to hold a meeting shortly at Gilmore City, Iowa.

—It is hoped to open a work at Volga, Iowa, in a meeting by Eugene Curless, about the middle of June.

—C. W. Comstock writes that the church at Huntsville, Mo., is arousing itself to greater things.

—The church at Modale, Iowa, has no minister, but under Brother Lee a good Sunday-school is being maintained.

—The first step toward the final moving of the church at Sweet Valley, Pa., was the removal of the steeple last week.

—R. H. Fife and his son are to assist E. L. Kirtley at Ada, I. T., in June, and W. A. Curtis at Lawton, Okla., in July.

—A Christian Endeavor society has been organized at Milestone, Sask., Canada, with a membership of twenty-one.

—Ben N. Mitchell, who has been with the church at Virginia, Ill., four months, reports everything in a satisfactory condition.

—L. L. Carpenter is to dedicate the new house of worship at Newark, Mo., the second Lord's day in June. J. C. Callahan has charge there.

All who really appreciate the peculiar ministry of THE CHRISTIAN-EVANGELIST to the churches should know that its publication at its present price is made possible by revenues derived from other interests of this House. Who helps increase these, helps THE CHRISTIAN-EVANGELIST accomplish the great mission to which it is dedicated. It is now time to order Bible school helps for the new quarter beginning July 1. Observe our peerless line of publications listed on page 682. We will be grateful to all who have part in introducing this literature into new Bible schools and the homes of the land.

—A mission study class is to be inaugurated at Conyers, Ga., in June. E. Everett Hollingsworth, minister, will lead it.

—The church at Greenwood, Neb., was to hold a mission rally May 28, 29. Our Children's Day is also to be observed.

—Arthur Stout will remain at Goldfield and attend Drake University. The church has just presented him with a gold watch.

—A minister will not be located at Fort Dodge, Iowa, before July 1. A man who will abide permanently is what the brethren have in view.

—H. F. MacLane, of Hiram, O., will hold a big tent meeting for A. B. Houze with the church at Flora, Ind., beginning June 2.

—H. H. Hubbell, now minister of our church at Grangeville, Idaho, was, we believe, formerly a corporal in the Fifty-first Iowa Volunteers.

—W. A. Tener, the new secretary for the Young Men's Christian Association at Manila, Philippine Islands, came from our church at Ames, Iowa.

—A new church has been organized at Newcastle, Ind., by L. C. Howe. A lot has been purchased and a building will be erected this summer.

—Mrs. Clara Hazelrigg, of Topeka, Kan., is to hold a meeting for the church at North English, Iowa, beginning the first Lord's day in September.

Z. A. HARRIS
OF
OKLAHOMA

Has agreed to be one of fifty to give $100.00 each to create the first $5,000.00 for the building fund for the Hot Springs, Ark., church. Ten have already joined him on this proposition. We want to enlist others, and will publish the names of all who join him every two weeks. Write to

MRS. S. M. HOWARD, Cor. Sec.,
311 Ouachita Ave.,
Hot Springs, Ark.

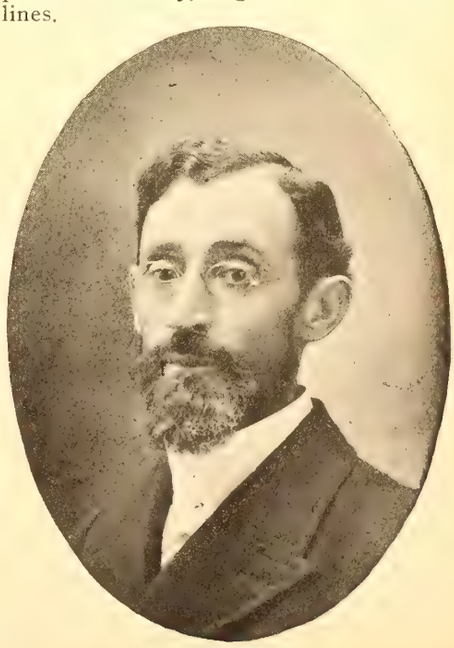
—By reason of a death in the family, S. B. Ross will close his work at Elliott, Iowa, and move to Fairfield in order to care for an aged brother of his wife.

—The Bible school at Flora, Ill., has made almost 100 per cent gain in eight months. The attendance at prayer-meeting averages about sixty. C. M. Smithson is the minister.

—The churches at Onawa, Iowa, will engage in a union evangelistic campaign some time in July, and the Christian church will follow, with Perkins and Wilkinson as evangelists.

—Immanuel A. Zeller, of Cuba, Ill., preceded a successful canvass for CHRISTIAN-EVANGELIST subscriptions by a strong sermon on "The Power of the Press." Brother Zeller's work is very successful.

—N. M. Ragland, who is just closing a pastorate of twenty-two years with the church at Fayetteville, Ark., has accepted a unanimous call from the First Christian Church at Springfield, Mo., where he begins his work June 5. We congratulate both the church and the preacher on this happy union, and predict the very best results from it. The very kind things which the people of Fayetteville are saying about Brother Ragland attest the deep hold which he has gained upon the hearts of the people of that city, regardless of church lines.



N. M. Ragland.

—F. N. McHale has recently organized a young ladies' class in his Bible school at Lafayette, Ill., all the members being new accessions.

—A new chapel has been dedicated at Pasay, Philippine Islands. The land is owned by our mission and the building was accomplished by native effort.

—The brethren at Sioux City, where John Kendrick Ballou is doing a good work, have arranged with Clarence Mitchell to begin a meeting September 22.

—John T. Brown, who is holding a meeting at Jackson, Tenn., commends the work of E. S. Baker, who has been at that point the past three years.

—The house of the West End church, Augusta, Ga., was unable to accommodate all the people in the meeting just concluded by P. H. Mears, the pastor.

—F. D. Draper is doing excellent work at the Hillman Street Church, Youngstown, O., where the twenty-second district convention was recently held. Dr. Osgood, of China, was one of the speakers at this convention.

—The brethren at Edinburg, Ind., are making preparations for a great meeting in the autumn. The prayer-meeting and the Christian Endeavor Society are factors in the good work that is developing there.

—Judge Artman, of Lebanon, Ind., who rendered the famous decision that saloon licensing is unconstitutional, will spend the summer months lecturing upon this important subject. The judge is a member of the Christian church.

—B. B. Tyler is expected to preach for Ernest C. Mobley and the church at Southampton, England, the first Sunday in June. Brother Tyler is en route home from the world's Sunday-school convention in Rome.

—Ernest C. Mobley will preach on two Lord's days at the West London Tabernacle for Mark Wayne Williams, who, with his family, is now visiting America. Mrs. Mobley may visit this country during the summer.

—W. R. Warren has returned home after a three or four weeks' campaign among the colleges. Professor Lovett, of Princeton, was with him at five of these colleges, and Professor McClintock, of Chicago University, assisted him at Butler.

—Elliott Scofield Moses is the name of the latest addition to our missionary force at Monterey, Mexico, son of J. T. and Katherine Moses. He arrived on the scene May 1. His grandmother, Helen E. Moses, vouches for his orthodoxy.

—W. A. Morrison reports progress at Windsor, Mo. An auxiliary to the Christian Woman's Board of Missions has just been formed, thus bringing the church into line with all our organized work. Preparations looking towards a revival are under way.

—Charles E. Smith has closed his work under the state board as evangelist of South Carolina, and by the time these lines are in print will have taken charge of the congregation at Altoona, Pa. He reports an offering of over $30 raised for home missions at Merritt's Bridge, S. C., where he has recently labored. This was good for a country church in that part of the vineyard. All departments are growing there.

For the Nursery—For the Table.

For all ages, in all climates, under all conditions, Borden's Eagle Brand Condensed milk and Peerless Brand Evaporated Milk fill every milk or cream requirement. Superior for ice cream.

—M. C. Frick reports the best attendance in the Bible school at Scottdale, Pa., during the year, and the largest audience at the morning service he has had since he took up the pastorate there.

—Charles Reign Scoville becomes a living link in the foreign society by supporting his own missionary on the foreign field. This has been his purpose for some time. This liberality for world-wide evangelization will no doubt quicken others to a similar generosity.

—C. A. Freer followed his visit to Oklahoma with a trip through Indian Territory, in the interests of home missions. We hear good reports of his work there. Brother Freer called at the office of THE CHRISTIAN-EVANGELIST on his return, but we unfortunately missed him.

—W. S. Dunning, pastor at Tulsa, I. T., sends us word that although the church is a living link in the home society work, it would still take the offering on the next Sunday after a visit from Brother Freer. The attendance in the Sunday-school at Tulsa was 157 at the latest report.

—We regret to learn that Finis Idleman, of the Central Church, Des Moines, is ill. One report that reaches us says that it is an attack of typhoid fever, while another diagnoses the case as mumps. We trust that Brother Idleman does not have to undergo a siege of the more serious disease.

—W. B. Clemmer, in writing of the good sum just given by the Rock Island church, Illinois, for a delayed foreign offering, says that much credit must be given to his predecessor, O. W. Lawrence, for lifting the church to such a splendid vision, and to T. W. Grafton for his great work in former years.

—Speaking of missionary reinforcements, the family of Brother and Sister H. A. Denton, of Maryville, Mo., has been increased by the recent advent of a daughter, who will, no doubt, imbibe the missionary spirit of her father and mother, and figure prominently in the C. W. B. M. of the next generation.

—W. Clyde Crider has just been ordained at Palo Alto, Cal., to the ministry by Charles L. Beal, the pastor, assisted by the elders of our church there. Brother Crider at once took up the work at Fortuna. He formerly attended Drake but, for the past two years has been a student at Stanford University.

—Bruce Brown, pastor of the church at Valparaiso, Ind., has for some weeks been critically ill in the Christian Hospital at that place. For some days his life was despaired of, but we are glad to report that he is now improving. The Valparaiso church is taking good care of him, supplying the pulpit and continuing his salary.

—We received invitations to attend the laying of the corner stone of the Oklahoma Christian University. This event occurred at Enid, May 22. THE CHRISTIAN-EVANGELIST extends congratulations and trusts that the institution which the brethren of Oklahoma and Indian Territory have undertaken will meet with great success.

—A note from Pres. Hill M. Bell, of Drake University, contains the following good news for that institution: "I am happy to say to you that the fund, which we undertook to raise to secure the Carnegie library for Drake University, has been fully secured, and the building is now in process of erection. We are hoping to have it completed by the middle of September."

—The Christian church at Westville, I. T., containing only about twenty members, has a beautiful lot on which to build, but its members feel unable to do this work without assistance. Can not the territorial board send them an evangelist to win new members and raise money in the field for a new church building? Those interested may address Mrs. K. G. Comfort of the above address.

THE GREAT EXPOSITION

NORFOLK, VA.,

NOW OPEN.

Every patriot of America will attend, if possible. To make it possible, reasonable and safe, accommodations must be secured in advance. The Monitor, Eighteenth and Granby streets, Norfolk, Va., is reliable and reasonable, located in a choice residential section, on car lines leading to and from Exposition grounds, for 20 cents round trip. Service rendered by refined, Christian people. Ladies traveling alone, or in parties, receive special attention. Monitor 'bus meets all trains and steamers. Rates: Lodging, $1.00; meals, 50 cents; 'bus, 25 cents.

For further information, apply to The Monitor, or Bro. J. T. T. Hundley, at above address.

—Since December 1, 1906, there have been 123 additions to the church at Peoria, Ill., with a net gain of 108. An analysis of the new members show that sixty-three came by commendation and sixty by confession and baptism. Of these, forty-six came from the Sunday-school. Harry F. Burns, the minister, in commenting on this fact, says: "The Sunday-school is the church's best evangelistic agency. Support it. Attend it."

—C. A. Watkins, going from Michigan to Ohio, found two struggling churches at Marlboro and New Baltimore willing to co-operate with a man who would give them his service. He has found it a very interesting field and there has been a decided growth. "Everybody is awake and working hard for the uplift of the cause in this part of the vineyard," he says. Improvements are to be put upon the property at both places.

—Mrs. A. B. Sims, who some time ago publicly renounced card-playing, made an address before the University Place Christian Church, Des Moines, last week and told how she came to do this. One fact was significant. When she won the world championship at whist, a few brief telephone messages were about the only congratulatory messages she received. When she renounced the whole thing, messages came to her from all over the United States and several foreign countries.

—Ferdinand F. Schultz is getting ready to make a forward move at Beallsville, O., and hopes, with home forces, to reap largely in a meeting the latter part of June. He recently conducted short meetings at Antioch and Summerfield, O., with eight additions. He is to hold meetings at Stafford and Newcastle, O. At the former place we have a fine church building and a loyal people; at the latter, there is only a little band struggling for recognition.

—The first annual report of W. S. Cook, at Nelsonville, O., shows the number of additions to the church to have been seventy-one. The amount raised in all departments was $3,173, over $400 of this being for missions. The Bible school has an enrollment, in all departments, of over 700, while the average attendance since January has been 354. On May 19 there assembled the largest school in the city, the attendance being 524. The congregation will erect a new building this year.

—The brethren at Piggott, Ark., writes R. C. Tucker, are very happy in the fact that they hope ere long to be installed in a cozy church of their own, built of brick. There will be art glass

windows and a good heating system. Plans are being laid for the holding of a special meeting to bring in a large way our plea before this community. The "anti" spirit has dominated so long at Piggott that there is much prejudice against the people who call themselves simply Christians or Disciples of Christ.

—B. L. Cline, minister of our church at Fort Madison, Ia., commends very highly H. G. Bennett, evangelist, and reports that Brother Babbitt, of Abingdon, Ill., who led the singing, has sold his business and after a year or two of special training will enter the evangelistic field. It will be remembered that the brethren here have just dedicated a new church building costing about $11,000. Fort Madison is one of the most difficult fields in the state, with about 60 per cent Catholic population and thirty-two saloons.

—Melancthon Moore has just left Garnett, Kan., where he occupied the pulpit for five years, to take the work at Oswego. The local paper speaks very highly of his ministry at Garnett, where under him "the little, old, straight, box-like, one-room church" has been rebuilt into a modern structure. The editor goes on to state, that if the church at Oswego needs to be rebuilt, it has the right man to take charge of the work. This is only part of the excellent commendation of Brother Moore and his good wife.

—J. H. Mohorter continues to be a busy man. There is no special season in the work of the secretary of the Benevolent Association. When he is not out after money for this worthy cause he is attending state or district conventions, in its interests. He spoke to the Ohio brethren at their convention last week. Then he went to Cleveland to participate in the dedication of a new playhouse donated to the orphanage there by Albert Teachout. On Friday he was at Uhrichsville, while last Lord's day he preached at Palestine, Ill.

—The church at Carthage, Mo., has won another victory. Not satisfied with recently entering the ranks of the living link churches in the Foreign Christian Missionary Society, it will furnish both the money and the man to make it a living link in home missions. Its pastor, Newell L. Sims, reports that David Greer, a preacher and business man of the congregation has volunteered to go as its missionary wherever the home board may see fit to send him. Carthage is an example of what may be done when a church gets thoroughly aroused as to the importance of helping interests outside its own immediate vicinity. The brethren at Carthage need badly a new building of their own and it will be the easier for them to get it now that they have become enthused with the missionary spirit. The pastor deserves great credit for the persistency with which he has plead for the broader field.

FOR BABY RASHES,

Itchings and Chafings, Cuticura Soap and Cuticura Ointment, are Worth Their Weight in Gold.

The suffering which Cuticura Soap and Cuticura Ointment have alleviated among the young, and the comfort they have afforded worn-out and worried parents, have led to their adoption in countless homes as priceless curatives for the skin and scalp. Infantile and birth humors, milk-crust, scalled head, eczemas, rashes, itchings, chafings, and every form of itching, scaly, pimply skin and scalp humors, with loss of hair, are speedily, permanently and economically cured.

—J. Morgan Harris, Marceline, Mo., wishes to know if we know of any one who has a "standing proposition to give $1,000 to any party who can produce a standard Greek lexicon that defines *baptidzo* to mean 'sprinkle' or 'pour'. The M. E. minister here wants a chance to make $1,000." If the minister referred to has good lexical authority for such a definition of *baptidzo* he ought to communicate it to the public as a contribution to Christian union, without waiting for a $1,000 proposition. We will be glad to furnish him space to print it.

—B. S. Denny very truly says that the crying need in many of our churches is to save those within the fold. His experience is that it is among the churches that are pastorless where the leakage is usually found. Like other state secretaries he is engaged in trying to get accurate returns for the government census of religious bodies, and among the reports that have just come to him he finds one church with a total membership of 134 with only forty-four active members. Another report gives 110 on the roll and only seventy-five of the members active.

—Prof. Frederick O. Norton, of Drake University, was recently elected dean of the Liberal Arts College of that institution. Professor Norton went from the University of Chicago, a year ago, to Drake as professor of Biblical Greek, and his success in that department has been such as to win him this promotion. Professor Norton has had excellent scholastic training in Prince of Wales College, Kentucky University and the College of the Bible, and as a graduate student in the University of Chicago, from which he has the degree of Ph. D. We congratulate Dr. Norton and Drake University both on this promotion.

—Speaking of Drake University it will be remembered that Mr. Shonts recently gave a handsome donation to that institution. "The Boston Globe," in referring to the matter, confessed that it had never heard of Drake University. "The Commoner," Mr. Bryan's paper, commenting upon this fact, indulges in the following entirely justifiable bit of sarcasm at "The Globe's" expense; "But that is not strange. 'The Globe's' ignorance of things western does not do away with the fact that Drake University is one of the largest denominational schools in the country, and that it bears the name of one of the nation's most gallant soldiers who afterwards became governor of Iowa. Really, there is quite a stretch of United States west of Massachusetts."

—W. T. Hilton's departure from Atchison, Kan., was made the occasion of a very pleasant surprise by the Ministerial Alliance. At the close of the Sunday morning service in the Christian church, six of the Protestant ministers of the town walked into the building, Mr. Boyle, president of the Alliance, ordering Brother Hilton to vacate his place for a time. He went on to state that in the anticipation of the removal of the latter from Atchison the ministers had resolved to show their love and appreciation by surprising him. After speaking in a commendatory way of Brother Hilton's work, he called upon another minister to read the resolutions which had been adopted by the alliance: "We have found in him a brother beloved in the ministry. He has shown such qualities of sincerity and integrity as have established him firmly in our affections. He has been such a stalwart for purity in individual and municipal life that we experience keenly our loss." At the conclusion of the resolutions each of the ministers made brief remarks. Brother Hilton has taken up the work at Greenville, Texas.

As We Go to Press.

Special to THE CHRISTIAN-EVANGELIST.

Carrollton, Mo., May 27.—Small and St. John meeting one week old; 16 added. Great audience last night and great sermon on Christian union.—R. H. Sawyer.

Special to THE CHRISTIAN-EVANGELIST.

Carnegie, Okla., May 27.—Twelve added yesterday, ten men and women; meeting three days old; Gardner, Buchanan's singer for year, will work with me from to-night; open date ahead.—C. R. L. Vawter.

Special to THE CHRISTIAN-EVANGELIST.

Dallas, Tex., May 27.—East Dallas church remains living link in the home society.—H. R. Ford.

Special to THE CHRISTIAN-EVANGELIST.

Okmulgee, I. T., May 26.—Clarence Mitchell in best meeting in history of this church; 8 to-night, 51 to date; many men and heads of families. Mitchell's work is thorough and reaches a thinking class of people.—Will J. Slater, singer.

Special to THE CHRISTIAN-EVANGELIST.

Commerce, Texas, May 27.—One cyclone near us, two big rains; 40 additions; 31 confessions the first week; we continue.—Boen and Conrad.

Special to THE CHRISTIAN-EVANGELIST.

Johnson City, Tenn., May 27.—One hundred and forty-three additions in twenty-two days; $1,045 pledged to current expense fund, major part by new members; $100 raised for San Francisco. Joseph Keevil, minister.—Brooks brothers.

Special to THE CHRISTIAN-EVANGELIST.

Stanberry, Mo., May 26.—Twenty-one confessions to-day, 84 to date; great crowds, deep conviction on the community; continue. G. W. Terrell, pastor.—Wm. J. Lockhart and Wilkinson.

Special to THE CHRISTIAN-EVANGELIST.

Muncie, Ind., May 26.—Scoville meetings continue with intense interest. Converts during past seven days as follows: Thirty-three, 26, 13, 39, 47, 13, 53. There have been 370 to date.—W. H. Allen, minister.

Special to THE CHRISTIAN-EVANGELIST.

Mexico, Mo., May 27.—Three hundred and thirty-six in Bible school, offering $14.60, and four adult confessions at our regular services. Am just beginning my seventh year here.—A. W. Kokendoffer.

Special to THE CHRISTIAN-EVANGELIST.

Cincinnati, O., May 27.—Meeting at Erlanger, Ky., promising admirably; forty added to date. L. B. Haskins beloved minister here.—E. D. Jones.

St. Joseph vs. St. Louis.

The period of friendly rivalry between the Sunday-schools of the Union Avenue Christian Church, St. Louis, Mo., and of the First Christian Church, St. Joseph, Mo., was concluded on Sunday last, St. Joseph winning by 644 points. It was a remarkably close contest, seeing that each school made over thirty thousand points. There may be some revision, but as we have received the figures the totals are as follows:

	St. Joseph.	St. Louis.
On time	8,894	8,818
Studied lessons	3,342	3,336
Collection	10,678	9,768
New pupils	2,935	3,320
Attendance	5,311	5,274
Totals	31,160	30,516

Some of these figures show remarkably little variation for a two months' contest. St. Joseph got a good start and it was not until the time had half expired that St. Louis awoke to the fact that the other school was quietly running away from it. Union Avenue had at the close three times the number in attendance that it had when it entered the contest. The greatest factors in this result were Irving S. Chenoweth, the assistant pastor, and Miss Lemert, who worked with Union Avenue for a couple of weeks.

Christian University Announcement.

On June 6 Dr. W. T. Moore, of Columbia, Mo., will be the chief speaker at a library rally, which will mark the close of a three weeks' effort to increase the size and quality of the library. It is confidently expected that at least 1,000 volumes will be received. Brother Moore's subject will be, "College Libraries and Student Life." Let every reader send the school at least one good book. Duplicates can be exchanged with little trouble, and if you can not decide on a work, make a cash contribution. Respect this call for the present library of 1,500 volumes is very insufficient. Send all remittances to J. Tilden Sapp, librarian, Canton, Mo.

B. H. CLEAVER.

Christian College Commencement.

Christian College at Columbia, Mo., closed its week of commencement exercises on May 21. The college has never had a more satisfactory year in the history of the present management than that of the past session. The closing exercises were characteristic of the whole year's work. Everything has moved quietly and in a dignified manner from the beginning of the session to the end of it, and the commencement exercises were marked by this feature of genuine culture. There was no parade, no unusual manifestations of any kind. Everything moved along quiet, but impressive lines. Even the music, though some of this was exceedingly brilliant, had a subdued tone running through it all, as if it meant to reflect the spirit of the college. The playing of the young ladies was admirable; but this was no surprise to any one who knows that Professor Buddeus is at the head of the piano department. He is acknowledged by musicians generally to have no peer in this country, if indeed he has a superior in Europe. Recently he spent a year concertizing in Germany, where he received the highest commendations and heartiest applause of musical audiences in such centers as Berlin. He has undoubtedly no rival in this country. Young ladies who desire to secure instructions from the best masters in music need go no further than Christian College.

The Baccalaureate sermon by L. W. McCreary, pastor of the Hamilton Avenue Christian Church, St. Louis, was admirable in every respect. Indeed it was pronounced by many as the finest Baccalaureate sermon ever delivered in Columbia. On commencement evening, May 21, A. W. Kokendoffer, of Mexico, made a short but admirable address. At this service eighteen young ladies received diplomas.

The future of the college was never more promising. Its past history shows continual progress, but the point reached at present is something like the ideal which has been held in view. The great need to-day is the new academic hall and an endowment fund. If the brotherhood generally, and of Missouri in particular, could realize the importance of doing this thing it would be done within the next three months.

How to Send the Children's Day Offering.

Please send the children's day offering to F. M. Rains, secretary, box 884, Cincinnati, O. Be careful to give the local name of the Sunday-school when different from the postoffice, as Bethel, Corinth, Mt. Pleasant, Sixth street, etc. Send by bank draft, postoffice order, express order or registered letter.

A Kentucky State Evangelist's Home and Children Burned.

The daily papers bring the terrible news of the burning of the home and furniture of S. J. Short, East Point, Ky. The most terrible part of the calamity is that two of his children were burned to death and a third, a son of eighteen years of age, after being burned terribly, jumped from a second story window and is so badly injured internally that he can not recover. Brother Short is one of our evangelists and is the special missionary of the Danville church. He is worthy in every way. I have mailed him today check for advance payment of salary and a personal gift. I mention the last that it may be a hint to others. Anything sent to me will be forwarded to Brother Short, or may be sent directly to him at East Point, Ky. This statement is made without consulting him. I am confident that help will be appreciated by our brother who is in such sore affliction and that we ought to give it.

H. W. ELLIOTT, Sec.

Sulphur, Ky.

THE BROOKS BROTHERS



Crayton S. Brooks.



W. T. Brooks.

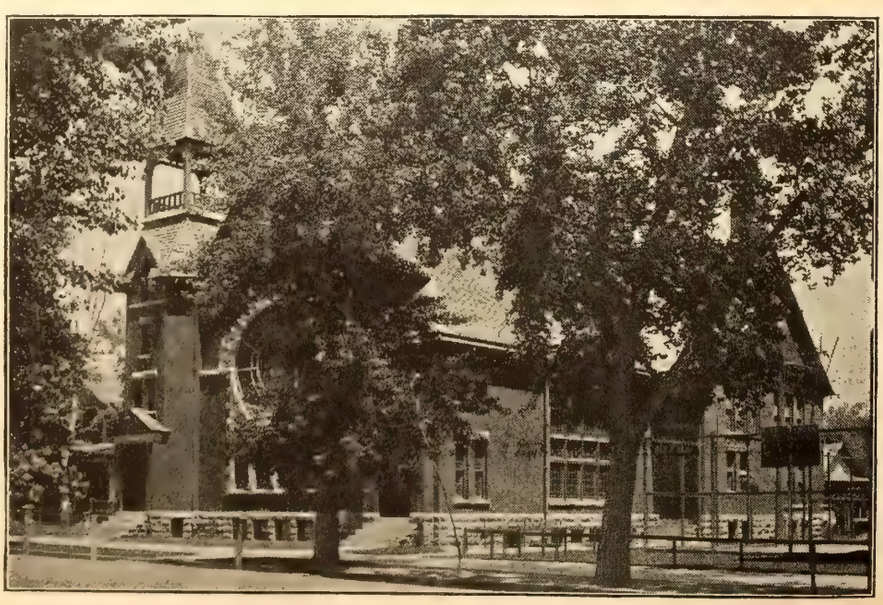


Arthur K. Brooks.



Dr. Clyde Brooks.

There is to be a revival and a family gathering in Colorado Springs, Colo., beginning the first Sunday in June. The revival will be held by the four Brooks brothers, photographs of whom we reproduce on this page. Crayton S. Brooks has been pastor of the First Christian Church, Colorado Springs, for three years. His church board invited Evangelists W. T. Brooks and Arthur K. Brooks to hold their meetings this year. The youngest brother, Dr. Clyde E. Brooks, who has been studying medicine with a view to ultimately working in the foreign field, and is now an instructor in Washington University, is also to take part in the meeting. The four brothers will form a male quartet with voices perfectly balanced. This will be the first time they have been united in evangelistic work. Mrs. M. K. Brooks, of Columbia, Mo., their mother, will be present, completing the circle. The Colorado Springs dailies are giving space to the coming revival and a wide interest has been aroused in this event.



Christian Church, Colorado Springs, Colo.

The Brooks family has been a family of preachers for some generations. John T. Brooks, grandfather of the quartet, was one of the pioneer preachers of Kentucky before the Civil War, but afterwards moved to Missouri, locating at Mexico, where he remained in active service, preaching and doing editorial work. He was the father of twelve children, one of whom was John A. Brooks, at one time candidate for vice president on the Prohibition ticket, and a prominent preacher and lecturer of the Christian church. Evan S. Brooks, father of the Brooks brothers, was never a preacher but part of his life, served as an elder.

Send Your Names.

I have just received word from Brother Rudy that the souvenir program is coming on nicely, but the names are coming in too slowly. Remember it takes time to get this unique program out. You will be very much disappointed if your name is "not written there." Hence it is absolutely necessary that you send your name by the first mail to J. M. Rudy, Sedalia, Mo., if you are going to attend the state convention. I am sure you will be very much disappointed if you do not heed this request. *Do it now.* T. A. ABBOTT.

The Kind of Federation that Failed.

[A year or two ago we called attention to a peculiar form of federation that had been adopted in the town of Sunnyside, in the state of Washington. We pointed out, at the time, some of the defects in this method of co-operation and we are not surprised to learn that it has failed to realize what its friends hoped for out of it. If these churches could not unite in evangelistic services, nor permit each other the use of the house for separate meetings, failure of the effort was foredoomed. In answer to a letter addressed to our minister at North Yakima, Morton L. Rose, he gives the following history of the experiment. —EDITOR.]

Replying to your inquiry under date May 7, the federation of churches of which I spoke in recent note is one that attracted quite general attention for a time and much was expected of it, very much more than it accomplished.

Sunnyside is a beautiful town of ten or twelve hundred people, in this fertile, irrigated valley. In the beginning of church life in the community there were some leading spirits who proposed forming a federation of the church people, each denomination to have use of the building for preaching, and the time being divided according to the amount invested, the Sunday-school, Christian Endeavor and prayer-meeting to be union. There were "Progressive Dunkards," Baptists, Christians, Congregationalists, Presbyterians and Methodist Episcopals. For a time they had large crowds. The fellowship was good in the union services, that is, the Sunday-school, etc. They secured some of the best talent on the lecture platform and in many ways it promised something good at the beginning. It had this weakness, however—it was not an *evangelistic* force, for the parts were heterogeneous. The stronger parties were not able to build themselves up for lack of privilege of use of house continuously, and the weaker parties having their turn only occasionally had little or no chance, and, of course, this made *all* dissatisfied. The parties that were among the stronger were among the first to declare their intention to draw out of the federation, however, the M. E. people being, I believe, the first to act. Our people, though small in numbers and in money invested being perhaps among the least, were among the last to draw out. I think they were as prosperous during the five-year term for which the federation was formed as any of them. Yet they have now not much more strength than they had at the beginning. Had they organized on a New Testament basis five years ago it is safe to say (judging by the churches that did so) that they would now have a self-sustaining church with a house of worship instead of just beginning as they are. MORTON L. ROSE.

North Yakima.

The Missouri State Convention.

Everything is pushing rapidly towards what we believe will be the greatest convention ever assembled in the history of our people in Missouri. The program will appear in the papers, if not this week, then next. Brother Rudy writes me to emphasize the fact that they are willing to take care of all the people that come to attend the convention. They are preparing for a delegation 1,500 strong. An effort is being made to get 300 from Kansas City alone. I am wondering if you realize just what all this means. Surely there is in it the promise of the greatest convention ever held by one single religious body in Missouri. The one unpleasant spot in the whole outlook is that so many churches have not yet sent their offering. Please do so now and help us to take away the only shadow. T. A. ABBOTT.

DISCIPLES VISITING JAMESTOWN EXPOSITION will find a comfortable home at PEACE COTTAGE, Sea Breeze, Ocean Bathing, five cent fare to Exposition. Address Mrs. VanHook, Peace Cottage, Ocean View, Va.

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caused by summer heat, overwork, nervous disorders or impaired digestion. Relieves quickly.

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This book is one of the first fruits of the science of Psychology in the sphere of the modern pastorate. His conclusions are drawn from a prolonged process of close questioning of a great number of students, laymen and ministers. He presents data gathered at first hand and works with the clear, fearless spirit of the trained mind. He opens up the pathway to methods of working and teaching in the modern religious congregation that will upset some old ideals, but can not fail to give every alert religious worker a fresh inspiration and a new hope.

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Another Great Day on the Congo

By an English Baptist Missionary

"My! don't I just wish our board could be here to-day to share our joy! Wouldn't this do their hearts good?"

These words set me thinking and I determined that though I was a stranger I would do my little toward letting the "Board" have a share of the joy.

Dr. and Mrs. Dye had been up-river and returned on the B. M. S. steamer, "Endeavor." The beach was lined with a lively crowd of well-dressed natives and a little group of excited missionaries, waving handkerchiefs and calling out words of joyous welcome. It was a return and reception to make one think and to infer good things.

That was Saturday afternoon. I went with the happy party up to the mission house, and another sight awaited me, for no sooner had Mrs. Dye got on her own veranda than she was surrounded by native women, all anxious to testify their pleasure at seeing her again and to hear her say she felt better for her trip.

And the Doctor was saying to Mr. Eldred and Mr. Hensey, "Are all the candidates for baptism on the station? You have everything ready for the meeting?"

"Have you a meeting on to-night?" I asked.

"Yes," was his answer, and he seemed so glad to be back at work. "We shall be late to-night. We have over seventy names to consider for the baptism to-morrow. The candidates for baptism from distant villages have been on the station for a fortnight giving their testimony and being instructed and examined."

On Sunday morning I was up by sunrise and as usual took my early morning walk towards the forest, when passing along the palm-shaded path at the end of the station I became suddenly aware of the presence of a number of people, and then I caught sight of the Doctor addressing an attentive group of somewhere about a hundred persons in a large open shed which I afterwards learned is called the "Tabernacle." It was erected recently because the old school chapel is altogether insufficient for the number of people who gather here for worship. It is 100 feet by 60 feet inside. I took off my hat and prayed God's blessing on the meeting and went on my walk, but I could think of nothing else except this ingathering of young men and women by the preaching of the wonderful word of salvation in distant forest hamlets, the same message that years ago in England had brought me to my Saviour. When Thou didst take upon Thee to deliver man Thou didst not abhor the mouth of the poorest to preach Thy purpose of love, O God, my God, how shall I praise Thee!

I returned in time for breakfast. Then came the morning service. This was followed by the public testimony meeting to which everybody stayed, and one by one, as their names were called, sixty-four young folks stood up and publicly declared that their chiefest hope and joy in this world was their trust in the love of God in Christ Jesus. I think I shall never forget it. I could not help tears of joy—and there was an ominous use of handkerchiefs at other parts of the platform besides where I was. But suddenly and quietly the meeting rose and folks took their way to the river. I followed, and when I got on to the steamer deck I found them all lined up on the beach with heads bowed in prayer.

The baptism candidates entered the water together. Three missionaries were with them, and when the Doctor pronounced the formula, three children of God were baptized into His Name. Those on shore sang a verse of a hymn after each immersion, but otherwise not a sound could be heard. It was a very solemn and yet a very glad time and soon passed.

After dinner came Sunday-school, and this to my mind was wonderful. The classes were large, too large, Sunday-school teachers at home might think, but then every one was intent on learning, and the teachers had not time to keep order—folks had come to get as much instruction as the teacher could possibly impart in the time. Besides, the teachers knew their lesson, and it was better to give six such teachers sixty scholars each than to divide the same number among twenty unprepared teachers.

After Sunday-school came the afternoon service and communion. It was a privilege to take part in this with this earnest, God-fearing people, and it was at the close of it, as we filed out along the wide paths on that tropical Sunday afternoon, that I heard the words with which I began this letter. I shall never forget it. It has filled me with desire to get back again to my own work.

I have seen the Lord's blessing coming after years of vigorous, faithful work among a long lost race of wayward people, a church founded where heathen practices reigned supreme, and a nation being born. God grant that when it shall be with our Bolengi brethren as it was with the fishermen, when their nets brake, they may have companions coming to help them. For the Power of God has come upon these folks, both here and at other places on this river, and I doubt if any station is at present prepared to gather in the multitude of souls that shall come to seek Jesus.

Yakusa, Upper Congo. WILLIAM MILLMAN.

NEWS FROM MANY FIELDS

Rejoicing at Hitchcock, Okla.

The church was badly in debt and they had no minister. I began services without an invitation to come to the field. God blessed every effort made. I did not seek additions. I came to see the church built up. They owed money to the Church Extension Board that was overdue one year or more. Personal work got the money. Some men found out what I was doing and they gave without asking. When their hearts got right money was a secondary issue. We raised $215 and paid all back debts and some on a future note. We located a minister also. I took no collections for myself, but the people did not forget me. MART GARY SMITH.

Enid, Okla.

The El Paso Meeting.

Our meeting with J. H. O. Smith closed with 114 additions. This added to our present numerical strength makes a membership of over 400. We have never enjoyed a greater uplift as a church than came through the preaching of Brother Smith.

Our church is doing a fine work. I am closing the fourth year of my ministry here. When I came the church was a ward of the American Christian Missionary Society, with a small chapel and a small membership. To-day it has a membership of over 400, and at present the best equipped and the best located building in the city, with property valued now at $50,000. This is one of the most devoted and consecrated people that I have ever known, and we have barely touched the possibilities that are before us in this growing and prosperous city of the Southwest. Truly, we can say, "that the Lord hath done great things for us, whereof we are glad."

E. M. WAITS, pastor.

Southwest Missouri Convention.

The third Missouri district convention has just been held at Carthage and is voted "our greatest yet." Over 200 outside delegates were registered, all the district, covering thirty counties, being well represented. The program was varied and of a high order. F. L. Moffett, of Springfield; W. W. Burks, of Nevada; F. F. Walters, of Springfield; G. L. Peters, of Joplin, and George Prewitt, of Aurora—all in the district—made notable speeches. From abroad we had J. H. Hardin on Bible School Work, T. A. Abbott on State Missions, James H. Mohorter on Benevolence, and each one seemed the best. Probably the greatest session was Wednesday evening when before a great audience addresses were made by J. H. Garrison, of St. Louis, and George H. Combs, of Kansas City. Brother Garrison spoke on "Signs of Promise in the Moral Heavens." While he spoke only about twenty-five minutes he lifted the audience to a great height of enthusiasm as he graphically showed what Christianity is doing for the world. He spoke with all the vigor and fire of youth. The writer believes it one of the greatest addresses he has ever heard. Then followed the inimitable address of Brother Combs on "Home Missions." No word of praise from me is needed for any one who has ever heard this gifted man. He left one impression—America must have the simple gospel now. The C. W. B. M. session was of a high order. Our district evangelist, Joseph Gaylor, of whom the whole state is proud, made a great report. Carthage was splendid as host. Next convention, Springfield, Central Church. president, J. W. Baker, Neosho; vice-president, F. F. Walters, Springfield; secretary, Reuben Blunt, Monett; treasurer, J. M. Miller, Diamond.

J. H. Stark has located at Pierce City.——J. W. Famuliner is in a short meeting at Villa Heights, Joplin.——The First Church, Joplin, continues for the third year in the "living link" column, both in home and foreign missions. Carthage, that recently became a "living link" in foreign missions, has over $200 for home with more to follow. Monett and South St. Springfield are both supporting a man in state work.

Joplin, Mo. W. F. TURNER.

Nebraska.

C. F. Rose, of Missouri, has located at Virginia and Filley. We are glad to welcome Brother Rose to Nebraska.——The new church at Beatrice is being pushed as rapidly as possible, considering the short supply of labor. J. E. Davis, the pastor, is the supervisor and when the building is completed it will be a magnificent house of worship. They hope to be using the basement by July 1. The seating capacity will be at least 1,200.——G. C. Johnson reports two additions to the Minden church by letter.——Gage county convention was held at Liberty May 8. The county raised and disbursed $90 last year; $75 was put into a meeting at Blue Springs and $15 at Adams. They expect to spend about $50 the current year. J. E. Davis, of Beatrice, finds time to give this work his active attention.——L. A. Husson will graduate from the state university this June and will be ready for a pastorate somewhere. He has been supplying at Greenwood.——Cleveland Kleihauer, one of the senior class of Cotner University, has accepted a call to the pastorate of the David City church. Brother Kleihauer has been successful in his supply work and we look for successful ministry when he locates.——H. C. Foxton resigned at Rising City to take effect the last of May.——R. F. Whiston went to Gothenburg on Saturday, May 11, to begin a meeting there with the hope that we may establish a church in that place. The brethren of that district have been wishing to establish a church there for several years, and the meeting will be a joint one between district No. 10 and the state.——O. A. Adams has been doing some work at Litchfield and will look after the Central City work temporarily.——Evon Forell is pushing the work at Alliance and Scotts Bluff.——The state secretary attended the convention at Waco of district No. 6. The enrollment was fifty-nine from without Waco and is a marked increase over former years. The spirit of the convention was splendid through the program was not as full as usual. What was provided was fine. The secretary's address was scheduled to come the last evening of the convention. Every delegate and visitor had departed before that time. District No. 7 is next and No. 8 follows that.——Lord's day, May 12 was spent at Blue Springs in an attempt to raise the money unprovided for and dedicate the new church building there. The meager attendance made it impossible to do either. Not quite half the money was raised. This will leave them in easy circumstances, however, as the debt will be small. The giving by the membership that had already been pretty well drained was splendid. It will not be long till that little church will clear up the debt and go on rejoicing. A baptism in the afternoon in the Blue river, of a young lady that had made confession in the Haynes meeting, enlivened the day's services. W. A. BALDWIN.

Western Pennsylvania News.

The Western Pennsylvania Missionary Society closed its semi-annual convention with the Bellevue church on Thursday, May 9. On Tuesday afternoon Brethren Samuel, Harden church, and Erasmus Wilson addressed the preachers on "The Minister as He Appears to His Hearers," C. M. Watson gave the convention sermon, "The Good Way Found Among the Old Paths." On Wednesday President Latimer called attention to the frequent changes in our ministry which is the greatest hindrance to our work. The financial secretary's semi-annual report showed receipts from churches $1,967.85, individuals $97.50, from Christian Endeavors for foreign work $185.72, from Bible schools direct $72.62, from Bible schools (50 per cent of rally day) $268.27, Allegheny Juniors $5, Allegheny C. W. B. M. $2; total $2,601.96. This is by far the best total for a half year that the board has received. Seventeen churches are now aided in maintaining preachers. Two, Belmar and Turtle Creek, assumed self-support in six months. The general interests of the church were represented by John R. Ewers, Youngstown, O., "Church Extension"; F. W. Norton, "The Wharton Memorial"; P. C. Macfarlane, "Reconstruction of San Francisco"; A. L. Orcutt, "Ministerial Relief"; Wallace Tharp, "Centennial Plans." The report of the committee appointed at Buffalo to revise the missionary calendar was adopted with slight modification.

The entire Christian Endeavor session on Thursday afternoon was devoted to work among foreigners among whom our Christian Endeavor societies support Miss Vasicek. Superintendent of Christian Endeavor Bro. J. Walter Carpenter said the speakers would merely present facts. The addresses were by those engaged in the work. At the close over $400 was pledged for the coming year and many societies are to be heard from. The Sunday-school session at night was led by Superintendent E. A. Cole. C. F. Irwin, state Bible school secretary, and Miss Alice Hamlin, secretary for Allegheny county, made addresses. During the convention the advisory committee of the Centennial convention committee met. Dr. Evans appointed the following executive committee as chairmen of the sub-committees and gave the number of members to be selected for each committee:

Committee.	Chairman.
Transportation	Col. S. H. Church
Communion	Wallace Tharp
Entertainment	R. S. Latimer
Excursions	C. L. Thurgood
Finance	W. R. Errett
Press	Ed C. Sykes
Literature	O. H. Philipps
Places of Meeting	Hon. W. H. Graham
Music and Program	Fred M. Gordon
Registration	A. W. Place
Pulpit Supply	J. G. Slater
Hotels	John M. Dorrington
Ushers	George W. Knepper
Reception	Not selected
Exhibits	Not selected

The addresses were all carefully prepared and of superior excellence. Every speaker except one was there. That one was called away by a death. The Bellevue church, led by Brother Place, are admirable hosts.

Brother Boblett has taken the work at Charleroi.——Brother Bell, of Columbus, Ind., is at work at Braddock.——Work at Butler will be carried on vigorously.——Brother Stafford has resigned at Newcastle. President T. E. Cramblet dedicated the remodeled and greatly enlarged church at Uniontown Sunday, May 19.



NEW YORK CITY

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Kansas City Notes.

The city missions committee has recently decided on two new locations. One at Forty-third and Wyoming; the other on Quindara boulevard, in Kansas City, Kan.——THE CHRISTIAN-EVANGELIST has a very wide reading among Disciples in Kansas City. This is one of the things of which we may justly boast.——Francis Murphy, the great temperance reformer, has for some time been announced to begin a temperance campaign here Sunday, May 19, under the auspices of the Anti-saloon League. His recent trouble with his eyes, as announced in the press dispatches from Los Angeles, prevent his engaging in the campaign announced.——Mrs. Frank R. Stutzman will succeed to the work of financial secretary of the Independence Boulevard Church, which her husband was engaged in at the time of his recent death.——B. F. Clay has arrived from Lamar, Mo., to enter upon his duties as pastor of the Sheffield church. He succeeds E. V. Bond, whose recent resignation was made necessary by reason of ill health. Brother Clay is heartily welcomed to Kansas City.——T. P. Haley and W. F. Richardson exchanged pulpits on a recent Sunday morning. At the First Church a great many Disciples greeted Brother Haley, who had sat under his preaching when he was its pastor, while at Linwood Boulevard Church, a fair proportion of the congregation had formerly been with Brother Richardson in the First Church. The exchange was mutually pleasant to preachers and people.——The Budd Park Church, now located on the corner of Smart and Quincy avenues, has acquired property on St. John avenue opposite the park. The new location is in every way desirable. The probability is that a basement will be built at a cost of some $8.000, to be used until the time is ripe for the building of the superstructure.——The Baraca movement in Kansas City is spreading. Seven young men's classes are now in the local union, which holds a quarterly meeting. The last was held at the First Christian Church. The fraternal spirit manifest is a most promising sign of future growth and usefulness.——At the last meeting of the joint board of the churches of Kansas City, the boards of three of the churches in Kansas City, Kan., applied for membership. The occasion marked the change of the name from "Joint Board of Kansas City," to "Joint Board of Greater Kansas City." If the spirit of co-operation shall prevail through another decade as through the past score of years the churches in Greater Kansas Ctiy will number, not sixteen, but many times sixteen.——Practically every Christian church in Kansas City has increased the number of its deacons since January 1. These officers, together with the elders, constitute the joint board of the Christian church of Greater Kansas City. The membership of the board now approximates 250. ——The annual dinner of the joint board of Greater Kansas City was given on the evening of May 17, at the Independence Boulevard Church. Two hundred guests were at the tables. For fellowship it was a rare occasion. Louis S. Cupp, of Hyde Park Church, was master of ceremonies. The toasts were: "Greater Kansas City; Its Past —Its Future," W. F. Richardson; "Our Men and Our Bible Schools," George H. Combs; "Paying the Preacher," J. C. Hill (business man); "Our Sweethearts—A Tribute," D. Y. Donaldson. Informal responses were made by James Small, evangelist, and A. W. Kokendoffer, of Mexico.——The monthly meeting of the local union of Christian Endeavor held on May 13, was under the auspices of the good citizenship committee. The principal address was made by E. W. Trickett, of Kansas City, Kan., who in the performance of his duty closed up the saloons and gambling places in Wyandotte county, Kan., and in so doing had set the pace for other counties which had since driven the liquor interests from their midst. His address was an unimpassioned statement of principles, and involved a recital of a few incidents in the crusade in which he was the central figure. As he spoke conviction seemed to take hold of his hearers that they too could "do things."—All good people here are gratified at the stand taken by our board of police commissioners in refusing liquor licenses to two amusement parks of the city, both of which had licenses last year. The commissioners held that an amusement park should be kept free from such influences as the sale of liquor would bring to them. They have held out against great pressure and it is hoped that the fight is past. But since Electric Park, one of the two in question, was established by one of the breweries with a view to the sale and advertisement of its beer, it is safe to assume that the matter will not stand as now determined upon if the breweries can in any way get it reopened. Good people are behind the commissioners and have full confidence in them. BARCLAY MEADOR.

Fife at Texarkana.

Our meeting of twenty-nine days in the Central Christian Church closed with 128 additions, 36 the last day, 16 the last invitation. I was assisted in this meeting by Roger H. Fife and his son Clyde L. Fife, evangelists, from Kansas City, Mo. Everything was in fine shape for the meeting. The membership worked before as well as during the meeting to make it the greatest success. More than $3,000 was raised to meet pending obligations, and the pastor's salary was raised to one-fourth as much more, besides a $50 check to him as a complimentary token of the church's appreciation of his arduous labors in the meeting. We had to contend with rain on eleven nights, besides two other protracted meetings in progress at the same time. The Sunday-school was increased to 40 per cent greater than before the meeting. Brother Fife and his son worked hard from start to finish.

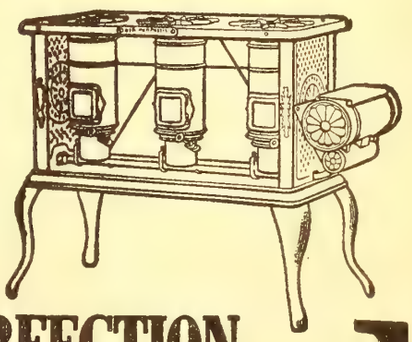
During the revival the chairman of the official board, Hon. Benjamin M. Foreman, gave a 6 o'clock dinner to the pastor, evangelists and the members of the church board, consisting of twenty leading business men. Our membership is climbing toward 500 now. God is greatly blessing our labors here. We want to get into the front line of every good work that is being done for the upbuilding of God's Zion in the earth. NATHANIEL JACKS.

The Bartlesville (I. T.) Meeting.

The Brooks brothers' meeting was a success in more ways than one. 1. In the way of accessions we count it wonderful, there being 226 that were influenced to take a decided step in the right direction. 2. The plea of the Disciples was made popular by the faithful and consistent manner in which it was presented by the evangelists. 3. We have been raised from the weakest to the strongest position numerically and probably financially of any church in the city. 4. Plans for larger and better things are beginning to take form throughout the brotherhood of the Indian Territory as a result of our victory. W. T. Brooks is a most acceptable evangelist. His personality, his modesty and his manifest faith in the Scriptures count for a great deal more than mere methods; in fact these are his "methods," if such they may be called. Arthur K. Brooks ranks high among the singing evangelists. He is specially strong in solo work. William Hackleman and J. Wallace Tapp, who were with the Brooks brothers here, did splendid work in their respective spheres. Just a word to weak churches. Plan for big things, if the possibilities for a great victory are apparent, get the most expensive machinery in the field, for the best comes high, but the results will be most satisfactory. Do not be afraid of the finances. If the field is ripe, and the plans well in hand, the evangelist will earn his money and more.

HERBERT J. CORWINE.

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Yeuell at Southampton, England.

By reason of the unexpected length of meetings at Elwood and Boston Herbert Yeuell failed to reach us in time for our contemplated campaign. He was with us, however, on Sunday, the occasion of our thirty-first anniversary. It was an ideal spring day and all of our services were fine. In the evening Brother Yeuell preached on "Christ, the Creed of Christendom," to 1,000 people. During the singing of the invitation hymn nine came forward, two to make the good confession and seven from other religious bodies. I know of several who will unite with us next Sunday. Nine additions here are equivalent to thirty in America.

On Wednesday, May 8, we held our anniversary tea-meeting, followed by a great public meeting in the church. Rev. W. Vincent Cook, secretary of Free Church Council, and Brother Yeuell delivered special addresses.

ERNEST C. MOBLEY.

Revival at Covington, Ky.

At the Fourth Street Church, we have closed a series of meetings lasting twelve days, during which the minister was assisted by W. E. Ellis, of Cynthiana, Ky. A large audience was present each evening throughout the meeting and on the only Sunday which we were privileged to have Brother Ellis with us chairs were used in the aisles. In Brother Ellis were realized fully the expectations of the most sanguine. I know of no other "pastor evangelist" whom I should prefer to assist me in work of this nature. The visible results numerically expressed were fifteen accessions to the church, five by primary obedience, and ten otherwise. The value of the meeting to our church along all lines of work is inestimable. In attendance, enthusiasm and contribution our Sunday-school is larger than at any time in four years; the audiences at our regular services are the best we have had since my ministry began here.

Our offering to home missions will equal that which we gave to foreign work, i. e., $135, exclusive of the offering of the C. E. Society. The reports of the auxiliary to the C. W. B. M. indicate growth and zeal in that organization. We are grateful and optimistic, prayerful and expectant.

JOSEPH W. HAGIN, minister.

DEDICATIONS.

Meridian, Kan.

After years of struggle and hardship the Christian church here has been dedicated free from debt. The brethren are grateful for help given by friends and sister churches. George E. Lyon, state superintendent, was master of ceremonies on this occasion and was a great inspiration to us. A revival begins July 5.

C. C. ATWOOD,
Minister.

Presho, S. D.

I was called to dedicate the new building erected by the Church of Christ here. Presho is a new town in a part of the state newly opening. Our brethren erected the first church building in the town. We raised the money needed to cover the expense. There were three confessions during the day, the baptisms occurring the following Tuesday.

LAWRENCE WRIGHT, evangelist.

Charles City, Ia.

We set aside to the worship of God a building recently purchased by our brethren from the Universalist Society. It is a frame structure some twelve years old that cost $6,000. We paid about $3,000 for the property completely furnished and added $1,000 worth of improvements. L. L. Carpenter, assisted by B. S. Denny, had charge of the dedication. We raised $2,200, $200 more than called for. We value the property at $10,000, and the plant is well fitted to the needs of our growing congregation.

G. A. HESS.
Minister.

Coshocton, O.

J. M. Johnston and his congregation are to be congratulated on a handsome new building and the happy occasion of the dedication. Brother Johnston has worked tirelessly and has seen the fruition of many plans. F. M. Rains conducted the services and the capacity of the church, which is between 600 and 700, was taxed at each service. Other congregations contributed to the happiness of the occasion, a quartet of the Grace Methodist Episcopal Church participating, while a number of the local ministers also took part. Brother Hostetler, of Dundee, in expressing his congratulations, recalled the early struggles of the church at Coshocton when the meeting was in the old city hall. Then followed the erection of a chapel on Eleventh street.

Uniontown, Pa.

The new and enlarged church building of the Central Christian congregation, Uniontown, Pa., was rededicated on Sunday, May 19, 1907, by President T. E. Cramblet, of Bethany College. Services were held morning, afternoon and even-



J. Walter Carpenter, Pastor of Central Christian Church, Uniontown Pa.

ing, but the financial condition of the church was such that there was no public appeal for money. The building has been enlarged at a cost of $28,000, nearly all of which has been provided for. The soliciting committee will continue their work till the balance is secured.

The building is a handsome brick structure, of large proportions, and is a fitting Centennial monument for the congregation and for the state where the Restoration movement began. The visiting Christian preachers were O. H. Philips, W. R. Warren, Howard Cramblet, Philip Johnson and Charles M. Watson. W. R. Warren offered the dedicatory prayer.

The building is of brick, with special attention being given to the features of utility. It is complete and roomy in its every part. The basement comprises a furnace room, gymnasium room, dining room, kitchen, pantry, two rest and cloak rooms, kindergarten and toilet rooms. The dining room is commodious, having a capacity of from 200 to 240 persons at a single sitting. It is thoroughly equipped.

The church proper consists of the church auditorium and Bible school rooms. The Bible school consists of eighteen rooms including library and assembly room. These rooms vary in size and are perfectly adapted to the use of the different departments and classes of the school. The expansive and contractile qualities of the building I have never seen surpassed. The arrangement is such that when desired the Bible school rooms, including balcony, can be thrown in with the church auditorium to accommodate any special audience and the arrangement is so perfect that an auditor at the most remote corner of the building can see the speaker on the rostrum perfectly. The building so used will seat 1,500 people and allow room enough for all to be comfortable.

The church auditorium is large, having a capacity of 450 in the pews alone. The wide aisles, the elegant new pews, and artistic decoration of the walls make the room pleasing indeed.

The entire building is heated by steam, and gas and electric lights appear throughout. A neat and simple arrangement for baptizing is provided.

The church has five outside entrances, of which one is common to both church and Bible school. Three stairways ascend to the balcony and descend to the basement from the interior of the building. Two outside entrances open by steps into the basement. Both the Bible school and church auditoriums are covered with cork carpet.

One year has elapsed in the construction and equipment of the building. During this time the church has maintained her other work up to that of all former years. She entered the living link rank in the Home Society last year, which she continues to hold this year as seen by the offering the first Lord's day in May. The living link rank in the Foreign Society is held, and the offerings to the W. P. C. M. S. exceeded $300 last November. The church added to the benevolent list this year the education day offering which reached $100. The Bible school, C. W. B. M., Mission Circle and Christian Endeavor societies have held to their work nobly in spite of the numerous hindrances incident to building and trying to carry on the regular work in the same house during the process of erection. But with all the inconveniences, the church did not miss one service during the whole year from any cause whatever.

The church is now ready to pursue her regular work and looks forward to a season of great work under divine blessing in her new and better environment.

J. WALTER CARPENTER, pastor.



Central Christian Church, Uniontown, Pa., Dedicated May 19, 1907.

Evangelistic

We invite ministers and others to send reports of meetings, additions and other news of the churches. It is especially requested that additions be reported as "by confession and baptism," or "by letter."

California.

Corona, May 15.—There were six confessions at Arlington last Sunday. The church is in fine shape and moving upward.—W. T. Adams, pastor.

Ventura, May 20.—One addition May 19.—Dan Trundle.

Colorado.

Palisades, May 20.—We are holding a tent meeting at this place. Church has recently organized. Meeting two weeks old with 34 added. Mrs. Nelson is leading the singing. We continue.—M. M. Nelson, state evangelist.

Salida, May 20.—Two good services yesterday. Two confessions. Audiences increasing. We are planning to build a new church.—W. B. Crewdson.

District of Columbia.

Washington, May 21.—Additions reported at ministers' meeting: Ninth Street (George A. Miller), one confession and one by letter; Vermont Avenue (F. D. Power), three baptisms; Whitney Avenue (Walter F. Smith), three by statement. J. E. Stuart has just returned from Memphis, Tenn., where he held a three weeks' meeting for L. D. Riddell. They had 45 additions—28 by confession and baptism. W. F. Smith is conducting special meetings at Whitney Avenue.—Claude C. Jones, secretary.

Illinois.

Flora, May 20.—Two added Lord's day.—C. M. Smithson.

Albion, May 20.—We had four confessions last night and two added Wednesday night at prayer-meeting.—D. W. Conner, pastor.

Marion, May 20.—A splendid young man made the good confession at the regular service last night.—W. W. Weedon.

Rock Island, May 16.—Eight added at Memorial Christian Church since we began.—W. B. Clemmer, pastor.

Indiana.

Edinburg.—Four more confessions last Lord's day in our regular evening service. We are having a great ingathering in this community and the work speeds on with a swing.

Paragon, May 20.—The regular minister, E. W. Brickert, not being able to reach us Sunday, his wife preached for us both morning and evening. We had three confessions.

Flora, May 19.—Two additions at evening service—one confession and one reclaimed.—A. B. Houze.

Newcastle, May 22.—I recently closed a most fruitful short meeting in Dunreith, a village near here. Organized a new church with 26 additions. Twelve came the last evening and seven more in the baptismal service the next day. R. B. Givens led the singing. All the members are greatly encouraged and will press forward for larger things. —L. C. Howe.

Indian Territory.

Tulsa, May 20.—Two additions here yesterday by letter.—M. S. Dunning.

Iowa.

Goldfield, May 20.—We have had six by confession and two by letter the last two Lord's days. —Arthur Stout.

Kansas.

Horton, May 19.—Six confessions at regular services to-day.—John L. Zimmerman.

Osborne, May 20.—Had two very valuable additions here yesterday from another church.—R. S. Robertson.

Louisiana.

Cheneyville, May 20.—Meeting with home forces one week old. Large audiences yesterday. Three more confessions at morning service. Five baptized at night service.—Roy Linton Porter, minister.

Missouri.

Warrenton, May 20.—Am in a meeting here. Five added.—S. J. Copher.

Mokane.—Two additions by confessions and baptism at my regular appointment here, May 19.—E. B. Redd.

Rolla, May 21.—My wife and I are starting in a meeting here that promises great things. Already the audiences are overflowing the building and arrangements are being made for larger quarters. Robert C. Adams is the pastor. Two added to date.—C. O. McFarland.

La Monte.—Two have taken membership with us since our last report.—I. H. Fuller.

Ash Grove, May 21.—Three united by letter and one by baptism at my last appointment at Cabool, Mo. Also four by letter and statement and one to be baptized at Ash Grove at our last regular meeting.—B. F. Norris.

Unionville.—Five additions not reported.—B. F. Baker, minister.

Dunnegan, May 23.—Closed a short meeting here May 21, with six additions—four by statement and two by baptism. The church is aroused to greater activity.—J. D. and W. E. Babb.

Montana.

Deer Dodge.—I have been preaching and doing general missionary work at the state penitentiary here since my arrival, with the result that there has been one prisoner who desires baptism.—Daniel George Cole.

Tennessee.

Jackson, May 21.—I began a meeting here with E. S. Baker Sunday. Four were added by statement at the first two services. We are having a splendid hearing.—John T. Brown.

Texas.

Denton, May 20.—Two confessions at the First Church yesterday.—W. F. Reynolds.

Dublin, May 20.—Marshall-Beyer meeting closed last night, after a month's siege, with 11 confessions and four by statement. Greatly hindered by rains.—A. L. Clinkenbeard, minister.

West Virginia.

Skelton, May 25.—Ten additions to the church here. Nine baptized yesterday. Two additions at Robson.—A. M. Dial.

Washington.

Walla Walla, May 20.—Three added by confession last night, making four since last report. —Gregory and Shaffer.



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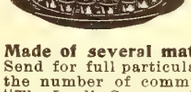
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Christian Endeavor

June 9, 1907.

Helping the Young.—Matt. 18:1-6.

DAILY READINGS.

M. Helping by Precept.	Prov. 6:20-22.
T. By example.	Prov. 31:10-31.
W. By Warning.	Mal. 4:4-6.
T. Christ's Youth.	Luke 2:41-52.
F. Timothy's Youth.	2 Tim. 1:1-6.
S. God's Spirit.	Joel 2:27-29.
S. Topic.	Matt. 18:1-6.

"In that hour came the disciples unto Jesus, saying, Who then is greatest in the kingdom of heaven?"

Very much of the gospel according to Matthew is taken up with what Jesus said and did with reference to the kingdom of heaven. The disciples gave ready hearing and sharp observation to all Jesus said and did. Jesus was not unwilling that a great hope of the kingdom should rise in their minds. Their question under these circumstances was a natural one. It was and still is a good question to ask. The value of its answer lies in the spirit of the questioner.

The desire to be greatest is always laudable—provided the right motive inspires it. In this case it would seem the desire existed for its own sake. Its satisfaction would gratify pride and in turn would feed vanity. Such dispositions are incompatible with the kingdom of heaven. Their residence in it would transform it into the kingdom of hell.

Jesus leaves no doubt about it when he said, "Except ye turn, and become as little children, ye shall in nowise enter into the kingdom of heaven." The possession of the proud ambition does not qualify one for greatness but puts one entirely out of reach of its remotest possibility, for its possessor "shall in nowise enter in"—much less be enthroned in the kingdom of heaven.

Many present-day disciples are living in seeming ignorance of this episode in the life of Jesus' disciples. Striving for preeminence because of pride and ambition is a common disposition. It is difficult to fill the lowly positions even in a Christian Endeavor Society.

"Whosoever therefore shall humble himself as a little child, the same is the greatest in the kingdom of heaven." If this be a rebuke to the proud spirits who would sit in the chief places it is a comfort to those who are already conscious of their lowliness.

What a striving for humble positions this should provoke in order that through the discouragement of earthly pride we may be great in the kingdom of heaven. Jesus' life in this as in all that pertains to the Kingdom, is our example.

This word of Jesus put a new and an eternal value upon the child and the childlike. For this reason, "whoso shall cause one of these little ones that believe on me to stumble, it is profitable for him that a great millstone be hanged about his neck, and that he should be sunk in the depth of the sea." It is painful to hear such sharp words from the sweet lips of Jesus. Doubtless he meant that we should be more careful to help and not to hurt "the little ones that believe." There are many of these little ones that believe who are children only in thir faith. It is real, true Christian endeavor, to help such.

And in helping such we are sure to find our way advancing to greatness in the kingdom of God for serving helps humility.

Midweek Prayer-Meeting

By Charles Blanchard.

A Friend of God.

Topic June 5: James 2:23.

"And the Scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness; and he was called the Friend of God." There is no other tribute to the character and faithfulness of a man like that. Moses was called the "Servant of the living God," and elsewhere "My Servant"; only Abraham is called the "Friend of God." There is an intimacy of relationship in the name and character of friend which we do not find in the thought of a servant. Yet of Moses it is said "He talked to God face to face, as a man talketh with his friend." There is something beautiful in all this record of the intimacy of the ancient worthies with the Jehovah of the Old Testament.

There are few scriptures that touch the deep secrets of the Infinite and reveal them more simply and sublimely than the chapters in Genesis which show us the picture of Abraham the faithful. He may have been but a step removed from idolatry, but it was a long step. The God of Abraham is still the God of devout Christians everywhere, and no juggling of the so-called higher critics shall rob the Christian consciousness of the noble example of faith and faithfulness found in the record of the man who was called the Friend of God almost four thousand years ago, and who is still worthy of the name and fame.

And let it be noted that he was not the friend of God by chance or change of fortune, but by deliberate choice. "Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went." He went at God's call but on his own choice. That's the great thing in faith.

Do you get the thought of the sublime thing in faith? It is a human answering to the call of the Divine, deliberately, humbly, yet with a hope that reaches through the centuries and lays hold on things unseen and eternal. "By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise. For he looked for a city which hath foundations, whose builder and maker is God. "Deliberate choice, patient waiting and faithful living and steadfast hopefulness are the triumphant things in every great life of faith. And where these are present there is true greatness of life, whatsoever the surroundings, wheresoever the place of our abiding. They are the friends of God who go out at his call, "choosing rather," as Moses, "to suffer affliction with the people of God than to enjoy the pleasures of sin for a season," having respect unto the recompense of the reward. Having regard for God's call, definitely choosing the divine, holding fast God's promises, putting right estimates on things unseen and eternal, are the elements of all true and triumphant faith.

Faith is not an emotional something that moves men in moments of clearer vision, but rather an attitude of the soul toward the Infinite. The Master said, "Blessed are they who have not seen and yet have believed." The friends of God are they, who, like Enoch, "walk with God." The test is in the walk—the life and works. "Was not Abraham our father justified by works, when he had offered up Isaac his son upon the altar? Seest thou how faith wrought with his works, and by works was faith made perfect?" The friends of God are those who do the works of God. "Ye are my friends if ye do whatsoever I have commanded you," the Master said. The friends of God and of the Christ are those who know what the Master doeth. "I call you not servants but friends; for the servant knoweth not what his lord doeth." As the friends of Christ, we must seek to know what he doeth and what he would have us to do. And the doing of his will is the final and full proof of discipleship, of friendship, growing out of that discipleship.



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Sunday-School

June 9, 1907.

The Passover.—Exod. 12:21-30.

Memory verses, 26, 27.

Golden Text.—When I see the blood, I will pass over you.—Exod. 12:13.

The story of the hardening of Pharaoh's heart has been an occasion of stumbling to some. How was Pharaoh to blame if it was God who hardened his heart? Will God harden a man's heart and then punish him, even to the destruction of all the firstborn of his nation, because his heart is hard. This is a part of that whole great problem of sin and suffering, with which all the philosophers from Job's friends to the present day have wrestled.

Two things, however, may be said to "justify the ways of God to man" in the case of Pharaoh. In the first place, the record certainly does not mean to say that Pharaoh was as the passive instrument in the hands of Jehovah, who molded him to heart-hardness and wickedness as a potter molds the clay. The ancient writers represented many things as the direct acts of God which we have come to consider as results of the operation of natural causes. It was God who set the rainbow in the sky as a sign of his mercy; God who gave or withheld the rain and the harvests; God who gave victory or defeat in war. And they were right. Only he does not operate without the use of natural means. So in the matter of man's thoughts and purposes, whatever is done in harmony with the laws of mind which God has established may be said to be done by God. But the man whose heart grows hard can not escape the responsibility for his hard-heartedness, any more than the general who loses the battle may shift the responsibility by saying that God gave the victory to the enemy.

Besides, we know from clearer and fuller revelations than this that God is just. If some ancient record like this story of Pharaoh does not square with our enlightened ideas of justice, we might better assume that the writer of the record had a less lofty and, to that extent, less adequate idea of God than that which has been revealed to us, and we had better hold fast to our better conception of God, whether it harmonizes with this particular portion of ancient sacred literature or not.

A school teacher, who was in the habit of opening the exercises of the day by reading a passage of Scripture, was repeatedly asked by one of the boys to read the story of Pharaoh's repeated promises and repeated failures to make good when the particular plague which had frightened him was removed. The boy finally gave the reason for his request. He said: "I guess I'm a whole lot like Pharaoh. I'm always thinking I'll do better, but I most always quit before I do it."

The Passover was the greatest of the national feasts of the Hebrews. It was Fourth of July and Easter in one, the greatest patriotic and the greatest religious festival. It marked the birth of the nation and, in a sense, the birth of the national religion, though the latter, of course, did not take definite form until a little later.

Why were the Hebrews required to put the blood upon their doors? We can not believe that it was for any magical and sacrificial efficacy in the blood. Neither can we believe that it was to give to the destroying angel information which he did not otherwise possess as to the race of the dwellers in the house. Its value, like the value of all religious symbols, ceremonies and sacraments, was based upon its effect upon the people who did it. It required that every one should decide in advance just which side he was on, and that he should make his decision public. Doubtless there would have been many hangers-on about the camp of the Israelites, glad enough to take advantage of a successful revolt if they should succeed in their undertaking but ready enough to side with the Egyptians and declare that they had no interest in the Hebrews if the plot should fail. The Passover celebration and the sprinkling of the blood demanded that every Hebrew should irrevocably cast in his lot with his own people before the exodus began, or else run the risk of remaining with the Egyptians. No one could stay on the fence until the issue was decided.

The Home Offering.

Huntsville, Mo.—Our offering for American missions amounted to $90; apportionment $30. We gave $20 last year.—C. W. Comstock.

Flora, Ind.—Apportionment for home missions exceeded.—A. B. Houze.

Virginia, Ill.—The church here has increased its offering for home missions 165 per cent this year.—Ben N. Mitchell.

Conyers, Ga.—The home mission offering from Antioch Church, near Jackson, Ga., was $5.50, compared with nothing last year. The foreign offering was $5, as against $2.50 last year.—E. Everett Hollingsworth.

Niantic, Ill.—About doubled our apportionment for American missions.—J. Will Walters.

Mount Carmel, Ill.—About doubled apportionment for home missions.—J. W. Kilborn.

Nebo, Ill.—Good offering for home missions.—J. W. Pearson.

Sullivan, Ill.—Reached apportionment.—J. G. McNutt.

Owensboro, Ky.—Owensboro became a living link in the home society.—R. H. Crossfield.

Wellsville, O.—The offering for home missions was about $85—the largest offering ever made for this cause by this congregation.—W. C. Prewitt.

Perry, Ia.—The offering on May 12 was $133.50 and will be increased to $150. Considering the financial condition of the church this was the most liberal giving I have witnessed in years.—R. H. Ingram.

Monroe City, Mo.—Our annual offering for missions was $253.40 with enough yet to come to make close to $275.—I. M. Bailey.

Culloden, W. Va.—At Grand View the offering for home missions amounted to $142. The little church at South Side gave $10.—A. M. Dial.

New Douglas, Ill.—Offering for home missions $5.—George H. Morrison.

Milestone, Sask, Canada.—Our apportionment for home missions was $5; our offering was $35.35. We will increase this to $50.—A. R. Adams.

Woodbine, Ia.—Called for $100 for missionary work and raised $105.15 to be sent to such lines of Christian activity as the church may decide.—B. Franklin Hall.

Canton, O.—Canton church becomes living link in the foreign society; also fine offering for American and Ohio societies. This done while paying a big debt on building.—P. H. Weisiger.

Des Moines, Ia.—One thousand dollars for foreign missions.—C. S. Medbury.

Lyons, Kan.—Greatest offering for home and foreign societies in the history of the church. Went over our apportionment for both.—W. L. Harris.

Rock Island, Ill.—Splendid victory in our foreign offering. Amount to date $602.95, which will be increased.—W. B. Clemmer.

Ministerial Exchange.

J. W. Holsapple, of Greenville, Texas, has an open date for a protracted meeting beginning on the third Lord's day in June and continuing one month, if necessary.

The church at Prescott, Ia., wants a good, strong evangelist for a meeting this fall. Send terms in first letter. Address Nelson Gardner.

Evangelist S. J. Vance, Carthage, Mo., wants a singer for a meeting in June. Give terms and references.

The Shrotridge Memorial Christian Church, of Butte, Mont., wants a capable choir director at once. Men preferred, with base or baritone voice. A capable instructor in voice culture can make $50 per week here. Class easily organized. The church will pay $250 per year. Address Edward Oliver Tilburn, minister, 536 West Mercury street.

L. A. Hussong, 2432 Holdrege street, Lincoln, Neb., who takes his degree from the University of Nebraska in June, will like to correspond with churches desiring to locate a university man as minister.

Preachers wanting a singing evangeilst may write Bertha A. Short, 413 East Fifth street, Seymour, Ind. Terms reasonable. Best of references.

W. L. Harris, minister at Lyons, Kan., could hold a revival somewhere in Colorado, in July or August.

The Florida Christian Missionary Society wants a state evangelist to labor among weak churches, to enter new fields and build up churches and Sunday-schools, and to hold tent meetings, or assist in them. What to expect: Hard work, small audiences, meager results, $700 to $900. Come for Christ's sake, with the true missionary spirit; come to stay; come now. T. A. Cox,
Ocoee, Fla. Cor. Sec.

Churches desiring a singing evangelist, a beginner, at a modest salary, should write Miss Maude Cree, Flora, Ind. She has a fine soprano voice and her solos are all soul.—A. B. Houze.

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People's Forum

Whose Sins?

To the Editor of THE CHRISTIAN-EVANGELIST.

There is a statement by J. H. McCollough in THE CHRISTIAN-EVANGELIST of May 16 to which I wish to call the attention of your readers.

The statement is, "May we not understand that baptism, which is for the remission of sins, is for the remission of the sins of a lost world rather than the remission of the sins of the individual being baptized?" "And now why tarriest thou? Arise and be baptized and wash away thy sins, calling on the name of the Lord." Acts 22:16.

Did Ananias command Saul to be baptized for the remission of the sins of a lost world, or did he command him to be baptized for the remission of his own individual sins? "He that believeth and is baptized shall be saved." Mark 16:16. Is baptism used here in the individual sense or does it include an entire lost world?

"Except a man be born of water and of the spirit he can not enter into the kingdom of God." John 3:3. Is a penitent believer born into the kingdom of God for the whole lost world, or is he born as an individual?

"One Lord, one faith, one baptism." Eph. 4:5.

Knob Noster, Mo. R. A. BLALOCK.

"Baptism and Christian Union."

To the Editor of THE CHRISTIAN-EVANGELIST.

The above is the title of an article appearing in THE CHRISTIAN-EVANGELIST, page 592, May 9, 1907, from the pen of Bro. J. H. McCollough. By permission of the Editor, I wish to review the article in the light of the New Testament Scriptures, with no feeling but of love toward Brother McCollough.

In the article I note seven points of doctrine, which we, as a religious people, have earnestly contended for through three-quarters of a century, but which Brother McCollough remands to the realm of opinion. Please read his article carefully, as I can not quote largely from it.

The points of doctrine in question are seven in number, viz: The time when God remits sin. Does faith precede repentance? Is the Holy Spirit given before, or after baptism? Where is the boundary line of the Kingdom of God? The birth of water and the Spirit. The time when we receive the *divine* life into our souls. Is this life the Spirit of God, or is it the gift of the Spirit?

Are these points of doctrine matters of faith, or of opinion? This is the question. I do not purpose to take them up one by one, and examine them separately. Brother McCollough refers them to either the time *when* God remits sin, or to the entrance into the Kingdom of God. As the Scriptures treat these two points as one and the same, I shall treat them accordingly. We receive remission of sins when we enter the Kingdom of God.

To simplify: *Where* do we receive remission of sins? Answer: In Christ. Proof: "In whom we have our redemption through his blood, the forgiveness of our trespasses" Eph. 1:7. "In whom we have our redemption, the forgiveness of our sins." Col. 1:14. "For the law of the Spirit of life in Christ Jesus made me free from the law of sin and of death." Rom. 8:2. In Christ, then, we have forgiveness,—remission,—of sins. This is not a matter of opinion, but of revelation; therefore, it is of faith.

Remission of sins is a new covenant promise. Proof. "This is the covenant that I will make with them. After those days, saith the Lord, I will put my laws on their heart. And upon their mind also will I write them. *Then saith he,* and their sins and their iniquities will I remember no more. Now, where remission of these is, there is no more offering for sin." Heb. 10:16-18.

This is not a matter of opinion, but of covenant promise. It is made sure by the shedding of blood, for, "Apart from shedding of blood, there is no remission." Heb. 9:22.

Proof: "And he took a cup and gave thanks; and gave to them, saying, Drink ye all of it; for this is my blood of the covenant, which is shed for many unto remission of sins." Matt. 26:27, 28. If there is any one thing made so clear as to be undisputed, it is that Jesus by shedding his own blood *secured* pardon,—forgiveness,—remission of sins for sinful men and women; and he has put it within the reach of all,—in the new covenant,—in Christ the one and only Saviour. The question now to be answered, is, How do we get into covenant relation with God; into Christ in whom we have forgiveness,—remission of sins. Answer: "For ye are all sons of God, through faith, in Christ Jesus. For as many of you as were baptized into Christ did put on Christ. * * * And if ye are Christ's, then are ye Abraham's seed; heirs according to promise. Gal. 3:26, 27, 29.

Brother McCollough's contention seems to be that we cannot know the exact time when God remits sin; therefore, it is a matter of opinion with us. Permit me to say that God put remission in his Son when he gave that Son to be a sin-offering for us; and his Son secured remission for us by the shedding of his blood. It is in him and freely offered to all who will comply with the terms of his will.

I now take up the question of the boundary *line* of the Kingdom of God. Brother McCollough says, "Inasmuch as the location of this line which bounds the Kingdom of God can only be seen by the eye of the Lord, we cease to dispute about the precise location of it."

My brother, the Lord has given us the precise location of it, and the precise way by which to enter into the Kingdom of God. Listen to his words: "Verily, verily, I say unto thee, except a man be born anew he cannot see the Kingdom of God. * * * Verily, verily, I say unto thee, except a man be born of water and the Spirit, he cannot enter into the kingdom of God." John 3:3, 5. The Lord located the line at a new birth; and the way to enter it,—by a birth of water and the Spirit. Not two births, as you intimate in your article; but one birth, and that one birth is of water and the Spirit. And it is by promise. Proof: "For they are not all Israel, which are of Israel; neither, because they are Abraham's seed, are they all children; that is, it is not the children of the flesh that are the children of God; but the children of the promise are reckoned for a seed." Rom. 9:6-8. Those that are born of water and the Spirit are of promise. Hear again: "For it is written that Abraham had two sons, one by the hand-maid, and one by the freewoman. Howbeit the *son* by the hand-maid is born after the flesh; but the son by the freewoman *is born* through promise.* * * Now, we, brethren, as Isaac was, are children of promise. But as then he that was born after the flesh, persecuted him *that was born* after the Spirit, even so it is now. Gal. 4:22, 23, 28, 29. We, as Isaac was, *are* children of promise, born after the Spirit, born through promise; children of the new covenant. This is not an opinion. Again: "For ye are all sons of God, through faith, in Christ Jesus. For as many of you as were baptized into Christ did put on Christ. For ye all are one *man* in Christ Jesus. And if ye are Christ's, then are ye Abraham's seed, heirs according to promise. Gal. 3:26-29. "Baptized into Christ" *"the seed* of Abraham." Chap. 3:16. "Abraham's seed," "born through promise"; "children of promise," like Isaac, "born after the Spirit," "born anew," "Born of water and the Spirit," as Jesus said. This is not an opinion. "Christ died for our sins; was buried; was raised from the dead" 1 Cor. 15:3, 4. "We who were baptized into Christ Jesus were baptized into his death" Rom. 6:3. "Having been buried with him in baptism, wherein ye were also raised with him through faith in the working of God who raised him from the dead" Col. 2:12. "Because Christ also suffered for sins once, the righteous for the unrighteous; being put to death in the flesh, but quickened in the spirit." 1 Peter 3:18. And he is the head of the body, the church; who is the beginning, the firstborn from the dead. Col 1:18. "You, I say, did he quicken together with him" Col. 2:13.

Now I sum up. Through faith we die with him in baptism; buried with him in baptism; quickened with him in baptism; raised up with him in baptism to a *new* life; and as his resurrection from the dead was a birth, our resurrection with him was also a birth; a birth of water and the Spirit; and we can say with Paul, "Giving thanks unto the Father, who made us meet to be partakers of the inheritance of the saints in light; who delivered us out of the power of darkness and translated us into the kingdom of the son of his love." Col. 1:12, 13. "And because ye are sons, God sent forth the spirit of his Son into our hearts, crying, Abba, Father." These are not opinions, but matters of faith.

West Frankfort, Ill. W. L. CRIM.

[It is, perhaps, due Brother McCollough to say that he was aiming to show that the differences pointed out are not, within the meaning and purpose of our plea for union, any justification of division. We should be one people, according to each other liberty of opinion in such matters. This has always been the position of our representative brethren. We differ among ourselves, but need not divide on that account.—EDITOR.]

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The Singer.

BY JAMES BUCKHAM.

In God's still house of prayer she stands,
With downcast face and folded hands.
The organ softly breathes the note
That trembles in her tuneful throat;
And rich and sweet above the throng
Ascends the worship of her song.

So pure, so vibrant, so divine,
It opens heaven, this song of thine,
O singer! To our souls it brings
The nameless thrill of spirit things,
The rapture of supremest art
Touched with the living, glowing heart.

The hush grows deeper, and there rise
The mists of tears in human eyes.
Enchained we gaze upon the face
Transfigured by the spirit's grace,
The eyes that look so far away,
Beyond the common eyes of clay.

* * * * * * * *

The song is done. The singer stands
A moment with her clasped hands,
Her lifted eyes—then soft withdraws;
While, in the hushed and sacred pause,
Our souls return with longing pain
From heaven's gate to earth again.

AGNES OF THE BAD LANDS

By J. BRECKENRIDGE ELLIS.

Clem Leaves the Bad Lands.

In the glare of the sudden light Agnes clung motionless to the top of the fence. It was impossible to hide from the staring white eye of the dark lantern. Clem, better than the child, realized the need of quick action. She caught a firm grip upon the rope ladder and set her foot in its loop. Up and up she climbed, till her hands grasped the edge of the plank. Careful not to shake Agnes, she reversed the iron hook in order to let the rope ladder hang down upon the outside of the fence.

The sound of violent motion came from the three-story brick. The running of feet upon echoing stairs came to their ears.

"Quick!" said Clem. "Down on the other side!"

She helped Agnes to crawl over the top of the fence. The girl cautiously sustained her weight upon the rope with one hand while clinging to the board support with the other. Clem inwardly groaned. She herself sat upon the top of the fence, the angry light from an upper window flooding her grotesque form. The basement door was flung open and some men rushed out into the yard, their boots ringing upon the brick paving.

"Let go the rope!" Clem suddenly ordered Agnes. "Just hold to the fence." As she spoke she dropped over the barricade and clung to the rope ladder. "Now," she panted, "get me around the neck!"

A man's rough voice came to them, his words impeded by furious oaths: "There they are, Wiggles. Where's a ladder?"

"They clumb these bar'ls," sounded another voice of rage. "You run an' head 'em off down the alley, while I see if I kin git over this here!"

Agnes' arms closed tightly about Clem's neck, and the great form slipped down the ropes, with the burden upon her back.

"Now," said Clem, breathlessly, as she stooped, "get down, child!"

They were in a dark, narrow alley, paved with cobblestones. The high board fence was on one side, a blind brick wall upon the other. Agnes relaxed her fearful embrace. Clem wheeled about and lifted her up in her powerful arms and started off at the top of her speed. Agnes was so astonished her breath was almost lost. The air beat upon her face as if a cool wind were blowing as she was borne through space. In the tight clutch of her desperate friend she did not stir. With closed eyes she trusted. The sound of a man's running came to her ears. The pursuit grew near. There came a terrible threat, but Clem, as if spurred on by invisible, superhuman strength and devotion, gathered little Agnes closer to her great breast and ran, ran, ran.

Something flashed past Agnes' head and rattled upon the stones. It was a long knife. Clem passed it with fixed eyes. Just ahead, the narrow alley opened into a thoroughfare. Thither the woman directed her fast-ebbing resources.

Suddenly the air was jarred by a vicious shock, whose report echoed along fence and wall, and Clem lunged and swayed and thence slowly sank upon her knees. The massive arms which had clutched the child in the mad race for liberty dropped limply to her side. Agnes screamed out in terror as she rolled upon the ground. She sprang up, and as she did so Clem sank upon an elbow and then lay prostrate.

They were at the head of the alley. Through a stone arch the main street appeared as a fairy picture set in bright lights, but its houses were like paper houses, remote and motionless, and a passing street car, empty save for the motorman, glided in the faint distance like a toy picture card drawn across a toy sky. Where Clem had fallen the alley was roofed by the floor of some great tenement house, so they were in a sort of tunnel. From the keystone of the arch at the alley's mouth swung a dusty globe, through which the gaslight reached out helplessly. It was quite lost before it had gone far down the crooked alley, but it was near enough to show Clem lying white and still in a red pool of blood. Farther down the alley a man stood hesitating. But Agnes saw only her friend, now helpless at her feet. She screamed again and again, and suddenly the dark figure vanished in the rear, as two policemen ran under the arch. They came up and one of them said that the woman was dead, shot through the back. The other said, yes, she was quite dead.

But Agnes fell upon her knees and threw her arms about the silent form and said: "You ain't dead, *are* you, Clem?"

And Clem whispered, "No."

Then one of the officers blew his whistle, and it trilled out an eager staccato, and other officers came. Clem summoned her utmost strength and told them that Agnes was to be taken to a certain address in the Bad Lands, where a man named Dale would take care of her.

She showed much reluctance in telling the situation of the house of thieves, an inmate of which must have fired the fatal shot. It seemed to her a sort of treachery to betray the woman for whom she had worked so long. The policemen, too, exhibited an amazing reluctance in going to hunt the house.

"Well, just wait till the ambulance comes," said their sergeant. "Human life is a first consideration." At last the horses came clattering wildly down the thoroughfare and wheels dashed up to the stone arch. Presently a man in black was bending over the stricken woman, as the heavy head lay upon Agnes' lap. The man in black said that they had better not carry the patient to the wagon just yet; and he gave the policeman a look that Clem seemed to feel, though her eyes were shut.

Clem said: "Am I going to die, doctor?" Agnes could hardly believe it was Clem speaking, so thin and far-away was the voice. It seemed to come out of a faint distance, like the silent flitting of the occasional street car. The man in black did not reply.

"Agnes," said Clem, "are you there, Agnes?"

"Right here, Clem, holding your head. Oh, Clem, don't die."

"You know," came the faint voice, "that I did pray, Agnes, at the last. I did pray once. I want you to remember it. I want you to remember that if there is any hope for me, if there is any good in the last part of my life, it is because you brought God into my life. But, oh, I thought it would be so different when I had made just a little more money! It was all planned out in my mind. I was going to take you to a country town and live with you so peacefully, so lovingly, and give all my life to God. But I put it off. I wonder if there is any hope for me, Agnes?"

"Perfect love," said Agnes, softly, "casteth out fear."

"Ah," whispered Clem, "but I didn't have that perfect love. Will somebody pray for me?"

Agnes looked up wildly at the policemen, who stood a little apart gazing upon the sad scene with rough but manly sympathy. "Won't you pray for her?" Agnes pleaded. "Won't one of you, please, quick."

As a native of the Bad Lands death was no new thing to little Agnes, and she knew she sat in its shadow.

The men looked away that none might meet the child's eyes. She turned to the man in black. "You, doctor; won't you pray for her?"

He shook his head.

Clem whispered: "You pray for me, Aggie, darling."

Then Agnes prayed: "My Father, I think Clem would have been good if she had lived; don't you? And see how she has been killed, getting me away from that house of thieves. And, remember, she prayed to you once. And if she hadn't got me that Bible, how could I ever have known about you? And if she hadn't taken care of me all these five years, where would I be now?"

Agnes paused and Clem whispered: "And about my daughters."

Agnes prayed: "Oh, yes, Father; and because she stayed there to work where she knew it was a wicked house it was why, because she was keeping her two girls in a school and paying their board with nice people and didn't want them ever, ever to know that she had been bad, be-

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cause they'd be ashamed of their mother; so she let them think she was dead."

"Tell him," said Clem, "that if I only had my life to live over!"

"Clem," said Agnes, "you tell him; it will mean more to him if you do."

Clem hesitated awhile. Then her lips moved feebly. Then she breathed faintly, "Father of the helpless—" She stopped.

Agnes said softly, with her old-time entreaty, so familiar to the teller of wonderful tales: "G'on, Clem!"

Clem began again: "Father of the helpless—" and then there burst from her in unstudied spontaneity the prayer of the centuries past: "O God, have mercy upon me, a sinner!"

The man in black raised Agnes gently and turned her head away, and said: "You can lift her in the wagon now, men," for Clem was dead.

When the wagon had driven away Agnes told as much of her prison life as was needful. Then a policeman took her by the hand to lead her to the address Clem had given. Agnes tried not to cry, because it disturbed the great man, and she had been taught from infancy that policemen must not be antagonized. But in reality the officer was sorry for her, not for himself. She explained that she had never been to the address, and did not know who the man could be that Clem had said would take care of her. The policeman was inclined to think it a friend of Clem's, and was in much doubt regarding such a man. But Agnes was so eager to obey her friend's last directions, and the policeman was so anxious, apparently, to hush up the whole matter of the night's adventure, at least as far as possible, that he held on his way until they came into a most disreputable quarter of the Bad Lands. It was not near Smoky Shadow, but Agnes could remember having passed through the network of foul alleyways in the company of her drunken father.

The address brought them in front of a crazy tenement house of time-eaten boards and decaying shingles, propped from the ground to eaves upon blackened, gnarled beams, spliced and heavily bolted. In the gloom of midnight the building, misshapen, flattened under the stars with out-thrust supports, appeared as a flat spider, crouching at Agnes as if to spring; while one ruddy glass door opening upon the pavement served as the spider's eye.

"Ah," said the policemen, with something like heartiness, "a saloon at all events. That is always one place where the night-wanderer can find a fire and a glass."

Evidently he looked upon himself as a specific wanderer of the class generalized, for his step grew brisker. Agnes, whose experience of saloons had been none of the cheerfulest, grew correspondingly doubtful. They came to the glass door and the officer threw it open.

They entered a large, comfortable room, which had been built for a saloon, but it was not used for that object now. Indeed, the policeman, in spite of all his experience, could not determine what its purpose could be. The room had at the same time a homelike and a public air. It was neatly carpeted and papered. There were mirrors along the walls with gilt borders, and there was a counter upon which a huge nickel-plated coffee urn pretended to be silver, and smoked boastfully. There were dishes stacked high and cups in plenty, the thick variety, that say, "You can't break me!" And under rounded gauze screens were visible moon-shaped pies and cold fried chicken and hard-boiled eggs.

"Oh!" said the policeman. "It's something like a railroad restaurant; I see!"

But it was a strange place to be a restaurant. It is true there were high stools along the counter for customers, but on the other side of the apartment were large arm chairs and divans and sofas. There was a great massive round table, also, strewn with papers and magazines, and along one wall shelves of cheap bound books. There were books upon the table also, and a few were scattered upon the chairs. There was one upon the counter, where Agnes had paused in amazement, and her quick eye read the gilt lettering upon the back, "Holy Bible."

She looked up at the policeman and her eyes were caught by mottoes along the wall. They were worked in large letters, and each one was a text from the only book she had ever read.

"Oh!" cried Agnes, loudly, "I know, I know whose place this is! I know now who Clem said would take care of me. It must be the-man-that-knows-about-God!"

Her voice evidently roused some one in the rear, for a door opened and a great, broad-shouldered man entered quickly. "Excuse me," he said, hastening forward, "I guess I had kinder gone to sleep. Here's hot coffee and a piece of chicken or a hard-boiled egg with a roll, all the way from nothing up to a nickel, depending upon how you can afford the price." And the young man smiled at the policeman. "But pie, we don't give it away; it's a luxury, and it's a penny a cut."

"Oh!" cried Agnes, her eyes dancing with excitement, as she pointed her finger at the young man, "I know *you;* you're Alley Jim!"

(To Be Continued.)

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About Birds.

There are some wonderful things about birds. The first cloth-maker was a weaver bird, which, from threads and vegetable filaments, makes a fabric quite waterproof, and of very dense structure. The tailor bird sews, and the bower bird makes a tasteful bower and adorns it with bright-looking things. The large hanging nests of certain birds are remarkable structures. But the most wonderful thing about the birds is their ability to migrate many thousands of miles in a straight line, in the fall to warmer climes, and in the spring to cooler ones. They go to the same places and spots year by year with the utmost directness and precision, and that whether the course is across the sea or the land. The birds of Alaska, for instance, spend the winter in the Hawaiian Islands and they go and return over the 3,000 miles of water without deviating from the most direct course.

When Nansen was last in the northern polar regions, he wished to communicate with his wife in her home in Norway. After writing a letter, he fastened it to a homing pigeon which he had brought with him, and the bird flew in the straightest course 1,500 miles over ice and snow and the remaining distance above the open sea and the Norwegian country, to the Nansen home. It went to the window of the room in which Mrs. Nansen sat, knocked on a pane of glass with its beak, and we may well believe, after so long a voyage without food, was as glad to be taken in and fed as Mrs. Nansen was to receive it. Men, generally, call the wonderful power to do this, instinct, but they neither know nor can understand what the power is. The truly devout man will say, with Lord Kelvin, the present foremost scientist, it is a God-given power not understandable by us.—*The American Sunday School Magazine.*

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A Serial Story

Adrian Ardath, Infidel.

By Rochester Irwin.

Chapter XIII.

"The setting of a great hope is like the setting of the sun: the brightness of life is gone; all objects appear as if enshrouded in moonlight; then the stars arise and the night is holy." In some such way Longfellow described the experience of earth's disappointed.

That Adrian Ardath loved Cornelia Eversole, and that her rejection of him sorely disappointed him, we have seen. We did not know, however, that he had never entirely given up hope of winning her at last; but such was the case. It is not surprising, therefore, that the day following his confession, he suddenly perceived that, now, all obstacles to the success of his suit were, apparently, removed. That removal, however, had not, as we know, been his motive in becoming a Christian; and the thought that it might be so regarded by others, especially by Cornelia herself, made him blush with chagrin. He resolved that he would not be precipitated in urging his newly acquired advantage upon her attention. She had rejected him, and she was the one who ought, now, to manifest an interest in their friendship. If she still cared for him, and desired to call him back to her side, she could easily intimate it in some way; and he expected her so to do.

Judge of his surprise and mortification, therefore, when, meeting her a few days afterwards, she appeared more constrained than ever in her manner toward him. He tried to account for her behavior on the ground that she feared he would not heartily reciprocate cordiality on her part, and, to save herself any possible wound to pride, had so disposed herself; but when, on succeeding occasions, she failed to reciprocate his undisguised cordiality, he became anxious. Perhaps, there was another whom she was encouraging; perhaps, after all, she had not given him her true reason for refusing to marry him. At any rate, he was determined to find out for a certainty as soon as possible, for, the strain under which he labored was making him very impatient. He, therefore, sought opportunities to meet her hoping that he might discover the difficulty; but she seemed studiously to avoid him, and he soon became almost discouraged.

For several weeks, he kept up his quest, then, his endurance having reached its limits, he threw pride to the winds, and wrote her a new avowal of his love, reminding her that the obstacle which had formerly separated them was now removed, and expressing the earnest hope that now she might give him a favorable answer.

The next day, he received her reply. It ran thus:

"Dear Adrian—I received your kind letter yesterday. It made me both glad and sorrowful. Glad that you still love me; sorrowful that I can not reply as you desire. While, as you say, the barrier which formerly was between us, has, in a sense, been removed, its very removal has resulted in the erecting of another almost as serious. What I mean is, frankly, this: Our church people, and, especially, our pastor, does not believe that your conversion is genuine. Not that you lacked sincerity of purpose, but that the method employed was spurious. We believe that to be converted is to experience God's miraculous presence and pardon in the heart. Believing certain doctrines and doing certain things, is not conversion at all, but a sort of climbing up another way. Our pastor says that the people of your church are dangerous heretics who, in many localities, have brought about the utter ruin of our cause. He says that your belief now is as bad as infidelity; that you people have the 'form of godliness, but have denied the power thereof.'

"I could never think of leaving our church, and I hate religious discussion, so, unless you should be willing to join our church, I do not think it would be wise for us to marry. My parents think it would not be best, and my pastor says it might lead to my abandoning the faith—which, however, I could never do. If you would unite with our church, Adrian, I am sure we could be happy together: otherwise I should never consent to our marriage. Hoping that you will see my sincerity in the matter, I remain, Your true friend, CORNELIA EVERSOLE."

The young man was shocked. He felt for a time as if the wheels of his being had run down: as if he could no longer keep time. A sort of steely grip clutched his heart, and his breath came in long-drawn sighs. He knew from the letter before him that, so far as Cornelia Eversole was concerned, the knell of his marital destiny had tolled. He knew that it would be like moving heaven and earth to get her to change her mind unless he complied with her demand; but that he could not conscientiously do. He felt that he, himself, had the better light, and that he could not forsake his present religious position without disloyalty to his Lord—a giving of second place to his name, a partial, if not complete, discrediting of his creed, and a refusal to properly show forth his death and resurrection in the ordinances. No; he could not be untrue to him who was altogether lovely, even for ten thousand mortals, however beautiful and good they might be. No, the die was irrevocably cast. Cornelia Eversole would never be his wife; he should never be her husband. The sun of his day of love had set; the darkness of resignation had come. With the darkness would the stars also appear?

He was sorely disappointed in Cornelia. He had not dreamed that she could be so exacting, so bigoted, so unreasonable. She had always seemed to him like a goddess upon a pedestal at the base of which he had been happy to look up and worship. Now, the beautiful marble had crumbled into common clay. She was neither broad-minded, generous, nor deeply affectionate. Why should she demand of him what he had not thought of demanding of her? She certainly did not love him as he should wish his wife to do: for true love "beareth all things, believeth all things, hopeth all things, endureth all things." There was obstinacy in her character, too, and strong prejudice; for she was not willing to try to see the truth as others see it. Her mind was too inelastic, her heart too hard, her religion too fanatic. Yes, she was much inferior to what he had thought her. His heart had clamored louder than his head or he would have perceived it before. Well, he was glad he understood it now, even though it did put him upon the cross. Was not the cross a good thing, after all? God had used it to reveal his glory to the world: would he not do so now in him? Were not the feelings of forsakenness, which weighed him down, and of disappointment which begloomed his spirit, but divine precursors of the rending of the veil which separated him from brighter visions, and the appearing of the stars, which, by their smiling light, would soothe his troubled soul, and make him realize the presence and the power of the ever lovin~ God?

(To Be Continued.)

The Watermelon: A Miracle.

BY WILLIAM J. BRYAN.

I was eating a piece of watermelon some months ago and was struck with its beauty. I took some of the seeds and weighed them, and found that it would take some 5,000 seeds to weigh a pound. And then I applied mathematics to a forty-pound melon. One of these seeds, put into the ground, when warmed by the sun and moistened by the rain goes to work; it gathers from somewhere 200,000 times its own weight and, forcing this raw material through a tiny stem, constructs a watermelon. It covers the outside with a coating of green; inside of the green it puts a layer of white, and within the white, a core of red, and all through the red it scatters seeds, each one capable of continuing the work of reproduction. I can not explain the watermelon, but I eat it and enjoy it. Everything that grows tells a like story of infinite power. Why should I deny that a divine hand fed a multitude with a few loaves and fishes when I see hundreds of millions fed every year by a hand which converts the seeds scattered over the field into an abundant harvest? We know that food can be multiplied in a few months' time, shall we deny the power of the Creator to eliminate the element of time, when we have gone so far in eliminating the element of space?

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Vain Regrets.

By Ian MacLaren.

"He has learned one of the secrets of life's success who knows how to forget."

Some people are hag-ridden by the future—the things that are going to happen; other people are hag-ridden by the past—the things which have happened. It is common to remonstrate with people about vain anxiety, but very little is said about vain regret.

Yet the darkest misery of life is remorse for the things which have been and can not be changed. The most threatening future is not so dark as the irrevocable past. How many are ever revisiting the scene of some personal tragedy, how many make their home among the tombs of dead years? If I only had done this, or I only had done that, so they lament and, exiles from peace, they hang their harps on the willows in a strange country.

Perhaps if one got to the root of it. such persons pride themselves on this state of mind, identifying it with religious repentance and the excellent virtue of humility. Does it not show that they are sensitive in the right place, and are entirely cleansed from self-righteousness? Would not the opposite mood prove callousness and shallowness? And certainly there is a wisdom in remembering that we may profit by past blunders and may not repeat past sins. Is there not also a duty of forgetting that we may not be discouraged and disabled all our days? If there be such a thing as a sacred conscience, there is also such a thing as a morbid conscience?

Here is a man who ten years ago stood at the dividing of the roads, and had to make a critical decision. He took the wrong way so far as profit was concerned, and he would have been richer to-day if he had taken the other. It was a difficult situation, and any man with the utmost care and best advice may make a mistake.

He can not retrace his steps now for his course is fixed; his obvious wisdom is to go straight forward with the work he has to do and to do it with all his might. As it is, he is ever traveling back on a weary pilgrimage to the cross roads, and if he can get any friend to go with him and to hear him enlarging on the might-have-been, he is almost happy; till his friends have grown weary of the ancient history, and at the first hint of it will hastily change the conversation or escape from his company.

Every day he is a weaker man for present work, because he is harking back to the partnership which he rashly dissolved or to the offer which he foolishly refused. If he could only see it, he is by so doing losing twice over what he refused then, or might have had now.

A Weakness of the Celt.

Another friend of ours has the doubtful fortune of being a Celt and so that mysterious inheritance, the gloom, is ever settling down upon him. According to his own account he has never done a creditable piece of work in his life, though, by the way, a number of people have been hugely pleased with a good deal which he has said and written.

This affords him not the slightest consolation, for he receives encouragement with a sickly smile which he offers not as a tribute to the speaker's insight, but a recognition of the speaker's courtesy. It is very good to say such pleasant things, but he knows better what is the value of his work. He is the only man who can tell how well the work should have been done; what a fraud he is, and what a useless life he has lived.

Adverse criticism which to other people is like verjuice is to him like honey dropping from the comb. This critic, he says, is an honest fellow who has found out the truth. So my friend employs his leisure hours in digging up his work, and gloating over its imperfections. He forgets that if self-satisfaction be the restriction of art, self-depreciation may be its destruction. Having done one's best an honest man is entitled to be content, and he ought to believe that the Judge of all asks of no man more than he can do.

Broken Friendships.

There is another acquaintance of mine who keeps an open wound in his heart, because ten years ago he quarreled with one of his best friends and the quarrel has never been healed. Very likely it was largely his own blame; quite as likely the other man had some blame also; at any rate they misunderstood one another, they had hot words and they parted. If sometimes they have to meet it is with the distant and cold civility of duellists.

Of course this is a calamity, but it has assumed an undue proportion in the thoughts of my acquaintance. He never hears of any friendship but it reminds him of the one which has been broken, or of any quarrel but seems a repetition of his own. A sermon on Judas Iscariot suggests to him that he also may be a traitor, and on hearing of any instance of mercy he accuses himself of bitterness and malice. He would give half his possessions to heal this breach but every effort has been unsuccessful. For this he takes all the blame to himself, and therein he is a false accuser.

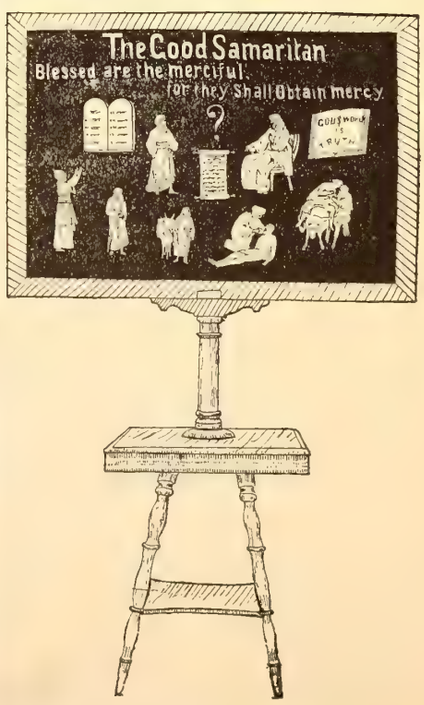
If a quarrel can be made up of course it should be. There are apologies which should be offered and atonements which should be made, and if any man offends the sooner he makes amends the better. But if the circumstances are unchangeable or the other man rejects every overture of reconciliation, why, one can do no more and one is not bound to try. The matter ends there and no one need eat out his heart. No doubt it has been a misfortune and a loss, but wisdom teaches not to wear this sorrow like a hair shirt, but rather to fling it away, not to be forever reading the record but to write it off our books as a lost debt. It may be settled some day, who knows? It will be settled when the day breaks and all things are made plain. Meanwhile why should it not be accepted, as one of the inevitable incidents of our present limited life where we see through a glass darkly.

Mourning the Dead.

There is a worse regret—the bitter sorrow over our intercourse with the departed. No one has ever lost a person he loves but his conscience held a court with memory as prosecutor. Had this or that been done the dear life might have been saved. Had a holiday been taken sooner, had some risk to health been avoided, had another physician been called in, had a certain medicine been used, death might have been baffled, and we who failed in using the last means are to blame, and will ever reproach ourselves.

Or, what is still crueller, we recall in minute detail our treatment of those who are gone—the sins of commission in hasty, unthinking, unmeaning words, our sins of omission in endless opportunities of kindness lost. My sin, we say, my

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very great sin, and now it can neither be forgiven nor repaired. Could we only recall the person for one brief hour, and say what we want to say. But we can't, nor can we change the fact, and it does not follow we should go mourning all our days. We did what we could at the time for those we loved; who knows if any other thing would have been better?

Our power and our knowledge are both limited, and we should not blame ourselves because we are not Providence. No doubt we can always be kinder than we are, but the chances are that we have exaggerated our faults, and that they were not felt as we imagined. One thing is certain—the departed see with clearer eyes than we do, and will make the utmost allowance. They are wiser and kinder judges of us than we are of ourselves, and the last thing they would desire to do is to haunt our lives with accusing fingers pointing to the past. They were our helpers while they were with us; it is no compliment to them to make them our hinderers after they have left us.

The Worst of All Regrets.

The worst of all regrets remains; and it makes a very purgatory for a man's thoughts, and secret life. I have a friend who is gray before his time and bent, not because he has suffered from disease, for he is naturally the strongest of men, not because he has been crushed by work, for he is in easy circumstances, but because in the days of his youth, when his blood was hot and he had not learned self-restraint, he committed a certain sin. One does not deny that it was a bad break in a man's life, or that it was a very evil thing he did, or that it brought disgrace upon his name, or that it injured society.

It is right to condemn the sin he committed and right to condemn the sinner; it was right also that he should sorrow for the things he did and also suffer. His friends felt it fitting that for a while he should withdraw from public life, and should carry himself very humbly. And one may add that the lesson he then learned should be a purifying and restraining influence in all future years. What is not necessary by any standard of morality is that long years afterwards he should still be hanging his head in disgrace and judging himself to be a leper cast out of society.

Is it intended in the justice of things that he should be a broken man all his life, shrinking from intercourse with his fellows and declining every post of honorable duty? Is there no place for repentance for him; is there no grace of restoration; is there no day when old things pass away and all things become new? Can man not turn his back upon his past and begin again with self-respect, and the respect of his fellow-men?

Society by a sound instinct requires a man to prove his repentance by his works; society also by a sound instinct if he is repentant refuses to rake up the past and fling it in his face. Why should a man not humbly but boldly forgive himself if his fellows have forgiven him, and may one not add without preaching, if the Eternal has promised to forgive the repentant sinner, why should that sinner be more righteous or more severe than God? Nature covers the refuse of the clay where it has been flung together with her mantle of clean green grass, and fair white flowers; nature affords a richer harvest from the fields over which some wild flood has passed. Why should any one be digging up the grave which is closed by the hand of God? Why should any one be forever seeing the black waters pouring across the field where the corn is now ripening?

The years have gone; they have carried their sins with them. New years have come with their message of duty and of hope. Why should any one live amid the sin of the past, while both God and man call him to forget and take his place with a good conscience and a strong heart in the battle of the present? There is neither wisdom nor piety in vain regrets; they are only a reduction, not only from the joy, but also from the service of life. He has learned one of the secrets of life's success who knows how to forget.

Advance Society Letters.

BY J. BRECKENRIDGE ELLIS.

In the last Advance Society letter, I asked if anybody would like to invite our orphan Charlie to spend a piece of his summer vacation away from St. Louis. Almost as soon as the ink was dry upon the paper (we speak in figures) I received this from Kathryn Lammert, Clover Dale Farm, McGirk, Mo.: "I see in THE CHRISTIAN-EVANGELIST you are wondering who will extend an invitation to Charlie to spend his vacation with them, and I hasten to write you that we will. We live on a beautiful farm, 150 miles from St. Louis, six miles from the main line of the Missouri Pacific. We have a rural mail delivery, and telephone connections (and a graphophone!). Charlie can come and stay as long as he is satisfied with us. There are—don't be frightened—12 in family, mamma, papa and we children. We are all members of the Christian Church. We have jolly times together—live real near the moreau where we go boating, fishing, etc. We have a great deal of good reading matter and music of the best kind. This sounds something like an advertisement, but I explain so Charlie may know of the family to which he goes. We enjoy the Av. S. and wish you would hurry to tell us what became of 'Agnes.' If Charlie feels like coming to us, we trust it will be a happy event in his life."

That's an invitation that sounds like something. I would be afraid to invite anybody to my house to stay as long as they were satisfied with us; especially if there were a moreau close by. I never saw a moreau, at least to know that it was a moreau, but I gather from the above that it is something with water in it, if not the water itself. As soon as I read this hearty invitation I could just see myself—I mean, I could see Charlie—fishing at the margin of that moreau and maybe catching something, and playing his chords in the parlor while Kathryn sang, "Meet me at St. Looie, Looie"—for she says her music is of the best—and the other nine children stumbling over Charlie's crutches as they sprawl upon—the *crutches* sprawl upon—the carpet. Am I writing incoherently? Something seems the matter. Well, I sent this letter to the orphan home at St. Louis and asked if Charlie could go to this farm; I also wrote to Charlie. Charlie replied that Mrs. Skinner, of Dorsey, Ill., the lady who entertained him last summer, had also invited him to stay there again. Then I wrote to our orphan and proposed the following itinerary for his vacation: Visit to the farm where Kathryn lives; visit to me; visit to his sister, Bessie, whom he has not seen for a year; visit to Mrs. Skinner. My, what a lot of visiting! I can't think of a more dreadful way to spend the summer, I mean for myself, you understand, for I am not a visiting specialist. Of course, for an orphan who has been closely confined in a city all year, it must sound appetizing.

Mrs. B. R. Brown, of the Orphans' Home, thus answered me: "I received the letter regarding Charlie's summer vacation, and as yesterday was board meeting, the matter was brought up then. Mrs. Ayars will let you know the ladies' decision. I could not be present and do not know what they decided to do. The farm near McGirk and the Lammert family are both all that could be desired, and I know Charlie would enjoy a summer there. You know he is not in our Orphans' Home now, but has been taken by one of our ladies from whose residence he attends public school. Mrs. Harrison, who looks after the buying for our Home, has asked me to inclose statement of money spent for Charlie's clothing. The statement is as follows: Suit of clothes, $10 (discount $1); two shirts, $1; shoes, $2. Total, $12."

I at once sent a draft for $12 to Charlie, to turn over to the proper plank of the orphan board, and waited to find out what would happen next. In a very short time came a letter from Mrs. T. R. Ayars, of St. Louis: "Mrs. Brown handed our advisory committee your letter, also Mrs. Lammert's, in regard to Charlie. We have about decided we do not see how we can spare him this summer. He has been staying with a family where he has scarcely a thing to do, has been going to school, looks well and is a great big boy, as tall as we board ladies. He doesn't need a vacation, and we really feel it would be a waste of money to keep him idle all summer. We have bought a place of ten acres and will move in June. The house on it is smaller than our present Orphans' Home, hence we must provide tents or something of that kind until permanent arrangements can be made. On account of moving the orphans after school is out, we will need Charlie, because he is a splendid hand to telephone and go downtown on errands, and to the railroad station to meet the children and to take them away, etc. We are very short of help in the Orphans' Home—four women left last week. There are so many things Charlie can do for us that we don't see how we can spare him. We trust this will be satisfactory to the Advance Society. Shall we write to Mrs. Lammert? We will do whatever you think is best. We can not be too grateful to the Av. S. for their interest in Charlie. We trust from this on he will be able to stay in school until he finishes the high

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school. He is a good boy, well worthy our efforts for him, and we can't thank the Av. S. enough."

Now, when I received that letter, or, as we say when we are not in print, when I got it, I was so sure it would tell me that Charlie would be sent to Mrs. Lammert's farm when school was out that I already saw Charlie in a boat on the moreau, idly drifting along—if you drift on moreaus—reading a good book, perhaps, or just trailing his hand in the water like a heroine in the next to the last chapter of a summer novel (of course we all know what the last chapter means). But when I read Mrs. Ayars' letter I saw at once that there was to be no trailing of hands and no moreaus for Charlie, so I wrote just what I thought to Mrs. Ayars, and perhaps you can guess what I said by this prompt reply from her:

"We received your letter and card, and we appreciate ever so much your good judgment and co-operation in this matter. Charlie is a fine boy, and is now old enough to assume some responsibility and to take some part in the work. We feel that he owes a little something to the Home, and now that he is needed so badly we hope he will be willing to enter heartily into the spirit of helpfulness in the labor. If he had had a hard winter we would sacrifice our plans for him, but, as I wrote you, he has had a very easy winter, and is now with a family—the Shepherds—who haven't anything for him to do; just let him go to school, so he may have the advantages of a higher grade. Mrs. Shepherd is one of the board ladies, and is doing this to help Charlie and the Home. It might be, before school begins again, he could make a little visit to his sister, or whoever you thought best; that, the future must decide. We can't thank the Av. S. enough for their continued kindness to Charlie, and your good common sense in all questions concerning him."

One thing I like about the Advance Society is this: Whenever an important matter is to be decided we don't have to have any committee meetings (with half the committee staying away and saying they forgot to come) or any consultation with people who must be consulted in order not to hurt their feelings, although, perhaps, they know as little about the problem as you know about me, nor any voting and making of long and tiresome speeches (or, I might say, long, *therefore* tiresome speeches). No, no, I simply decide the matter myself, and though, of course, I may make mistakes, I don't know anybody who doesn't. And when you have a board meeting, you have not only a gathering together of wisdom, but an accumulation of erring minds as well. So I decided that Charlie oughtn't to take a vacation. If he sees it in the right light, as no doubt he does, it will be more fun to him working there in St. Louis for the good of the orphans' cause, feeling he has already begun to make his way in the world, and has already begun to pay back the loan of helpfulness and kindness which he has so long borrowed—I say, and say it again for fear you have forgotten the beginning of this ever-lengthening sentence, it will be more fun to him there, useful, necessary and proving his gratitude, than gathering buttercups on the farm, or trailing his hand in the limpid waters of the moreau. Charlie has borrowed shelter, food and love from the Orphans' Home, and he doesn't want to remain debtor too long. He will want to begin paying back some of the debt right away, for if they keep writing "Dr." before his name too long people will begin to think he is some sort of a medicine man. I will write to Charlie to-day and ask him how he feels about it. I wish I had room for more Av. S. letters this week.

Do you take THE CHRISTIAN PHILANTHROPIST? That's the paper issued in the interest of the orphans' homes of the Christian church. It only costs 25 cents a year, and it will keep you informed of what the church is doing. To subscribe to that paper is an actual help to the orphans.

Lena Beamer, Smithville, Mo., sends $1 for an Av. S. pin. The gold pin is 90 cents. What shall I do with the remaining dime? At present I am having it closely guarded, awaiting instructions. Lena's letter will be published in two weeks.

Here comes another affront to Felix, this time not from Edith Slightam, of Washington, but from some unknown rival of Bald Knob, Ark. There is a large horseshoe on the card, in which sits a lady apparently debarred only by sex from being able to vote. She holds a particularly black and disagreeable squirming kitten in her lap. Underneath is written:

"Your Felix is a grand old cat,
I'm sure his master is kind.
My Tricktum is a smart old cat
But may not look so fine."

If all the cats prowling around Bald Knob are typified by— But as I am charged with being "kind," let it go at that.

Who doesn't know Bertha Beesley, who joined the Av. S. in 1898 and has been an active member ever since? It was December 23 that I received her little letter. She was quite a little girl then (I know just how old) and "I hope," she wrote, "to be on the List of Honor." And so she has been, thirty-one times. She was the 229th to join, and the first 228 have all fallen by the wayside. I have a letter from Bertha's mother which I will give you in two weeks. Also one from that old-timer, Harry Buckley. And a query comes from a Liberty man, saying he doesn't know any Mrs. Bessie Ryman, of Liberty, and Brother Frank doesn't either. Mrs. Ryman had better look out; they are hunting for her. And our strawberries here are only five cents a box! Who would not live in Arkansas?

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—The schoolmates of Marion Stevenson will remember him not only as the valedictorian of his class in the College of the Bible at Lexington, but also as a specially interested and reverent student of the Word. In his Bible school lesson comments that will appear on and after July 1 will be found the rich fruitage of those studious days under the tutelage of Brothers Loos, Graham, McGarvey and Grubbs, as well as these intervening twenty years of preaching, writing and lecturing.

—We added hundreds of new names to our lists last week. All are gladly welcomed and we trust our fellowship will be long and mutually helpful. If these friends will become with us as seed wheat in the fields of religious literature extension, we soon will have reached the goal of our first 100.000 homes. Here are last week's new $1.50 clubs:

Waverly, Ill., Charles Coleman, pastor..... 3
Fort Dodge, Ia., Milton H. H. Lee, pastor.... 6
Carlinville, Ill., ... 7
Virden, Ill., H. J. Hostetter, pastor..... 9
Clarion, Ia., H. C. Littleton, pastor.....11
Litchfield, Ill., M. S. Johnson, pastor.....12
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WHAT OUR FRIENDS ARE SAYING.

THE CHRISTIAN-EVANGELIST has been a help to me beyond all computation.—Mrs. E. M. Griffis, St. John, Kan.

Please accept my sincere thanks for the elegant fountain pen sent me as a premium for one new subscriber to THE CHRISTIAN-EVANGELIST.—L. Walder, Bloomington, Ill.

Find enclosed $1.50 for THE CHRISTIAN-EVANGELIST. We appreciate the Christian spirit and courage of the paper. Brother Garrison is a friend in our home.—Melvin Hobbs, Smith Center, Kan.

Here is $1.50 for another year of THE CHRISTIAN-EVANGELIST. Each issue tends to make me a better Christian and to give a clearer and broader view of my duties and obligations to the Master. I can not afford to be without its inspiring help this year.—Fenton A. Allen, Los Angeles, Cal.

Each issue of THE CHRISTIAN-EVANGELIST is watched for and eagerly read. No one can carefully read and ponder the articles from our master minds without being lead to a higher plane of life. I so greatly enjoy the Editor's Easy Chair that I generally read it first. I wish THE CHRISTIAN-EVANGELIST would be read in every home.—Mrs. Fred J. Marxson, Mattoon, Ill.

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there is no better way to in sure an answer to your prayers to God for help, than by first showing your faith by giving to help the

IMPOVERISHED AND OVERBURDENED CHURCHES OF SAN FRANCISCO.

One church burned.
Two churches damaged.
One hundred and twenty homes of members burned, with all their contents.
Five churches' incomes impaired beyond the possibility of years, by the wiping out in the GREAT FIRE of their business, employment, tools, libraries, instruments, machinery, etc.
One church must rebuild entirely.
Two churches must repair damages.
Three must immediately enlarge on account of shifting population centers.
Five new churches must be built within a year for same reasons.
One hundred and twenty heads of families must rear their homes again.
One hundred and twenty heads of families must refurnish their new homes entirely, from cellar to garret.
One hundred and twenty heads of families must find entirely new wardrobes for practically every member of their families.

MORE THAN HALF our membership in the eight churches of Greater San Francisco saw business and employment, stocks of goods, machinery, tools, etc., swept away in the conflagration, and they have been compelled, since the 18th of April, 1906, to make new arrangements in order to secure even an income to provide daily bread. To put them into positions of comfort, where they can contribute largely to the building of churches will

REQUIRE YEARS.

Yet these stricken people, rising in sublime faith to the work which the Father has given them to do, have **ORGANIZED ONE NEW CHURCH,** bought it the best lot in a growing community, and equipped it with a tabernacle in which the Gospel is being preached; **ENLARGED ONE OLD CHURCH,** which, the last Sunday before the earthquake, turned away people from its doors, and now is the center of a rapidly growing community into which thousands of people have come since the Fire, and are still coming. **THIS** enlarged church is only half finished, and its pastor has been compelled to leave it thus, and come East to plead the cause of stricken San Francisco.

BEGUN THE REBUILDING OF THE FIRST CHURCH.

—This work has been stopped because of lack of funds. The Pastor, Frank Stuart Ford, who endured the earthquake and fought the fire, bore himself like a hero in the trying hours of panic, and for months under the authority of the army and the Red Cross, directed one of the largest Relief Stations in San Francisco, has been compelled, after waiting for a year beside the ashes of his destroyed church, to turn sadly away from the little groups of members he was once more gathering together, and cross the mountains and stand in the pulpits of his eastern brethren and plead the cause of the little ones of Jesus Christ.

Never in our history of a hundred years has such a calamity befallen the Disciples of Jesus Christ. Never has an emergency been so great! And never has

A RESPONSE BEEN SO PITIFULLY MEAGER.

The Appeal of San Francisco for the Reconstruction of her burned church is the most urgent that has ever been placed before our brotherhood, and yet,

IT HAS BEEN SIDETRACKED FOR EVERYTHING.

17 17 17 17 17 17 17

Seventeen churches took the offering for funds to rebuild churches and support missionaries in the stricken district of Greater San Francisco. Of this offering, the amount available for reconstruction was $675.13.

$675.13 to repair the damages of the greatest conflagration in history.

$675.13 to lift the burden from the shoulders of the most heavily afflicted group of churches our brotherhood has ever had.

$675.13 to enable our brethren to take advantage of the situation created by a great disaster.

$675.13 and a primitive Gospel to match against the hundreds of thousands of dollars which our denominational brethren are pouring into San Francisco. Your confidence in us of San Francisco is sublime, brethren, but we protest that you estimate us too highly. We can endure earthquake and fire, but the

FREEZING INDIFFERENCE

which sends us $675.13 and with a shrug of the shoulders, bids us make

BRICKS WITHOUT STRAW.

is more than we can bear.

MEN AND BRETHREN: Have you done your duty by San Francisco? We call upon the entire brotherhood to pause and reflect. Can you ask or expect God's blessing upon our Centennial Movement while this sad injustice is passing into history?

Arise! Gird yourselves for the task! Secure from your own church, and from every other church where you have an iota of influence, an offering for San Francisco Reconstruction.

GOD EXPECTS NOTHING LESS.

Than an offering from every church in the brotherhood. In addition to this we must have a large list of

INDIVIDUAL SUBSCRIPTIONS.

We desire to secure

FIVE SUBSCRIPTIONS OF FIVE THOUSAND DOLLARS EACH.
TEN SUBSCRIPTIONS OF ONE THOUSAND DOLLARS EACH.
ONE HUNDRED SUBSCRIPTIONS OF ONE HUNDRED DOLLARS EACH.

Should we secure all of this and an offering of twenty-five thousand dollars from the churches on the first Lord's day in July, the total would still be far below what the denominations are doing, with not one-half the opportunity that is ours, and would be far less than we ought to do. Still with this amount, we would be justified in saying that the

DAY WOULD BE SAVED IN SAN FRANCISCO.

See that your church takes the offering. Secure as many individual subscriptions as you can.

Remit all to **THE AMERICAN CHRISTIAN MISSIONARY SOCIETY,** Cincinnati, O., marked, "For San Francisco Reconstruction Commission."

Frank Stuart Ford, pastor of the First Christian Church of San Francisco, is now touring Colorado, Kansas and Missouri.

D. A. Russell, Corresponding Secretary State Board of Northern California, is now touring Texas, Louisiana and Oklahoma.

Other representatives will soon be in the field.

Receive each as a Brother in the Lord.

SEND for Pledge Cards and other information to

P. C. MACFARLANE,
San Francisco Emergency Secretary American Christian Missionary Society, Cincinnati, Ohio.

Volume XLIV. Number 23.

THE CHRISTIAN-EVANGELIST

A WEEKLY RELIGIOUS NEWSPAPER.

ST. LOUIS, JUNE 6, 1907.

LIFE.

LIKE little children playing along the wide seashore,
Gathering pearly shells, turning them o'er and o'er,
Tiring of each in turn, but to seek a brighter one;
So play we, children all, till life's play hour is done.

Like little children playing along the wide seashore,
Building their houses of sand where the wild waters roar,
Then, when the waves devour, crying out to the heedless deep;
So play we, children all, and are left on the shore to weep.

Like little children playing along the wide seashore,
Launching their fragile barks freighted with precious store,
Tracing their wayward course till the waves their treasures spend;
So play we, children all, and shall unto the end.

Thomas Curtis Clark.

The Christian-Evangelist

J. H. GARRISON, Editor

PAUL MOORE, Assistant Editor

F. D. POWER, B. B. TYLER, W. DURBAN, } Staff Correspondents.

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WHAT WE STAND FOR.

For the Christ of Galilee,
For the truth which makes men free,
For the bond of unity
Which makes God's children one.

For the love which shines in deeds
For the life which this world needs,
For the church whose triumph speeds
The prayer: "Thy will be done."

For the right against the wrong,
For the weak against the strong,
For the poor who've waited long
For the brighter age to be.

For the faith against tradition,
For the truth 'gainst superstition,
For the hope whose glad fruition
Our waiting eyes shall see.

For the city God is rearing,
For the New Earth now appearing,
For the heaven above us clearing,
And the song of victory.

J. H. Garrison.

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THE
CHRISTIAN-EVANGELIST
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Volume XLIV. ST. LOUIS, JUNE 6, 1907. Number 23.

1809 CENTENNIAL PROPAGANDA 1909
CHURCHES OF CHRIST
: : : GEO. L. SNIVELY : : :

CENTENNIAL GLEAMINGS.

All Centennial propagandists will gladly acknowledge a debt of gratitude to Brother Green for his presentation of his "Pioneer Roll of Honor." The remarkable power of mind and spirit those heroes unselfishly dedicated to this Restoration can not but inspire us all to more thorough preparation for carrying on the work they so nobly began and trustfully committed unto us. Recalling their zeal, undaunted by indifference, opposition and lack of compensation will urge us to greater self-abandonment in the multiplication of apostolic churches to respond to the Centennial roll call. And the thought of fraternizing with such lofty souls through the eternal years will give us new incentive to make sure our way to heaven's gate.

Our Roll of Honor.—The Pioneers.

BY F. M. GREEN.

I am to call our "Roll of Honor" and to speak of the pioneers among the Disciples of Christ, whose names have been as household treasures, especially in Northern Ohio.

The pioneer preachers among the Disciples of Christ in Northern Ohio may be divided into two groups or classes, though the division between them can not be very exact.

1. Those who actually began the work and carried it on until helpers were raised up, and

2. Those who soon followed them as the result of the work of the first proclaimers.

In the first class were Thomas Campbell, Alexander Campbell and Walter Scott, with the Mahoning (Baptist) Association behind them.

In the second class were William Hayden, Jasper Jesse Moss, Almon B. Green, Adamson Bentley, Ebenezer Williams, William Moody, William Collins, John June Smith, Pardee Butler, Obadiah Newcomb, J. Harrison Jones, John P. Robison, Warren A. Belding, Edwin H. Hawley, Holland Brown, S. R. Willard, William A. Lillie, Lathrop Cooley, Marcus Bosworth, Benjamin F. Perkey, Isaac Errett, J. Wesley Lanphear, John Henry, Symonds Ryder, William Winfield, Eli Regal, Timothy J. Newcomb, Mathew Clapp, Marshall L. Wilcox, Hermon Reeves, Judson D. Benedict, J. W. James, Lyman P. Streator, Myron J. Streator, Andrew Burns, Calvin Smith, Sydney Rigdon, Thomas Hillock, Philander Green, Walter Bartlett, Jonas Hartzel, Harvey Brockett, Silas E. Shepard, John Schaeffer, Aylette Raines, W. K. Pendleton, Charles Louis Loos, Ephraim Hubbard, Amos Allerton, Charles Judd, William O'Conner, Charles McDougall, Leonard Brown, Edwin Wakefield, William T. Horner, A. S. Hayden, Orrin Gates, John F. Rowe, John Encell, James G. Encell, Leonard Southmayed, J. Carroll Stark, Henry Dixon, W. L. Hayden, Walter Bartlett, Henry Dixon, Alanson Wilcox and Zeb Rudolph.

Of these seventy persons only John Schaeffer, Lathrop Cooley, C. L. Loos, W. L. Hayden, A. C. Bartlett, J. C. Stark, John Encell, James G. Encell, Leonard Southmayed and A. Wilcox are now living.

Besides there were many others who did considerable preaching, but who attended mostly to their farms and shops, except on Sundays. It was no uncommon thing for many of these to work until late Saturday night and then walk or ride from ten to twenty-five miles and preach two or three times on Sunday, and be back again on farm or in shop early Monday morning.

I count it a supreme honor to have known personally nearly every one whose name I have mentioned in these lists. Many of them were guests in my father's house when I was a child; and listening to their conversation by the old-fashioned open fireplace, or in the humble kitchen of the home of my early childhood, I was impressed, as I imagine I would have been, had I heard the voices of the angels of God.

I can not pretend to say how much the simple sight of them or the words that fell from their lips influenced me in making the ministry of "the faithful word" the supreme work of my life; but, I can not forget the day in my youth when I looked on the majestic form of Alexander Campbell, and later when he took my hand in his and bade me God-speed as a preacher of the Gospel of Christ. More than sixty years have gone since, as a boy, I gazed on his majestic person and caught the flash of his eagle eyes, and felt the power of his "imperious will."

I can not forget the great preacher and the matchless songster of the pioneers, William Hayden. His songs stirred my soul then and they are singing in my heart to this day.

Three of these men are joined to my heart in eternal wedlock. On the day I gave my heart and life to the Saviour for a willing and tireless service, Benjamin F. Perkey preached the sermon; J. Harrison Jones followed with an exhortation and received the confession of my faith; and Warren A. Belding buried me with my Lord in baptism. They have all passed to the "other side."

I shall never forget the tall form and classic face of Adamson Bentley.

John Henry's name among these early preachers is more imperishable than if written large between Orion and Pleides. He was a wonderful preacher, mighty and eloquent in the Scriptures; and in his day he "hewed Agog in pieces and slew kings in the day of his wrath," and his appeals were resistless.

Aylette Raines and Ebenezer Williams can not be forgotten or separated. It is not far from Akron to the little lake where on a Sunday afternoon in the year 1828, seventy-nine years ago, my mother saw these men join hands and go "down into the water," where they were buried by baptism, each by the hand of the other, and coming up out of the water they "went on their way rejoicing."

Pardee Butler was a man of iron will and dauntless courage. He lived in the day that tried men's souls, and he was equal to the strain.

Dr. J. P. Robison was the Boanerges of the pioneer pulpit and his stentorian voice rolls and thunders yet. He was also the "beloved physician" to many in those early days.

Marshall L. Wilcox was the "cooper preacher" of the pioneers and he never failed to tighten the hoops around any sectarian who showed signs of bursting.

William A. Lillie was a lovely Christian character. Perhaps the greatest event in his life, looking at the results, was the baptism of James A. Garfield, March 4, 1851, who just thirty years later was inaugurated President of the United States.

Edwin H. Hawley was the "bookman" of the pioneers. His knowledge of books, ancient and modern, was well nigh universal.

Isaac Errett was easily among the first editors, as a pioneer, and in later years. To simply mention his name is to stir great troops of memories in a myriad hearts.

Jasper J. Moss and A. S. Hayden were the Luther and Melanchthon among the pioneers. Moss was as merciless as a Saracen against the vulgar enemies of the Lord; Hayden was as gentle as a good mother with a fretful child.

Symonds Ryder was the sturdy oak which bent under the wild sweep of storms but never fell. The roots of his faith never dried.

Almon B. Green was the Scripturist of the pioneer preachers of Northern Ohio. His converts were built on the "impregnable rock" of the Holy Scriptures.

J. Harrison Jones was the great exhorter, and when at his best he had no rival. It was easy for him to reach a climax of burning eloquence, or a tender touch of pathos, or a lofty flight of fancy, all in the same address.

And so I might continue with the characteristics of these men. They were all locally distinguished and some of them were and are known to the ends of the earth.

They were all men of faith; they believed something and were able to give an answer to every one who asked them for a reason for their hope.

For me it is a tribute of love which I render to their memories. They were all men of strong convictions, some of them of great learning and scholarly equipment, and some of them unexcelled in the ability to command and hold the

(Continued on Page 732.)

Current Events

Memorial Address.

The President's memorial day address at Indianapolis served a threefold purpose. It was, in the first place, a memorial day address; in the second place, it marked the unveiling of the statue of General Lawton; and, in the third place, it included some important remarks on the subject of railway rate regulation. The memorial day part may be passed over, for all memorial day speeches, like all Fourth of July orations and Thanksgiving sermons, are essentially alike. The tribute to General Lawton was a well-deserved eulogy of one of our bravest and most efficient soldiers, whose period of active service spanned the entire interval from the Civil War to the Philippines. In his words upon railway rate regulation, the President said nothing particularly new, but emphasized the things which he had said before, and asserted the necessity of giving fair treatment to the stockholders as well as to the patrons of the roads. The problem of protecting the legitimate rights of property can be solved only by remembering that these rights are endangered more by the assaults of predatory capital than by the attacks of anarchists or socialists. The attempt to compel the railroads to render fair service for fair rates, and to prevent the notorious abuses by which railroads are treated as pawns in the Wall street game, rather than as industrial enterprises, are not attacks upon capital, but are steps in the defense of property. The movement to regulate railroads is not a temporary spasm of reform, but must be a permanent policy. While there has been overcapitalization of some roads and flagrant stock-watering in particular cases, it is probable, in the President's opinion, that the railroad securities of the country are no greater in amount than the actual value of the properties. Although there is need for a valuation by the Interstate Commerce Commission of the physical property of the railroads, there is no occasion for any general loss of confidence in the value and stability of railroad securities.



An Irrelevant Argument.

Governor Buchtel, of Colorado, was a Methodist preacher before he became a governor. He is an excellent man and a good preacher, and is making a good governor, but he has that peculiar type of mind which sees a consequence in every sequence if the argument of the moment requires it. He has a famous sermon which he preaches at dedications and on other similar occasions, in one part of which he aims to prove that greater visible unity in the Church would be a calamity. In preaching this sermon the other day—for he still preaches although he is a governor—he pointed to the condition of Catholic Spain as a horrible example of what happens in a country that has a united church. "To-day they are holding special praise services in the churches of Spain," he said. "The religious services are being hustled through in order that there may be plenty of time for the bigger service, the bull fight, where the clergy, in their canonical garments, will be spectators." The Catholics, in reply to this charge, assert that the priests are everywhere forbidden to attend bull fights, and that services are not hurried to make time for the national spectacle. Whatever may be the facts in the case, we take it that the Governor meant his statement to be understood in a loose and general sense as indicating that they have bull fights in Spain, and that the attitude of the clergy toward them is not in practice one of austere and effectual protest. But the thing that strikes us most forcibly about this matter, is the irrelevancy of the argument to the question of Christian union. It strikes us the more forcibly because we happened to hear the sermon a year or so ago, and its arguments were equally futile and irrelevant. At that time the speaker was relying largely on the immoralities of the church at Corinth to prove the dangers and disadvantages of a united Church. The church at Corinth was united and it was wicked, as we know by Paul's Epistle. The modern church is divided, and it is, in general, much less wicked; therefore, division is the cure for wickedness. This was the argument, if there was any argument to it. And this is what we mean by saying that Governor Buchtel represents that peculiar type of mind which fails to discriminate between accidental sequence and logical consequence.



Poor Oxford.

While the educational institutions of the United States have in recent years been reaping a harvest of tainted and untainted wealth to the great increase of their endowment, the English universities have not shared in this prosperity. Lord Curzon, as Chancellor of Oxford, has made an appeal for two hundred and fifty thousand pounds for her endowment. The University is without the necessary funds to introduce the newer scientific studies which require extensive and expensive laboratory equipment, and, without financial reinforcement will be unable even to continue to maintain her standards in the classics and mathematics. The condition of Cambridge is said to be not much better. The separate colleges of these two universities have their separate endowment, but most of them are wholly inadequate, and the universities themselves have altogether insufficient funds for general purposes. It seems strange, considering the position which these institutions occupy in the history and life of England, that the appeal should not have been responded to even before it could be voiced. No university occupies, or can ever occupy in this country, such a position as Oxford and Cambridge hold in England. They have, between them, trained the country's scholars, statesmen and men of letters for centuries. They have been practically without rivals and without competition. In the old days they were enriched by the gifts of kings and cardinals. The modest amount now asked for by Oxford is scarcely more than has been given unsolicited to more than one American university for the erection of a dormitory.

Clerical Celibacy.

It is reported from Paris that three thousand French Catholic priests have petitioned the Pope for the abolition of the requirement of celibacy of the Roman Catholic priesthood. The signers of this petition are said to be all old men who speak out of their desire for the welfare of the church, rather than from any personal desires to secure the privilege of marriage. On a petition of this sort probably the name of a young priest would not have much weight. It is further asserted that similar petitions have been and are being forwarded to the Bishops in all parts of the world by the clergy in their charge. The petition of the French priests asserts that nineteen-twentieths of the clergy and ninety-nine hundredths of the laymen in France are in favor of permitting the priests to marry. Priestly celibacy is not a point of doctrine in the Catholic church, but merely one of administrative policy. Its purpose is to make more complete and effective the separation of the priestly caste from the laity, and to assist in the maintenance of a compact and perfectly controllable ecclesiastical machine. If this is a good purpose then celibacy is a good thing, for it certainly has that result. Many Catholics, however, as well as most Protestants believe that there is such a thing as making the machine too compact and too easily controllable, and that this has actually been done in the church as it is to-day. Possibly it is some opinion of this sort which moves the signers of these petitions. It is interesting to know that even within the ranks of the clergy there are movements for reform and desires for better things, but, it must be remembered that matters of this kind are not settled by a plebiscite even of the priests. Celibacy was introduced in order that the church might be absolutely controlled from the top, and the top will control in the matter of celibacy.



Natural History.

Mr. Roosevelt, who is considered something of an authority on big game, criticises, and in fact denies certain statements which have recently been published by Reverend W. J. Long, who is well known as a writer on natural history. Mr. Long tells a story of the killing of a caribou by a white wolf in a peculiar manner. He says he saw it himself, but the President says that it is a mathematical impossibility for a wolf to kill a caribou in that way. Mr. Long submits an affidavit to substantiate his statement, and resists initiation in the Ananias club. We are not in a position to contribute anything to the settlement of the point at issue, since we have never been personally acquainted with any caribou that met its death from a bite behind the foreleg, nor have we ever studied that particular branch of higher mathematics by which such a casualty could be proved impossible. On the President's side of the controversy, it may be cited that two or three years ago John Burroughs, in an article in the "Atlantic Monthly," entitled "True and Sham Natural History," excoriated Mr. Long, Seton-Thompson-Seton, and their whole school of fairy tale natural history writers, much more severely than the President has done. And it is well known, though perhaps it is not polite to say so, that Mr. Burroughs is a very much greater naturalist than Mr. Roosevelt. Let us hope, for the honor of the clergy, that Mr. Long was honest, even though he may have been mistaken. And let us hope, for the honor of the state, that Mr. Roosevelt may have been mistaken, even though he was honest. As a practical working solution of the difficulty—not a real solution, of course, but a sort of modus vivendi to tide over the critical period until a protocol can be signed and peace commissioners appointed—we suggest that possibly Mr. Long's caribou died of heart failure, apoplexy or appendicitis just as he was bitten behind the foreleg by the white wolf. Such a circumstance would involve no denial of Mr. Long's eyesight or Mr. Roosevelt's mathematics, or of either gentleman's veracity.

Editorial

Steadfast or Stuckfast—Which?

We are always grateful to any one who furnishes a suitable name for a distinction which we all recognize, but which we have found it difficult to characterize. In his comment on the current Sunday-school lesson concerning Israel's bitter bondage in Egypt, S. D. Gordon, in the "Sunday School Times," says of the Hebrews:

> They would never have left Egypt of themselves. They liked it. The diet suited them, and that was a very important item to them. They had settled down. They didn't propose to move. It took nothing less than a fire kindled under them to start them moving. Otherwise they would never have gone. They were not steadfast but stuckfast; the former implies a purpose, the latter only mud. They were not conservative, but only in a rut. But the two things are constantly confused.

We take off our hat to Mr. Gordon. He has hit the center. His arrow will stick. The distinction is eminently just. Many people imagine they are steadfast, when they are only stuckfast. To be steadfast in a great purpose is noble; but to be stuckfast in a great mudhole of intellectual stagnation and moral obtuseness, is ignoble. To be conservative, weighing carefully the evidence *pro et con* of every new theory, method or movement, "proving all things and holding fast that which is good," is most praiseworthy; but to get in a rut so deep that the wheels of one's mental machinery refuse to turn, is most blameworthy. There's a vast difference between these two things, and yet how often they are confused!

There are those who boast that their ideas and theories of the Bible and of Christianity have remained unchanged through all the discussions and investigations of a quarter of a century, and who regard every new idea as a false idea and all progression as digression. These men imagine they are *steadfast,* whereas it is perfectly obvious that they are simply *stuckfast* in the quagmire of mental indolence and of inhospitality to new truth. This is not the same world our fathers looked upon a half century ago. The kingdom of God and the kingdoms of this world—the kingdoms of science, art, music and literature, have all moved on. We live in a new world, with a mightier past and a more glorious future. The man who does not recognize these changes is "blind and can not see afar off."

There are those, also, who number themselves with the reformers of the nineteenth century who have balked at co-operation—one of the elementary laws of our Christian life, and one of the chief reasons for our existence; at the use of instrumental music in the churches, and at many of the modern methods of organization for instruction and for service, such as the Sunday-school, Christian Endeavor, etc., not recognizing or appreciating the liberty which we have in Christ, and who believe that in shutting their eyes to all the advantages and blessings flowing out of these methods of work and of worship, they are steadfast and loyal to the position of the fathers, whereas it is perfectly clear that they are only *stuckfast* in their own shallow interpretations and self-imposed bondage, and are, therefore, disloyal to the whole spirit and meaning of our movement.

We fear there are professed believers in all the churches who resist the inflowing tides of new life and enthusiasm, who quench the Spirit, and who are content to run along in the old ruts of nominal Christianity, believing that in so doing they are *steadfast,* whereas they are only *stuckfast* in the mire of worldliness and of formal Christianity, having a name to live while they are dead. These men are opposed to revivals, to missionary enthusiasm, to extraordinary efforts in any direction. They are not conservative. They are just stuck fast in their stubbornness and moral obduracy.

Brother, are you *steadfast,* or merely *stuckfast*—which?

Altruism, the Test of Christianity.

Not what a church does for itself, but what it does for the world, is its credential of divine authority. Not what a man does for himself which simple prudence and a wise self-interest might suggest, but what he does for his neighbors is the mark by which the world recognizes the true disciple of Christ. When a city or a state or a nation grows wealthy and strong, we do not boast of this as an evidence of the growth of the kingdom of God, but when America's ships go laden with corn and wheat to relieve the famine of India, or to minister to the poor, starving peasants of Russia, then we say, "Behold what a force Christianity has become in the world!" When Chicago was laid in the ashes; when Galveston was overwhelmed with the flood; when San Francisco was devastated by earthquake and fire, and all the cities of the country poured their treasures of provisions, and money, and clothing into the stricken cities, the world paused long enough in its mad rush for wealth to say, "After all, Jesus Christ did not live and die in vain, for see how his spirit pervades the world!"

One of the bright sides of these dark catastrophes that befall certain parts of the country is the opportunity which they give of showing the nobler, the more unselfish side of human nature which has been developed under the influence of Christianity. A calamity like that which has befallen San Francisco has given the churches of this nation an opportunity, such as they seldom have, of showing the altruistic character of Christianity. In proportion as we hear and heed our brother's cry of distress, do we show the spirit of our Master, who "being rich, became poor that we through his poverty might become rich." If we would furnish to the world a striking example of our brotherly love, of our unselfish devotion to the cause of Christ, and of our ability to rise to the demands of a great crisis, we may furnish such an object lesson by universal and magnanimous response to the call that is being made for an offering from our churches on the first Lord's day in July for the rebuilding of our mother church in San Francisco, and the assistance of others about the Bay, which have had new responsibilities thrust upon them by this great catastrophe. Not an offering of a few well-to-do churches, but an offering by all the churches, each according to its ability, is what will furnish the best proof that our Christianity is like that of the Master—unselfish, altruistic.

Unitarians and Christian Union.

To the Editor of The Christian-Evangelist.

I have just received a copy of The Christian-Evangelist and I am pleased with its spirit. I was, however, surprised to find in an article on "The Limits of Christian Union," this statement: "Neither is Christian Union practicable with Unitarians and others who deny the Divinity and supreme Lordship of Jesus Christ." Had you said *Deityship* you would have stated a fact upon which Unitarianship exists. The base of Unitarianism is that Jesus was Divine *without being Deity. Therefore humanity can become so* by becoming partakers of this Divine Nature. Jesus became the Supreme Leader of men by making this revelation, but all he was, was derived from the Father who beseeches us through him to open ourselves to the Divine influence. This was the simple gospel and mission of Jesus, and certainly is not inconsistent with fundamental Christian teaching. We may disagree about the way of its attainment, but this surely is the only way of salvation. Yours truly. C. B. Lockwood.

Cleveland, O., May 27, 1907.

We hardly understand why one so well informed concerning our position as our correspondent should be surprised at our statement that Christian union is impracticable with Unitarians and others who deny the divinity and supreme Lordship of Jesus Christ. Nothing is more fundamental in Christianity than Christ's nature and personality. "What think ye of Christ; whose Son is he?" has always been the great question of Christianity. Jesus himself made it so. When he was confessed by Peter as "the Christ, the son of the living God," he immediately declared, "On this rock I will build my church."

As this truth is fundamental to Christianity, so it is fundamental to the plea which the Disciples of Christ are making for Christian union. Christians can never be united on any other foundation than that on which Christ built his church. The only confession of faith which we require of men in order to discipleship to Jesus Christ is the confession made by Simon Peter. He who has this faith has the faith of the gospel—the faith that bows the soul in adoring love

to Christ and reverent submission to his divine authority.

We are aware that Unitarians acknowledge the divinity of Christ, meaning by it, however, something very different from what Christ claimed for himself and what the apostles claimed for him—that he was before Abraham; that he was "in the beginning with God, and was God;" that he was "God manifest in the flesh;" that he came to "show us the Father" and that no man "knoweth the Father save the Son, and he to whomsoever the Son willeth to reveal him." The Disciples of Christ, in common with other evangelical Christians, believe in the Deity of Jesus Christ, and, therefore, can worship him without any fear of idolatry, believing that "he that honoreth the Son honoreth the Father."

There is the distance of infinity between these two positions. Nor is it a mere difference in words. The two conceptions work out two vastly different sets of results. History shows that those religious bodies which hold to the Deity and unique Sonship of Jesus Christ alone possess a gospel adequate to meet and satisfy the needs of a sinning and suffering world. The story of One who, being in the form of God and thinking it not a prize to be seized, to be on an equality with God, emptied himself and came down to the earth, lived a sinless life and offered himself freely as a sacrifice for the sins of the world, and who, stooping to death, hath been raised from the dead and exalted to the right hand of God, far above all principalities and powers—that is the dynamic that is lifting the world out of its sin and degradation into the light and dignity of a new life. Those who lose that faith are shorn of their power as evangelists of the cross.

Acknowledging as we do the many beautiful characters, actuated by Christly motives, within the ranks of Unitarians, it must be confessed that, as a system, its power and efficiency in the salvation of men have not commended it to the confidence of thoughtful men of faith, with whom Christ is the alpha and omega of Christianity. We must insist, therefore, that between those who hold these widely different views concerning Christ, who is the center and source of Christianity, there can not exist that oneness for which Jesus prayed in order to the conversion of the world. This is not saying that Unitarianism has not accomplished good in the world, and may not yet accomplish good, although it seems to us that its mission has been very largely accomplished. The very name *Unitarianism* is a misnomer, since unity implies some sort of diversity or plurality. Trinitarians believe in the unity of God. It will be well when both these terms are discarded, together with all the confusing terminology associated with them, and when the simple statements of the New Testament, particularly Christ's own estimate of himself and his mission, be accepted in simple faith. The tendency, we believe, is in that direction. But not until all professed believers can accord to Jesus Christ the central and supreme place which he holds in Christianity, and yield to him the worship and obedience which belong to him, can we hope for their complete unity on that rock foundation on which Christ said he would build his church.

Notes and Comments.

"The North-West Baptist," published at Winnepeg, Manitoba, says in its issue of May 15, that "the proposition looking toward larger co-operation between Baptists and Disciples is scheduled for a place on our convention program at Edmonton." It admonishes the pastors to acquaint themselves with the "trend of this discussion" in order that they may be prepared for an intelligent part in the formulation and carrying out of the union policies. The editor says that "the basis of co-operation prepared by the joint committee is, as we pointed out in our last issue, unique in its suggestion that the first point of practical contact shall be with each local church, and with the Baptists and Disciples of the same community." The editor believes that should this plan work well it would be a valuable object lesson to the religious world on union methods. No doubt the editor is correct in saying that "it is undoubtedly true that the extremes among Baptists are much farther apart in matters of doctrine than are average Baptists and Disciples, and the same assertion may safely be said of the extremes among the Disciples." We shall watch with interest the developments of this union movement in the Northwest and we sincerely hope it may furnish us an object lesson that will be valuable to us all.

"The Maritime Bapist" St. Johns. N. B.), quotes from the "Northwest Baptist," of May 1, which escaped our attention, an account of a conference at Winnipeg of representative Baptists and Disciples, composed of the following brethren: Revs. W. T. Stackhouse, J. B. Warnicker and D. B. Harkness and Mr. W. A. McIntyre (Baptists), and Revs. J. A. L. Romig, Alex. McMillan, P. H. Green and M. P. Hayden (Disciples). "After a full conference they agreed that the two bodies are in quite close accord in doctrine and practice, and that it is not for the best interests of their mutual work in new communities of the country that distinct causes should be established." They adopted the following resolutions:

"Therefore, your committee recommend such co-operation as is consistent with our relations with the representative organizations of our different bodies of Eastern Canada and the United States; and with these relationships in mind, we recommend as a tentative arrangement (1) That wherever in a given community or adjacent communities a Baptist church and a Church of Christ find co-operation under one pastor possible, that in each such case co-operation be encouraged by the missionary boards of both bodies; (2) That wherever in a given community or adjacent communities there are a number of Baptists and a number of Disciples who shall agree upon co-operation, they shall be encouraged in such an arrangement and to apply to the missionary boards of the two bodies for such assistance as may be necessary; (3) That with the purpose of making effective some such basis of co-operation, this matter be given prominence on the programs of the conventions, and in the press of both bodies; (4) That fraternal delegates be appointed by each body to attend the conventions of the other body, and confer with them on the questions relating to closer co-operation and fellowship."

The plan of these Canadian brethren to begin with local congregations wherever the union sentiment exists, and let it work its way up, well comports with the idea of the local autonomy of the churches among the two bodies, though an advisory resolution, commending such action wherever practicable, would be entirely permissable and helpful, coming from state and national conventions.

Speaking of object lessons, the Baptists have furnished a good one for us on the subject of home missions in the Canadian Northwest. J. A. L. Romig, writing in "The Christian Standard," contrasts the growth of the Baptists in that great section with our own growth, greatly to our discredit, and gives as the reason, that the Baptist churches in the East have furnished liberal support to home missions, and have furnished men and means for that territory. They have been wise, too, says Brother Romig, in reaching the foreign element. "They convert and make missionaries out of these people both for the home and the foreign field. They now have twenty German, seventeen Scandinavian, two Russian and one Indian, churches in this field." It is gratifying to know that at least one of our great Protestant churches is alive to the necessity and importance of evangelizing our foreign population. When our business men get their new organization formed, they might well get a map and study the magnitude and the possibilities of this great northwestern region as a mission field.

An Eastern secular journal, pleading for a more virile Christianity, has this suggestion on the subject:

"The average minister in New England does most of his pastoral work in the parlor of the women and is rarely in touch with the full force of the masculine needs. A good deal of this so-called muscular Christianity is only a childish effort to remedy the real difficulty. Let the minister bowl, or golf, or play ball if he wishes. But the virility needed is, primarily, intellectual and moral, and the men are not holding up their end of the task. They are not supplying to religion that masculine element which alone can save us from what a recent writer has called the menace of feminine Christianity."

The special sentiment to which we call attention in the above is that "the men are not holding up their end of the task. They are not supplying to religion that masculine element which alone can save us from what a recent writer has called the menace of feminine Christianity." This is precisely the weakness which we are seeking to remedy in the organization of the business men of the Church. There are great tasks in the Church that require all the consecrated business sense and masculine energy which we can supply, but hitherto we have not brought these great tasks and our business men into contact with each other. This defect must be remedied. It is strange that there are so many business men and so many ministers who do not realize this urgent need, and who give but a feeble response to the call that is being made for a national organization of business men for the purpose of interesting them and enlisting them in the great enterprises of the Church.

Editor's Easy Chair.

It is wonderful how the simple sayings of Jesus linger in the hearts of men, often unconsciously molding their characters and conduct. When he told his disciples that any one giving a cup of cold water in his name should not lose his reward, he planted a seed of kindness which has been bearing fruit through all these centuries. How often have the words come to the memory of those who have ministered to the needs and distresses of their fellow men! What our Lord seemed to teach in the saying is, that not only the great deeds of beneficence, but the little acts of kindness, which we all can do, will have their reward. Many people envy the very rich who are able to make great gifts to education, to benevolence, to missions, or for other worthy purposes, while, at the same time, they neglect the small things which they can do to make the lives of those about them happier and their burdens lighter. There are many ways of giving the cup of cold water in Christ's name. A word of kindness to the friendless; a warm grasp of the hand in extending sympathy to the sorrowing; a word of encouragement to one who is cast down and discouraged; a word of defense spoken in behalf of one who is misrepresented and maligned; a little help to a brother who is down and needs assistance to get on his feet; a little pains in finding employment for some one who is out of work; a visit to the house of mourning to speak a word of comfort; a smile of friendly recognition—all these are cups of cold water to thirsty souls for which the giver will not lose his reward. Indeed, do we not find our reward in the consciousness that comes to us that we have lightened some one's burden, or cast a ray of sunshine into some darkened life?

We have a striking illustration of the value and far-reaching consequences of a little deed of kindness in one of our recent Sunday-school lessons: An Egyptian princess smiles on a helpless, homeless babe, and that smile, with the tend r compassion that lay behind it, changed the whole current of the world's history. The very name of the princess has been obliterated, together with all the other deeds she may have done, but this one act of kindness which she wrought lives on, and will live forever. While her own name is obliterated by the ravages of time, the babe whom she saved became one of the great makers of history, was used of God in carrying forward his great purposes, and his name and fame fill all the world. But we ought never to forget that we are indebted to that seeming little deed of kindness by Pharaoh's daughter for all that Moses was, and for all that he did for God and for humanity. Of course, she had not the remotest idea of any such consequences as followed her act of kindness. Not any more do we know what will be the result of an unselfish act of kindness, a word spoken in season, a smile of sympathy to a shadowed heart, and a helping hand reached out to an orphan child. The loving heart does not stop to calculate the consequences of its deeds of kindness, but does them for the pure love of doing them. But God takes care of the results. He who marks the sparrow's fall—how his heart must be grieved over the misfortunes which befall his children, and with what approval and blessing must he regard those who bind up broken hearts and wipe away tears of sorrow!



It has been more than a score of years ago that the Easy Chair Editor, seeking rest and recuperation of health, was traveling, with two or three companions, across one of the far-stretching plains of Texas. The day was hot, and we were weary and thirsty. Coming to a humble farmer's home, we noticed a well by the wayside, protected from the heat of the sun by a roof that extended from one of the out-buildings. We asked the lady of the house for a drink of water and she came to the well with a pitcher, to draw the water for us. As she was about to draw the water she remarked that she had a bucket of cold butter-milk in the well to keep cool, and, if we preferred that, we would be welcome to all that we desired. Needless to say, we accepted her offer most gratefully and, when we had drunken freely, we reminded her of that promise of the Master about the cup of cold water given in the name of Christ. She replied: "It is in His name that I extend you this little kindness." A little further conversation brought out the fact that she was of the same Way with us, and was content to be simply a disciple of Christ. And so, away out on the wide, western plains of Texas, this good seed of the Master was bearing its kindly fruit, and cementing the bonds of human brotherhood. That woman's act of kindness will never be forgotten by those of us who shared its blessing, and we have no doubt her own heart was richly blessed in the consciousness that in doing a simple deed of human kindness, in His name, she had ministered to both the physical and spiritual comfort of her own brethren in the Lord.



No doubt many of our readers have enjoyed the satisfaction, often, of having some one accost them saying, "At such a time and place, and under such circumstances, you did me an act of kindness, you spoke a word in defense of me, you gave me a little assistance or advice, which was a turning point in my life." You had forgotten all about it. It was a little thing for you to do, but it was a great thing for them to receive. You had quite forgotten the word or deed, which was a spontaneous act of kindness, but the one in whose behalf it was done has never forgotten it, but has blessed you through all these years because of it. It is those unconscious deeds and words of kindly sympathy and helpfulness which count for most in our own characters and in the blessing of others. No doubt many surprises will come to us when we cross to the other side, and take up our residence in the unseen world. Many of the supposed great acts of our life, upon which we pride ourselves, may show meager results over there, while we are continually confronting the consequences of forgotten words and deeds which have wrought more good than our conscious acts of charity or beneficence. Does not the Master teach this lesson when he represents those on his right hand as saying, "When saw we thee a stranger and took thee in? or naked, and clothed thee? And when saw we thee sick or in prison and came unto thee? And the King shall answer and say unto them, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me"? These persons had wrought far more nobly than they had dreamed. They supposed they were only ministering to the poor, the needy, the friendless; but, instead of that, they were feeding and clothing, visiting and caring for, their Lord and Master! What an encouragement this for scattering seeds of kindness, and filling our lives with unselfish acts and kind, helpful words!



June is the month of roses and commencements, and the air will be fragrant with the odor of both for the next few weeks. Now cometh the sweet girl graduate upon the platform with her neatly written essay, beautifully tied with ribbon, to tell of the undying nature of friendship and the sure conquest of right over wrong. The voice of the young men graduates is heard in stentorian tones, warning us against the fate of the nations of antiquity, and pointing out how the country may be saved from the dangers which threaten it and have a glorious career of unending prosperity. All hail to the college graduates! We welcome their advent into the arena of active life. We rejoice in their optimism and in their high hopes and aspirations. These are they that make the world better, and without the salt which they bring into society, the world could not well be saved. Let the cynic smile at their rose-colored pictures and their beautiful air-castles if he will, but we would not give one hopeful, bright, optimistic college graduate who believes that the world can be made better, for a thousand cynics and pessimists who are hopeless of any improvement. Here is our right hand of cordial greeting to every college graduate in all the land, wishing them all long life and a full realization of all their bright hopes and anticipations. God bless our colleges that are sending forth from their portals young men and women whose faces are turned to the future, radiant with high hopes and with the purpose of noble achievements! More than forts, and arsenals, and armies, and navies, do they make for the security and stability of the Nation, and for the peace and progress of mankind. They will find that reforms come hard and slowly, but if they are of the right stuff they will not grow discouraged, even though they are misrepresented and maligned. Welcome, thrice welcome, young men and women from the colleges, into the cause of reform, with all your high hopes and noble ideals!

Young Soul Winners

By Mark Wayne Williams

"He that is wise wins souls," and "he that winneth souls is wise" are both lawful interpretations, and equally valid. Young soul winners are indispensable for the winning of young souls, and only young souls are able to be won at all. Childhood is not merely the portal to the Kingdom; it is the abiding spirit of the kingly. Springtime is Christ-time. The Gospel is the elixir of life, the fountain of perpetual youth. The Christly heart burns with the genial and sympathetic; the Christly countenance ever beams with dawn.

Our apparent business is to make the world young. Youth, energy, hope, freshness, growth are the guardian angels of the Church. Stale theology, skeletal piety, emaciated sanctimony, thin and prudish morality, superstitious horror of innovation, bespectacled and chalk-jointed fear halting where the ruts of opinion cross, aged prejudice that wrings its manacled hands at the slavery of creeds, doubting not its own liberty in Christ, are angels whose guardianship may keep the Church from falling, but will undoubtedly keep it from rising.

Life answers unto life. Life is the first essential for soul winning. The gun must be one hundred times the weight of the projectile. You may be able to fire rounds of Biblical ammunition in cannon ball or grape shot sizes; you may be superhumanly accurate in your manipulation of the way of salvation; you may be crammed with enthusiasm enough for a whole battery, but if the weight, metal and calibre of your character are not up to the highest standard, the ensuing explosion will only burst your self-esteem or tumble you from your mount of pride. Most boy preachers are monstrosities. Many of their converts are pygmies. Fortunately for Israel, Balaam's ass was the only one who took to preaching—in those days.

The first necessity in soul winning is the deepening of the spiritual life. Pentecost was Pentecost because the disciples were *all* filled and all *filled* with the Spirit. The conditions of this reception were, and are, waiting, assembling, praying, and in the upper room of the soul. We have organization and equipment; our serious lack is just this vital breath of God. We have wires and poles and keys and codes, and we keep up a tremendous tapping to little purpose, because we have not been endued with electricity from on high.

An intelligent, spiritual and genial personality is the magnet of soul winning. It is more eloquent than sermons: more widely read than books. It is truer than words and deeper than ideas. It is a voice which all men have ears to hear. It speaks a language that needs no interpreter.

A little urchin, fishing in a muddy brook, is accosted by an older boy from the bank: "What cher doin'?" "Fishin'." "Catch anything?" "Nope." "Get any bites?" "Nope." "Got any bait?" "Nope." "Then whatcher doin'?" "Jest fishin'." So some of those whom Jesus calls to be fishers of men are "just fishin'." True fishing must be comprehensive. You may fish logically, and catch your seldom fish squirming on the spear prong of a dilemma. You may fish sensationally, and blow up your local river with intermittent dynamite. You may fish alluringly, with a well-baited hook plumped into the feeding place of a school. But if you are fishing for fish, rather than for sport, you will let down your nets into the sea, well weighted with sound doctrine, well woven with moral fiber, plastic and all-embracing in genial and compelling power. In other figure, you must do as did the Irishman in the civil war, who brought in a whole squad of men prisoners. "How did you do it?" they asked. "Sure, and I surrounded them," was the reply. If we would win prisoners for Christ, we must surround them on every side.

Very often do we fail in tactfulness. Merely to tell others your soul-experiences will not persuade men. They may regard you as they regard the other animals at the zoo. Nor can you break in on a man's soul by violence and ask him "if he is ready to die!" He may think you have designs on his life. With some sort of churches soul winning is a sort of bear baiting. The poor, afflicted bruin has all the dogs of the neighborhood at his ears, until he really comes to the penitent form for mercy. A foolish general marches up his heavy battalions to the first attack; a wise captain sends out skirmishers for openings. You must study the soul you would conquer. Every weakness, strength, foible and liking should be on your map. Few are taken by direct assault, but rather are men routed by flank movements.

How multiplied would be our success had we only method in our madness. Do we not assume that the more "foolish" the preaching the better will be the result, because Paul spoke of the "foolishness of preaching"? Put not your trust in your own foolishness. It is a genuine article, and will wear well, but will not win souls. George Meredith says: "For this reason many fall from God who have attained to him; that they cling to him with their weakness, not with their strength." Help God rather with wisdom than foolishness. We oft lack souls because we lack persistence. Even our theology fashions to the wheel of our experience. In hypnotism, it was at first thought that only feeble-minded folk were subject to the spell; next, that only 50 per cent could be induced into the trance. But by persistent experiment it was found that at least 80 or 90 per cent could be hypnotized, although some cases required a hundred failures before any glimmer of success appeared. Some such law will develop in the scientific investigation of conversion. At the present time only feeble-minded folk, including (doubtless with a hasty classification) women and children, may be converted. The percentage would rise by experiment, until we would discover that the vast majority are as liable to conversion as they are to hypnotism or measles. How many times have you tried to convert a certain man? You have prayed for him four times, spoken to him twice, studied him not at all. The chief value of prayer is not to make God convert him, but to make you wise and strong enough to win him. Pray for yourself, that you may be the means, under God, of his conversion.

You must not expect to kill big game with a shotgun. If your compass has only four points, your rifle will never hit its target. We fail by indirection. We are too indefinite. A young man is in love (curiously enough) with a young lady. I must really advise his behavior. Otherwise he may be stupid enough to attend the Sunday-school class, of which she and other estimable young ladies are members, and propose to the lot *en bloc*. By thus preaching to the many he may get the one *(E Pluribus Unum)*, or he may blurt out a proposal inopportunely. He might go so far as to write poetry, gaze at the moon, or cast sheep's eyes at her in inextinguishable and inarticulate languishment. But if he is wise, he gets acquainted with her folks, learns her likes and dislikes, fondles her pet dog, sends them chocolate bonbons, waits patiently—too soon is as bad as too late. He rehearses his proposal carefully, and finally, when all his trains are laid, he will propose at the proper moment—the psychological second—and be refused. But if he really wants her, he will not be refused many dozen times. And if he is the decent chap I think him, and there is no other decent fellow to interfere, I dare say that no feminine heart can resist his assiduous and determined assault.

But why should all devotion, cleverness, perseverance center so upon matrimony? Religion, if it is anything, is above everything. Its appeal should be the strongest; its service the most ardent; its method the most efficient. Be direct. Aim for one soul.

The supreme motive Christward is love for him; yet lesser motives lead up to and twine with this to form the soul's anchor-chain:

1. Many people are worshipers of success. Indeed, faith *is* the victory. This is the appeal of the Christian Scientist and the caution of a Gamaliel. It is a haunting, uncertain, dragon-fly truth borne on the gaudy wings of a lie. Believe it not, and all the mists of falsehood settle forever on your devoted head. Believe it, and you give rapturous applaud to the latest advances of Mohammedanism. Nevertheless, if you believe in right and truth at all, you must believe in eventual and unavoidable victory for your truth.

2. Every soul winner should be a socialist. But he should know that perma-

nent social reform is through the citizen rather than the senate, and has its root in the heart rather than the head. He should realize that Christ is first and society second; that the Kingdom must have intension before it can attempt extension; that righteousness of the kingdom precedes "all these things."

3. Soul winners nowadays can not be credulous ignoramuses, nor may they cling to the garb or appearance of such. Intellectuality must not be the "sour grapes" for religiosity. Real Christianity will not lag, but will precede and dominate every issue and aspiration of men.

4. Amiability outruns all syllogism. People hunger for affection. They can not find God, but they do find you. I have known hundreds to listen regularly to a preacher of dry discourse and childlike inanity, just to gain his smile and handshake, and go home through a week of icebergs warmed and comforted by that ray of human love. Andrew found Peter, his brother, and brought him to Jesus. To bring a soul to God, first make him your brother.

In Westminster Hospital recently, an old woman died of pneumonia. She and her husband were people of refinement. Stricken in years and fortune, they had earned a pittance by singing in the street. When she died the husband was heartbroken and penniless. No, not quite penniless, for with the only coin between him and starvation he bought a single white chrysanthemum and laid it in her coffin. Next day he, too, died, broken with grief. But age, poverty, grief, hunger, despair could not keep him from laying that piteous pale flower of affection on the bosom of his beloved. Your meadows have been full of flowers. Have you brought one, only one, blossoming soul to give to your Lord and Master, Jesus Christ?

London, Eng.

The Attitude of the Church Toward Labor

A Congress Paper.

By Alfred W. Place

There is a vast gulf between the Church and the working masses to-day. This is the consensus of opinion of the best students of present day church problems. In the congested tenement districts, where the majority of our citizens live, is where our churches are not to be found. In Chicago there is a district where 11,000 people live where there are only two churches and 160 saloons. There are sixty cities in America where the condition is proportionately as bad.

Churches are moving daily from the downtown congested districts out into the suburbs. The reason for this is that the mass of laboring men and their families, who are filling up in our cities what were formerly residence sections of the better class, are not attending the churches. It is said, upon good authority, that not more than three out of every 100 working men in our large cities are regular church attendants.

As the country districts are growing less populous and the cities are growing larger on account of large numbers every year leaving the country to seek employment in the city, and almost none leaving the city to take their place in the country, there is presented to the Church a grave problem of interesting this great moving army of laborers in the Church.

A study of the actual conditions of the laboring masses will enable us better to think intelligently upon this problem.

Sweat Shop Labor.

Fifty years ago the family manufactured in the home nearly everything it needed. The sweat shop of to-day is this home shop, with a few additions and changes in machinery, trying to compete with the modern factory. Every year this means harder work and less pay. In the sweat shop the maximum amount of work per day is performed for the minimum wage, and it is done in a bed room or kitchen of a home in which the rules of ordinary health and comfort are wholly disregarded.

In the winter of 1902 I had the privilege, certainly not the pleasure, of inspecting the sweat shops of Chicago in the region of the Hull House. Mr. Commons was making a government inspection and desired a student to help him, and I was lucky enough to receive this appointment from the University. We had authority to inspect all accounts, and thus obtained more than could an ordinary visitor. The facts obtained through this inspection speak for themselves.

GARMENT WORKERS, CHICAGO, 1902.

Establishments	5,313
Total employes	50,000
Women	25,573
Girls under 16	2,417
Boys under 16	569
Men	21,759

At this time there were in all of the sweat shops of Chicago garments trade, cigar and cigarette trade and bakeries trade, about 75,000 employes in all. The wages paid these poor people were not sufficient for bare existence.

Comparative Wages.

INDUSTRY.	Average Weekly Wage	Average Number of Weeks Employed	Average Yearly Earning	Average Family Earning	Average Individual Earning Per Week	Average Family Earning Per Week
Dressmaker	$ .90	.42	$ 37.00	$213.46	$ .71	$ 4.11
Pants Finisher	1.31	27.85	42.00	260.61	.82	5.11
Housewife and Pants Finisher	1.58	30.21	47.49	245.92	.91	4.73
Tailors	6.22	31.96	211.92	523.25	4.08	10.06
General average	2.48	31.18	76.74	297.29	1.48	5.72

The above table shows the average. Now let us look at two cases below the average. There are hundreds similar to these, but these will do to give a glimpse of the situation. A housewife button-sewer, working sixty hours each week, received forty cents a week, or two-thirds of a cent an hour. A housewife pants-finisher, working sixty-six hours a week, received thirty cents a week, or five-elevenths of one cent an hour. These are the people who are making our clothes, and the above are the wages we are paying them.

The unspeakably filthy and unsanitary condition of the houses in which the sweaters work accounts for the prevalence of consumption and other diseases which are so common among them. Dr. John H. Pryor said in 1900: "So far as I can learn, there are in the tenement houses of New York City alone, not in Greater New York, constantly 20,000 consumptives." When I made this Chicago inspection my health was perfect, but one-half day at a time was all I could stand. I kept spitting all of the time for fear of swallowing some tubercular germs. One thing I shall never forget. I stood and watched a Jew sweater make a hand-made 25-cent cigar. He was a very bad consumptive. When he put on the last wrapping and had scented it with some preparation, he spit on the end made for the mouth, pasted it down and finished by again putting it in his mouth and giving it a final twist. If I had been a smoker, that would have cured me. It is hard to find a healthy person who has worked five or more years in a sweat shop.

Now, the public is exposed to all of the diseases of the sweat shops. Even the best tailor and custom made suits are many of them made in sweat shops. In the Chicago inspection the inspector, by accident, got into a house where there was a smallpox patient lying on the bed in the same room in which there were several sweaters working on garments.

The inspector saw in the inside of the coat the name of a high-class tailor. This is done in this way. The tailor exhibits goods in his window. His customer makes his choice and is measured. The measurements and the number of this goods are then telegraphed to Chicago, and there made up in sweat shops. The price to be paid by the customer for this coat was $70, smallpox germs and all. However, this particular garment never reached its purchaser. The finest of women's clothing also is made under these conditions and sold at high-class prices. Many times women look down a dirty street and decide not to go that way. They might not feel at home there, but if their clothes could speak they would tell their tale of their birth amid dirt and filth unspeakable.

The children of these people are put to work as young as four years old, and many of them are not permitted to go to school at all. Indeed, even if they could go, there is not room enough in the public schools to accommodate them.

Healthy tendencies are now developing in the clothing industry. Better laws are being enacted and enforced every year. These laws, however, are not uniform, and consequently are not as effective as might be for all the states. The large factory system is also taking the place of the sweat shop very rapidly. These are the conditions. What is the Church to do?

Factory Labor.

When the factory does replace the sweat shops it does not better the condition of the working class very materially. To reduce the cost of production wherever possible, the factories are employing women and children to run the machinery and do all the work it is possible for them to do. Geographically, the Eastern and Northern states employ the majority of the women, and the Southern states employ the majority of children.

In 1900, the New England and Middle states employed 68.4 per cent of all women laborers, while the Middle and Southern states employed 61.8 per cent of all children. The Southern states employ children so that they can effectively compete with the North, who hire women. A speaker before a committee on child labor in Alabama said: "We get a great advantage over the North if we work twelve hours and have child labor." *In the southern division of our states seventy-five out of every hundred children engaged were under fifteen years of age.* In North Carolina Dr. Sewall found that of sixty-six children working at night in four mills, eight were under twelve, twenty-four were between twelve and fourteen and thirty-four between fourteen and sixteen years of age.

Of the eight under twelve years of age, five were boys and three were girls. The mothers of these children say that the noise of the work around the house in the day breaks their rest very much, and sometimes the children get up as early as 9 o'clock in the morning after having worked all night.

Jesus said: "Work while it is day, for the night cometh when no man can work."

This system is undermining the very foundation of our nation. Children are called upon to run machines when they are so young they ought to have a guard even when permitted to look at machinery. These machines have no feeling, and very often grind off the hand or foot of a tired, sleepy child. Statistics show that more accidents occur among children than among all other workers.

These children are laboring to the detriment of their education. In 1899 an investigation in North Carolina showed that out of 38,637 persons employed in the 224 cotton and woolen mills, 82 per cent of adults and only 68 per cent of the children could read and write. Think of it, thirty-two out of every hundred of working children could not read and write; and these children live in a land which boasts of its public schools and colleges. These are the average examples, culled from many statistics.

Again I ask, what can the Church do to solve this problem?

(To Be Continued.)

Our Peculiarities By W. T. Hilton

We are often asked about our peculiarities as a body of Christians. Strange as it may sound in many ears, we say in all seriousness that our peculiarity is that we are not peculiar. A moment's consideration will show the truth of this statement.

We desire to be known only as Christians or Disciples. Is there anything peculiar about that? Do not all who love the Lord Jesus desire to be known as Christians or disciples? If we are peculiar, it is because we refuse any name but that which the New Testament authorizes.

We have no creed but Christ. Christ, not dogmas, is the object of faith in the New Testament. The apostles preached Christ; men were told to believe in Christ. Is not this sufficient? If one accepts Christ and obeys him, is he not accepted of God? Do not all Christians confess this? If this is sufficient to make him acceptable to God, by what right do we ask more of him? In this respect, then, we are not peculiar. This is a position beyond controversy. Its safety is questioned by no one.

We have no book of discipline save that one which is of divine origin—the New Testament. Anything peculiar about that? The New Testament is final authority with all Protestants. We hold to it and nothing else. We can get along without man-made disciplines, but we can not get along without the divine discipline. This is freely granted by all Christians.

When it comes to the ordinances our position is beyond controversy. The first disciples met on the first day of the week to break bread. When we do as they did are we not on safe ground? No one disputes this.

We teach that the immersion of a penitent believer upon a public profession of his faith in the Lord Jesus constitutes Christian baptism. Does not all the world say the same thing? Who denies that immersion is baptism? One so baptized will find the door of any church open to him. This, then, is common ground. There is nothing peculiar about it.

In church government we are congregational. Anything peculiar about that? Who says that the organization of the Church in the beginning was other than this? We are content to leave the Church as it was when organized by apostles inspired of God.

In practical Christian work we are in harmony with all others. We are building and endowing homes for orphans and the aged and helpless. Our educational institutions are coming to be among the first in the land. Our mission stations girt the world.

In personal living we are striving to be all God would have us be. We try to reflect him; we long for the fruits of the Spirit. We want to grow up in all things into him. We want to be filled with the Spirit. In this we are not peculiar. Other Christians desire the same.

In what, then, are we different from our religious neighbors? They freely acknowledge that our position is scriptural. They have added something. We have not. Of course they do not believe that the things they have added are antiscriptural, but it is evident to all that they are non-scriptural. But whatever is non-scriptural is divisive and becomes an occasion of stumbling.

It will be seen from all this that our peculiarity is that we are not peculiar. Upon this basis we plead for Christian union. It is scriptural ground, and we confidently look for the time when all the people of God shall be one.

Signs of the Times.

"Our business will go to pieces in spite of all we can do. It is only a question of time when you and I will be legislated out of business."—Bernheim (the powerful Louisville distiller in a recent private interview.)

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"Developments in the political and social aspects have been decidedly adverse to trade."—The American Brewers' Review (official organ of the United States Beverages (the famous New York liquor

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"There has never been a time in the history of the liquor business in this country when the trade should be so thoroughly united in its stand against our common enemy, the Prohibition party, as now; and this fact can not be too earnestly expressed in your paper."—N. R. Collins & Co. (Distillers, in Bar and Buffet, New York, Cincinnati and Chicago, March, 1907).

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"The future of the entire trade is threatened by the thoroughly organized plan of attack, gigantic in scope, complete and thorough in method. . . . In less than ten years from now the retail liquor business will be generally regarded as quite as honorable and morally unobjectionable as the restaurant or hotel business, or it will be abolished."—Beverages (the famous New York liquor organ).

Letters to Maria from San Francisco—II

San Francisco, Cal., May 15, 1907.

Dear Maria—If you only knew how busy I have been you would excuse the short notes I have been compelled to write you in the past month. I have been awfully busy. You have no idea the amount of business there is going on around the Bay. A few days after coming here I crossed over to Oakland. Now, I always had a notion that Oakland was just a sort of a railroad terminus; but, do you know, there is a population of 200,000 people over there. It is one of the busiest cities I have seen, and is undergoing an era of great development. Nowadays we measure a city, in appearance at least, by its buildings. Oakland has some good buildings of the sky-scraper variety now, and a great many more are going up. Some million-dollar hotels are in process of erection. A new transcontinental railroad is going in there. Immense manufacturing plants are acquiring water frontage, and, unless I miss my guess, Oakland, with Alameda and Berkeley on either side of it, and socially and commercially a part of the same city, will, within a few years, rival San Francisco in population, if not in business done.

Alameda is a city of about 30,000 people, right south of Oakland, being comparatively a residence town. Berkeley has about 45,000 people, and is the seat of the University of California. Our Bible Seminary is located at Berkeley. Speaking of seminaries reminds me, of course, of the church, and that recalls to my mind something that I think I mentioned to you in my last letter, about the failure of our brotherhood to respond in any adequate measure to the appeal of our stricken brethren in San Francisco for help. As I said to you then, I was going to look into the matter, and I did. Our people were more fortunate than the denominations in that we had but one church destroyed. This was the First Church, of which Robert Graham was the first pastor. When I came to think of our great brotherhood allowing this church to lie in ashes for a whole year, I could not but wonder whether Brother Graham knew about it or not. Do you think that people who die are conscious after death of what happens here in the world now? For myself, I am not quite clear about this; but if they do, then Brother Graham knows that our brotherhood, a million and a quarter strong, with seven thousand ministers and twelve thousand churches, has allowed the church over which he watched with such tender care to lie in ashes for a whole twelve months, and has done practically nothing to help rebuild it. I do not imagine that such knowledge is anything less than heartbreaking to that grand old warrior who gave himself so freely to the cause, and the cause has now dealt so heartlessly with one of his children. But I was going to give you the facts about this reconstruction matter. As I said, the First Church was burned to the ground; the West Side Church, which is a fine building, was damaged to some extent; and the Tenth Avenue Church, which is a pretty good building, but not so nice as the West Side, was also very severely injured, these latter two by the earthquake, the fire not going near them.

One hundred and twenty families of the First Church were burned out. As nearly as I can learn these poor people lost practically everything. Some of them worked all day and all night, carrying their effects to places of supposed safety, and then the fire came and burned them. Others were so closely pursued by the flames that they had to fly for their lives. Still others went out to see where the fire was and how it was progressing, and when they endeavored to return home, found the flames had gotten there before them; or, that a line of soldiers was thrown across the way and that they were homeless. Their condition for weeks was pitiable. I have learned that Mrs. Ford, wife of the pastor of the First Church, did not even succeed in getting a nightgown for ten days after the fire. Of course you know that a plenteous supply of food was sent, and as the members of our church were all energetic, independent people, they soon got on their feet again.

The great hardship upon our churches in San Francisco came through the fact that the entire business district of San Francisco was destroyed. Consequently, while not many of the homes of the members of our three unburned churches in San Francisco were destroyed, yet all of these people lost their business, and with it their income. Mechanics and laboring men lost their tools. Clerks lost, for the time being, their place of employment, etc., and when they got employment again were compelled to accept reductions in wages of from one-third to one-half. This does not apply to the mechanics. Their wages have gone up, but cost of living has, I think, at least kept pace with this advance. Professional men lost libraries, instruments, clientage, etc. While merchants and manufacturers lost stocks of goods, machinery, lines of custom, etc.

From what I can hear the Alameda church in this respect is in about the same condition as the San Francisco churches, as their members were practically all in businesss in the city. Matters are getting better out here now, but it will take these people from five to ten or fifteen years to get into the same financial position that they were before, so that they can do for churches and church work what they have been accustomed to. Some of them have had to build homes again, and furnish them anew in all particulars, and buy new clothing. The merchants, of course, have to, somehow or other, get into buildings of some sort, and get a stock of goods into them. Rents are enormous. They are going heavily into debt to get started in business, and, as far as giving to church work is concerned, they are about as helpless as one can well imagine. To illustrate how financial loss which one would not think of at all has come to them, let me mention the case of Dr. R. L. Rigdon, a prominent member of the West Side Church. Dr. Rigdon is one of the most eminent practitioners in San Francisco. His offices were in the "Examiner" building, in the very heart of the city. He had one of the finest surgical libraries, and one of the most completely appointed offices, so far as surgical instruments, appliances, etc., are concerned, in the city. His practice was also a very large one. Not only were his library and instruments destroyed, but his practice was entirely broken up by the fact that in the space of a few days 300,000 people left San Francisco. And while the population of San Francisco has returned to almost what it was before the fire, it is largely filled up with new people who "know not Joseph." So far as Dr. Rigdon is concerned, he has to go to work and build up his practice almost from the ground again, and I suppose it will be

HEALTHY SCHOOLMA'AM

Found out How to Feed Herself.

Many school teachers, at the end of their year's work feel thoroughly exhausted and worn out, physically and mentally. The demand upon the nerves and brain of a teacher is unusual and unless they are well fed and fed upon properly selected food, it is natural that they should run down.

A little woman teacher in Mich., who has been teaching regularly for a number of years, has always found herself thoroughly exhausted at the end of the session, until within the last year, she has made use of Grape-Nuts food with the result that she closed the year as a robust, healthy, strong, vigorous woman, having gained in weight from 90 pounds to 126; her nerves strong, face bright and cheery, and really a wonder to all her friends, who constantly comment on her color and strength. She knows exactly to what the change is attributed, for in the years past, living on ordinary food, she has almost broken down before the school year closed, whereas since using Grape-Nuts, this change has been brought about; evidence prima facie of the value of Grape-Nuts food for rebuilding the brain and nerve centers. "There's a Reason." Read "The Road to Wellville" in pkgs.

five or ten years before he is back where he was.

I presume I am not giving away any secret when I illustrate the liberality and Christian spirit of Dr. Rigdon by a little story I have heard of his attitude toward his brethren and our missionary cause, during his days of greater affluence. This happened when Dr. Rijnhart and Dr. and Mrs. Shelton went through San Francisco on their way to Thibet. Dr. Rigdon took Dr. Shelton into a store in San Francisco and said to him: "Now, I want you to look around here, and everything you see that you need and think will be of use to you in Thibet, you take, and I will pay the bill." (I understand the bill was about $300). This will give you an idea of the sort of Christians we have in San Francisco, and when I think how we have neglected them in the hour of their trial and distress, Maria, it makes my blood boil. I would just as soon blurt this out right from the pulpit of our own church at home, because I feel that I am just as much to blame as any other man in the brotherhood. Last winter, when our pastor brought up in board meeting the question of our taking the offering for San Francisco reconstruction, I think I was one of the ——— individuals that opposed it.

I want you to speak to Brother Blank at once about this and see if he will not take the matter up again and get our church to make a worthy offering.

More about this next time I write. Your affectionate husband,

JOHN R. LOOKABOUT.

As Seen From the Dome By F. D. Power

Don't be alarmed if you read from Washington some recent pessimistic deliverances. The brethren who believe in apostolic succession have been holding the center of the stage. It is one of their rectors of a wealthy congregation who takes this view of the city's attitude toward the church and the Lord's day:

Many of our most prominent citizens are only occasionally seen at church; others, never.

Nowadays a man can stand on the topmost rung of the ladder social and political, and be at the same time out of all church life.

Sunday is probably worse kept in Washington than in any other city of the East.

Nowhere else, so far as we know, is there such a lamentable neglect of respect due to the pastoral office of the clergy as here.

With the best intentions in the world, physicians often forbid pastors to see their patients. What wonder that now comes Christian Science, so-called, and forbids the physician himself to see the sick!

Sunday, throughout a large part of Washington, is neither a day of rest nor of religious observance.

Among our more interested brethren there is a widespread attitude of disloyalty toward those rules of the church which for centuries have been observed by the faithful.

Is there another diocese, with the wealth in its people's hands, which can say all its income for one year, for all purposes, from all churches, was only $304,343.29?

While there are some abuses on the part of pleasure-seekers and the idle rich, Sunday breakfasts and teas and golf, no city in the world is more observant of the Lord's day than Washington. The good rector speaks for his church, no doubt. I can testify after an experience of thirty-two years, while his acquaintance is brief. Ours is a religious city, a church-going city, a Sunday-honoring city.

The Baptist Missionary Union has just been in its ninety-third annual session here. They were with us nineteen years ago. They are a happy, wholesome-looking body of men and women, about 2,000 of them, representing a million and a quarter of good people. Over the pulpit of the handsome Calvary Church hung a single banner with the name and the seal with the ox beside the plow and altar, and the words, "Ready for either." First came the women, as with us, then the Foreign, and then the Home organization. Here was the young preacher with the silk hat and the new bride; the old one with his cane and front seat, ready to offer the benediction; the group of old friends on a back seat talking away without regard for folks who would like to hear the speakers; the announcements of alumni meetings and banquets, of lost articles and of important meetings in side rooms. Our ancient friend, the phrase "along this line"; the firing of questions at secretaries about cost of administration; the display of books and helps and hum of greetings, and all the features of a big meeting of Disciples. Here were the same sort of speeches; appeals from all points of the compass, discussions of ways and means, the incoming millions, the great cities and even union with the Free Baptists which one listens to at the great annual assemblies of our own people. Here were the usual gargoyles of secretaries and chief men in the newspapers; the introduction of missionaries, without the picturesque play of McLean's handkerchief; the enthusiasm and good fellowship and noble sacrifices and ideals which make a great gathering of the Lord's people memorable. It was good to see it.

The appropriations for the foreign work reached $966,410.96. The debt is $81,294.40. Twenty-four new missionaries were appointed during the year. I note the cost of administration includes literature, $18,000; secretaries and office expenses and agencies, $71,000; general expenses, $20,000. This seems large.

The need of union especially on the foreign field was emphasized. The situation demands a minimizing of the differences and an emphasis upon the essentials of Christianity. "We are Baptists, but we recognize that the things that distinguish Baptists from other Christians are less vital than those that permit us to count ourselves with them as Christians." On the other hand an applauded sentiment was: "We will not abate one iota of Baptist doctrine on the foreign field."

The American Baptist Society is the home organization and was in its seventy-fifth meeting. The income last year was $802,586. The 100,000 mark was passed in 1866 and the half million in 1887, and 6,000 churches have been established and 10,000 Sunday-schools, and 208,000 conversions have been made in the seventy-five years. One item of last year's report was the expenditure of $150,000 in San Francisco, $75,000 of which came from Mr. Rockefeller. Figures show 1,536 laborers employed, 61 churches organized, and about 16,000 persons added to the churches. The society asks a million a year for its work. Among the chief things emphasized in last year's achievement are the relief of Baptist churches in California, and the consideration of possible union between Baptists and Free Baptists in home mission work. It was declared that 266,000 persons had been baptized in the Baptist churches of the country the past year.

The American Baptist Publication Society was one of the great organizations of the convention. The receipts last year were $664,695. This society was or-

(Continued on Page 732.)

CHILDREN SHOWED IT

Effect of Their Warm Drink in the Morning.

"A year ago I was a wreck from coffee drinking and was on the point of giving up my position in the school room because of nervousness.

"I was telling a friend about it and she said, 'We drink nothing at meal time but Postum Food Coffee, and it is such a comfort to have something we can enjoy drinking with the children.'

"I was astonished that she would allow the children to drink any kind of coffee, but she said Postum was the most healthful drink in the world for children, as well as for older ones, and that the condition of both the children and adults showed that to be a fact.

"My first trial was a failure. The cook boiled it four or five minutes and it tasted so flat that I was in despair but determined to give it one more trial. This time we followed the directions and boiled it fifteen minutes after the boiling began. It was a decided success and I was completely won by its rich, delicious flavor. In a short time I noticed a decided improvement in my condition and kept growing better and better month after month, until now I am perfectly healthy, and do my work in the school room with ease and pleasure. I would not return to the nerve-destroying regular coffee for any money." "There's a Reason." Read the famous little "Health Classic," "The Road to Wellville," in pkgs.

Our Budget

—June brings several conventions. Prepare to attend them.

—Attend the college commencements and encourage our worthy institutions.

—The idea of forming men's organizations is growing, not only among us, but among all religious bodies.

—We have received, too late for publication this week, a number of interesting communications for our symposium on a national organization of men, which we hope to print next week. A few communications on the subject will be found elsewhere.

—Perhaps not more than a dozen have sent in any contribution to the great interdenominational movement for Christian union inaugurated by the Interchurch Conference in New York, which is now preparing for another great gathering in 1908. Does this measure our interest in this subject? Others will so measure us.

—George L. Snively has assigned to others his regular preaching appointments in order that he may respond to more calls for pulpit supply, dedications and special services. Brother Snively has had great success in this kind of work, and those wishing his services may address him in care of this office.

—We regret to announce the death of Miss Ewing at Bolengi, Africa. She was supported by the church at Eureka, Ill., and had been on the field only three months. We hope to publish further particulars than those already reported in another column.

—Sedalia extends an open-hearted welcome, and we are looking for the largest Missouri state convention ever held. See the program on another page.

—We begin in this issue the publication of a paper read at the congress in Cincinnati. "The Attitude of the Church Toward Labor" is a vital theme, and Brother Place, of Bellevue, Pa., and Brother Cahill, of Dayton, Ohio, presented papers of great merit upon this subject. We hope to follow with Brother Cahill's paper.

—The article on "Young Soul-Winners" is by one of our bright young men working in England, but now visiting the homeland.

—It is hoped the Sunday-schools will at once send their Children's day offerings to the office of the Foreign Society, Cincinnati. If any school has failed to take the offering, let it do so even yet. The main thing is to enlist every possible Sunday-school.

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—Wilson and Lintt have just concluded a good meeting at Keokuk, Iowa.

—L. L. Carpenter will dedicate the new house of worship at Newark, Mo., June 9.

—A Sunday-school has just been organized at Rice, Ill. W. C. Perigo is minister.

—The congregation at Deer Lodge, Mont., contemplate the erection of an additional building.

—J. P. Haner is in a meeting at Neal, Kan., where we have neither church house nor organization.

—A great fellowship picnic of the church at Jacksonville, Ill., is to be held on the Old Salem grounds, June 28.

—Ernest Wilson writes us that James M. Bell, who took charge of the work at McKinney, Tex., last December, has, by his consecrated life and pulpit ability, won the confidence and love of the people of the city.

—A. J. Adams is kept busy in the work at Wenatchee, Wash., but he writes: "We are well repaid in the growth of the church."

—The Bible College at Columbia, Mo., had its commencement last week, but the report reached us too late for publication in this issue.

—W. T. Adams reports that if the audiences continue to grow as is expected, a larger building will soon be needed at Corona, Cal.

—Owen Livengood reports steady progress at Spartanburg, Ind. The church has bought ground and is erecting a new parsonage.

—The church at Moran, Kan., is planning for a tent meeting in August, to be conducted by E. N. Phillips, of Iola, Kan., and a singer.

—J. M. Elam, of Carthage, Ill., will deliver the address at the laying of the corner stone of the new church at Loraine, Ill., on July 4.

—E. H. Williamson has entered upon work as state evangelist of the third district of Missouri, and is now in his first meeting at Fordland.

—J. W. Lowber and wife, of Austin, Texas, will sail for Europe, with twelve others, on an educational tour of several months in Europe. They start July 4.

—E. C. Harris, late pastor at Rochester, N. Y., has recently located with the East Lansdowne Church, East St. Louis, and is also editing the "Lansdowne News," a local paper.

—Mr. John A. Gordon, who has been a very promising young Methodist Episcopal preacher, was one of four additions to the church at North Yakima, Wash., the last Sunday in May.

—The church at Abilene, Kan., has granted C. A. Cole leave of absence during August, to hold a meeting at Bethel Church, Ladoga, Ind., the seat of his former pastorate.

—H. H. Shick expects to organize a church as the result of the meeting he is now in at Drummond, Okla. He has just immersed the largest man in the county, who weighs 320 pounds.

—President Cramblet, of Bethany College, who has participated in 103 dedications, said that the one at Uniontown, Pa., was the only one in which he had not been allowed to ask for money.

—Kentucky University begins its commencement week on June 7, as also does Cotner University. W. J. Bryan is to give the commencement address on the morning of June 13, at the latter institution.

—As a result of a meeting by William Chapple, evangelist of the Bartholomew County Association in Indiana, a Bible school has been organized at Flint with thirty-seven scholars. Orlo Arnold is the superintendent.

—Evangelist C. R. L. Vawter and his singer, Brother Gardner, are in an interesting meeting at Carnegie, Okla. At the end of the sixth night there had been nineteen accessions, seventeen of whom were men and women.

—P. C. Macfarlane reports that the First Church at Allegheny subscribed $310 to the San Francisco reconstruction fund, and the church at Bellevue subscribed $200. These sums will probably be increased on the first Lord's day in July.

—The twelfth annual convention of the Louisiana Christian Missionary Society is to meet at Jennings, La., June 25-27. A good program has been arranged. H. M. Polsgrove is the pastor at Jennings, and he and his church will extend a warm welcome.

THE GREAT EXPOSITION
NORFOLK, VA.,
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Every patriot of America will attend, if possible. To make it possible, reasonable and safe, accommodations must be secured in advance. The Monitor, Eighteenth and Granby streets, Norfolk, Va., is reliable and reasonable, located in a choice residential section, on car lines leading to and from Exposition grounds, for 20 cents round trip. Service rendered by refined, Christian people. Ladies traveling alone, or in parties, receive special attention. Monitor 'bus meets all trains and steamers. Rates: Lodging, $1.00; meals, 50 cents; 'bus, 25 cents.

For further information, apply to The Monitor, or Bro. J. T. T. Hundley, at above address.

—Herbert Yeuell, wife and son were to sail on "The Coronia," May 21. His meeting at Albany, Mo., will begin June 16 or 23.

—F. M. Rains will dedicate the new house of worship at Hillman Street, Youngstown, O. This was formerly the Third Street Church. F. D. Draper is the minister, and the date for the occasion is the first Lord's day in August.

—W. L. Harris, pastor at Lyons, Kan, had thirty-two young men in his class Sunday before last, who, under his direction, are preaching in school houses within a radius of ten miles of Lyons. This church has just bought a good parsonage.

—W. G. McColley entered upon his fifth year of work at Pontiac, Ill., June 1, to continue indefinitely. Brother McColley's arrangement with his congregation is that he shall have two months for evangelistic work, and he is ready to make engagements.

—At East Columbus, Ind., the work has been practically at a standstill for some time. O. F. Sooy recently held a short meeting there, with eight additions. The church has now given Brother Sooy a call to become its minister, and he will take up the work at once.

—The church at Bowling Green, Ohio, is to be dedicated next Lord's day by Z. T. Sweeney, and will be worth about $27,000 completed. Clyde Darsie is the minister. All churches in that part of the state are invited to take part on this pleasant occasion.

—R. W. Orvis, elder of the Central Christian Church, San Antonio, Texas, reports that six preachers are in its congregation, and that the work is moving along nicely. There have been 110 additions since J. B. Cleaver took charge, less than a year ago.

—Cephas Shelburne has been preaching some sermons along doctrinal lines to large audiences, at Huntington, Ind. Brother Shelburne's Sunday-school has over 600 in regular attendance, with a Bible class of 150. All departments of the church are growing.

—John T. Cropper, who is doing some general evangelistic work, finds quite a number of churches without preachers. He has just been at Pleasant Hill, Mo., where a pastor is soon to be called. Brother Cropper desires to hold some meetings in Kentucky.

—A. M. Growden has just closed his work at Osceola, Ia., and accepted a call to Mishawaka, Ind. The new field has two country congregations in connection with the town work. A two manual pipe organ has just been installed at Osceola. The Ministerial Association there passed complimentary resolutions on Brother Growden's work.

—T. W. Bellingham reports the organization of a church on May 5, at the Tydal school house, Michigan, with eighteen members. He held a meeting there some time ago with sixteen converts. The new organization is to be known as the Second Church, Fremont.

—J. P. Lichtenberger, who, with his wife, recently returned from the Bible Students' Oriental Cruise, will be glad to assist any one who contemplates taking the cruise next winter, to secure their accommodations. He may be addressed, 41 West 119 Street, New York.

—L. L. Carpenter is one of our most valued correspondents. He is busy in the work. He lets us know what is happening. He writes *promptly*, and he *puts it* all *on a post card*. We do not have to spend hours in attempting to decipher his manuscript, but get the meat of the message at a glance.

—E. B. Redd, of Columbia, Mo., has made the following preaching arrangements: First Sunday at Hams Prairie; the third at Mokane, and the fourth at Mount Tabor. All these appointments are in Callaway County. Brother Redd, who is one of our best preachers, has one Sunday yet unemployed.

—J. A. Johnson, pastor of our church at Flat River, Mo., paid a pleasant visit to the office of THE CHRISTIAN-EVANGELIST last week. Brother Johnson reports a good cause at Flat River, and he himself seems to be giving, from all we learn from others, abundant satisfaction. He is a man of more than average ability.

—Our congratulations go to A. L. Clinkenbeard, whose marriage to Miss Lillian B. Bean, of Hereford, Texas, should have been announced in our columns some time ago. Brother Clinkenbeard is our minister at Dublin, Texas, and is one of our bright Missouri boys. He is a graduate of both Kentucky and Chicago Universities.

—Louis S. Cupp reports that the Hyde Park Church, Kansas City, will join the state-wide campaign, and have engaged Hamilton and Garmong for the meeting. It will be remembered that these evangelists are now on a tour around the world, having begun in Australia. A good work is going on at Hyde Park.

—In the future the church at Houston, Texas, which has just dedicated its new house of worship, will support Justin E. Brown at Lu Cheo Fu, China, a missionary of the Foreign Society. Mr. Brown was a classmate at Drake University of A. F. Sanderson, who is now the minister of the church at Houston, Texas.

—Guy B. Williamson and wife paid the office of THE CHRISTIAN-EVANGELIST a pleasant call on their way from Jacksonville, Ill., to Chattanooga, Tenn., where Brother Williamson is to be the assistant pastor and musical director of the Walnut Street Church, of which Ira M. Boswell is minister.

—A. L. Ferguson reports that the work at La Junta, Colo., is in a fairly good condition. There has been between $600 and $700 paid on the church debt since he took the work in October, 1905, and good offerings have been made for the general organized work of the church. Brother Ferguson's daughter, Mrs. Mary Kirby, was re-elected as vice-president of the county at a recent Sunday-school convention. Brother and Sister Ferguson will spend their vacation in Illinois and Indiana with their sons.

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DISCIPLES VISITING JAMESTOWN EXPOSITION will find a comfortable home at PEACE COTTAGE, Sea Breeze, Ocean Bathing, five cent fare to Exposition. Address Mrs. VanHook, Peace Cottage, Ocean View, Va.

—J. V. Coombs is to be associated with Miss Lucile May Park in a meeting at Salem, Mo., beginning July 5. A tabernacle is to be erected for this special purpose. Brethren everywhere in Dent County and surrounding counties, are invited to take a vacation, camp on the beautiful Spring Creek, and attend this meeting.

—George F. Dennis, our minister at Billings, Okla., is gratified with the brighter outlook there. The Sunday-school is growing rapidly and a Christian Endeavor Society of forty-four members has been organized. The brethren have just heard Randolph Cook, representing Oklahoma Christian University, and pledged $221 for its current expenses.

—Robert Lord Cave, minister of the West Side Church, San Francisco, is in the East on behalf of San Francisco reconstruction. He is to take charge of the campaign in Kentucky and Tennessee. He is the son of R. Linn Cave, a grandson of W. H. Hopson. Brother Cave is a good speaker and can tell the story of San Francisco with graphic power.

—Our readers will have perused with sad hearts the news conveyed to them in our columns last week about the burning of the home and children of S. J. Short. Brother Short is one of our most useful mountain preachers and a worthy man. His address is East Point, Ky. R. B. Nealy writes us that his is a case where practical sympathy is needed and needed now.

—As we expected, the new legislation is affecting the status of the ministerial half-rate on the railroads. Ministers and other workers in philanthropic and Christian effort will have to pay two cents per mile just as the ordinary traveler. Brother Abbott points out how this will affect those going to the State Convention, for which a regular convention rate has been made.

—"Praise God, from whom all blessings flow." Thus writes S. E. Brewster, pastor of the Observatory Hill Church, Pittsburg, who is gratified because it has been decided that no suppers or entertainments for the purpose of raising money shall be held for one year in his church. The ladies will hold social entertainments each month for sociability's sake, and they have organized a "One Cent a Day Club."

—During May, the fourth note with interest, amounting to $520, was paid to the Church Extension Board by the brethren of the Mitchell Park Christian Church, St. Joseph, Mo. The fifth and last note, it is hoped, will be paid by July 1, and C. A. Lowe writes us that June 30 has been set as jubilee day, when the other congregations of the city will join Mitchell Park and rejoice with the members there.

—Since his removal to Decatur, J. H. Smart has taken no regular pastoral work, but acted as supply for churches in that vicinity. Realizing that this kind of work is not always very effective, he has finally located with two churches a few miles from the city, preaching the first and third Lord's day at Dalton City, and the second and fourth at Cerro Gordo. We are sure that Brother Smart will serve these churches successfully.

—A fine new church has just been dedicated at Weston, Mo., by J. S. Myers. It cost $8,000, and over $4,000 was raised on dedication day, which provides for the entire debt. Brothers Hamlin and Daugherty have been following with a good meeting, twenty-five being added in the first ten days. J. C. Howell, the minister, reports that the congregation, with a fine new parsonage and church edifice, is in excellent condition for aggressive work.

—F. E. Udell, of St. Louis, is one of the business men who are going to visit the foreign missionary fields to look into the work with their own eyes and report their findings. Mr. Udell is a life director of our Foreign Society. It would be a great thing if a score of our business men would go with him. Already fifty business men, representing different religious bodies of this country, have consented to make this trip. An effort is now being made to increase the number to one hundred. Most of them will sail from the Pacific coast sometime during August.

—We have received from the St. James Street Church of Christ, Boston, resolutions passed by the church expressing its high appreciation of the character and service of A. L. Ward, who has resigned his work there to become minister at Wheeling, W. Va. While adhering to our rule not to publish resolutions relating to retiring pastors for lack of space, we are glad to know that Brother Ward leaves Boston followed by the high appreciation and loving regards of the little flock which he has so faithfully served. We wish him success in his new field. He entered upon his new work last Lord's day.

—R. A. Givens, having returned home from a series of meetings in which he has been conducting the music, expresses both his surprise and regret in finding some of our Sunday-schools using a certain popular series of Sunday-school papers instead of our own, and asks why this is so. We suppose the explanation is that the brethren who control the policy of these schools do not recognize the connection between sowing and reaping—cause and effect. If we have anything of special worth to the religious world, let us see that the children get the benefit of it at the formative period of their lives.

—Sedalia, Mo., is engaged in a successful campaign against the saloons. E. L. Cunningham, assistant to J. M. Rudy and minister at Smithton, who has taken a leading part in this warfare, writes: "We have struck a terrible blow at the head of the saloon snake. May 26 was the first day for twenty years that the saloons have been closed on Sunday in Sedalia." Brother Cunningham, together with the attorney of the W. C. T. U., succeeded in securing the evidence which has resulted in taking away the license from one of the most offensive of the saloons and closing the others on Sunday. Everywhere the good people are rising in revolt against the reign of the saloon.

—The steamship Korea, sailing from San Francisco on September 24, will have as passengers our own missionaries as follows: Dr. C. D. Haskell and wife, from Williamsville, Ill., to China; C. E. Robinson and Miss Essie Forsyth, from Joplin, Mo., to Sendai, Japan; Miss Inez Logan, from Kilgore, Ky., to Laoag, P. I.; Miss Edna Kurz, from Hiram, Ohio, to China. Those returning from their furlough to their respective fields on the same ship will be as follows: Dr. E. I. Osgood, wife and three children, from Hiram, Ohio, to Chu Cheo, China; Miss Jessie Asbury, from Augusta, Ky., to Akita, Japan. David Rioch, wife and three children will return soon to India by way of England. They will visit Mrs. Rioch's family in England.

—Among changes in our educational world will be the departure of Dr. Albert Buxton from Christian University, Canton, Mo., to accept the pastorate at Salt Lake City. Professor Sears, of the same school, has accepted a position in the new school to be located at Enid, Okla. O. L. Lyon who has, for the past eighteen months, been pastor of our church at Newman, Ill., has been elected professor of English language and literature at Enid, and will also serve the church at Pond Creek, Okla., as pastor. During his pastorate at Newman there have been nearly one hundred additions to the church, three-fourths of these coming in the regular services. The church has also made rapid strides in missionary activity, and, with a membership of 435, it needs a strong man to take the lead.

—The resident members of the Christian church of Miami, Fla., have organized into a congregation and have been favored with a meeting by Brother Nichols. They have secured A. M. Chisholm as pastor. Mr. Flagler has donated a lot for the church and an additional one for a parsonage on condition that a church building be erected thereon within a year, or by March 1, 1908. We are in receipt of a letter from Mrs. Margaret Arnold Groom, one of the members, who was instrumental in securing the donation from Mr. Flagler, pointing out the advantages of Miami, a favorite winter resort, as a missionary point, and appealing to the brotherhood at large for assistance in the way of a loan of $7,000, for which they promise to give security on lots and completed building. In view of other pending appeals we can not publish her communication in full, but those interested in that enterprise may communicate with Sister Groom at Miami, Fla.

—The remodeled and enlarged church at Uniontown, Pa., whose dedication we reported last week, is, we understand, now the best building we have in Pennsylvania. This church has not a very long history and is due to the starting of a Bible class, in 1888, in the parlor of M. M. Cochran. Two years later a church of twenty-six members was organized, and about six months later a church building costing over $13,000 was dedicated. Under the ministry of J. C. B. Stivers a $2,000 mission chapel was erected at Hopwood in 1894, and at New Salem a $2,500 building was erected. In 1898 a parsonage was built. These properties, with the rededicated church, arranged on the Akron plan and perfectly adapted to every department of the work, now represent a value of $85.000. It has been a missionary church from the beginning and has paid back many times the amount given to it by the state board in the early years of its weakness. J. Walter Carpenter and his devoted wife are deserving of great praise for the work they have done and are doing here.

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—Walter C. Gibbs is able to report his church at Lawrenceburg, Ky., in an excellent condition. We recently published a photograph of the Sunday-school of this church, which has such a fine record. A special effort is now being made to gather in numerous church letters around the town, and seven have been added to the membership in this way within the last two weeks. The missionary offerings show a great increase, and San Francisco is not to be forgotten in the calendar. Enough money is already in hand to build an addition to the church, to enlarge and improve the Sunday-school room. The school will have part in the Bible school chair in Lexington, it having promised $100 to this cause.

—At the recent Commencement of Christian College, Columbia, Mo., two young women graduated who will enter the foreign missionary field. One of these, Miss Essie Belle Forsythe, has already received an appointment from the Foreign Missionary Society to go to Japan, and she will proceed there early during the coming autumn. The other graduate is Miss Lulu Ethel Garton, but her foreign field of work has not yet been definitely settled. This college already has one missionary in the foreign field, viz: Miss Caroline Pope, who is in India. Two of our foreign missionaries are sending their daughters to Christian College for the next session. The missionary spirit at this college is very pronounced.

As We Go to Press.

Special to THE CHRISTIAN EVANGELIST.

Dallas, Ill., June 3.—Population, 1,000; tent meeting two weeks old; eight stormy nights; 62 additions; great audiences. Oscar Marks, singer. S. W. Elam, minister. We continue.—E. E. Violett.

Special to THE CHRISTIAN-EVANGELIST.

Little Rock, Ark., May 2.—Sunday-school contest closed. Ft. Smith, attendance to-day, 701; collection, $60; average 377; total, $143; per cent increase, 73. Little Rock, attendance to-day, 733; collection, $305; average, 357; total, $375; per cent increase, 80.—J. N. Jessup.

Special to THE CHRISTIAN-EVANGELIST.

Kansas City, Mo., June 2.—Children's Day at the Independence Boulevard Christian Church: Attendance, 1,147; offering, $1,645.—J. W. Hofsess, supt.

Special to THE CHRISTIAN-EVANGELIST.

Wichita, Kan., June 2.—Attendance at Central school to-day, 785; offering, $100, making us the winners from Atchison in the six months contest. Ours is now the largest school in Kansas—E. W. Allen.

Special to THE CHRISTIAN-EVANGELIST.

Stanberry, Mo., June 2.—Seventeen added to-day, 122 to date. Congested crowds and unprecedented interest; must close to-morrow night.—W. J. Lockhart and Wilkinson.

Special to THE CHRISTIAN-EVANGELIST.

Canton, Ill., June 2.—Meeting closed with 80 additions. J. G. Waggoner, minister; H. E. Monser, Mrs. J. E. Powell and Miss Nellie Pollock conducting. I begin at Syracuse next Sunday.—H. E. Monser.

Special to THE CHRISTIAN-EVANGELIST.

Muncie, Ind., June 2.—Fifty-five converts to-day in meetings conducted for Jackson Street Christian Church in city auditorium. W. H. Allen is pastor; 470 in 19 days. Paul may plant, Apollos may water, God gives the increase.—Chas. Reign Scoville.

Special to THE CHRISTIAN-EVANGELIST.

Ada, I. T., June 2.—Rained our first week, starting to-day with good interest. This is a hot bed of "anti-ism."—Fife and Son, evangelists.

Special to THE CHRISTIAN-EVANGELIST.

Beaumont, Tex., June 2.—All the debt raised; great rejoicing; F. M. Rains with us.—J. B. Holmes, pastor.

Special to THE CHRISTIAN-EVANGELIST.

Hillsboro, Tex., June 2.—We have been rained out for more than a week but interest is still great; building packed tonight; 81 added to date. Begin at Bryan, Tex., next Sunday.—Wilhite and Tuckerman.

Special to THE CHRISTIAN-EVANGELIST.

Johnson City, Tenn., June 3.—Great Brooks meeting closed, with 164 added. The church is enthusiastic and plans for great work in future are already made.—J. Lem Keevil, Minister.

Special to THE CHRISTIAN-EVANGELIST.

Carnegie, O. T., June 3.—C. R. L. Vawter and Bert Gardner in great meeting here; 37 added; thirty adults; original membership 35; Bible school and Endeavor organized; Vawter and Gardner consecrated men and understand their work thoroughly. Brown, Dawson and Rhoades elders.

To the Editor of THE CHRISTIAN-EVANGELIST:

Watsonville, Cal., June 3.—Spiegel and Miss Wilson closed here Sunday; 64 added and more to follow; evangelists did splendid work; now at Salinas.—M. D. Clubb.

To the Editor of THE CHRISTIAN-EVANGELIST:

Okmulgee, I. T., June 3.—Our great meeting with Clarence Mitchell closed tonight. While other churches' revivals practically failed, our meeting has reached nearly 60 additions. Three meetings tonight, but house too small to accommodate crowd. Brother Manley and whole church rejoicing over this splendid victory.—Will J. Slater, singer.

Nebraska Churches, Attention.

We are approaching the close of the missionary year, June 30. The receipts from state apportionments has fallen below that of the previous year and it will require united effort to finish the year without a deficit. Accordingly, as one way of relieving this danger, it has been decided to set another state mission day for those churches, Bible schools, and Christian Endeavor societies that have not paid anything on their apportionment, and ask those that have fallen below it to make a special effort to raise the amount asked. This date is set for Lord's day, June 16, 1907. This will give time to take the pledges and collect them and remit the money to the corresponding secretary before June 30. Money must reach him on or before that date to be credited in this year's account. This need not prevent any church from sending before if an earlier date is preferable. The sooner it is done the better. W. A. BALDWIN.

New CHRISTIAN UNIVERSITY OF OKLAHOMA.

Now erecting magnificent college buildings in the city of Enid, Okla., at the cost of over $100,000. **"An Advertising Sale"** of property in beautiful **"COLLEGE HILL ADD."** 4 blocks from University Campus. Lots $50.00 each in payments. New Electric Street Car Line now building to University. The city of **"GREATER ENID,"** only 13 years old, 18,000 population, over $2,000,000 in buildings and improvements now under way. **Largest Rail Road Center** in New State, **Great Commercial** and **Manufacturing Center,** fastest growing city and coming metropolis of Southwest. **100 per cent investment. Buy NOW.** Write for particulars regarding **FREE TRANSPORTATION.** Handsome Illustrated book of views of the new University and this wonderful city. **Greater Enid Development Co.,** Sales Office 521 New First Ntl. Bank Bldg., Columbus, Ohio.

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Convention Announcements.

First District, Kansas.

The annual convention of the first district Kansas Christian Missionary Society will take place at Nortonville, June 11-13. The conference feature will be made prominent. Every church should be represented. Myron G. Settle, state Bible school superintendent, will be present, and add much to the interest of the meeting.

HUGH LOMAX, District Secretary.

Oregon State Convention.

The Oregon Christian missionary convention will hold its seventeenth annual meeting at the "Turner Memorial Tabernacle," Turner, Ore., June 20 to 30, inclusive.

Special effort is being made by all departments to make this year's convention the best in the history of the Oregon work. The programs (which will include those of the O. C. M. C., C. W. B. M., Y. P. S. C. E. and the Ministerial, Bible School and Educational Associations), will be enriched by the presence and aid of specialists. Besides our own workers we are expecting the presence and service of W. J. Wright, G. W. Muckley, J. H. Mohorter, Mrs. Ida W. Harrison, A. L. Chapman and possibly W. R. Warren and President Albert Buxton; also the corresponding secretaries of the Northwest.

Every preacher in the state should be there and every church should be represented by two delegates-at-large and one for each twenty or fraction thereof. As formerly, reduced rates on the certificate plan will be secured. The usual arrangements will be made for campers and those that wish rooms in the "Ark," or with private families. For information and rooms write to the corresponding secretary. The O. C. M. C. days are June 24 and 25, for which the following program has been arranged:

June 24.—Bible Institute, President E. C. Sanderson; president's address, J. W. Jenkins; reports of corresponding secretary, treasurer, district secretaries and missionary pastors, and from needy fields; "Every Church in Line on Oregon Day," Albyn Esson. Discussion. "Our Centennial," W. R. Warren. "Importance and Possibility of a Pacific Coast Convention," George C. Ritchey. Song service, H. A. Easton. "American Missions," W. J. Wright.

June 25.—Bible Institute. "Place and Power of the Church in Country, Town and City," D. Errett. Discussion. "Our Homeless Churches," G. W. Muckley. "The Gospel of the Helping Hand," J. H. Mohorter. Business session. Song service, H. A. Easton. "Missions in Foreign Lands," A. L. Chapman. Unfinished business.

The complete program will be printed, as soon as arrangements can be completed and copies sent out. If you wish some and do not get them just send me word.

Preachers, see that your church has its offering in for state work and that all pledges to the "debt fund" and on life memberships are paid.

F. E. BILLINGTON, Cor. Sec. O. C. M. C.
Cottage Grove, Ore.

The Missouri Convention.

CHRISTIAN WOMAN'S BOARD OF MISSIONS PERIOD.

Sedalia, Mo., June 14-19, 1907.

Friday Evening, June 14.—Song service, Sedalia choir. Devotional, Miss Emma D. Bouldin. Welcome, Miss Lula Kidd. Address, China and the Chinese, Dr. Elliott I. Osgood, China.

Saturday Morning.—Devotional, Mrs. R. B. Helser. President's address, Mrs. H. A. Denton. Reports—Corresponding secretary, treasurer, Centennial secretary; reports of committees, nominating, future work, ways and means; reports from the field, Mrs. J. L. Moore, Mrs. A. M. Fullen. Address, "The Outlook in Mexico," Jasper T. Moses, Mexico. Address, "About My Father's Business," Mrs. Alice M. Wickizer. Pledges for special work.

Saturday Afternoon.—Devotional, Mrs. F. H. Miller. Symposium on Practical Propositions, by district managers: 1. The District Manager, Mrs. Q. T. Hall; 2. The Auxiliary of the Country Church, Miss Mary Hord; 3. The County Manager, Mrs. Nell H. Glenn; 4. Problems of the Organizer, Miss Luella Duke; 5. Federation in Cities, Mrs. G. B. Longan; 6. Unknown Missouri, Mrs. J. F. Raney; 7. The Spiritual Side, Mrs. J. F. Merryman. Address, "Circles and Circle Work," Mrs. H. B. Cole. Report of Juniors, Miss LaDella Walker. "The Future of Our Children," Irving S. Chenoweth. The Quiet Hour, Mrs. G. M. Walker.

(At 8 a. m. Business meeting in First Baptist Church, Monday, June 17).

(At 8 a. m. Workers' conference, led by Miss Jennie Burgess, Paris, in First Baptist Church, Tuesday, June 18).

CHRISTIAN ENDEAVOR PERIOD.

Saturday Evening.—Praise service, state superintendent's report. Annual address, John L. Brandt.

CHRISTIAN MISSIONARY CONVENTION PERIOD.

Lord's Day, June 16.—Preaching in all offered pulpits, both morning and evening.

At the Christian Church—*Morning.*—Leader of song, W. E. M. Hackleman, Indianapolis; sermon, Levi Marshall, Hannibal.

Afternoon, 3:00—Communion service, J. P. Pinkerton, presiding. Prayer and praise, H. G. Bennett. Sermon, W. F. Turner. Offering for ministerial relief.

Evening.—Endeavor hour, H. A. Denton. Sermon, "Temple Builders," W. W. Burks.

CHRISTIAN ENDEAVOR PERIOD.

Monday Morning, 8:30-11.—Praise service. Distribution of state superintendent's report and business. Addresses, "The Consecration of Our Men to the Interests of the Kingdom," Edgar Potter, Quincy, Ill. Discussion. Message from our national superintendent, Claude E. Hill, Alabama.

STATE MISSION PERIOD.

F. L. Schofield, Hannibal, President.

Monday, 11:00—Scripture reading and prayer, Newell L. Sims. Business session: 1. Report of board, T. A. Abbott, corresponding secretary; 2. Report of treasurer, F. L. Bowen, Kansas City; 3. Committees announced, president.

Monday Afternoon.—Song and praise, G. W. Buckner. "The Old Guard," A. L. Orcutt, Indianapolis. Report of committees: State of the cause, J. H. Garrison; Ways and means, W. F. Richardson. "America for Christ," H. A. Denton, Centennial secretary of American Christian Missionary Society. Reports of committees: State missions, M. M. Goode; Nominations, H. F. Davis; National Benevolent Association: "Inasmuch," J. H. Mohorter.

Monday Evening.—Devotional service, Phil Stark. Welcome on the part of the city, Hon. J. A. Collins, mayor of Sedalia. Welcome on the part of the Ministerial Alliance, J. L. Parsons, pastor Congregational Church. Address, Hon. Champ Clark.

Tuesday Morning.—Devotional, John P. Jesse. Report of committees: 1. Permanent fund, F. E. Udell; 2. Educational, J. B. Jones; 3. Christian Endeavor, H. A. Denton; 4. Obituary, B. T. Wharton. Miscellaneous busness. Sermon, L. J. Marshall, Independence.

BIBLE SCHOOL PERIOD.

Tuesday Afternoon.—Conference of primary teachers. A suggested program, Mrs. Jacob H. Fisher. Devotions, H. S. Saxby. President's address, John L. Brandt. Reports: 1. Of the board; 2. Of the superintendent; 3. Of the committees. Address, "Jesus the Great Teacher," R. M. Hopkins, Louisville, Ky. Round Table, led by F. F. Walters. "All the Church in the Bible School." 1. Introduction. Small per cent in attendance at present. 2. Why Have All the Church in the Bible School? (a). Neglect of Bible Study: In the Home; in the Public Schools, F. L. Moffett; (b). Bible School to supply this neglect; United Study; Systematic Study, I. H. Fuller. 3. How Get All the Church in the Bible School? (a). Officers must lead. (b). Make school worth adults' while, R. F. McGlothlan. (c). Portable Bible School. Home Department. Cradle Roll. (d). Pastors' earnest, intelligent support, D. P. Gribben. (e). The Combined Service, Edward Owers. 4. Results of All the Church in the Bible School. (a). Enthusiastic School; (b). Spiritual Church, H. H. Borgman. (c). Disciples' Plea Advanced. (d). Missionary Zeal Multiplied, President E. L. Barham. Business.

Tuesday Evening.—Devotions, G. H. Bassett. Our Bible Colleges and Our Bible Schools, R. M. Hopkins, Louisville, Ky. Some Problems We are Now Facing, C. M. Chilton.

Wednesday Morning.—Prayer Service with Suggestions for Bible School Worship, by R. M. Hopkins. Primary session in charge of Mrs. A. A. Buxton, state primary superintendent. Music in the Primary Room, Miss Frances Wray. Symposium: Helpful things in the work. The Beginners' Lessons, Mrs. R. B. Prueszneur, Topeka, Kan. Blackboard work, Mrs. R. B. Prueszneur, Topeka, Kan. Song, "Leading We are Sweetly Led." Primary teachers. Address, "The Message of the Hour," A. A. Buxton.

Wednesday Afternoon.—Primary conference, led by Mrs. Prueszneur. Devotions, I. M. Bailey. Reports of committees. Miscellaneous business. Conferences on teacher-training: advantages, methods, difficulties. Address, "Boys and Their Homes," by Mrs. R. B. Prueszneur, Topeka, Kan.

Wednesday Evening.—Centennial joint session in charge of W. R. Warren, Centennial secretary, Pittsburg, Pa. Devotional, W. A. Morrison. Address, "Our Centennial," John G. Slayter, Pittsburg, Pa.

State Convention at Sedalia.

Many persons have already forwarded their names saying they expect to attend the state convention June 14-19. We want the names of all who expect to come; and we want your names *now.* Sedalia, Mo., is a place of good homes and warm hearts. We want to make full proof of this; everything points to a glorious convention. We want you to come 1,500 strong. We do not expect to have a little convention like that held in Hannibal in the year 1906. That was a good convention for that time and for that place, but you see Sedalia, Mo., is the Prairie City of Imperial Missouri. This is the city founded by the late Gen. George R. Smith and named after one of his beloved daughters, "Sed," as the father used to affectionately call her. He then added "alia," and now the name is famous. Sedalia is the city that offered to move Jefferson City within its limits, but found the inhabitants of that place so far behind the times that the people throughout the state of Missouri thought it would be unkind to bring all that dense "gang" that surrounds the state capitol and dump them upon a highly civilized community. Sedalia has always felt that she could have actually assimilated that crowd, but at the same time she has never forgotten the tender consideration of the people of the state at large and the delicate compliment they paid her when they voted that Sedalia ideals should not be lowered. If you have ever been to Sedalia we know your passionate longing "to play a return engagement." The simple truth is that no man can be regarded as a good Missourian who is not acquainted with the enterprise and push of Sedalia, Mo. This is the city that asked for the Gould shops and the great officers of that great railroad system laughed and said: "Why, the city that gets shops that represent an investment of over $1,500,000, and puts 2,000 men on the pay roll, will have to put up a little $200,000; guess you folks are not in that class, are you?" Sedalia bowed politely, then reached down into her pocket and found some of their smaller change and handed it to the mighty railroad magnates. When they counted it they found it amounted to $200,000. Little places like Kansas City and St. Joseph were ordered to "go way back and sit down," and Sedalia was given the floor—and the Gould shops. Now this is one of the minor things in the history of this city. If I should give you the big things, I fear you would say I exaggerate. The truth is you must just see this wonderful place for yourself. If you expect to build nice churches in your own cities you ought to come and see our churches first.

Here in our midst is the grave of the sainted G. W. Longan. Here we have a man teaching the children of the children that he first taught. If any of your Bible schools can say that let us know when you get here. Here she in honor of whom this city was named still lives, and beloved sister Cotton—the last of an illustrious family. Only a few weeks ago the body of her elder sister, Mrs. M. E. Smith, a tower of strength and a power for real righteousness, was given back to mother earth by tender hands. But what we started out to say is that we need you in this city, we need your presence; we need your prayers; we need your influence and the strong uplift of your earnest faith in our homes, and the inspiration that will come to us through your stay with us. Please do not come without earnest prayer. You ask God to make you a blessing to the home where you shall abide for a season. If your life is characterized by earnestness, reverence, consecration, purity of thought, speech and conduct, your stay with us over Lord's day, June 16, and your presence at the special communion service will be a mount of transfiguration in the lives of our people here, and will bring all the churches of this city a great blessing from the God and Father of our Lord Jesus Christ. Will you not begin now to prepare your minds and your hearts for the larger and better things that Jesus Christ has in store for us? We are a big people in the state of Missouri, but doing little things. Here in Sedalia we are not doing up to the measure of our ability and opportunity by more than half. Will you help us? Let us know who you are and where you come from, at once. We want all the work of preparation out of the road before the convention opens. We want your name in the directory so that you can open it when you get off the train and see your name and the name of your host in print.

Now, will you not spend a penny for a postal card if we find you a good home and will you not mail that card now? If you wish a hotel indicate this. Pray for God's spirit to be felt in great power in this convention, and send your name to me *now.*

J. M. RUDY,
Sedalia, Mo. Pastor First Christian Church.

Our Business Men's Organization.

To the Editor of THE CHRISTIAN-EVANGELIST:

Being a business man and an advocate of world-wide missions, I find it difficult to refrain from an expression on the need of an organized effort on the part of the business men of our country in the interest of missions.

The Church has no other business in the world than to save souls, and just as soon as the multitude of business and professional men of our churches realize their personal obligation to the church and to God, they will be impelled by such an obligation to attend to the Lord's business with as much energy and care as they do their material affairs; and when they do this, dollars will then take the place of pennies that are so much in evidence when our offerings are made.

1st. I feel confident that such an organization can and will be effected, notwithstanding the fact that it may take longer than we hope. But all great and worthy movements come slowly but surely. 2nd. I heartily endorse the idea of a great meeting of our business men to consider the work at the Norfolk convention next October. 3rd. As to the best plan of procedure in furthering this idea, I hardly know what to suggest, other than that our great religious papers keep the matter prominently before the people, urging the importance of such a meeting. I regard this as the most significant move yet advanced that the gospel may reach the ends of the earth with the utmost speed. Yours truly,

G. M. BROOKS.

Men of Hammett Place Christian Church.

On Thursday evening, May 30, a banquet was given by the men of Hammett Place Church, St. Louis, at the Albany Hotel on Page boulevard below Euclid avenue. Notwithstanding a tremendous downpour of rain, a goodly number of the representative men of the church were present. Excellent papers on "Men's Need of the Church," by J. C. Peers, and "Why the Church Appeals to Men," by F. M. Call, also an able discussion of the question "Do Men Need the Bible School?" by Principal J. W. Major, of the Laclede School, were well received. An open discussion of the question, "Shall Hammett Place Church Have a Men's Organization, and What Shall it Be?" was participated in briefly by every man present. By a unanimous vote it was decided that an organization shall be formed which shall be a men's Bible class, a general clearing-house for ideas and school of methods in Christian work and a benevolent brotherhood. A committee of five was elected to formulate plans and to call a meeting of the men of the congregation at an early date to perfect the organization. More than two hours were spent in these discussions, and not a discordant note was sounded nor an uninteresting speech made. The meeting grew in power from the beginning to the end. It was a revelation to many present. One brother remarked that it had done more to acquaint him with the men of the church than an entire season of church-going. The pastor considers the gathering prophetic of great things for the cause in Hammett Place Church. The meeting was closed with a circle of prayer in which each man took part.

CASPER C. GARRIGUES.

Money Invested With the Lord.

The National Benevolent Association has received another $1,000 on the annuity plan. This gift came as two gifts of $500 each from a mother and daughter. Each made the gift for the benefit of the other during life. Sisters Maud and Celeste V. Miller were the donors. This makes 141 Annuity Bonds the Association has issued. This money is carefully invested in good interest-bearing securities during the life of the annuitant. After his decease it becomes a part of either the building or endowment fund. One of the beauties of this plan is that the donor knows his money is consecrated to the Lord in the work of caring for the aged, dependent Disciples and the homeless child. He knows, too, that when he passes to his reward, his money will not be the cause of discord among his relatives, as is often the case, but that it will carry comfort and hope to those who will bless his memory in time and call him blessed in eternity. For information, write Jas. H. Mohorter, 903 Aubert avenue, St. Louis, Mo.

Preachers, Attention!

The 2-cent per mile law goes into effect, we understand, June 14. This is the opening day for our state convention. Your permit might be good going, but you will have to pay 2 cents per mile returning. Your best way is to buy the regular convention rate ticket, one fare plus 50 cents for the round trip. This will be one fare round trip plus 50 cents on the old rate, not on the new. Be careful now, or you may lose out. Yours in His name,

T. A. ABBOTT.

Why Men Should Study It.

The Business Men's Bible class of the Fourth Christian Church of Indianapolis, Ind., had Bro. Marion Stevenson with them on May 19. This was certainly a very wise movement on their part. It was not my privilege to hear his talk during the afternoon to the Sunday-school workers of the church, which I heard so highly lauded, but I did hear his address on the Bible and why men should study the Bible. I wish that this address could be heard in every church and by all men in every community.

Some men are very thoughtful with reference to money, how to get it and how to keep it. Many men are very thoughtless with reference to the greatest book—the Bible—ever written and the greatest enterprise which the world has ever known—the work of fitting souls for a pure and noble life and immortality. It would be very helpful for the Business Men's Bible classes of our churches and for churches that desire classes made up of men to secure the services of Brother Stevenson in their behalf. He will render you a very valuable service.

W. O. MOORE.

ANOTHER LETTER FROM THE CONGO

As the time for our departure for home draws near I write to have you stop my copy of your paper and change my address to Ionia, Mich., where we expect to be while at home.

The work presses upon us here these last days. It seems like deserting one's post when men are needed so much just now to open up the great populous districts clamoring for the gospel message. This morning we bade God-speed to six more (Bosira) Christians, newly baptized, who go back with their new evangelist to open country that we ourselves have never yet seen, though we hope to before we leave for home. They go sixty miles up the large Bosira tributary to the main Congo, which reaches back for 200 miles commanding an enormous wedge-shaped section of country. Here is a people who speak our own Lonkondo dialect with slight local variations. They are yet unreached and unevangelized, know nothing of Christ, have never heard of a Saviour. We are asking now for a site for a new mission station up there and if we get it we will need a large reinforcement of workers to open the work there. If we do not get it we will still need more men for we will then have to work it from Bolenge by itinerary and we must keep things hot up there or the Catholics will freeze us out of everything there is with the connivance of the government. Whenever a Protestant mission chooses a site they reply that they have already given it to another mission (?).

Brethren, if you could know the deceit and complicity of Catholicism you would be less tolerant of its whited hypocrisy at home where it dares not show its fangs as we see them here. The natives say it is the religion of the government, which is true. It condoles the state officers in their vile practices and gives the lie throughout Europe to the revelations of the missionaries of the Cross who can get redress neither for the people nor for themselves. The "mother" church it was who saw to it that the United States consul recently sent out was in sympathy with Catholicism; Cardinal Gibbons it was who declared in a banquet at which Consul Slocum was present, that "now we shall hear the truth about the Congo." Can it be that Cardinal Gibbons was deceived or is he the astute politician that was speaking for those who contribute liberally to the coffers of "the" church? Leopold's recent blood and hush money contributed to the Catholic missions who are fighting our evangelists for every place we go. This much-vaunted Consul Slocum came out on the same steamer with Dr. Widdowson, and caroused all the way out. He kept up his carousal and in less than five months has gone home drunk, without even paying his last respects to the vice-governor general, I presume to show up the lies (?) of the Protestant missionaries and vindicate the humane (?) government of King Leonold.

The government is having to put up an appearance of reform. Day before yesterday a high inspector of the state who has come to regulate the taxes came to Bolenge and O. K'd. a census taken by one of his lieutenants in which they removed the taxes from all the aged and children and chronic infirm and from those dying from sleeping sickness. This is only just, but the very doing of this was an admission of the cruelty of the former methods. Old women bowing in the grave were compelled to take to the state taxes that were astounding, bearing the burden of not only their own assessment but of those of their own relatives now long dead. This is a tardy mercy. Many have died under these taxes.

The village of Bolenge used to number 500 and more people but the census shows that outside of the mission workmen, children and catechists there are just 193 people; this includes aged, sick, infants and able-bodied men and women.

But despite the espionage of the state against us and their covert as well as "open obstruction" of our work, our evangelists are reaching out to farther and still farther towns; work has recently been started in a large back town of 15,000 inhabitants and the evangelists left yesterday for the still farther reaches of the great Bosira basin.

We must have more missionaries, men who can pioneer in this great section, men who can speak French and who can stand hard work; practical men and men of courage. We are asking for a concession of land for a new site there, but we have but little hopes of getting any, for as soon as they know of a place where we wish to go they will plank down a Catholic priest and he with his hypocrisy and form of religion, which demands no change of life, but simply the payment of the confessional, and their crucifixes and medals, will block our work for five years.

Men; Men who are willing to give their lives to Africa's redemption. Tell them to come. Lift up your eyes, brethren, the fields are white unto harvest. Sixty-four souls were baptized two weeks ago in the waters of the Congo, confessing their sins and faith in their Saviour and accepting Christ as their Lord and Master. Hundreds are asking for teaching, villages are crying for the Teacher of the Way of Life. "The harvest truly is plenteous but the laborers are few; pray ye the Lord of the harvest, that he will send forth laborers into his harvest." Let some one apply this "pray ye" to himself; possibly the Lord of the harvest needs you and means you to seek his service for "Darkest Africa." One of the villagers who came asking for a teacher, said: "If you do not come to teach us it will be your judgment before God, but if you come and we do not accept it will be our own fault."

Pray for the Church of Christ in Bolenge. It needs our prayers and sympathy and encouragement. Pray for the workers that they may be blessed and guided and kept strong for the great work that lies before them.

Yours in his glad service for "Darkest Africa."

ROYAL J. DYE, M. D.

NEWS FROM MANY FIELDS

Indianapolis.

Indianapolis has fourteen Disciple churches, and all but one are supplied with pastors preaching full time and overtime.——The Monday Club is an informal organization of the preachers who meet for lunch at the English Hotel immediately on adjournment of the weekly ministers' meeting. The social spirit developed is proving most delightful.——Charles Reign Scoville lectured in Tomlinson Hall recently, under the auspices of the Young Ladies' Bible class of the Third Church.——The North Park Church is planning larger things under the able leadership of Austin Hunter. A lot has been purchased for a new building.——The Seventh Church will build on a new location. D. R. Lucas is pastor.——The Central Church will enlarge and improve its present building. Dr. Allan B. Philputt is nearing his tenth year with this great church.——L. L. Faris, who was recently called to become the assistant to H. G. Hill in the pastoral work of the Third Church, is now busy in his new field and has already found a place in the hearts of this splendid congregation.——Indianapolis will make an effort to secure the national convention in 1910. The great Colosseum now being erected will furnish the best convention accommodations our gatherings have had for years. It is in the heart of the city and will be modern in every respect.——All the Disciple preachers of our city took a common subject for their morning sermon on Whit-Sunday and celebrated "Pentecost and the birthday of the church." Reports on Monday manifested the benefits of the unusual experiment. Of all people we should celebrate this day, which means much to us.——The writer has the unusual honor of being selected to deliver the commencement address at Plainfield Academy, a Friends' institution of high standing, in Indiana.

H. G. Hill.

Washington.

N. H. Brooks, evangelist for Western Washington, is supplying for the Ellensburg church for a few weeks until Ralph Sargent, the newly elected minister can close his work at Pullman and take charge. Brother Sargent has been very successful in leading the Pullman church into larger fields of service in the state college town and we shall be glad to welcome him to Central Washington.——F. A. Ware closed the Sunnyside meeting with an organization of 80 members and $1,000 pledged towards the cost of a house of worship. He will hold a meeting at Selah next.——Harry Benton and wife have accepted a call to the Zillah work and will care for that church and some of the nearby places that need to be built up.——Herbert F. Jones has removed from Aberdeen to Elma. Aberdeen is an important place, a city of nearly 10,000 population, where a few faithful members are making an heroic effort to build up the work. They meet in a rented church and are now without a preacher. A good and able man is needed for this field.——W. S. Crockett continues at Olympia by unanimous vote of the church. He is a good man with a good church and they are wise in continuing their good work.——E. E. Slimp is preaching acceptably at points near Olympia and having frequent additions to the church.——E. E. Francis is suffering from smallpox at this writing, but it is hoped that he may soon be out and at work again. The Chehalis church is to be congratulated on having secured the services of Brother Francis and wife.——The Washington and Idaho state Sunday-school convention met in North Yakima May 14-16.——Royal K. Ross, a son of Elder Charles Ross, of Puyallup, was run down by a train and both feet were crushed.——J. J. Slick, who recently took charge of the church at Tekoa, had 23 additions in the first seven services.——W. A. Moore, with carpenter's apron and hammer, looked like a good workman as he toiled upon the splendid new house, the First Church, Tacoma is erecting.

North Yakima. Morton L. Rose.

North Carolina.

We are endeavoring by Divine help to do some things in the "Tar Heel" state.——The Bible schools have undertaken for their work the mission at Durham.——At a union Sunday-school rally, held in the Presbyterian church, Winston, the house was packed. A move was started looking to an interdenominational teacher's training class. I, as president of the Township Union, presided. Dr. R. H. Jones, assistant superintendent of our Bible school, is the secretary. Our congregation here gave $11.71 to the Benevolent Association offering. Our offering for the A. C. M. S. was $50. We may make it more if we can get some other churches to join us and become a living link, to start a mission at Greensboro. A church of about 140 members here, we discussed the possibilities of becoming a living link ourselves. I believe it is possible by another year.——We recently baptized one of our Sunday-school scholars and have received one other member who had been baptized elsewhere. A brother Windham was recently received at Farmville from the Free Will Baptists. He has been ordained in the Farmville church. R. N. Floyd has moved from Rural Hall to Booneville. He preaches once a month at Haw Pond, and at other points.——The Piedmont District Union met April 25, 26, with the church at Rural Hall. These union meetings are gaining in interest and we are gathering some funds for evangelizing and helping the weak points. We need two more good men in our district. Write me as I have been elected secretary for the union.——I preached at Galatia, a country church, about 20 miles from here two nights and on Friday attended the commencement of Rural Hall Academy. Josephus Hopwood, president of Virginia Christian College, Lynchburg, Va., delivered an address, which was strong and thoughtful.——At the commencement of Atlantic Christian College, at Wilson, N. C., P. B. Hall, of Kinston, preached the Baccalaureate sermon and Governor Glenn made the closing address. The $1 campaign is on to pay the indebtedness on the college.——The new congregation at Wilmington was organized with 35 members. F. L. Davis is the minister. They hope for a great work. A new congregation has also been organized at Gum Neck, in Tyrrell county, by I. W. Rogers, who will preach for them the rest of the year. They are engaged in building. The state board and Roanoke Union are assisting this point. Dr. B. T. Bitting recently closed a meeting at Dunn with 11 added.——We begin a meeting here, the Lord willing, on the first Lord's day in June. Daniel Brindle, of Griffin, Ga., is to preach. We hope for a good meeting. At this time last year we were in the great meeting at the warehouse with Yeuell and Saxtons. The president of our Aid Society, superintendent of our Mission Band, and the state secretary of the C. W. B. M. came in with us during that meeting.——Salem is an old Moravian settlement, and for years none but Moravians were permitted to purchase property there. Winston built up along side of it and now it is one city, practically. There is one postoffice, but two city councils. The Salem Female Academy and College is more than a hundred years old. It is installing a new $12,000 pipe organ.

Winston-Salem, N. C. J. A. Hopkins.

Virginia.

The state convention will be held with the Piedmont assembly at Gordonsville July 26-August 4. We should have a great meeting.——Lynchburg and Roanoke Sunday-schools are contesting. Lynchburg school is the largest, but Roanoke is leading on percentages.——At the end of nine months the Roanoke congregation increased the salary of the pastor, R. E. Elmore, $25 per month.——A. Robert Miller has resigned at Bristol. We are very sorry to lose this good man. He goes to West Point, Ga., under the direction of the Alabama state board.——There have been 60 additions at Petersburg in the last two months.——The Portsmouth congregation has succeeded in securing a splendid lot in a first-class location. In just a little while now we'll have a building.——Blacksburg is calling for a new house. At almost every service people are turned away for want of room. There are 600 students, young men, in the school here, and 200 frequently in our service. Brother Kemm is very popular on every side. An enlarged house is a necessity.——In six months without a meeting there were 54 confessions of faith and 53 baptisms with 15 additions in other ways, at Marshall street, Richmond, where B. H. Melton is pastor.——Minor J. Ross enjoys his work at Harrisonburg. He will remain on that field.——Virginia Christian College closed its best year with commencement exercises May 21-23.——C. N. Williams has resigned at Hampton.——Virginia is expecting a great national convention. Brother Hundley and his colaborers will get everything in good shape.——C. E. Elmore recently held two good meetings—Manchester 55 added and Petersburg 36.

H. C. Combs, Fin. Sec. V. C. M. S.

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Laying of the Corner Stone of Oklahoma Christian University.

Wednesday, May 22, was a memorable day for the Disciples of Christ in Oklahoma, and especially in Enid. It was the day when the corner stone was laid of the educational institution which we are establishing at that place.

W. A. Humphrey, of Guthrie, the president of the board of trustees, was the presiding officer. Mr. Walters, the minister of the Presbyterian church in Enid, offered prayer, after which M. M. Davis, of Dallas, Texas, spoke for thirty minutes on "Education and the Churches of the Southwest." He was followed by Dr. George Bradford, of Epworth University, who spoke on "Education and the Church Schools of Oklahoma." Luncheon was served free by the good people of Enid, assisted by the ladies of the Christian Church. On assembling after dinner, J. H. O. Smith, of Oklahoma City, delivered an address on "Education and the churches of Oklahoma." Brief talks were made by Mr. Swigert and Judge McKeever, extending words of praise and welcome on behalf of the citizens of Enid.

President E. V. Zollars made an appropriate address.

No effort will be spared to complete these buildings, and open school in September. The buildings are located just east of the city of Enid, on a high ridge overlooking the city and surrounding country. The walls are of red brick with cut stone trimmings, and will present a most attractive appearance when completed. About $120,000 will have been spent in buildings and equipment by the time school opens. This will give us one of the very best plants for school purposes. All who have studied the matter are greatly impressed with the wonderful possibilities before the university.

The catalog of Oklahoma Christian University is now out. Parties desiring a copy may secure one by addressing the writer or President E. V. Zollars.

RANDOLPH COOK,
Financial Secretary.

Enid.

Mississippi.

Mississippi's long silence does not mean that she has been idle. A fellow chased by a bear has little time to stop and tell his troubles. In this case work is the bear. The writer of the Mississippi letter has located with the First Church at Jackson. He is trying to do the work of minister of a busy city church and corresponding secretary of the state board. These duties leave him little time to chat with neighbors, however much he may love to hear and be heard. ——The First Church is encouraged over its prospects. In six weeks we have had nineteen additions, eighteen by letter and one by baptism. We have also baptized two others who had made the confession under the preaching of Brother Harmon, of the West Jackson church. The attendance at Sunday-school has doubled in that time.——At a Sunday afternoon lecture at the Century Theater we had 1,000 persons present, the largest hearing we have had in this city for a long time.——A. J. Edmondson has recently taken the work at McComb City. That is a splendid church and we hope for a long and happy ministry for the new man.——On a recent Sunday I dedicated a large country church near Lake, Miss. It was dedicated as a union house. Our own brethren, lead by Bro. J. A. Pace, were the prime movers in the enterprise. It was a happy day for these saints. A few years ago they started with nothing but a new faith in God. On this day of dedication they saw their own minister stand before a thousand people with several preachers of the denominations around on the rostrum behind him, shouting amen to gospel truth while he dedicated to God a house to be used by three bodies of his people, only through the generosity of those willing to be called Christians only.——J. L. Greenwell, West Point, has closed a good meeting with L. E. Lakin, Greenville. Greenwell is a good evangelist and the churches ought to use him as often as the West Point church will let him off. Interest in the offering for home missions is greater this year than ever before. Mississippi expects to do double what she has been doing. We hope soon to have a living link evangelist of the home board at work in Mississippi.——If any church has failed to take the offering, do so now.

W. W. PHARES, Cor. Sec.

Jackson.

Georgia.

Our Acworth meeting began May 15 and closed May 26. J. H. Wood, of Winder, and his preaching were well received by all who met him and heard him. We had only three baptisms and one received by letter, but the church was much encouraged and good impressions made. The church is unanimous in thanking Brother Wood for his good work.——I see from the "Georgia Notes" in the "Christian Standard" that the writer "has been sick." It is true that I have had measles, mumps, chicken-pox, "grip," and have been vaccinated, but all these things belong to my past. The writer of the "Georgia Notes" evidently referred to Dr. W. C. Shelnutt, a brother of mine, who is at this time visiting at the Piedmont Sanitarium in Atlanta, having undergone an operation for appendicitis. He is doing well, and hopes to be at his post of duty again in a few days.——I filled Brother Wood's pulpit at Winder on Sunday morning, May 26. This church is in a prosperous condition and has bright prospects for the meeting which begins June 13.——Mrs. B. A. Miller, president of the "Woman's Society for Foreign Missions," is editing this week a special number of the "Southland" in interest of the society.——The "Junior Aid Society" of the Acworth church will serve ice cream and cake on the "Hotel Lawn" every Saturday afternoon during the month of June. This is the most energetic "Junior Aid Society" in Georgia.——Within a few more weeks we will have several new preachers in Georgia ready to assist in our summer campaign.——Howard T. Cree and P. H. Mears, pastors of the Augusta churches, recently held successful meetings for their own congregations. ——THE CHRISTIAN-EVANGELIST gets better and better. A Georgia Methodist preacher reads it and says it is the best he ever read.——W. B. Langford, of the church at Watkinsville, was injured in a recent wreck on the Central of Georgia railroad, near Hillsboro. E. L. SHELNUTT.

Acworth.

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Ministerial Exchange.

I am ready to make arrangements for meetings or regular work. Only missionary churches need apply. Write me at once.—George T. Smith, Tower Hill, Ill.

The church at Pontiac, Ill., William G. McColley, minister, desires to engage a first class evangelistic team; date to be mutually arranged. Population 7,000.

J. P. Haner, Moran, Kan., has an open date for June or July. He will go anywhere for freewill offerings and expenses.

W. Thompson, M. D., 1828 Franklin St., Waco, Texas, is now making dates for meetings for summer, fall and winter, and will be glad to hear from churches desiring such work. Reference, Charles A. Lockhart, Central Christian Church, Waco.



East St. Louis, Ill., Ripe.

East St. Louis is one of the strategic points in the Mississippi Valley and is a field ripe for a great harvest. I feel I can say this, having once been pastor of the church here and knowing the situation. E. A. Gilliland, the present pastor, has been the first since the founding of the church to move effectively the latent energy so long dormant. Spasmodic efforts have been made from time to time, but under the courageous leadership of Brother Gilliland, who took hold of the church under very difficult conditions, there are good prospects for a great advance move. Last September the First Church bought a lot and the faithful women undertook to pay for it. They have $1,850 on hand, enough to meet that expense, and the congregation is now planning to erect a $30,000 building. I am glad also, to announce that E. C. Harris, of Ohio, a talented young man, has been called to the Lansdowne Church, where Bro. C. O. Reynard inaugurated a good work. H. M. HALE.

Bethany College Notes.

—A delightful treat was given to the Bethany people on May 8, by Prof. E. O. Lovett, of Princeton, and W. R. Warren, both of whom are alumni of this college. Both brought enthusiastic messages to the school, breathing out a spirit of the greatest hope for the future of Bethany College and of Christian colleges in general.

—All are invited to the closing exercises June 16-20. C. L. Thurgood, W. T. Moore, Hon. W. P. Hubbard are the speakers.

—A. McLean paid us a visit, May 12, bringing with him Dr. Osgood, of China. Brother McLean inspired all that Sunday morning by his eloquent address on missions, and Dr. Osgood did likewise in the evening. This is the first time Dr. Osgood has ever spoken from the pulpit which was for so many years graced by Alexander Campbell. We hope it will not be his last visit to us. Both brethren spoke to the student body the next day—Monday, May 13—if possible, increasing the existing enthusiasm for missions.

—On Monday, May 13, over a hundred students gathered round the out-going mail hack to say good-bye to Joseph Binney, of Longhorne's Creek, South Australia, who felt it necessary to return home, owing to the death of his oldest brother, well-known in South Australia. Mr. Binney has won the hearts of all who know him; and the school, in order to show their friendship and good will, presented him with a purse of over ninety dollars, and showered all kinds of tokens of their love upon him.

—The weeks before commencement—June 20—will be very busy indeed. Graduate recitals and orations, debates, preparation for final examinations and a whole host of other things keep the Bethany people busy as bees.

Bethany, W. Va. ERNEST J. DOLEY.

As Seen From the Dome.

(Continued from Page 724.)

ganized in 1824 "fo the propagation of Baptist faith." It is a book concern and has published 80,000,000 volumes if bound in books of 300 pages, and 46,000,000 copies of periodicals go annually from its presses. It sustains missionaries and colporters, and scatters tracts by thousands and tens of thousands. In a single year its workers visited 112,947 homes. The chapel cars are one of its forces. It has six and more than 12,000 converts have been secured through this means and 115 churches built. It is the Baptist Bible Society and has raised for Bible work nearly half a million.

One of the chief events of this great meeting was the organization of a general convention, called "the Baptist Union" the object of which is "to give expression to the sentiment of Northern Baptists upon matters of general denominational importance, to develop unity in denominational policy, and to give increased efficiency to denominational efforts in the evangelization of America and the world." It was said: "There are interdenominational questions upon which we can not say a word, because we have nobody to speak for us. Other Christian bodies not surpassing ours in influence, can find and state their views, but we alone as a denomination must be silent. Our meetings are fragmentary. We meet as fractions, bent on specific work, adjourn as fractions, to meet again as fractions. All this tends to denominational disintegration." It was declared: "This can not be a legislative assembly. We want no general assembly, no legislative council. This can not be a credal body. One great function will be the discussion of great questions of denominational interest. We want a platform for free speech, but not an orgy of free speech like the Baptist congress. Another function is the educational. Our people must know what the denomination means and stands for. Another function will be utterance upon great moral and social questions." The organization was effected, with Governor Hughes, of New York, as president.

Our Honor Roll.

(Continued from Page 715.)

attention of the mighty crowds of people who came for miles and leagues of miles to hear them, and they showed their brethren by intelligent and persuasive speech what they ought to think and do.

When Lord Chatham stood at the head of the British empire, and organized her victories by land and sea, and told in Parliament their splendid story, "his glowing form was Britain's self, and the roar of British guns and the proud acclamations of British hearts all around the globe flashed and thundered in his eloquence." These pioneers told "their splendid story" and "their glowing forms were the reformation's self" in those early days. They did their work well, and they have left for us wise lessons. They did not follow what they could resist or make their views the tardy echo of a thought. Their theme was the Christ, his sonship, his lordship and his name the only name given under heaven among men whereby we must be saved. They gave their lives gladly and willingly for their fellow-men. The most of them rest from their labors and their works have followed them.

May we not say of them, quoting Thomas Curtis Clark:

"Who builds of stone a shrine to bear his name,
Shall be forgot when months and years have flown;
Who writes his name upon the scroll of fame,
The centuries shall find to men unknown;
But who for fellowmen endured the shame
Shall have eternal glory for his own."

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J. HOPWOOD, President.

Evangelistic

We invite ministers and others to send reports of meetings, additions and other news of the churches. It is especially requested that additions be reported as "by confession and baptism," or "by letter."

Arkansas.

West Point, May 28.—One addition from another church at our last meeting at Garfield.—J. H. Speer.

Hope, May 31.—Preached my last sermon here last Lord's day. Three additions. The work is in excellent condition. The Lord has a noble band of Disciples at Hope. They have done and are doing a great work.—Percy G. Cross.

California.

Corona, May 27.—Three baptisms at Arlington last Sunday.—W. T. Adams.

Colorado.

La Junta, May 22.—Two added by statement since last report.—A. L. Ferguson.

Illinois.

Marion, May 27.—Two confessions at our regular service yesterday.—W. W. Weedon.

Rice, May 28.—Five days' meeting last week. Number of brethren brought together, four. Two confessions.—Lewis F. Reisinger.

Pittsfield, May 29.—Seven added since last report—four by conversion.—W. E. Spicer.

Sullivan, May 27.—One addition.—J. G. McNutt.

Carlinville, May 28.—Last Wednesday D. A. Hunter, of Herrin, Ill., was with us and delivered an interesting discourse. At the close of his sermon he administered the ordinance of baptism to a young lady, who was converted in the great revival meeting held in Litchfield during February.—Homer W. Wilson.

Indiana.

Loogootee, May 31.—Memorial sermon preached by Willis M. Cunningham, of Indianapolis, Ind. Four enlisted by making the good confession.

Huntington, May 27.—Two confessions.—Cephas Shelburne.

Flora, May 27.—Three additions at morning service, yesterday—one confession, one reclaimed and one from another religious body.—A. B. Houze, minister.

Iowa.

Osceola.—Two added here.—A. M. Growden.

Keokuk, May 26.—The Wilson-Lintt meetings closed to-night. Fourteen additions to-day. Total number added 90.—M. J. Nicoson.

Kansas.

Moran, May 27.—Five additions by letter last night at our regular services.—J. P. Haner.

Abilene, May 27.—One addition from another religious body.—C. A. Cole.

Louisiana.

Cheneyville, May 29.—Our meeting here closed Sunday night with nine added, all from the world.—Roy Linton Porter, minister.

Missouri.

California, June 1.—Eight accessions since the first of the year.—Ben F. Hill.

Fordland, May 28.—Six added at Virginia, May 12, where I preached while visiting.—E. H. Williamson.

Kansas City, May 29.—There have been only three Sundays without additions at Hyde Park this year. We have **received into our fellowship** over 170 persons since January 1.—Louis S. Cupp, pastor.

St. Joseph, May 28.—Two additions at Mitchell Park Christian Church.—C. A. Lowe, pastor.

New Mexico.

Roswell, May 27.—We had two confessions here yesterday, both young men.—C. C. Hill.

Oklahoma.

Edmond, May 27.—Our meeting closed last night with fifty additions to the church. Great interest prevailed.—T. J. Head.

Pond Creek, May 29.—I have just entered upon the work here. Ten additions at first two services.—O. L. Lyon.

Drummond.—I am in a missionary meeting here. We have no church but will organize next Lord's day. Twenty-seven accessions so far.—Hattress H. Shick.

Texas.

Kyle, May 31.—Just finished a meeting of 25 days here with 14 added—six by obedience. Church membership about doubled. A house will soon be built and a preacher secured for half time.—Edward O. Sharpe.

Llano, May 23.—One addition by confession and baptism.—J. J. Cramer.

West Virginia.

Wheeling.—Eight added by baptism and one by letter at the First Christian Church during the month of May at the regular service.—W. H. Fields.

Culloden, May 31.—Ten confessions at Skilton last week. Good meeting at Daniels.—A. M. Dial.

Washington.

Walla Walla, May 27.—A man and his wife made the good confession yesterday morning and were baptized the same hour. Four were baptized at the evening service.—Gregory and Shaffer.

Wenatchee, May 25.—The work at this point is on the up-grade. Ordained elders and deacons May 19. One added by baptism, one by statement and one from another religious body, making 24 additions since we began here in January.—A. J. Adams, minister.



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BUDGET.

(Continued from page 729.)

Dr. Mary Longdon to Return.

Last week our living link missionary under the C. W. B. M., Dr. Mary Longdon, closed her visit with us and in a few days will sail for India. I can not express the joy unbounded brought to us by this sweet fellowship with Christ in his evangelization of the world. Dr. Longdon gave us two great addresses on Sunday, May 19, and held several institutes and prayer-meetings among the members. She is physically, mentally and morally strong and our church is justly very proud of her. She left us all with broken hearts, tear-filled eyes, with a new vision of Christ's work, and with aroused consciences. Already Bro. John Warren's family is planning to support a missionary under the foreign board soon. Praise the Lord! As Brother Rains said at Buffalo, "Brethren, the sun is rising in the west."

Beatrice, Neb. J. E. DAVIS.

Death of Miss Ewing.

A cablegram was received at the office of the Foreign Society, Cincinnati, May 29, from Bolengi, Africa, announcing the death of Miss Ella Ewing, one of its missionaries. She died May 17 of fever. Miss Ewing left America in November last and reached Bolengi February 9, 1907. She went out from Eureka, Ill., where her widowed mother resides. This is a heavy stroke to the little band of missionaries in Africa where she was so much needed. But the sorrow will be even greater in Eureka, and especially to the devoted mother and family. Miss Ewing gave her life unreservedly to darkest Africa. The God of all wisdom has seen fit to call her to higher service. She was a charming young woman, well educated, refined, with genuine faith and high ideals. The memory of this dear woman will enrich all our lives. She lived in her chosen field only about three months. The workers pass away, but the work endures. No doubt some one will be ready to take her place soon. We extend Christian sympathy to the bereaved mother and to the missionaries at Bolengi.

A Gain All Along the Line.

The gain in receipts from the churches during the month of May for Home missions is $2,189.07 over the corresponding period of last year. The gain in the total number of churches contributing is 58. There were 87 churches having no part in the offering last year that made an offering this year.

This is cause for rejoicing. We are hoping to be able to report the greatest offering in the history of the American Christian Missionary Society at the Norfolk convention.

All churches that have not sent in their offering are urged to do so at once. Address

THE AMERICAN CHRISTIAN MISSIONARY SOCIETY,
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Time to Hurry.

If churches that have not sent in the offering for state missions will, before the convention at Sedalia, get their offering to us we can report a clean page on which to write next year's record. If not, the state board will have the humiliation of reporting a deficit. This would not only be humiliation to the board but a shame to the whole brotherhood in the state. Only one more Sunday on which to act. We are dependent on you.

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Midweek Prayer-Meeting

By Charles Blanchard.

Need of Personal Work.

Topic—June 12, Luke 10:1, 2; John 3:18-29; Mark 16:16.

The sending forth of the seventy under the personal direction of the Master, during his personal ministry, indicates his purpose and method in evangelism. He sent them forth two and two for their mutual encouragement and comfort. "Two heads are better than one, if one is a sheep's head," is a bit of the wisdom of the world handed down from generation to generation. There is divine wisdom in it also. Most proverbs hold this element of universal truth. What we call human wisdom is often divine wisdom translated into the speech of the common people. Only in recent years have we begun to apply the rule of "two and two" in our work as evangelists. For the most part the pioneer preachers went alone, afoot or on horseback, with their saddle-bags containing a New Testament, a hymn book, perhaps a copy of the "Christian Baptist," some sermon outlines, and a simple change of shirt and socks. Early in the Restoration Movement Walter Scott and Aylette Raines formed a team and went out two and two through Ohio and adjoining regions. This was probably the beginning of the now common custom of evangelists. It is certainly apostolic and has the sanction of the Master in the sending forth of the seventy and also of the twelve.

This very element of personal work is what Jesus had in mind, doubtless, when he sent the disciples forth by twos. Companionship not only gives comfort and cheer but also courage. We are braver when in the company of congenial comrades. Many a man has stood up in the face of a deadly fire who would have run away but for the comrade next to him—and the same with his companion. "Souls are not brave left standing alone." Even the Master did not want to be left alone. His humanity cried out for the human touch and voice and comradeship. He is one with us, thereby. And it is this human sympathy that the world wants. It is the one thing, along with the truth, that gives power to the gospel. Abstract truth rarely moves men. Occasionally logic will reach individuals. But I question if logic ever converted a soul. It wasn't logic that converted Paul, though his was a logical mind. It was a mighty conviction, moved by a sense of the unspeakable love of God in Christ Jesus, that stirred the passionate depth of the soul of the great apostle and swept him out and on in his splendid career of evangelism, and made him willing to become all things to all men that by any means he might win some. The warm, human sympathy of Paul is shown in his letters. The man of tender and ardent human sympathies is generally something of a letter writer. The cold, self-contained individual keeps things to himself and let the world wag on as it will. Paul couldn't do that. His sympathy with young men led him to write to Timothy and Titus, his friendship and comradeship prompted him to send a little note to Philemon regarding Onesimus, whom he had begotten in his bonds. Though a slave, and a runaway at that, the warm human sympathy of Paul won him and sent him back to his old master. His interest in the churches led him to write to the Galatians, Corinthians, Romans, Ephesians, Colossians, Philippians, Thessalonians, and Hebrews, there are some that say Paul didn't write the Hebrew letter, but I affirm he did. for it has the human note that marks all the writings of the great apostle to the Gentiles.

Paul's method of personal work was "from house to house," in prison, in the palace of the Caesars, down by the river side, where prayer was wont to be made, on Mars' hill, on the porch steps, everywhere, by voice and pen, and through the power of human sympathy, speaking through others. What he did, under many discouragements and difficulties, all of us can do under more favoring circumstances. The pitiful and provoking thing in most of our lives is that we do so little when we might do so much. Of the need, let every human heart speak. How best to do personal work is the problem. The example of the Master and of the great apostle may inspire and guide us. It is love wins.

Sunday-School

June 16, 1907.

Israel's Escape from Egypt.—Exod. 14:13-27.

Memory verses 13, 14.

GOLDEN TEXT.—Thus the Lord saved Israel that day out of the hand of the Egyptians; and Israel saw the Egyptians dead upon the seashore. Exod. 14:30.

The best preparation for the study of this lesson is to read over carefully and repeatedly (in the revised version) the fourteenth and fifteenth chapters of Exodus. In these two chapters we have two accounts of the overthrow of the Egyptians in the Red Sea; first the plain prose record, then the poetical account in the song of Moses. The prose account tells what happened. The song repeats the substance of the narrative in somewhat broken fashion but with fire and passion, and shows more vividly than any prose statement could, the effect of the deliverance upon the national and religious consciousness of the people. It is a perfect example of this type of primitive literature in which an event of great importance, usually a notable victory, raises the people to a climax of enthusiasm and out of that spring of passionate joy and gratitude there flows a stream of perfect poetry. For a similar case, see Judges, chapters 4 and 5, in which the deliverance under Deborah is first told in clear and passionless historical style and then rehearsed in the impassioned poetry of the Song of Deborah.

It is useless to discuss the miracle of the opening of the Red Sea to let the Hebrews through and its closing to submerge the Egyptians. Unless one is disposed to reject the Old Testament miracles entirely on *a priori* grounds, this one may well stand. Certainly it can not be urged against this, as it is urged against some of the miracles recorded in the Old Testment, that there is a lack of adequate motive. The occasion was a notable one. Not only was it important that the Hebrews should be delivered from the vastly superior force of the Egyptians, but it was no less important that, at the very beginning of their national life they should be shown, in some conspicuous manner, that they owed their deliverance to Jehovah.

The transition from the condition of slavery in Egypt to the status of a nation capable of receiving the revelation which was in store and doing the work which God had assigned to it, involved two things. It was necessary that the tribes be welded together by common interests, hopes and ideals into a compact and united nation, and that it be protected from the destructive interference of outside enemies until it could come into its own land and become strong enough to defend itself. Other tribes have done this without special divine interference in their behalf, and possibly Israel could have done so. But it was also necessary that, in this process, the young nation should learn the lesson of its close dependence upon its God. This was a more difficult task, and it furnishes a more adequate motive for that special divine assistance which was given to Israel not only in this great emergency but at other critical points in its history.

The Song of Moses (Ex. 15:1-18) shows this religious interpretation of the event. It is no pagan song of triumph. It is no glorification of the martial prowess of the new nation. There was little occasion for self-glorification over a victory which had been won without striking a blow. It is a hymn of praise. It begins, "I will sing unto Jehovah, for *he* hath triumphed gloriously." It is full of such lines as these: "Jehovah is my strength." "Who is like unto thee, O Jehovah, among the Gods?" And it ends: "Jehovah shall reign for ever and ever." The teaching of this lesson was worth a miracle.

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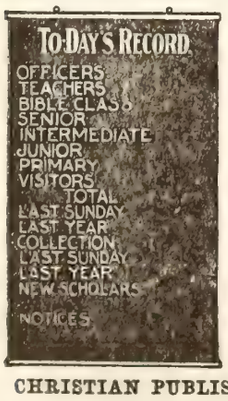
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The Bible School at Work

Conducted by J. H. HARDIN,
State Bible School Superintendent of Missouri,
311 Century Bldg., Kansas City, Mo.

Here is the report of one of our best training classes, written by the leader of the class. To read it ought to stimulate many others to take up the teacher-training work. It shows that the work can be done. This class will receive diplomas Sunday night, June 2, at which time I go to make an address before the class and the public. Miss Geier is entirely too modest in her estimation of her own work as leader. I wish there were such a woman in every school in Missouri.—J. H. H.

Dear Brother Hardin—You've asked me several times to write you a paper on our teacher-training work. Should you care to use any of these suggestions in any way, feel perfectly free to do so.

Our class always met in the church parlors. Here we had rocking chairs and fans in hot weather—for we began August 1. Our meetings were informal and on those "sizzling" hot August nights we had lemonade or ice water.

We met every Tuesday evening for forty-five minutes—didn't stop either for hot or cold weather, absent leader nor sick janitor; neither did we sidetrack for the protracted meeting or anything else.

The meeting began at 7:30 sharp every time. We didn't vary ten minutes during the forty weeks' work. Our members were not professional students and the lessons were so long and hard that it was necessary to have a very definite plan for each lesson. So questions were planned and given out one week ahead of time. This was a happy "hit." It saved embarrassment on the part of the class and was also the salvation of the leader. It kept him from "rambling" or "getting wild." As we couldn't get all the points from our reading we got some definite and particular ideas associated with the questions.

The class was criticized that its members "wouldn't get much were it not for those questions." But isn't it the leader's business to make it possible for every member of his class to get a few points definitely and clearly? What other use in having a leader? A few points on one subject, every week, for forty weeks, makes no small possession.

At first the leader copied the lesson assignment on a "duplicator" and gave a copy to each student each week. To do this every week, without fail, was hard work. Later, through the thoughtfulness of our superintendents we had a blackboard. Then the leader wrote the points to be studied on the board in the afternoon. Those who wanted the questions copied them, nearly always coming early to do so.

This was very much easier for the leader and not hard on the class.

Of course points came up unexpectedly out with the questions, even if the leader was embarrassed, there was always something "handy" to say next.

At first the class was timid about answering, but the definite assignment helped so that later several wanted to talk at once. Nearly every one knows so muuch more than he is willing to express.

Then those long lists of review and examination questions were just the thing for us.

Our attendance averaged above the enrollment. We had many visitors (during the year) who were surprised at the work and who always spoke encouragingly to us.

To stimulate regular attendance and home study of assigned lesson it was decided to keep a class grade (including attendance and lesson preparation) to count toward the final grade—just as it would in school.

To be sure we had absences, but nearly every time the report would come in, "all the lesson prepared." This kept the study continuous. It seemed "just like school"—a pleasant experience to all of us.

The preparation was considered perfect if all the reading had been done, and the question points looked up or the memory work learned. No one had "overestimated" himself even if he did report "lesson all prepared," and later find something had "slipped."

There was much doubt and timidity. "Oh, I'm afraid I can't remember!" "I'm afraid I won't pass!" "My memory's so poor!" "I haven't studied for years," etc. But the first examination settled this. It gave confidence and all felt encouraged. We didn't lose one member after the first quarter—in fact one rushed in and made up the work. Others wanted to, but we went too fast for much catching up. People are interested when they're sure the thing is "going." We had some special work—(but no "papers")—a talk on the traditions of the flood, sort of a round table on Jesus as a teacher, etc.

In studying the tabernacle we squandered a few dollars on a model, and, on a large table, we built the tabernacle surrounded by its court and the camps of the twelve tribes. We could see more in thirty minutes than we could read in as many hours.

One of our friends loaned us a beautiful piece of shittim wood (from Palestine), which added a little interest to Noah's ark.

We avoided all "touchy" religious questions, for all the class did not belong to the Christian church. We took what the Bible said, not what some of us thought it meant.

We found that not to drag out the course indefinitely was helpful. To have the end in sight is stimulating. Graduation looked good to us and helped keep us faithful.

While the members of the class were not "chums," we appreciated each other and said so, often. (That's really a big point). And then the kind words of Brother Hardin helped us more than he knew. We are so glad he helped start us, for all of us have learned more about the Bible in this year's course than we ever expected to know.

It was perhaps well that we didn't have a better informed leader—there was no danger either of going over any one's head or forgetting what it meant to prepare the lessons. The leader had only two creditable qualifications: being there ready to begin on time and not running out of enthusiasm.

So, Brother Hardin, we went through the Bible, and from cover to cover in Semelroth. We are happy over our hard work. So glad we did it.

We will be glad to have you with us soon.
Very respectfully yours. ELSIE GEIER.
Joplin, Mo.

NOTE.—When this installment appears we will be preparing to gather at Sedalia for our great annual feast. With joy I look forward to meeting my fellow workers in that great convocation.

Christian Endeavor

June 16, 1907.

Slaves or Free?—Rom. 8:12-23.

(A Temperance Topic.)

M. Serving One Master.	Matt. 6:22-24.
T. Servants of Sin.	John 8:31-36.
W. A Slave of Satan.	Acts 16:16-18.
T. Freedom Promised.	Isa. 61:1-3.
F. Freedom Realized.	Rom. 6:16-23.
S. Standing Fast.	Gal. 4:22-5: 1.
S. Topic.	

Slavery or freedom? These have been mighty and bloody words in the political history of the world. Nations have risen and nations have fallen around them. How much more desperately significant must they be in relation to all that concerns the true life of man!

The seventh chapter of Romans should be read before the eighth is studied. How painful the story of the bondage becomes—how true to our own experiences—how personal to us becomes the cry of agony—"O wretched man that I am, who shall deliver me?" This is the bondage chapter; who has not lived in it? Fortunate indeed is he who lifts up his eyes unto the eighth, the freedom chapter.

The hope is intimated in the last verse of the seventh chapter: "I thank God through Jesus Christ our Lord." The hope is illuminated and assured in the eighth chapter.

Freedom is assured in the fact that God's son came "in the likeness of sinful flesh and for sin," (v. 3). He deliberately descended to our plane. He did this, he became like us, that in imparting unto us the spirit (v. 9) he might make us like himself. Thus our hope of freedom lies first in kinship to Christ through the imparted spirit. We, too, are consequently "sons of God."

In verses 12-17 we become conscious of suffering because of our sonship. This is assuring, not discomfiting, for it is the demonstration of the reality of our sonship that we share the sufferings of the Son of God (17).

There is danger, however, that our sufferings make us misjudge our freedom—make us discount the value bought with such a price. Consequently in 18-30 we are led into an understanding of the meaning of the mystery of suffering.

Suffering is universal. We suffer (17-23). Christ suffered (17). The whole creation suffers (22). The Spirit suffers (26). Shall we be dismayed and forego liberty bought with suffering? By no means, for:

Suffering is prophetic. God hears. He will finally deliver. The hope (v. 21) shall be realized in the glorious liberty of the children of God. The fact of our suffering with Christ is an evidence that we are in the line of God's purposes of glory for those who love him (28-30).

"What then shall we say to these things?" The song in 31-39 is but a small part of a single measure of the grand oratorio when we who have been made free from sin to walk the way of suffering with the Son of God join our voices with the whole creation (21) in praise for the glorious liberty of the children of God. The way to be free is for us now to walk by the Spirit as did our Elder Brother.

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by local applications, as they cannot reach the diseased portion of the ear. There is only one way to cure deafness, and that is by constitutional remedies. Deafness is caused by an inflamed condition of the mucous lining of the Eustachian Tube. When this tube is inflamed you have a rumbling sound or imperfect hearing, and when it is entirely closed, Deafness is the result, and unless the inflammation can be taken out and this tube restored to its normal condition, hearing will be destroyed forever; nine cases out of ten are caused by Catarrh, which is nothing but an inflamed condition of the mucous surfaces.

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People's Forum

Strictly a Bible Class.

To the Editor of THE CHRISTIAN-EVANGELIST:

A few Sundays past a rain in the forenoon prevented those living at a distance attending Sunday-school and in the Bible class only two were present, viz: I. R. Bible and Dock Bible. Is it not a peculiar coincidence that every member of the Bible class should be named Bible? I want to know if any Sunday-school can beat this for a Bible class. M. H. REED, Supt.

Marble Falls, Texas.

Baptism: Wherein We Agree.

To the Editor of THE CHRISTIAN-EVANGELIST:

To illustrate: Methodists and others who do not make it a rule to immerse, never refer to the act as "pouring" or "sprinkling," but always as baptism. The Methodist says that he was baptized. The Presbyterian says that he was baptized. The Disciple says that he was baptized. Each of these will say that the unconverted has not been baptized. Each will say that the unconverted to be a Christian must be baptized. Each will say that the act was performed because of their love and faith in God and Christ. The act of the three was associated with the same God and the same Christ and is never performed under any other conditions by either. [Except in case of infant baptism.—EDITOR.] The act on the part of each was an expression of faith and love. Thus I reason that each have the *same Spirit.*

This then is the center of the question. It is the kernel in the nut. Remove the kernel and the shell remains. "Jesus saith unto her, woman, believe me, the hour cometh, when ye shall neither in this *mountain,* nor yet at *Jerusalem,* worship the Father." The *"mountain"* and *"Jerusalem"* was the shell. *"Spirit and in truth"* was the kernel. The three above are in perfect accord in that which constitutes the kernel, *i. e.* faith, love, spirit.

No disagreement appears until we reach the shell, *i. e., "how"* shall I express my love, faith and spirit? Shall I express my faith and love in English, German or French? The contention is over the form of expression; the *"form"* of expressing the *same facts.* When I say the same facts I mean faith, love, spirit.

When me look over the world we find that God has wonderfully recognized each of the parties above mentioned.

No one, surely, will claim that it was the *form* of expression that God recognized.

In the South Sea Islands God transformed the cannibals through the instrumentality of the Presbyterians. Shall I allow this *form* of expression to stand between me and my brother when it does not seem to stand between him and his God? To be honest with God I must use that form of expression that to me appears to be correct. Shall I not allow my brother the same liberty even though he differ with me?

I believe that the Christian world is a unit on the *Spirit* of baptism now.

Are we *in Christ?* "Except ye have the Spirit of Christ ye are none of his." Let us have one mind and one spirit. J. H. BERKEY.

[The spirit of the foregoing is most admirable, and in so far as it points out the things which Christians hold in common, it presents a view of the subject which ought not to be lost sight of. It is a matter for devout thanksgiving that even as relates to baptism there is so much which Christians hold in common. Let us not, however, draw a wrong conclusion from these facts. If, as our brother says, the form of baptism is but the *shell,* while the spirit is the kernel, yet is the shell not important in its function of preserving the kernel until the fullness of time? Has not baptism lost much of its meaning and spiritual value because its *form* has been changed? It was in that belief that this Reformation undertook, among other things, to restore the original and apostolic form of baptism as the only adequate expression, not simply of the spirit of faith and obedience, but of the fundamental facts of the gospel which it symbolizes.

Again, our brother is quite right in saying that we should not stand aloof from our brethren who manifest the spirit of Christ, even though they be in error concerning the form of baptism. On the contrary, we ought to co-operate with them in all possible ways in Christian work and worship. But let us not draw the conclusion from this manifest Christian teaching that we must not ourselves be loyal, as individuals, as local congregations, and as a brotherhood of believers, in maintaining both the faith and the practice of the New Testament church as the best method of promoting unity and restoring the Church to its original simplicity, purity and power. —EDITOR.]

Obituaries

[Notices of deaths, not more than four lines, inserted free. Obituary memoirs, one cent per word. Send the money with the copy.]

BANKS.

John Banks was born in Warren county, Tennessee, October 31, 1842, and died at his home, Hiwasse, Ark., May 17, 1907, aged 64 years, 6 months and 16 days. The deceased was married to Sarah A. Carithers May 26, 1867. He became a member of the Christian church in 1872, and for thirty-five years, till his death, he was a consistent Christian. He was among our pioneers of the county, and was esteemed and universally commended for his uprightness, his neighborly kindness, his devotion to friends and family and for his exemplary Christian integrity. The funeral was largely attended. The sermon was preached by the writer. Ex-United States Senator J. H. Berry was present, and, by request, added brief and appreciative words of sympathy and characterization of the deceased, who had long been his personal freind. J. W. ELLIS.

Bentonville, Ark.

CRUTCHER.

Amanda Pickrell Crutcher was born in Harristown, Ill., December 28, 1862, and died at Mexico, Mo., April 30, 1907. She was the daughter of Mr. and Mrs. J. H. Pickrell, whose lives of great faithfulness have been so closely linked with the work of the Lord in Illinois for many years of the past. Deceased was united in marriage with Dr. Howard Crutcher, a son of our well known and faithful preacher, S. W. Crutcher, in Chicago, October 9, 1889. To this union five children were born, of whom four survive, Helen, Ruth, Marshall and Lloyd. Such a record of names and dates, however, tells but little as to the life that has closed. From girlhood the deceased was peculiarly devoted in her faith and service. She kept, through the mature years, the vision of God that was hers in childhood. Of domestic tastes her home was the center of her thought and effort. She lavished upon her children a wealth of affection which has left them rich in precious memories. The deepest longing of her life was that these whom God had given to her care should be guided in ways to do him honor. While she gloried thus in the home sphere, she was gifted for the public service. In different ways as opportunity was afforded she enriched the lives of congregations where she worshiped. In later years her membership was at the Englewood Church, Chicago, and here where she loved so much she is loved tenderly in return. If those of us who have known her life the best should speak the words that press for utterance, strangers would think us fulsome in our praise, but the fact is that Amanda Pickrell Crutcher lived a life, wrought out a work and kept a faith that marks her as one of the earth's queenly women. No one has ever been under the influence of her sacredly beautiful womanhood without being by far the better for it. Her strong nature grasped clearly the very thoughts of God and she gloried in the great purposes of the Infinite. Her illness dates back some two years. Following the first dread symptoms months were spent in Colorado, but in vain. Later the family moved to Mexico, Mo., where death occurred in the midst of those who ministered most tenderly. Mrs. Crutcher is survived by her mother, who now resides at Springfield, Ill., and by two sisters, Mrs. Anna Laura Medbury, of Des Moines, Ia., and Mrs. Margaret Jones, of Chicago, and by three brothers, Harvey Pickrell, of Chicago; Dr. W. B. Pickrell, of Spokane, Wash., and W. S. Pickrell, of Springfield. House services were held at Mexico, conducted by Bro. S. W. Crutcher and the writer, the burial being at the Pickrell Cemetery, Mechanicsburg, Ill., May 2. At the latter place Brother Rogers, of Springfield, conducted a most beautiful burial service of comfort to all the bereaved. CHARLES S. MEDBURY.

GILHAM.

Marcellus Gilham was born at Arrow Rock, in Lafayette county, Missouri, December 29, 1844, and died at Belton May 2, 1907. November 3, 1844, he was married to Mary J. Corbin, at Kansas City. Two sons were born to them—William A., the elder, engaged with his father in the grocery business, and Dr. E. M. Gilham, a physician at El Reno, Okla. Mr. Gilham became a member of the Christian church when 17 years of age. For forty-five years he was a devout churchman, faithful in his attendance and liberal in his contributions to the cause. In 1870 he left Kansas City and engaged in business with his brother-in-law at Hickman Mills till 1875, when he came to Belton where he has since resided. Mr. Gilham was a man of unparalleled energy and activity. Devoted to the church, he was also a good husband, a good father, a good friend. The funeral service was conducted at the Christian church Friday afternoon by Mr. Dixon, the pastor. D. C. IDOL.

MOORE.

When, on December 24, 1906, Dr. William Moore, of Lisbon, O., peacefully passed to his rest, a long, useful career was ended. Deceased was born January 13, 1826, in Lisbon. His mother before her marriage was Miss Minerva Allison, sister of Nancy Allison McKinley, mother of the late President William McKinley. Dr. Moore was in the truest sense a self-made man. The eldest of nine children, his early educational privileges were confined to the common school and were very limited. From a mere lad he worked his own way to the enviable position he held. As a physician and surgeon, for sixty years Dr. Moore commanded an extensive practice and enjoyed the confidence and esteem of the public. He contributed much to the relief of the suffering, and, dying, leaves a memory that will long be treasured.

At the age of 16 Dr. Moore united with the Christian Church and for more than a quarter of a century has been senior elder of the historic church at Lisbon, O., where Scott preached that memorable sermon, when Amend made the good confession and where Errett, Baxter and King have held pastorates. With that singleness of purpose—to serve God by uplifting humanity—the church and church circles were his natural field of labor. A member of almost every organization of the congregation, and a very busy man in his profession, he nevertheless found time to attend all meetings, and a service without Dr. Moore was unnatural and incomplete. His wise counsel was sought in all matters and was cheerfully given. The personification of kindness and gentleness he was nevertheless fearless and his honest opinion was given whenever sought. On many occasions, in the absence of the minister Dr. Moore has taken his place in the pulpit and addressed the congregation in a most acceptable manner. But his strongest sermon was his godly life. He went about doing good, is an excellent epitome of his long career. Truth clothed in human speech is powerful, but truth incarnate is irresistable. Dr. Moore lived the truth, hence the power of his life. The world is better because he lived and heaven is richer now that he is there. The brotherhood has lost another of its pioneers who has gone to his eternal reward.

C. M. YOCUM.

BEAZLEY.

Alice McConathy was born in Milton, Ky., October 15, 1834. She united with the Christian church at Columbia, Mo., at the age of 20. On March 5, 1863, she was married to R. E. Beazley at Columbia. Six children were born to this union, two of whom died in infancy. The four living are Everett Beazley, Winona; L. C. Beazley, Springfield; Mrs. J. H. Livingston, Mountain Grove, and Mrs. Will Mantz, West Plains, Mo. She fell asleep in Jesus May 9, aged 72 years and 6 months. Funeral services were conducted by the writer at Seymour, Mo., the late home of the deceased, on May 11. The body was laid to rest in the Mountain Grove Cemetery. Sister Beazley was not an ordinary woman. Her knowledge of God's word was extensive and her life was filled with good works.

D. B. WARREN.

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The Home Department

EVERY LITTLE HELPS.

Suppose a little twinkling star,
Away in yonder sky,
Should say, "What light can reach so far
From such a star as I?
Not many rays of mine so far
As yonder earth can fall.
The others so much brighter are,
I will not shine at all."

Suppose a little child should say,
"Because I'm not a man,
I will not try, in work or play,
To do what good I can!"
Dear child, each star some light can give
Though gleaming faintly there;
Each rose-leaf helps the plant to live,
Each dew-drop keeps it fair!"

AGNES OF THE BAD LANDS

By J. BRECKENRIDGE ELLIS.

Jim as a Public Speaker.

Alley Jim did not remember Agnes, and as he had sometimes since discarded that striking title of the slums, he could only gaze bewildered at the quaint figure standing beside the policeman. Agnes, however, did not pause in the protection of the officer. She hastened forward, her face all lighted up with pleased recognition. "Don't you remember that night in the cellar," she cried, "and the broken fiddle? I am Agnes; don't you remember 'Aggie'?"

"Well, I say!" cried Alley Jim, grasping her hand and smiling broadly. "Well, now; well, I say!" This meant as much from Alley Jim as a finished speech from a more polished orator, with an allusion to the stars and stripes and the grand old commonwealth thrown in. It was indeed a joyful meeting on both sides.

"Here's the man," cried Agnes, turning to the policeman and pointing to Jim, "that was kind to me—the first man that ever took my part, I guess." Then, without any thought of drawing a comparison, she turned to Jim and asked: "Do you know where papa is? Clem couldn't find him—that's the woman that was good to me. She didn't try to hunt him up till about a year ago, and there wasn't a trace of him."

Alley Jim knew nothing of Mr. Hilton, but his expression prophesied the worst. Although Agnes was thus thrust into the very heart of new interests and delightful surprises, she was so sleepy that, when, at Jim's request, she sank down upon the sofa, could hardly keep her eyes open. Jim informed the policeman that the man named Dale, to whom Clem had intrusted Agnes, was the owner of the shop, and he agreed to take Agnes to him in the morning. There was something said about Agnes being a witness to something, and a door closed, and Agnes, half asleep, was taken to a narrow space cut off from the back of the shop. Here there was a bed—Jim's bed, in fact—and here Agnes was left alone. She contrived by the greatest difficulty to keep awake until she had undressed, but although she dwelt upon the thought of poor Clem dying in her arms, it was as much as she could do to get ready for bed. At last she sank upon her knees and murmured drowsily, "Dear Father, it was awful good of you to bring me here through all that danger, and I'd like to tell you about it, but I guess you'll have to wait till to-morrow." Then she crept into bed, and oh, how deliciously warm and soft and soothing!

She closed her eyes and the next minute opened them—at least, it seemed the next minute. But the lamp was out and the daylight was in. She looked with a puzzled brow at the yellow screen that ran along the side of her bed. Where was she? She didn't care; she sighed and closed her eyes again. When she woke up in earnest, she lay awhile looking at the long, narrow cut-off. The partition did not touch the ceiling, and from over it came the sound of voices and tramping and clatter of dishes. It sounded good. Agnes got up and dressed. There was only one door, and it opened into the shop. She hesitated, but at last timidly opened it. Jim must have been keeping his eye upon it for a long time, for there he was before her, looking homelike and cheerful. She was so glad to see his well-remembered face, and felt so happy in the presence of his broad shoulders and muscular arms that she said: "O Jim! Poor Clem! Poor Clem!" and the tears were in her eyes. It was so strange to her that when she felt happiest she should remember Clem and weep. But it was not strange to the burly Jim.

"Now, Aggie," he said, "do you want to go in where those fellers are, or eat something in here by yourself?"

"I'd rather eat in here, if you can come and stay with me," said Agnes.

"But I can't," said Jim; "I'm just awful busy."

"Then I'll come and be busy with you," said Agnes.

"You're the man for my money!" cried Alley Jim, "come along." She followed him into the shop. It doesn't seem hardly fair to call such a place a shop, but what other name is there for it? Some men perched upon the high stools taking their coffee audibly, and a few aged weather-beaten men and women rested upon the sofas, too happy from such unwonted ease and elegance, to care to read. A few young people hovered about the tables examining the pictures in books and magazines, or staring at the mottoes on the walls. People came and went, came and went; there was no staying except for the very old. It reminded Agnes of the saloon where the baize door was always slamming, slamming, but within was no suggestion of the saloon.

"Where do you stay?" she asked Jim.

Jim laughed and said, "everywheres." But his post, when he was "at home" in this curious game, was behind the counter; so, although Agnes was offered a remote round table upon which to take her breakfast, she elected the counter. Jim handed her up the high stool as gallantly as if he had been helping a fine lady into her carriage, then darted around behind the glistening board. Agnes found herself in line with some half dozen grimy, ragged men, none of whom made cleanliness a specialty. They looked curiously at Agnes, but bore their curiosity in silence, for stranger sights than Agnes were to be often found in this resort. Jim poured her a thick-rimmed cup of coffee from the ever-steaming urn, and slapped down before her a heavy plate of cold fried chicken, a bulgy bun and immaculate white butter. "Fall to," he said heartily.

Agnes looked around in a little embarrassment.

"Bless my soul and body," cried Jim, slapping his leg, "if she ain't projectin' for a fork!"

Agnes bashfully clinched the rounds of her stool with her heels, and took the chicken at close range. Jim had little time to give her. The policeman had already enlightened him as to Agnes' past history, and though he took immense satisfaction in his little quest, so matter of fact was his manner, and so intent was he upon others, that the girl felt a little hurt. Why didn't he express some interest? He had even laughed at her about the fork, and had made no offer to relieve her embarrassment.

In truth, Jim's indifference was natural. He had seen her but twice before, and then only as a fleeting shadow in his life; she had meant very little to him. But he had stood for the best in her life for a long, long time. Moreover, he could not have paid her much attention, and that she soon began to realize. Every newcomer had to be waited upon, every one departing had to be spoken to, and those waiting in the room required advice or sympathy.

At first it was all so new, and her attention was so enchained by a conversation going on at the counter that she was almost dazed and unable to taste the very coffee in her mouth. They were talking about a "raid," and she presently learned that they meant the very house where she had been kept a prisoner for five years. The police had broken into the house of thieves; but nobody had been found. A woman in trying to escape from it had been shot; that was all. To be sure, there was a room in the basement whose only entrance was by a trapdoor in its ceiling. Two bodies had been found therein, the bodies of young girls, say about twenty. It was all very horrible to Agnes, because she had lived next to that secret chamber so long. It was a matter of mild interest to the crowd in the room. They discussed its details in languid, trickling sentences. Indeed, the men found it hard to converse at ease, because no oaths were permissible.

When Agnes had recovered from a sickening sense of faintness produced by the conversation, she began to notice many things. For instance, facing those at the counter hung wooden frames, containing not bills of fare, but Bible verses in large letters. Around each cup ran gilt letter-

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ing. Agnes turned hers curiously and read: "God Is Love; What Are You?" Words had been neatly painted along the farther edge of the counter. Agnes read what lay before her: "God has given you all; lend him your life." She looked furtively at the words painted in front of her neighbor's place. Although obliged to read them sidewise, they were quite plain: "Jesus wept; make him smile."

Agnes' neighbor, a swarthy, unkempt laborer, at present "on a strike," detected the little girl reading his words, and said, gruffly: "Queer game, hey, kid?"

Agnes flushed at being discovered, then smiled. "But it makes a person feel at home, don't it?"

The man wasn't certain about that. He pushed back his polished plate remarking: "It won't be no use to wash that 'ar, I don't think."

Jim said to him, quietly: "You haven't paid for your breakfast."

"Paid for it!" sneered the man. "Well, I don't guess! I was told to come here and everything was free."

"Everything is free," Jim explained politely, but stepping at the same time between the man and the door, "to those who have nothing to give. But men who spend their money in saloons have to spend it here. You'll give me a nickel for what you ate—just the price of a glass of beer. And you'll give it to me quick, for I must go wait on others." And Jim began to roll up his sleeves, much to the delight of the other inmates.

"This," sneered the man, "is your religion you're bragging and boasting of everlasting!" But he hastened to hand over the required nickel. "This," he added, "is Christianity! The man what owns this joint has got lots and piles of money, I've heerd. Why don't he give it to us poor wretches that's starving to death like rats?"

Jim took one step toward the man and he fled. After that there was silence in the room and a faintly-defined impression that the expelled patron had voiced the sentiment of more than one present. The proprietor felt this, and after an awkward pause cleared his throat and said: "Men and fellow travelers, I ain't no public character, and talking don't come nigh so handy to me as taking off my coat to a man. But there is something as ought to be said, and I reckon I'm the only one here as can grapple with the subject.

"In the first place, religion is the easiest thing spoke against and the hardest to bolster up to a feller that ain't got a stomach for it, of all I know; and another thing that's pretty nigh as tough a proposition is to make a poor man see that a rich man is as good as him—not but what every poor man would be rich in a second if he could be so.

"Now, suppose Mr. Dale would take his money and divide it all out amongst the poor people of this city. It wouldn't give 'em enough but to buy 15 cents' worth of bananas apiece. But you bet they wouldn't buy bananas; no, nor bread and beefsteak, the most of 'em. Wouldn't the saloons be tickled if he'd do that?

"But, just supposing he was able to hand every one of you a nice pile—big pile—a great big pile—say one hundred dollars. My! wouldn't that be style! Why, that's all it would be. At the end of the long run you wouldn't have any more than before he gave it to you. Now, would you? Now, just tell me, would you?"

"Nope!" came an honest voice from the counter, "I wouldn't."

"'Course you wouldn't. Why, if a man was made of money he couldn't portion out enough to keep all the poor folks afloat. They has got to be poor folks, because they has got to be human nature, and it's human nature for a great many men to be poor and stay poor. Then what are you going to do? What is religion? It ain't to give men money so they can splurge. No, sir. It's to teach 'em to be happy where they are a-living. It's to find 'em where they're at and get right close to 'em, and hold out a hand to 'em and say: 'Do what's right. If you're poor, God loves you, and if you're middlin' well off, he don't think no more of you, however others does; and at the end of the long run, it's only God's good opinion you can cash.

"Jesus went about healing the sick and forgiving sinners, but he never give none of 'em a cent that I ever heard of. The main thing is to love God where he's put you, or where you've put yourself. Look at me. Once I was Alley Jim of the gang. I found out that God loved me, and it made me all over. Jesus could have turned the rocks into money, but he knew money wasn't nothing but rocks.

"Now, I want you, fellows and fellow travelers, to understand that Mr. Dale hasn't set up this eating and setting and resting and reading place to make none of you a cent richer than you were. But he's trying to bring God closer to you. That's how he uses his money. He ain't giving it away, but he's using it. He won't be rich very long at the gait he's trotting, but it ain't for no foolishness. Now, that feller I just made fork over; suppose I'd patted him on the shoulder and said: 'Yes, your breakfast costs you nothing; you're a poor man; here, stick this five-dollar bill down in your jeans. God bless you; go and be happy.' Well, he would have went and been happy, no question of that, but it wouldn't of made him any more religious, I don't think!"

"Jim, you're all right!" sounded a bass voice. "Gimme a cup of coffee, and I'll see you paid."

"I ain't no public character," Jim apologized, mopping his brow. "I can't take aholt of these matters as they deserves, but when a thing is got to be said and they ain't no other laborer to say it"—

"You done well," said another voice.

"I just want to say," spoke up Agnes, in an excited treble, "that the first time I ever knew that God meant it was him that told me!" And she pointed to the blushing Jim.

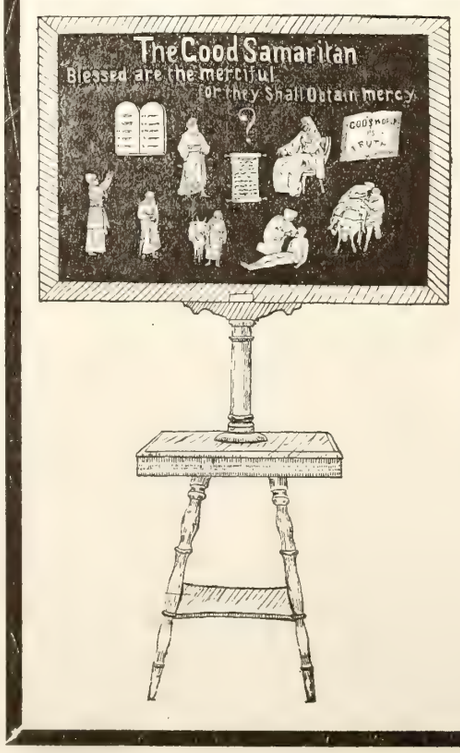
(To Be Continued.)



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A First Question.

"I often sit in a public conveyance or walk on a public thoroughfare," writes Clara E. Laughlin in "The Delineator," "and think that one of the first questions many of my fellow travelers will have to answer at the bar of God, who made them in his own image, is: 'Why did you look as you did? What right had you to wear that hard compression about the mouth, that fretful furrow between the eyes, those lines, deep-graven, that challenged all the passing world with the bitter question, 'What's the use?'"

A Mere Trifle.

An English naval officer tells this story, repeated in the "Christian Endeavor World," of a servant named Andrews:

"We were practicing with a pistol in my brother's quarters, and Andrews was in the small dressing room adjoining, when a ball went through the door, and clipped off part of an ear. Most men would have made some remark. He did not, and we knew nothing about it until by chance, looking into the room, we saw him groping about under the table for something he had lost.

"'What are you looking for, Andrews?' said my brother.

"He drew up, stood at attention and replied in an apologetic tone as if deprecating his master's wrath: 'I was only a-looking for a bit of my ear as come off when you fired that shot through the door, sir.'"

A Costly Sign—$1,000 Per Word.

The most expensive sign in the world, consisting of only six words, each of which cost $1,000, is in such common use every one of our readers has often seen it, but would doubtless think some time before guessing right. The incident is an interesting one.

A certain Eastern railroad had erected signs where its tracks crossed streets and country roads with the warning in big letters, "Beware of the Engine and Cars," which was followed by lengthy instructions which would take two or there minutes to read. This was supposed to place the burden of responsibility on anybody who was so reckless as to venture on the track and get hurt after such a warning. But as the highways and grade crossings increased, the making of signs became a financial burden, and the wording was reduced to "Look out for the Engine when the Bell Rings and the Whistle Blows."

After another lapse of some years and the signs had increased from a few hundred to several thousand, it occurred to the management that a needless amount of money was being spent each year in lumber and sign painting, especially in view of the fact that the old signs were giving out and more crossings were constantly required.

But to save paint and boards and the legal advantage of the company all at once proved something too hard for the operating department, and so finally the matter was submitted to Judge Paxton. The judge studied up a sign—it only contained six words—and he charged $6,000 for his work, but the result needs no addition, neither can a single word be spared, for it tells the whole story in one short, crisp sentence:

RAILROAD CROSSING
STOP, LOOK AND LISTEN

Yes, it does look like easy money for the judge, and it paid the company. But had he only taken out a copyright and charged a dollar royalty on all crossing signs in the whole United States!"—*Popular Mechanics.*

American Extravagance.

What must impress any visitor to the United States at present is the enormous prosperity of the country, which shows itself in every direction.

Wages have increased enormously, and rents are rising, but I do not think, in spite of what may be said to the contrary, that the cost of living has outstripped the increase of wages or the advantages of regular employment, nor can the working men expect, with great prosperity and ample employment, to reap all these advantages without having to part with some of their earnings in extra expense; but perhaps the greatest danger and change noticeable in this connection is the high standard of living, if not ruthless extravagance, of all classes in America.

What were luxuries yesterday are considered necessaries to-day, and where this is to end it is difficult to foresee; and herein lies hidden trouble for the future. At the present moment everything is keyed up to so high a pitch that a reaction would probably spell disaster, and yet things can not go on indefinitely on the present lines. —*Alfred Mosely, English Philanthropist and Educator.*

Almost, Not Quite.

A little girl read a composition before the minister. The subject was "A Cow." She wove in this complimentary sentence: "A cow is the most useful animal in the world, except religion."—*Leslie's Weekly.*

Are We Coming to It?

If, indeed, as seems possible, there shall come a time when the feeding of the family shall take place out of the home, it will mean, of course, that women will sooner or later share wage-earning and civic duties with men. The main part of the housekeeper's duties are marketing, ordering and planning the feeding of the family; and a new order of the kind suggested will mean that she has at least three extra hours a day upon her hands, and unless her duties are changed, rather than taken away, mischief is sure to result. The fields of womanly activity are widening daily; and, when the women share in the wage-earning, simplifying the household management in order to do so, and gaining time for happy family enjoyments outside the home, we shall be following in the footsteps of France, where the most thrifty, wholesome and happy domesticity prevails. The complexity of American homes, the tendency to live beyond the family means, and the habitual overwork of the housekeeper as things are now managed, are being brought to a crisis by the refusal of women to train as domestic servants. Probably the first step in meeting the new order will be that the family dinner, the most elaborate and complicated meal of the day, will be taken, as is so commonly done in France, outside the home.—*George Harvey.*

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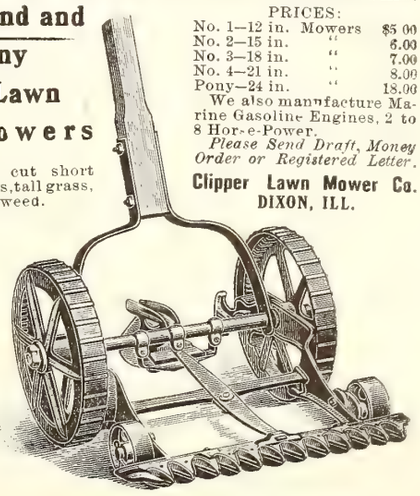
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A Serial Story

Adrian Ardath, Infidel.

By Rochester Irwin.

CHAPTER XIV.

Following Harry's departure, a change was noticed in Mr. Sanger. He appeared worried. The ruddy color left his face, no smile illuminated his pleasant features, and, sometimes, for a whole day he did not go near the saloon. At times he would sit for hours in moody silence: at others, he rushed about the house as if in pursuit of something—he knew not what; never was he agreeable as he used to be.

Lily felt a deep pity for him; but she did not dare to offer him a word in expression of it. She could only watch him in silence and wonder what the final outcome would be. And the end soon came. One evening, there came a letter to him written by a stranger at the bedside of a boy in a Cleveland hospital. The letter informed him that his son, Harry, was very ill with pneumonia, sick perhaps unto death, and that he very much desired to see his parents and sister before he died. The letter further stated that in his delirium he had often spoken of one Adrian Ardath. Would this person come too, if possible? Urging immediate action, the letter was signed in a woman's hand, and the number of the ward appended.

As the saloon keeper read the letter his face became ghastly pale. When he had finished it, he handed it to his wife, and, with more kindness in his voice than he had shown for several weeks, said to her:

"Well, mother, we must go. Let us go on the next train: our boy may be dying. I should not have—but it is too late now," he added, bitterly.

He went at once and told Adrian of Harry's desire to see him, while Mrs. Sanger, almost distracted with grief, told Lily, and, two hours later, the four were speeding on their way to the great city. Dawn had broken, and the sun was peeping above the horizon when they arrived. Checking at the depot what baggage they had, they took a car, at once, for the hospital. In less than an hour more they stood by the bed on which Harry lay—a mere shadow of his former self. Pale, emaciated, his eyes unnaturally large and bright, it seemed to them that he could not possibly long survive the ravages of his disease.

At sight of him his father trembled so violently that he could scarcely stand.

"I am so glad you have come before I die," Harry said, gaspingly.

His father fell upon his knees by his side and took his thin hand in his own. "Harry, my dear son, you must not die!" he cried, in anguish. "Get well, and—I'll—never sell another drop of liquor!"

A happy smile illumined Harry's thin features; then a coughing fit seized him, which almost exhausted him. In the meantime, the nurse had given him a soothing draught, and while they all watched, he fell into a peaceful slumber.

* * *

Harry did not die. Perhaps it was the joy of seeing his loved ones that gave him strength to resist successfully the progress of his malady; certain it is that from the very hour when he awakened to find them near him, he began to convalesce. Very slowly at first, with many relapses, but none the less surely, he continued to improve, and, finally, was able to tell them the story of his wanderings. Part of it we already know; the remainder is briefly this:

About 10 o'clock in the morning, the train upon which he had scrambled with so much difficulty, the night before, pulled into the great freight yards at Cleveland, O. Amid the wilderness of cars within which his train came to a standstill, it was very easy for Harry to quickly open the car door and jump to the ground unobserved. This he did, and quietly made his way out of the yards and up into the city. At the first restaurant he saw he satisfied the ravenous hunger which had gnawed at him for almost twenty-four hours, and then searched for employment.

He tried many times to get a position as clerk in a store; but every place seemed to be filled; then, too, his appearance was against him. It was impossible for him to look neat and clean, notwithstanding much brushing with his hand, after having spent two days in fields, woods, a straw stack and a box car. He then went to manufactories of various kinds, and, finally, found work in a machine shop.

But he was unused to such hard and continuous labor as was there his portion, and it proved a great strain on his strength. Added to this, when he daily left the steaming interior of the shops, the cold, lake winds cut him like a knife and caused him suffering such as he had never before experienced. Finally, this unwonted labor and exposure resulted in a deep-seated cold, which rapidly developed into a violent attack of pneumonia; then because he, himself, was not able to employ a physician, he was taken to the city hospital. Only skillful nursing, combined with the joy of being again reunited with his loved ones had saved him.

At the end of three weeks he had become so much improved in health that the physician gave permission for him to go home. This improvement was much accelerated by the presence of Adrian Ardath who, with the others, had remained behind to keep him company. Adrian was to him a kind of elder brother whose vigorous health and cheerful ways furnished the influences upon which he fed his mind; and when, a few days before he left the hospital, Adrian told him of his conversion to Christianity, the lad could scarcely lie still for joy.

* * *

When they were all once more at home Mr. Sanger took immediate steps toward the disposal of his saloon. He had been completely broken up by the long siege of anxiety and remorse which he had experienced, and he determined that his promise to Harry should be fulfilled. Presently a large grocery store took the place of the bar and bottles, and a new atmosphere of self-respect and kindly consideration pervaded the Sanger home.

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Do You Know How to Dust? If Not Why Not?

The feather duster is doomed. The recruits in the warfare against consumption have taken up arms against it and like the old oaken bucket so dear to our childhood it is to be known to the next generation only in song and story. A representative of a committee of physicians and others who are fighting against tuberculosis in this state recently said:

"We hear a good deal nowadays about street dust and soft coal as nuisances and as dangerous to the public health, but we are apt to forget that right in our own homes we often have a danger that is perhaps just as great as either of these. Methods of cleaning are still in vogue that have come down to us from the days when the wrath of God was held responsible for a disease that by the ignorance of man was fostered behind closed windows and spread with housewifely industry by the feather duster. These old-fashioned ways are a real menace to health and so those mere men who have organized the anti-tuberculosis movement have come out with the following public announcement about sweeping and dusting."

When you sweep a room raise as little dust as possible, because this dust when breathed irritates the nose and throat and may set up catarrh. Some of the dust breathed in dusty air reaches the lungs, making parts of them black and hard and useless.

If the dust in the air you breathe contains the germs of consumption—tubercle bacilli—which have come from consumptives spitting on the floors, you run the risk of getting consumption yourself. If consumptives use proper spit

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cups and are careful in coughing or sneezing to hold a handkerchief or the hand over the nose and mouth so as not to scatter spittle about in the air, the risk of getting the disease by living in the same rooms is mostly removed.

To prevent making a great dust in sweeping, use moist sawdust on bare floors. When the room is carpeted, moisten a newspaper and tear it into small scraps and scatter upon the carpet where you begin sweeping. As you sweep brush the papers along by the broom and they will catch most of the dust and hold it fast, just as the sawdust does on bare floors. Do not have either the paper or the sawdust dripping wet, only moist.

In dusting a room do not use a feather duster, because this does not remove the dust from the room, but brushes it into the air so that you breathe it in; or it settles down and then you have to do the work over again.

Use soft, dry cloths to dust with and shake them frequently out of the window, or use slightly moistened cloths and rinse them out in water when you have finished. In this way you get the dust out of the room.

In cleaning rooms you should remember that dust settles upon the floors as well as on the furniture, and is stirred into the air we breathe by walking across the floors. You can easily remove all this dust in rooms which have bare floors, in houses, stores, shops, schoolrooms, etc., after the dust has settled, by passing over the floor a mop which has been wrung out so as to be only moist, not dripping wet.

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The Time Test.

By Priscilla Leonard.

"Rushed? Oh, yes," remarked the Woman of Experience, "of course I am. Of course you are. There's the house to keep, in the first place, and the garden and the children's lessons, and our husbands' business friends whom they always bring home to dinner on the busiest days; and there's the club and the hospital and the free kindergartens and the servant question and church work and the social whirl. When it isn't a new cook, it's a committee or a missionary meeting, or a Dante class, or a tuberous begonia bed or amateur theatricals for charity. But it is just as well to be honest with oneself, and my eyes have been opened since bridge came into fashion. Like everybody else, I was rushed to death two years ago—in my own opinion. I couldn't go on another committee—I hadn't time. I couldn't read the new book—I hadn't time. My life was full—nothing more could be expected from any one as busy as I.

"But bridge came—afternoon bridge. Now you and I know that we haven't any free afternoons for leisure or culture or even rest. Yet how many afternoons this winter have I met you, and you met me, at afternoon bridge parties? It's certainly been once a week, and probably twice. We are not playing for money or prizes. I don't mean that. But it's a test of how much time one really has. One or two afternoons a week is more than a business man gets. I used to tell John I was as busy, in my way, as he in his. But I can't honestly say that to him now. I used to say that leisure for woman was a thing of the past. But one or two afternoons a week are potential leisure, whether we use them for it or not. Let's be candid with ourselves. I'm not overworked. You're not driven by constant claims. We may think so when we're not really thinking it out. But no overworked person can possibly give two afternoons a week to a game of cards—now, can they? And if you and I really were as interested in the Pastor's Aid Society as we are in social card playing we would be very important and useful members, instead of attending one meeting out of three."

Can any one gainsay her argument? The time test is a practical and sure one. There are women really working up to the full limit of their days—women who can not take up a new burden, however urgent the call. The time test excuses them. But how many of us really belong beside them? The call of a burden brings to our lips the ready answer, "I am entirely in sympathy with these matters, but my hands are already full; I can not take up another thing." But how about the call of a pleasure? Do we not, in immediate response, push aside one thing, and move on another, till an afternoon is cleared; and is not the process repeated just as often as we truly want to do it?

"Poor?" said a woman, when questioned about a neighbor.

"Yes. She's one of those poor people who always manage to buy anything they want. She's too poor to give her boy an education, but she always has new hats and summer trips." Time is money. If we are too poor in time to do anything greatly useful, and yet spend time continually in the things we like to do, where is our excuse? Why not be honest with ourselves and say: "The thing I want to do I can find time to do. The things crowded out may be the things I ought to want, and the things I sometimes want a little; but they are not the things I want most, and that I am determined to have." That will clear our mental atmosphere, and perhaps set us thinking besides.

As it is, thousands of women live in a show idea of overwork. They are kept "rushed" by social enjoyments that they have made for themselves, and that are really of no importance whatever. They could take one afternoon a week and rest and read, if they chose. They could read their Bibles where now, they declare, they "haven't the time to read a thing!" They could study a language, teach a Sunday-school, visit the poor, give an afternoon a month to missions or municipal betterment, or spend their golden coins of time in various other restful or helpful ways. Nobody that ever lived has had a less or more allowance than twenty-four hours to the day. In this respect, all men and women have exactly the same amount to spend—the full socialist ideal thoroughly realized. Each of us has all the time there is—and each of us is subject to the same question, "What do you do with your time?"—*Interior.*

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—By—

J. H. GARRISON
Editor of the Christian-Evangelist

Price, One Dollar, Postpaid

Christian Publishing Co., - St. Louis.

To Our Beloved.

BY JOHN WHITE CHADWICK.

It singeth low in every heart,
We hear it, each and all—
A song of those who answer not,
However we may call;
They throng the silence of the breast,
We see them as of yore—
The kind, the brave, the true, the sweet,
Who walk with us no more.

'Tis hard to take the burden up
When these have laid it down;
They brightened all the joy of life,
They softened every frown;
But, O, 'tis good to think of them
When we are troubled sore!
Thanks be to God that such have been,
Though they are here no more.

More homelike seems the vast unknown,
Since they have entered there;
To follow them were not so hard,
Wherever they may fare;
They can not be where God is not,
On any sea or shore;
Whate'er betides, thy love abides,
Our God, for evermore.

Babies in Other Lands.

The Indian baby is strapped to a birch-bark board and hung up in a tree or carried on his mother's back. He has no playthings; and, if he cries, no one seems to mind it much.

In South America some of the cradles are made of palm leaves. A single leaf turned up at the edge holds the baby. This cradle is often hung up in a tree, and the wind rocks the baby to sleep.

In Africa the mother carries the baby in a leather pouch slung on her back. When she gets tired of this way, she makes a hole in the sand, under some shady bush or shrub, and tucks the baby into it.

An Eskimo baby is tucked up in his mother's hood. It is a warm place, and travelers say their chubby little faces look very good-natured and happy. When the child comes out of the hood, he is stuffed into a fawn-skin bag; and a string draws the garment together like a pudding bag, keeping him safe and warm.

In Lapland the cradle is a piece of wood, shaped like a canoe and hollowed out until it is very light. A quantity of grass is put in; and in this soft bed the baby laughs, sleeps and plays with his simple toys all the very long days. When his mother goes to church, she leaves him outside to keep warm in a hole made in the snow, with a faithful dog to drive the wolves away. Sometimes several cradles are left in a cluster, when the children set up such a chatter as to disturb the meeting.

In Persia, when an Armenian baby is born, it is sprinkled with salt, and left to itself for nearly twenty-four hours. This is done to harden it. The baby is tied in its crib, and the little feet are left bare even in the coldest weather. The mothers blacken the eyebrows and eyelashes, and a little girl's ears are pierced for rings often when a day old, and always before they are four days old.

The day a Chinese baby is born, it is called one year old. When the next New Year's day comes, even if it happens to be the day after it is born, it is two years old; and thereafter every New Year's day is its birthday. If the baby is a boy, the top of his head is shaved when he is four weeks old, and after that it is shaved once a week. In India the baby is rocked in a swing. The mother takes a long cloth and ties the two ends together over a small rafter in the low roof of the house, and puts the baby into the fold of the cloth. When they go out to work in the field, the cloth is fastened to the branch of some tree. When it gets sick, the mother thinks some one of the gods or devils that the family worship must be angry, and so she calls a sacred man, who wears a yellow cloth and pretends to tell secrets, and asks him what is the matter with the child. He takes two or three little idols out of his bag, and puts them down on the ground before him, repeating some prayers to them, and then pretends to hear what they say. Then he tells the woman she has not given her offerings properly, and makes her go and bring a few pennies, a little rice and even a chicken. These he takes for himself and goes away, telling her the child will get well.—*Little Missionary.*

Hold On.

Hold on to your temper when you are excited or angry or others are angry with you.

Hold on to your tongue when you are just ready to speak harshly.

Hold on to your hand when you are about to do an unkind act.

Hold on to your foot when evil persons invite you to join their ranks.

Hold on to your heart when you are on the point of forsaking the path of right.

Hold on to industry when sloth says, "A little more sleep, a little more slumber."

Hold on to humility when you feel like boasting of something you have done.

Above all, hold on to Christ, for it is he alone that will have the patience to help you keep these little foxes at their proper distance.—*Record of Christian Work.*

The Dangerous Door.

"Oh, Cousin Will, do tell us a story; there's just time before the school bell rings," and Harry, Kate, Bob and little Peace crowded about their older cousin until he declared himself ready to do anything they wished.

"Very well," said Cousin Will, "I will tell you about some dangerous doors I have seen."

"Oh, that's good!" exclaimed Bob. "Were they all iron and heavy bars, and if one passed in, did they shut and keep him there forever?"

"No, the doors I mean are pink or scarlet, and when they open you can see a row of little servants standing all in white, and behind them is a little lady dressed in crimson."

"What, that's splendid!" cried Kate; "I should like to go in myself."

"Ah! it is what comes out of those doors that makes them so dangerous. They need a strong guard on each side, or else there is great trouble."

"Why, what comes out?" asked little Peace, with wondering eyes.

"When the guards are away," said Cousin Will, "I have known some things to come out sharper than arrows, and they made terrible wounds. Quite lately I saw two pretty little doors, and one opened and the little lady began to talk like this: 'What a stuck-up thing Lucy Waters is! and did you see that horrid dress made out of her sister's old one?' 'Oh, yes,' said the other little crimson lady from the other door, 'and what a turned-up nose she has!' Then poor Lucy, who was around the corner, ran home and cried all the evening."

"I know what you mean," cried Kate, coloring. "Were you listening?"

"Oh, you mean our mouths are doors!" exclaimed Harry, "and the crimson lady is Miss Tongue; but who are the guards and where do they come from?"

"You may ask the Great King. This is what you must say: 'Set a watch, O Lord, before my mouth; keep the door of my lips.' Then he will send Patience to stand on one side and Love on the other, and no unkind word will dare come out."—

FAMOUS MEN
OF THE OLD TESTAMENT

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"Who will plant this wheat?" she said.
The dog said, "I won't."
The cat said, "I won't."
The pig said, "I won't."
"I will," said the little red hen, and she did.

When the wheat was ripe, the hen said: "Who will take this wheat to the mill?"
The dog said, "I won't."
The cat said, "I won't."
The pig said, "I won't."
"I will," said the little red hen, and she did.

The wheat was made into flour. The little red hen made the flour into bread.
"Who will eat this bread?" said the little red hen.
The dog said, "I will."
The cat said, "I will."
The pig said, "I will."
"No you won't," said the little red hen. "I will eat it myself." And she did.

"Well, what is a skeleton?" asked the teacher.

"A skeleton," said a small pupil, twisting her apron in her fingers, "is a man who has his insides outside and his outsides off."—*Home Messenger.*

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—A multitude of new names was added to our CHRISTIAN-EVANGELIST list last week. A great majority of them come singly and in pairs. We are pleased, however, to report the following new $1.50 clubs:

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—Great corporations may be "soulless," but the men directing them are not necessarily so. While we can see in it an economic value to a corporation, yet we are satisfied a recent communication from the Ozark Land and Lumber Company is purely altruistic. They have just ordered two hundred copies of THE CHRISTIAN-EVANGELIST and one hundred copies of "Our Young Folks" to be sent to their employes in their logging camps, as an expression of their desire for the moral uplifting of these "men of the woods." We recommend the example of this great and successful business corporation to other employers. These men will read THE CHRISTIAN-EVANGELIST and, imbibing the ethics of the Scriptures it seeks to disseminate among its readers, they will be made truer men and more loyal helpers, while their benefactors will have the consciousness of having brought the best religious influences to bear upon those temporarily committed to their care.

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WHAT FRIENDS ARE SAYING.

THE CHRISTIAN-EVANGELIST has been a great help in our work this year.—P. N. Newton (minister), Normal, Ill.

Enclosed find $1.50 for my CHRISTIAN-EVANGELIST. It has been a regular visitor to my home ever since it was edited by Brothers Mathes and Goodwin at Bedford, Ind. I think it grows better each year. I never expect to do without it. —M. E. Baker, Campbellsburg, Ind.

THE CHRISTIAN-EVANGELIST has been a great help in our work this year. We have introduced fifteen copies of "Our Young Folks" into our intermediate society of Christian Endeavor. It is working like a charm. It increases our attendance and makes it more regular and they are delighted with the paper.—J. D. Dabney (minister), Pittsburg, Pa.

Please find enclosed postoffice order for 75 cents for one year's publication to "Our Young Folks." Please mail this copy to a colored man, R. L. Gossell, 722 West Main street, Independence, Kan. This man picked up one of these papers on the street and decided he wanted it. He is a member of the colored M. E. church.—Homer Overhiser, Independence, Kan.

Enclosed find $3 for THE CHRISTIAN-EVANGELIST to January, 1908. I do not read any other paper that gives me half the pleasure that THE CHRISTIAN-EVANGELIST does. I hope the good Lord will let the Editor live and retain his strength until he is 100 years old, as I honestly believe he is doing more for the Christian world to-day than any man in this country.—Robert C. White, Kansas City, Mo.

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We are looking for
FIVE MEN WHO WILL GIVE $5,000.00 each.
TEN MEN WHO WILL GIVE $1,000.00 each.
TWO HUNDRED MEN WHO WILL GIVE $100.00 or more each.

SIX THOUSAND MEN, ministers of the Gospel of Jesus Christ, who will lead their churches to take the offering for San Francisco Reconstruction in July.

We have found some of them already.

Be one. This is a case where a woman can be a man.

---

1 church burned.
2 churches damaged.
3 forced to build.
6 new fields to be taken at once or lost.
120 homes of members burned.
600 business or employment places burned.
700 men and women struggling for the bare necessities of life.

This group of Disciples, "pressed on every side, yet not straightened; perplexed, yet not unto despair; pursued, yet not forsaken; smitten down, yet not destroyed,"

COMES IN HUMILITY

before the brotherhood to ask if it is your pleasure that they bear their burden alone.

The Presbyterian Churches of San Francisco asked for $300,000.00, got $126,000.00, and the General Assembly at Columbus instructed them to go ahead and get the balance.

We asked for $100,000.00 and got $675.13.

ARE THE PRESBYTERIAN CHURCHES of San Francisco more to Presbyterians than our churches are to you?

We preach unity, but we did not practice it last January. The American Christian Missionary Society and the Board of Church Extension made a joint appeal for these San Francisco Churches last December. Seventeen churches, by their act of fellowship, declared that they and the San Francisco Churches were one body. The other seventeen thousand took no interest in the matter, and thereby said:

"THE SAN FRANCISCO CHURCHES ARE NO PART OF US;

"They are smitten, but we do not feel it. They are in need, but, 'I pray thee, have me excused.' My church preaches Christian union but, when it comes to practicing it, excuse me."

"IT'S NONE OF OUR BUSINESS, IS IT GOD?"

A little girl was saying her evening prayers, concluding her talk with the Father with this: "And, God, I saw a little girl to-day on the street. Her feet were bare and the pavements were wet, and her little waist was thin and ragged, and cold winds made her teeth chatter; but"—and the little miss heaved a sigh of relief—"it's none of our business, is it, God?"

SOME HOT SHOT FROM WARM HEARTS.

"You are on the right track; keep pushing. The brethren believe in San Francisco. They begin to catch fire. By July 7 the whole country will be ablaze. Keep fanning these flames."—F. M. Rains.

"We were one of the 17—we will be one of the 7,000, too."—Milo W. Nethercutt.

"When our people are once aroused to the crisis that confronts our cause in San Francisco, they will not fail to do their duty."—James M. Philputt.

"It is the greatest special plea that was ever put before our brotherhood."—John G. Slayter.

"I am overwhelmingly in favor of taking the offering."—Wallace Tharp.

"The emergency is upon us.. It is pressing ,and calls for heroic action. Money talks. Sentiment will not house the homeless."—F. E. Udell.

"There is no finer product of our hundred years than the heroism of our San Francisco brethren helping one another to build in the ashes. Every true Disciple must be eager for fellowship with them July 7."—W. R. Warren, Centennial Secretary.

"San Francisco's appeal is so urgent, so imperative, that none, no, not one, dare withhold sympathy and support."—Walter M. White, Secretary Kentucky University.

"Appreciating the nature of this appeal, being able to respond to it, yet failing to do so, is to declare our lack of Christian spirit."—S. M. Cooper.

"The plea of the San Francisco churches is a most worthy one; the response should be worthy of a great brotherhood."—Archibald McLean.

"I visited San Francisco shortly after the earthquake and fire and know personally of the great catastrophe. The need is great. Our brotherhood should give enough to plant five strong churches in San Francisco instead of one. Both the plea and the need are worthy of a large offering."—J. L. Brandt.

"No catastrophe in modern times has made so urgent a demand upon our generosity as that which has befallen our brethren at the Golden Gate; and no such opportunity has come to our churches to bind the East and the West together in an indissoluble bond of union and sympathy."—J. H. Garrison.

"Would not a refusal to take the offering indicate a lack of loyalty to our Master, and a lack of sympathy for brethren in distress, that would be little to the credit of any church?"—Mark Collis.

"Our brotherhood will not fail when they know the facts."—Russell Errett.

EMERGENCY APPEALS.

An emergency appeal is one growing out of a condition suddenly created, and which must be answered immediately, if at all. The San Francisco appeal was created in three red and fiery days. It has been aggravated by twelve cold and frosty months of neglect and indifference. It can not be postponed long. It must be responded to or rejected.

A few churches are rejecting it.

More are neglecting it.

Return your card immediately, announcing that you will take the offering, and calling for the supplies you want.

THE SUPPLIES.

The Pastoral Letter: A simple and business-like statement of the facts about San Francisco Reconstruction.

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The Envelope: A half-tone picture of the debris-covered site of the First Church, and a few significant words.

These supplies have what the advertising writer calls pulling power. They will help amazingly. They are free. Send for them.

MANY MINISTERS WOULD LIKE TO TAKE THE offering, but fear their congregations will protest. It is a groundless fear. Where San Francisco's story is told the people rejoice to have an opportunity to give. Speak to your pastor about it. Tell him you want him to take the offering.

P. C. MACFARLANE,
San Francisco Emergency Secretary.
THE AMERICAN CHRISTIAN MISSIONARY SOCIETY,
Cincinnati, Ohio.

D. A. Russell, Corresponding Secretary of California, North, is traveling in Texas, Oklahoma and Louisiana.

Frank Stuart Ford, Minister First Christian Church, San Francisco, is traveling in Colorado, Kansas and Missouri.

Robert Lord Cave, Minister West Side Christian Church, San Francisco, is traveling in Kentucky and Tennessee.

A. M. Harvuot, of Cincinnati, is speaking Sundays in Ohio, all in the interest of San Francisco day, July 7. Hear them!

Volume XLIV. Number 24.

THE CHRISTIAN-EVANGELIST

A WEEKLY RELIGIOUS NEWSPAPER.

ST. LOUIS, JUNE 13, 1907.

My Symphony

By J. B. Wise.

TO love, to be loved, and to know
This world holds else besides the glow
And glare of wealth's array,
To live this life without regret,
To give, to forgive, and to forget
The trials and cares of yesterday.

To spend with nature hours of ease
Among the birds and flowers and trees
That greet the morning sun,
To be at peace with all mankind,
No matter where some good to find,
A gentle word for everyone.

To honor virtue, be sincere,
To live content yet still to hear
The lowly's humble plea,
My duty every day to do
As on I journey this life through
Forever thus—my symphony.

—Cosmopolitan.

The Christian-Evangelist

J. H. GARRISON, Editor

PAUL MOORE, Assistant Editor

F. D. POWER,
B. B. TYLER,
W. DURBAN,
} Staff Correspondents.

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W. W. DOWLING.
Editor.

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THE
CHRISTIAN-EVANGELIST
"IN FAITH, UNITY; IN OPINION AND METHODS, LIBERTY; IN ALL THINGS, CHARITY."

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1809 CENTENNIAL PROPAGANDA CHURCHES OF CHRIST 1909

: : : GEO. L. SNIVELY : : :

LOOKING TOWARD PITTSBURG.

It will be an agreeable surprise to most of the brotherhood, we imagine, to learn how much has already been accomplished toward the realization of our Centennial aims. We hope to be able to publish next week a statement from our Centennial Secretary on this subject that will make glad the hearts of the brethren everywhere.

Brother Murray states precisely what "an evangelistic campaign" ought to be, and if it be rightly conducted that is what it will be. It is only the evangelization that counts members more important than spiritual renewal that antagonizes a spiritual campaign. Brother Warren's remark concerning the importance of that feature of evangelism, which it is one of our aims to emphasize, namely: "That every Christian should be an evangelist," is timely and pertinent. Nothing is surer to compel a better scriptural knowledge and a deeper spiritual life than the effort on the part of each individual member to win others to the love and service of Christ. This point is well brought out by both these correspondents who use Brother Bagby's article as a text. Brother Bagby has done well to bring out these suggestive and helpful contributions to our Centennial literature. What we want is not a partial or lop-sided view of our work, but an all-round, full-orbed propaganda, that embraces all that is vital to our growth and spiritual development.

Coleridge was one of England's greatest geniuses, yet he achieved little because his powers were frittered away on countless beginnings, and rarely chained to one task till it was completed. This caused his friend Lamb to exclaim, when told of his decease: "And poor 'Coley' is dead. He had forty thousand things begun and actually has left nothing done!" It must not be so with our Centennial enterprise. There are many things we should undertake in connection with it, and we should also bring them to completion. Among the tasks on which should be pronounced the brotherhood's "well done" at Pittsburg, is the G. L. Wharton Memorial Home at Hiram, for the nurture and education of the children of our missionaries. There is in this a perfect blending of beautiful sentiment and rugged practicalness predictive of triumphant and early achievement. We feel assured our readers will have a generous share in this ministry.

Centennial Evangelism.

BY W. R. WARREN.

Brother Bagby's letter regarding the Centennial propaganda was quite sufficiently answered editorially in the same number of THE CHRISTIAN-EVANGELIST in which it appeared. I need only remark in passing that it seems scarcely possible that any other minister, who has received ten letters from the Centennial office not one of which dealt with evangelism, and thirteen leaflets only one of which was on that subject, should have made the same mistake even if he had failed to read any of the Centennial articles in the papers, or to hear any of the Centennial addresses.

But I am grateful to Brother Bagby for his inquiry, because it has moved me to review our work from the view point of evangelism, and it appears to me that instead of going to seed on the subject of enlarging our membership and particularly by objectionable methods, there has not been enough attention devoted to that primary Centennial aim, "That Every Christian Should be an Evangelist." It will be a sad day for the Church of Christ or for any particular congregation when it loses interest in the propagation of the faith. We are not ready to repeat the mistake of the middle ages and retire within ourselves to seek our own perfection. The New Testament sort of spirituality is promoted by service. The man who seeks it for its own sake misses it, just as the man who selfishly labors for his own happiness becomes miserable. The Saviour's program for the perfecting of the saints is indicated on every page of the Gospels, Acts and Epistles. It was not an ethical culture society that he organized, but as George Matheson has well said, "A League of Pity." The Levite or the Pharisee of to-day whose compassion for the lost is not the mainspring of his most earnest endeavor has missed the road to spirituality. He will do well to examine the fifteenth chapter of Luke, and to inquire why the Shepherd should give way to such idolatry of numbers as to seek the one that was lost when there were ninety and nine in the fold who might in some manner be helped by his attention. Possibly the woman did not devote her energy to polishing the nine coins instead of seeking the tenth, because she realized that money is properly burnished by circulation, just as souls are perfected by service. The father who ran to meet the returning prodigal was endeavoring to double the number of his sons, although the one who had tarried with him was sadly in need of spiritualizing and humanizing.

We shall miss our opportunity in the Centennial campaign if we neglect either of the two functions of the Church indicated by the Saviour in the great commission. We must both evangelize and teach if we are worthy of the work to which the Lord has evidently called us. Loyalty to him requires that we prosecute both labors with impartial zeal. The Church exists for the world and not for herself, and will come to her mature strength only by devoted and enthusiastic obedience to her Lord's commission.

Numerical Versus Spiritual Growth.

BY L. E. MURRAY.

In THE CHRISTIAN-EVANGELIST of May 30 there appeared an article from the pen of Brother Bagby on "Our Most Pressing Need," in which he says: "In view of our great need of spiritual development, I deeply regret that instead of making our Centennial campaign a campaign for numbers, we did not make it a great campaign of education along spiritual lines."

Now, admitting that there are manifest evidences of a "low spiritual vitality," one is constrained to ask, "How can this condition be remedied?" What would be the character of "a campaign in the interest of spiritual development"? Would it be a campaign of waiting? Would it be effective to say to our members, "We lack spiritual power; let us tarry, as the disciples did at the beginning, until we are filled with the Spirit as they were," Would a prayer-meeting campaign be effective? How could we induce the members of our churches to engage in such a campaign? Is it not true that only a few of the most spiritual ever respond to such a call? Shall the preacher and these few members, by prayer and personal solicitation, persevere in their efforts to enlist the indifferent? May we expect the Lord to hear and answer our prayers, and so bless these efforts as to bring about the desired end?

Or is it not, rather, true that the most effective means for bringing our membership into vital touch with the spirit of the Master is to enlist them in the Master's work? And is there any phase of his work that appeals to the average Christian like soul winning?

Even if the primary motive is simply a desire to increase the membership of the church, may not this be used as a stepping stone to the higher and larger end? That is, if we can not persuade our members to *wait* for power maybe we can lead them to *work* for it. Our weakness becomes strength in his service.

Our experience and observation leads to the conclusion that the most effective means for quickening a lethargic church is an evangelistic campaign. A successful revival will enumerate as results increased spirituality, loyalty and consecration, as well as an increase in the membership of the church. It will also be followed by more liberal giving to missions and other benevolences. Other evidences of spiritual growth will be manifest.

The evangelistic campaign furnishes the best *opportunity* and the most *favorable conditions* for promoting spirituality. "Our Most Pressing Need" may be supplied through this means:

An evangelistic campaign ought to be "a great campaign of education along spiritual lines."

Middletown, Ind.

Current Events

Jefferson Davis.

A monument to the honor and memory of Jefferson Davis was unveiled at Richmond, Va., on June 2, in connection with the annual reunion of the Confederate Veterans. The day was the anniversary of his birth, and it was generally observed throughout the South. Texas has recently made the day a state holiday. The Richmond monument, with its motto, *"Deo Vindice,"* is said to "typify the vindication of Davis and the cause of the Confederacy." This statement, obviously, lends itself to two possible interpretations, one of which would be essentially disloyal to the Federal government while the other would not. We take it that what is meant is the vindication of character and motives, rather than a vindication of the principles for which the Confederacy stood. In that sense, it is altogether proper that the South should honor the memory of her chosen heroes and vindicate them as, at heart, patriots and lovers of their country. The whole country, North as well as South, is ready to give the tribute of its admiration to those great men who have shown heroic qualities of mind and heart on either side of the great struggle. The North, to be sure, has never felt that warmth of admiration for the character of Davis which it has felt for Robert E. Lee. Perhaps it has not understood Davis as well, and in that case the personal vindication is appropriate. Be that as it may, this is no time to begrudge to Davis, or to any other southern hero, the honors which his southern admirers believe to be due him. But even in the midst of all warm and generous sentiments of this sort, and of all tender memories of the "Lost Cause," we are sure that our southern friends will be doing themselves and their children a great service if they will steadily bear in mind that the lost cause was also a mistaken cause, whose failure was the most fortunate thing that ever happened for the South. We all stand ready to assist and rejoice in the vindication of the men, but the vindication of the cause of secession is not a proposition which can arouse enthusiasm in the mind of a citizen who heartily believes in an indivisible federal union.

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Government by Commission.

The city of Washington, governed by a non-partisan commission, has long furnished a pattern of good municipal government. The experiment of Galveston in government by a commission, clothed with complete power, was adopted as an emergency measure, following the destruction of the city by flood. It has worked so well that it has been continued since the restoration of normal conditions. Other Texas cities are following her example, notably Houston and Fort Worth. San Francisco, shaken by her double earthquake, is now in the hands of a commission which is acting as a receiver for the Schmitz administration, and she might do much worse than to continue the commission in power after the crisis has passed. The method of government by commission, wherever tried so far, has been successful, because commissioners have been elected who have been free from entangling alliances with political machines, and who have considered the administration of municipal affairs as a plain business proposition, and because they have been clothed with full power to do everything that needs to be done in carrying on the affairs of a city. With undivided power goes undivided responsibility, and in no case up to this time has the power been abused or the trust been betrayed. We are not prepared to assert that all the different problems of city government will be solved by the general adoption of this scheme. There is no magic in it and doubtless a corrupt man who succeeds in getting elected as a member of the commission can be as dangerous as one who gets elected mayor or alderman. But when the whole program proclaims the separation of the city government from party politics, it is much less likely that corrupt men will be elected.

Orchard's Confession.

Some things are almost too bad to be true. Such is the confession of Harry Orchard, the chief witness in the trial of Haywood for the murder of Governor Steunenberg, of Idaho. The theory of the prosecution is that the officers of the Western Federation of Miners, namely, Haywood, Moyer and Pettibone, plotted the murder of Governor Steunenberg and others, and that Orchard was the tool through which they carried out their nefarious designs. Orchard confesses that he was employed by them for this purpose, and, on the witness stand and under oath, has told in detail of the assassination of eighteen men who were considered enemies of the Western Federation. His story also includes the details of plots to kill several other persons, among them Governor Peabody, of Colorado, for whom a dynamite bomb was prepared. Other intended victims, who escaped by one accident or another, were David Moffatt, the capitalist; Frank Hearne, of the Colorado Fuel and Iron Company; Judge Gabbert and Gen. Sherman Bell. He told of blowing up the Vindicator mine, for which piece of work he was paid and commended by Moyer and Haywood. The prosecution denies that any promise of immunity has been made to Orchard in consideration of all the evidence in which he is incriminating himself no less than the man who is on trial. By his own confessions given in his testimony and on cross-examination, Orchard has been utterly vile and faithless in every relation of life. He may have decided to crown a life of reckless criminality by making a full confession of his misdeeds and bringing his fellow-criminals to justice, or he may have decided to bring his career to a climax by giving perjured evidence against innocent men even to his own undoing. The verdict in the case against Haywood, and in the cases against Moyer and Pettibone who are yet to be tried, will record the judgment of the jury on this point.

Pennsylvania's Capitol.

An article in a recent number of the "Independent" by a well-informed Philadelphia journalist tells in some detail the amazing story of Pennsylvania's "Palace of Graft," otherwise known as the new state capitol. This is the building which it cost $4,000,000 to build and $9,000,000 to furnish. The most memorable figures about the whole monumental swindle are those which record that the electric light fixtures cost the state nearly $2,000,000. Since the scandal was opened to the public gaze—which was done chiefly by the brave and honest work of the state treasurer, Mr. Berry—a great many people have visited the capitol for no other purpose than to see what two million dollars' worth of electric light fixtures would look like. But they will never have their curiosity satisfied on that point. The nearest they can come to it is to see the fixtures for which the state paid that handsome sum. But even that is worth seeing. The most ingenious and grasping grafter, apparently, was one Sanderson, who had the general contract for the interior decorations. The evidence indicates that he stood in very closely with the architect, Huston. Sanderson received $4.85 per pound for the fixtures and had them made as heavy as possible—"so that they could not be stolen," as he explained. He received $18.40 "per foot" for the mahogany furniture—but what is a foot of furniture, The call for bids did not specify whether it meant lineal foot, square foot, board foot, or cubic foot. Sanderson apparently took it for the latter, measured the three greatest dimensions of each article and found the cubic contents of a rectangular box which would contain it. On this basis he collected $59,432 for the two hundred and eight desks in the House of Representatives. For these desks he paid the sub-contractor $78 apiece. Hat-and-coat trees he bought at $12 and put in at $73.60 per tree. One of his masterpieces of impertinence was in having a boot-black stand built at a cost of $50, adding two plain chairs and charging it up at $1,619. The elaborate wood-work in the governor's rooms cost Sanderson $16,099; it cost the state $94,207, and Sanderson pocketed the difference. A plain mahogany table, eight feet by four when measured up by the "per foot" method, proved to contain eighty feet and was billed at $1,472. The investigation is not yet at an end. It will be interesting to note what defense will be made by Governor Pennypacker, who was chairman of the commission which had charge of the matter.

Editorial

Now for Sedalia!

The time for the great annual rally of the representatives of the Christian churches of Missouri is now at hand. On Friday evening of this week the sessions of the Missouri state convention begin at Sedalia with an introductory meeting of the Christian Woman's Board of Missions, to be addressed by Dr. Osgood, of China. From that time until the closing address on Wednesday evening following, by John G. Slayter, of Pittsburg, Pa., there will be "something doing," and something of a very interesting and important character. The great interests of the brotherhood of the state will pass in review through the reports of the boards and of the various committees having in charge special interests. Great enterprises will be considered, great themes will be discussed by able speakers, and great audiences will be present, and there will be great singing and great enthusiasm. Nobody that can afford to be present can afford to be absent.

Whether we think of the problem of increasing our ministry in the state, of providing for the care and feeding of dependent flocks by grouping them for mutual aid, or increasing the liberality of the brethren in supporting the Lord's cause at home and abroad, or increasing the attendance upon and the efficiency of our Bible schools, or carrying the gospel into destitute portions of the state, or increasing the patronage and endowment of our schools in the state, we are facing a question that requires the wisest religious statesmanship that we can bring to bear upon it.

We are a great people in Missouri, numerically and otherwise. Are we coming up to the measure of our responsibilities? Does our work, both in its quantity and quality, comport with our high claims as the advocates of a reformation that is seeking to restore the unity, power and aggressiveness of New Testament Christianity? Have we a clear grasp of the fundamentals of Christianity and of those distinctive features of our movement which constitute the reasons for our existence? How can we make our work in the state a better commentary of our religious beliefs, aims and aspirations? These are some of the questions which ought to be on our minds and hearts as we gather in convention at Sedalia, and which ought to chasten and sober us. Surely we should gather in the spirit of earnest prayer for the divine guidance and for the divine blessing upon all our deliberations and plans for the promotion of the kingdom of God and his righteousness among men. Let it be a great convention in numbers and in achievement.

"A Big Difference."

"The Baptist Argus," commenting upon a statement in an article by J. H. McCollough, in THE CHRISTIAN-EVANGELIST, as to the difference between the Baptists and the Disciples on the precedence of repentance and faith, and of baptism and remission of sins, says:

> It is a little difference whether we hold that repentance comes before faith or faith before repentance. Baptists are divided upon that. We are disposed to agree with Dr. Frost's railroad convert, who said: "Doctor, it peers to me that they came in bulk." But when it comes to the difference in time between an inward, a spiritual experience, and an outward, a physical act, then a gulf is faced across which no Baptist would think of crossing. To admit that an outward act had anything whatever to do with an inward spiritual experience is to cross over into the territory of the Catholics. That door once opened, there is no logical stopping place this side of Rome.

We are concerned now not with the "little difference," but with what "The Argus" calls "a big difference." The difference, as stated by our contemporary, is, indeed, "a big difference," and we would be the last to minimize it. It says: "But when it comes to the difference in time between an inward, a spiritual experience, and an outward, a physical act, then a gulf is faced across which no Baptist would think of crossing. To admit that an outward act had anything whatever to do with an inward spiritual experience, is to cross over into the territory of the Catholics." Now, with all due deference to our esteemed contemporary, there seems to be some confusion of thought here, which needs to be cleared up. Let us look this "big difference" square in the face and see what it really is.

What, then, is the "inward spiritual experience" to which "The Argus" refers, which he thinks *precedes* baptism, and which *he* thinks that *we* think *follows* baptism? Is it what is sometimes called "a change of heart," in which the believer experiences a change of purpose and of affection—a turning about from the love and practice of sin to the love and practice of holiness? If so, Disciples, no less than Baptists, hold that this inward experience precedes baptism, and that without it baptism is a meaningless ritual, void of value or significance. Only one in whose heart faith and repentance have wrought their transformation, is a proper subject for Christian baptism. We take it that the editor of "The Argus" knows this, and does not, therefore, refer to this "inward experience." There are those who identify this inward experience, to which we have referred, with *remission of sins*, and who, when they read that Peter told those convicted of sin on Pentecost to "repent and be baptized, every one of you, in the name of Jesus Christ, unto the remission of sins," feel compelled to give an unusual and untenable exegesis of the passage, because they feel sure that Peter could not mean that persons should repent and be baptized in order to experience that inward change of heart, which is called passing from death unto life, and from the love of sin to the love of righteousness. The false exegesis is forced upon them because they have imported into the phrase, "remission of sins," what Peter did not have in mind. Conversion is not *remission of sins* in the thought of Peter, for he exhorted his hearers to "Repent and be converted [turn again] *that your sins may be blotted out,*" which, we take it, is the equivalent of remission.

Is it not clear enough that by *remission of sins* Peter meant, not turning away from sin, nor yet a change of affection, but a formal acquittal—an *assurance* of forgiveness? Of course, it is true that baptism has no power to produce faith or repentance, or to bring about an internal spiritual change; but may it not be the divine signature, so to speak, which God has given to the obedient believer, that his past sins, of which he has repented, are blotted out, to be remembered against him no more forever?

But whether this be the correct view or not, it certainly does reduce the "big difference," which "The Argus" describes, to very diminutive proportions. If our contemporary does not see a wide chasm, aye, an impassable gulf, between that position and that of the Roman Catholics, then it does not possess the spiritual insight with which we have credited it. The difference between Baptists and Disciples is not about whether baptism possesses any magical power to effect an inward spiritual change, but is to be found chiefly, we apprehend, in the different meanings we attach to *remission of sins* and to the *sense* in which we regard baptism as in order to remission of sins.

Our own view for many years, and we believe it is the view held to-day by most of our representative men, is that God has related baptism, as an outward, visible act to the remission of sins, as a means of conveying to the believer additional assurance of forgiveness. Therefore, we think the statement of "The Argus" that, "To admit that an outward act had anything whatever to do with an inward spiritual experience is to cross over into the territory of the Catholics," is altogether too broad to be psychologically or theologically defensible. It is contrary to the experience of thousands of earnest Christians, because they remember well the peace of mind and heart which came to them when they had surrendered themselves to Christ in his own appointed ordinance. It was "the answer of a good conscience" to them and this is "an inward spiritual experience" not to be ignored. The Editor of THE CHRISTIAN-EVANGELIST is distinctly conscious of having had that experience in his baptism, although taught, trained and baptized when a boy in the Baptist church. We are sure the editor of "The Argus" has seen many converts coming from the waters of baptism rejoicing in the consciousness that they had obeyed their Lord, and had received his blessing of assurance and peace, and singing, "How happy are they who their Savior obey." Is he prepared to affirm that this peace and

assurance of divine acceptance is in no sense the result of their obedience to Christ in baptism?. Not even the dread of invading "the territory of the Catholics" would lead him to make such an affirmation.

Notes and Comments.

In a letter from one of our thoughtful brethren who signs himself "a friend of the Bible schools," he asks some questions concerning the matter of contests between Bible schools of different towns, which are worth considering. "Does the contest appeal to the right motives?" "Is it calculated to rightly educate the participants in religious work?" "Do they result in higher spirituality, the conversion of the people, and in permanent uplift and strength?" "Can not the increase in attendance be successfully reached with equal effort made in an entirely unobjectionable manner?" The writer says, "the decision of the first question will settle all the others." He reminds us that "all increase in church membership can not always be taken as conclusive evidence as so many added to the saved"—a statement which none of us will question. Inflated schools, too, he thinks, may not prove a blessing.

Our brother is right in saying that the decision of his first question, as to the motives which predominate in the contest, will decide all the other questions. Presumably the chief motive underlying the contests carried on between different Bible schools is the desire on the part of the leaders of these schools to greatly increase the attendance and general interest of the schools, with the view of making a large part of this increased attendance permanent, and thereby greatly enhancing the power of the Sunday-school for good. There can be no question, we think, as to the reality or rightness of this motive. A secondary motive which, we take it, is entirely subordinate to the one mentioned, is the natural desire of every individual, or of every aggregation of individuals, to excel others with whom they are measuring strength in any worthy undertaking. No doubt this motive plays its part in these contests. It is not the highest motive, of course, but we do not think it can be called a *wrong* motive. If it be right to "provoke one another to love and good works," as Paul seemed to think, why should not Bible schools provoke one another to increased energy and effort in a friendly and fraternal contest? It is proper to appeal to any and all legitimate motives, both the higher and the lower.

Of course we are assuming that the leaders in these Bible schools shall give the highest motive prominence, and will see to it that the contests are fairly and honorably conducted. As to whether some other method, less subject to abuse, may not accomplish the same, and even more permanent results, that is a question which will require perhaps more experience than we have yet had to determine. There is no doubt, however, that very much interest can be excited by other methods, and these are open to be adopted by other schools who fear the transient influence of the contest. One thing is sure—the contest gets out the people. It is an unusual and refreshing experience to reach the church on Sunday morning at the Sunday-school hour and find the hallway and sidewalk blocked for some distance, with people waiting their turn to get admission. Of course they will not all become permanent pupils in the Sunday-school, no more than do the crowds which attend a revival service, continue when the revival is ended, or all the converts remain faithful members. But will a sufficient number remain, and a sufficient amount of good be done by those who come temporarily, to justify the expenditure of time and energy in working up the attendance? We think so, in view of the fact that the time and energy thus expended are a blessing in themselves to all the workers participating. After all, however, the principle laid down by our Lord applies here: "By their fruits ye shall know them." And these fruits we imagine will be largely determined by the amount of wise, systematic effort put forth to conserve the results of the increased interest and attendance.

"The North China Daily News" of May 7, published at Shanghai, contains a lengthy report of the missionary conference held in that city, in which representatives of the different religious bodies participated. The main discussion seems to have centered about the recommendations of a committee on comity and federation. Dr. W. S. Ament, in presenting the report, mentioned several illustrations of the growing union sentiment, both in Europe and America, and then added:

> "Successful federation in China must be vital, not formal. It must include the Chinese Christians. The longer deferred the more difficult it becomes. Different members of the committee have made valuable suggestions towards forming a united council of the Christians in China, for considering any and all questions of importance in extending Christ's Kingdom. It is felt that principles must not be wrecked by details, but this conference must give fresh impetus to this movement for federation and union. Investigation will imply some sacrifices and concessions which we must be prepared to make. But the object in view will justify strenuous and self-denying activity. In view of the rising tide of union sentiment in China, in view of the call of the Church in all lands, and in view of our ability to assist in answering the prayer of Christ, we suggest the adoption of the following methods:"

After considerable discussion, which had to do more with the method than the necessity of some kind of federation, the conference recommended the formation of a federal union under the title, "The China Christian Federation," the object of which was defined to be "to foster and encourage the sentiment of union, to organize union effort whenever and wherever possible, and to work for the furtherance of Christian unity." The plan involves the formation in each province, or group of provinces, of a council to consist of delegates, both Chinese and foreign, representing all the missions in the province, or group of provinces; also for the formation of a national council which, when formed, "shall act as a consultative and advisory body only, to receive reports from the provincial councils and to act as a medium for the expression of Christian opinion in China to the Chinese government, the home societies, the governments of other countries, and to federations, Christian churches and public bodies in other lands; to appoint subcommittees and, in general, to do all in its power to further everything connected with the work of federation.

Thus it will be seen that the effort toward Christian union made in the great Interchurch Conference in New York in 1905 is bearing fruit in far-off China, for these missionaries feel encouraged to such action by the union movements in the home land. It may be doubted whether there is any greater need for united effort against the powers of darkness on the foreign mission field than there is in our own country, where gigantic evils are entrenched behind public opinion and legal protection in a way that requires the united action of the forces of righteousness to overthrow them. God is calling to his Church to close up its divided ranks for a united assault upon the powers of darkness, but so dull are the ears of many Christians that they do not seem to hear or heed the voice of the Almighty, speaking to them in the great events of our day, as well as by his Word and Spirit.

The daily press of St. Louis has already spread broadcast the fact that a suit has been brought against G. A. Hoffman, president of the Maplewood Bank, for the collection of a $5,000 endowment note, by the Missouri Bible College at Columbia. The feature of the case which has attracted the attention of the daily papers is the peculiar defense which the defendant proposes to make. According to their reports, which seem to be based on the answer filed in court by the counsel for the defense, the defendant is going to set up the plea that the Bible College was established to teach the Bible "as Alexander Campbell taught it," and that it has departed from this program as respects the Jonah and whale incident and some other mooted Biblical questions. The irrelevancy of this plea is obvious enough to those who know that Mr. Campbell never made his opinions the rule of other people's faith and conduct, and that the people associated with the Reformation, which he and others inaugurated, not only do not hold his teaching as authoritative, but have, as one of their chief aims, the liberation of others from the dominion of human creeds in order to effect their unity in Christ as the only authoritative Teacher and Leader. Others, however, in the light of these newspaper reports, will naturally regard this lawsuit as a recurrence of one of those ecclesiastical trials whose aim is to enforce conformity to some authoritative human standard. It is not for us, pending the trial of this case in court, to express any judgment on the only point at issue, namely: whether this endowment note involves a legal obligation; but we are concerned that the public shall not be misled as to the issues involved, and that a great religious movement shall not be placed in a ridiculous light before the world by an alleged line of defense which is as void of truth as it is of relevancy.

Editor's Easy Chair.

A correspondent writes, "I am glad you spoke so sympathetically of our college boys and girls in your last Easy Chair. They are indeed the hope of the future." We wouldn't wonder if the writer of this word of commendation did not have a boy or girl in college who was, perhaps, graduating this year. Well may we look with interest to the young men and women who have subjected themselves to the discipline of a college life, to see how they take their places in the world and what attitude they assume toward the great problems of our time. The great need of the hour is properly trained and equipped men and women who have the spirit of service and who are willing to labor where they can accomplish the greatest good. Somewhere on some of the college platforms or just going out of its halls, clothed with its honors, are those who in another decade or two decades will have risen to places of great influence and responsibility in the church and state. Who can calculate the infinite possibilities of a human soul that puts itself in full sympathy with God's great purposes and plans, and opens all its avenues to the incoming of the divine life and power? It is not the young man with the greatest talent, graduating to-day with honors, who is to occupy the place of highest influence and of greatest usefulness in the future, but the young man who gives himself most completely to the will of God, to be used by him for the world's betterment. Education without consecration to high and worthy aims is worse than vain. Better far the consecration without the education, and yet it is only when the two are wedded that God has an agent of greatest power.



When Jesus was born into the world, no doubt there were many mothers looking anxiously into the faces of their new-born babes, wondering if it might not be that this child was to be the coming Prophet and Deliverer. We know how Mary pondered these sayings concerning the Christ in her heart. When Moses was born, the mother saw in the "goodly child" a possible deliverer of Israel, and may it not have been this thought, together with her motherly love, that suggested the device for saving its life? The world is always needing and looking for deliverers—great leaders of the people who have vision and strength for the problems of their times. The world never needed great and wise leaders more than it does to-day. Some of the babes who are now being rocked in American cradles are to rise to distinction and power and become towers of strength and pillars of light for the coming days. Perhaps it is the babe that is rocked in your cradle who is to wield the power of a great statesman, and guide our ship of state through some perilous storm of the future. Or, perhaps, it is your boy, now trying your patience with his exuberance of vitality and mischievous pranks, who is to be the great preacher in the latter half of this century, whose flaming evangel shall be a beacon light to myriads of lost souls. As you would guard, cherish and train him, and surround him with all blessed influences, if you knew this to be the future of your boy, so guard and train him without such knowledge, hoping and believing that God will give him a useful and honored place in the service of mankind.

It is great to be living at a time like this. Some one has written a poem entitled, "The Land Where Dreams Come True." We are living in such a land. How many eyes have looked longingly out of the past into the future to some bright land where men and women would enjoy the civil and religious liberty which are ours to-day! Out of gloomy prison cells, and from the fires of martyrdom, earnest souls have dreamed of a land where all have the right to "life, liberty and the pursuit of happiness." The dreams of these seers and prophets and heroes of the olden time have come true in our own native land. Other dreams await fulfillment in some better, brighter day yet to dawn. How many are dreaming to-day of the time when all legalized iniquity shall be done away with; when every saloon and gambling hell, and other places of iniquity shall have been forever closed, and when war and oppression shall cease to be, and men everywhere shall recognize their mutual rights and dwell together in concord and in mutual helpfulness! That this day will dawn is as certain as that to-morrow's sun will rise, for the movements of God's planets in their orbs are not more certain than the fulfilment of his purposes. Let us dream on, then, of the better day yet to be, but see to it that we do what in us lies to hasten the time when these dreams shall come true, and the whole earth shall be full of righteousness and of peace, even as the waters cover the face of the great deep. This is the vision which God's prophets saw milleniums ago, and the advance which has been made toward its realization is proof that "the vision splendid" will yet come to its glorious fulfillment.

If God's purposes thus span all the centuries and all the dispensations, is it a thing incredible that we should trace his footprints in the remote ages of the past and see the unveiling of his power and of his purpose in the superhuman events that mark the history of the Hebrew nation from the call of Abraham to the birth of Christ? Is there any greater miracle recorded in either the Old or the New Testament, unless it be the life and character of Christ, than this continuity of purpose, which runs like a silver thread through all the history of the past, having its initial in the faint glimmerings of earliest Hebrew prophecy, and its glorious consummation in the risen, glorified Savior of the world, and the gracious outpouring of the Holy Spirit? And this continuity of purpose through all ages and dispensations—what is it but the divine pledge of the sure coming of

> "That one far off, divine event,
> Toward which the whole creation moves."

And this brings us back to the young men and women that are leaving our colleges. Their future greatness and power will be determined by their connection with the purpose of God that moves majestically through the centuries and milleniums, and by working with him for the overthrow of wrong and the enthronement of right. "We can do nothing against the truth," said one of the greatest men of the world. No, we can not fight against God with any hope of triumph. It is in the power of a great cause to mould great characters in those who give themselves to it with the sublime abandon of a faith that never questions the ultimate triumph of the right.

It is related of Ole Bull, the great violinist, that he was once seen sitting upon a rock that jutted out into the ocean, and when asked what he was doing, replied, "I am listening, to catch the music of the sea." Only one who has music in his soul can hear the music of the ocean, as its waves beat wildly against the shore, or catch the wilder melody of the winds, when a tornado sweeps through the forest, carrying destruction in its path. There is a "music of the spheres" which only he can hear whose ear is attuned to the infinite. Amid all the apparent discord and strife of the world, there is an undertone of harmony which the trained ear can hear and which the man with clear vision can see. Paul heard this deeper melody, and saw this inner harmony, when he wrote, "All things work together for good to them that love God and are the called according to his purpose." That is, those who fall into harmony with God's purpose, find the very stars in their courses fighting for them, and all the events that transpire working together for human good. What musical genius did for Ole Bull, in enabling him to hear and appreciate the music of the wild ocean waves, faith ought to accomplish for the Christian in enabling him, as he looks out upon the world to-day, with all its tumult and turbulence, its confusion and strife, to hear the harmony of blending voices and to catch the triumphant notes of the great anthem of human progress. More and more the discords of the world's music are growing fainter, and its notes of harmony growing louder and deeper, and will continue to do so, until the whole earth shall be filled with the anthem of redemption, and seas and mountains, and hills and vales, shall echo back the glad music of a world brought into harmony with God, and shall rest in the smile of his peace.

The Work in Africa By Miss Ella Ewing,

WHO LATELY FELL ASLEEP AT BOLENGI.

We are privileged to print some extracts from a private letter just received, and written by Miss Ella Ewing, from Bolengi, Africa, under date of April 14, to a friend in St. Louis. No particulars of her death have been received, other than the cablegram from Dr. Dye: "Ewing died May 17, fever." The letter we publish is a most interesting one, and not only shows her love for her chosen work in the Lord, but indicates good health.

"I intended," she says, "to answer right away so you would write again, but Mr. Hensey and Alice Ferrin had to go to Leopoldville and Mr. Eldred went into the back country on an evangelistic trip, leaving only four of us, and two of these new people, to carry on the work. You can imagine how busy we were. Dr. Dye has to do all the preaching and look after all the meetings, so Dr. Widdowson went to work in the dispensary. This is no small task, for the natives around here think that an 'European doctor' and especially Dr. Dye, is a most wonderful creature, and they come to him with everything. Dr. Widdowson has only been in Africa a few months, and you can imagine how wearing it would be upon one who does not know very much of the language. Dr. Widdowson is also a carpenter and he has to oversee two sets of workmen. One set is building my house and the other is building the house for our new printing press, which will be here in about a month. Each piece of lumber has to be sawed and made by hand, and these carpenter men have to be watched very closely. All this keeps one man very busy. The meetings Dr. Dye has to look after keep him busy. There are two church services every Sunday and Sunday-school in the afternoon. Every evening just after supper is the class of people who have asked for special training. Wednesday night is native prayer-meeting, and Friday night is Christian Endeavor meeting. Saturday night is the regular church meeting. Every morning before Dr. Dye sends the workmen out there is a short gospel service for them. Besides looking after all these services, he has to give the numerous workmen their tasks for each day.

"Mrs. Dye is much better. She seems real well, but can not walk very far. They have a chair to carry her in when we go out from the house. She is such a splendid planner and can do a good deal of work with the sewing class. It is really remarkable what that woman can do. Perhaps you know how sick she has been. Two or three times they thought she was dead, and several times it seemed that she could not possibly live more than a few hours. It is a miracle, people out here think, when they see her now. It is only since we girls came that she has been able to be up all day, but now she is up all day nearly every day. She now goes to church every Sunday morning. Two of the men carry her in her chair. She probably never would have been sick if there had



Ella Ewing, Died at Bolengi, May 17.

been enough missionaries here to carry on the work as it should be carried on. She just gave out from overwork.

"This left me to run school all by myself. You can imagine what kind of a time I had. I had only been here six weeks, knew very little of the language, and very little of the customs of the people. One of the native Christian boys always went with me to conduct the opening exercises, and we have native teachers for each of the classes. I had to get the work ready for school and then visit the different classes. Fortunately in the six weeks I had learned



Workers at Bolengi.

This picture gives some idea of the kind of roads in Africa. It was taken about two and a half miles from our station on a state path. Mrs. Dye is in the chair on the men's shoulders, Dr. Dye is just behind Miss Ewing and Dr. Widdowson is in front on the left. The little girl beside him is Miss Ewing's little girl, Basafaga.

enough language to be able to tell when their reading was right and I had learned to count so I could understand the arithmetic. It was just simple addition and subtraction, and so I could get along, but it was slow work. However, it has been a good thing for me, for I have been right with the people and have been compelled to make myself understood in some way or other. Please do not think that I am complaining because there is so much work to do. Not for one minute. I am so happy to have it to do. I was just trying to show you how busy we are here, but I fear I have tired you with all this.

A Day at the Station.

"Let me tell you about a day at the station. At 6 o'clock the bell rings for work. Eva (Mrs. Dye) and I do not get up until this rings, for our girls know what work each one must do in the morning. Royal (Dr. Dye) gives the men their tasks for the day and as soon as Dr. Widdowson has started his men to work, he goes to the dispensary and sees what people he can before breakfast. There is always a crowd waiting and he and Iyokonsombo, the dispensary boy, are kept very busy giving out medicine and looking after all kinds of things. By the time Eva and I are dressed some of the girls have finished their morning tasks and are ready to sew. The first thing after breakfast the bell is rung and all the station girls come in for prayers. We just have a simple little service, song and Scripture reading, then Eva or Royal says a few words about the lesson that has been read and offers prayer. Sometimes one of the native Christian girls leads in prayer. After this we really start to work. Some of the girls have rooms to clean, some kitchen work to do, some clean the paths around the house, and some sew, Eva looks after the sewing girls while I get the school work ready. I will tell you about the school later. Now I want to tell you about our station girls. We have twenty. Some of these have no parents or friends. Some have Christian parents who have sent them there to be taught and trained. People in America think these natives are such an ignorant lot that they can not be taught much. They would soon change their minds if they could see our girls. It is true that the heathen native does not know how to do very much and can not read and write, but those who have become Christians or who have had anything to do with those who are Christians, soon have a desire to learn more. Our girls are given their first dress all made for them, but after that each one must make her own dress. They have to sew by hand, and some of them do remarkably well. Of course they have great times at first

and have to try again and again. One little tot who had just come had to rip out the yoke of her dress so many times that she wore it out and had to be given a new yoke. After they have learned to sew well by hand and can make button holes, we teach them to use a little hand sewing machine. They are very proud when they can do this. A few of the older girls do very nice drawn work, but some of the girls can not learn this. Eva has a dress which they are making for her now. They are putting drawn work in it and she is going to take it home with her and show what her girls can do. It is really very pretty work.

"At 10 o'clock school begins. The people, old and young, about seventy-five of them, line up in front of the school, and when all are quiet, march in. After song and prayer and roll call, the classes go to work. We have school in the old church, which is so small that it will not hold the crowds which turn out to the services. Some of our classes meet out under the trees, some in the old church and others in the new tabernacle where we always hold the Sunday services. The work is divided so that each class reads two days, writes two days and has arithmetic one day. All of the classes, with one exception, read from charts which we make for them. These charts are all home made. We mount the paper on cloth, and some of the older girls who use the machines, sew them around the edges to keep them from tearing. We then put sticks across the top like we have on the kindergarten charts at home. Eva writes some simple little story in Loukundu which we print on the chart with one of those hand sign printers. These answer the purpose well, but it is rather slow work making them. However, I enjoy it. Mark and James have both been translated into Loukundu and we use these for text books in the most advanced classes. I do not attempt to hear this class read but can get along very well with the other classes. For writing in the older class we have copy books, and they use ink. For each day we write some short Bible verse which they can learn while they are writing. The next class below this writes with pencil and we make a copy for each one in the class. The other classes use slates and we just make one copy for each class, on the blackboard. How hard they do work, and how they like to have the 'white mama' look at their writing and help them with it. All of the classes but two have charts for their arithmetic. These are made like the reading charts. The two older classes are doing harder work in addition than these chart classes. They can add as high as five numbers. One class has tens and the other hundreds. This is the hardest work for them, but they do work so hard and want to learn so much. The native teachers are just the brightest pupils from each class, and they simply keep order and see that all work. The teacher must visit each class each day and see how they are doing their work and hear them read. I really enjoy this and it is a great help to me in getting the language. After an hour's work we call the classes together, teach them the verse for the week and close with song and prayer. Some days when they work real hard we send them to the orange trees and let each one pick an orange. This pleases them very much.

"We take a rest at noon when it is so warm, but at 2 o'clock the bell calls all to work again. Our girls either sew or work in the garden. Many of the Christians wear clothes now and we have the girls sew garments to sell to them. In this way they can help to support themselves.

"In the evening we new people study the language. We are a busy, happy people here.

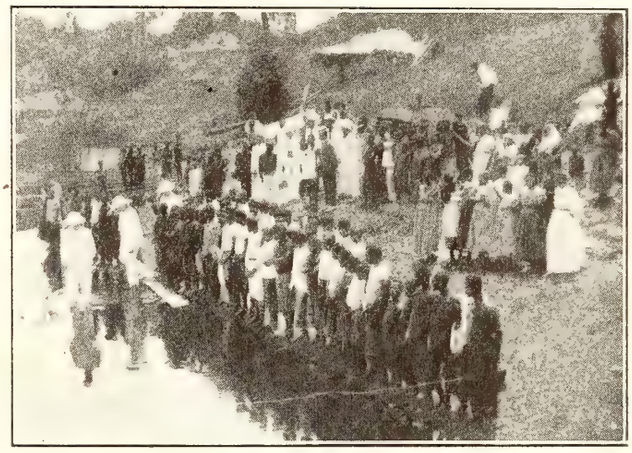
The Return of the Evangelists.

"I wish you could have been here when the evangelists returned last time. After three weeks' special training the evangelists go out into the back country for two months' teaching. At the end of this time they return to Bolengi, bringing with them those who want to hear more of the teaching. They all come in at the same time, and for three weeks we have a kind of convention or conference. There are now about 225 members in the church and they still keep up the average of one evangelist for each ten members. All the church members tithe. It is not required of them, but it is Bible teaching, and that is enough for them. The Bible is the book for them. If they get into any difficulty or trouble, they come to Royal to have it decided. All he has to do is to tell them what the Bible teaching is about that, and, if they are Christians, that is what they will do. It really should put us Christians in America to shame to hear them. But to finish about the return of the evangelists. They came in on Friday morning, and Saturday morning just as we were going to sit down to breakfast they came marching in from the village and crowded around on our back steps. They sang, 'Praise God from Whom All Blessings Flow' and then thanked Him for sending back Mr. Eldred and two more white teachers. I was so happy as we stood there and looked into their black faces, and I, too, thanked God that he had permitted me to come to 'Darkest Africa' to help in his work. I could not begin to tell you of all the meetings that were held while these people were in. Besides the religious meetings which they attended many of them wanted to go to school. We had 305 enrolled in school while they were here. This meant the organizing of several new classes and lots of work, but Andy (Mr. Hensey) and Alice (Miss Ferrin) were both here then and so there were three of us to get work ready. These were busy, happy days. These people are so hungry to hear the gospel. There were so many meetings all day that one would think the people would be all tired out, but sometimes they would come to the door late at night and beg for more teaching.

"Besides all this great work there, there is the great Bosera district where there are no missionaries but the Catholics. We want to start a station up there if the government will give us land. If not, we want to have Bolengi as the center for work and have men to go there.

A Great River Baptism.

"On March 17 at the Sunday morning service, Royal took the confession of each one of sixty-four converts, and we then went down to the river for the baptisms. The sixty-four were all lined up on the shore and stepped down into the water at the same time. One could hardly keep the tears from his eyes during the service at the church. The people were so earnest and seemed to feel and mean what they said. When you know what these people have to give up and what some of them endure at times to remain true, it means lots more. I'll tell you about these things some other time, if you would care to hear about them. The communion service in the afternoon will always be remembered. I could not understand what was said, but I was never more impressed. It was one of those meetings that you can not talk about. I felt that I was indeed on sacred ground, that I had been face to face with my Master.



A Baptism in the Congo.

Mr. Hensey, Mr. Eldred and Dr. Dye going down into the water just before the baptisms.

"These people make so much of the communion service. If they have had any little trouble, perhaps at home we would not think it amounted to much, but they will make it right before they come to the Lord's table. They are not required to, but do it of their own accord.

"You should see us when the mail comes. When the mail boat goes by, Royal sends a messenger to the state. It takes two hours to go and two to return, so we can all tell about when he will return. We all watch the path and when the messenger comes into sight we drop everything. Royal opens the mail bag and spills the mail out on the floor. You would think we were all children to see us scramble for the letters. This only happens every three weeks, so you can understand why we are so glad when the mail does come.

"I will be so glad to hear all about your work. I don't care if you send a letter on every mail. It is certainly a joy to hear from one's friends out here."

At the World's Sunday-School Convention

By B. B. Tyler

The Fifth World's Sunday-school Convention, is in session, in Rome, as I write. It is a great assembly. Two chartered steamers of the White Star Line, the *Romanic* and the *Nekar,* left Boston and New York, respectively, at half-past nine o'clock Saturday morning, April 27, bearing delegates to the ecumenical Sunday-school Congress. I came over on the *Romanic.* There is not space in which to give an account of this wonderful voyage. The weather was perfect. The company on board the ship was ideal. Morning, noon and night we conferred with each other, formally and informally, concerning the Kingdom and its extension. The missionary spirit was in evidence constantly. This spirit dominates our convention. It is manifest in addresses, conferences, sermons, hymns and prayers. This is more, far more, than a Sunday-school convention in the usual significance of the words. It is a great conference in the interest of world-wide evangelism. Our first stop, after leaving Boston, was at Ponta Delgada, the capital city of St. Michael's, the largest of the Azores Islands. We visited a mission, engaged in worship, and in a conference with the missionaries, and made a contribution of more than $800 to assist the good work in which the Wright sisters are engaged. This is a sample of what was done at each place visited on the way to Rome. The aggregate offering of the Sunday-school convention pilgrims on the *Romanic* was more than $20,000. The men who are at the head of this World-wide Sunday-school Association are in real partnership with Jesus Christ our Lord. One woman has made her will, in which she has bequeathed to this work $50,000. There is a gentleman in our company from the United States who now expends $10,000 annually in the Sunday-school enterprise, and who has, in his will, set aside a sum that will bring into the treasury of the International Sunday-school Association, after his decease, not less than $7,000 per annum. There are in this convention thirty foreign missionaries, brought together in Rome at the expense of one man. A movement is on foot to find one hundred men who will agree to give $1,000 each, per annum, to this work. At the conclusion of the convention sermon, delivered by Campbell Morgan yesterday (May 19), a collection was taken for the Italian National Sunday-school Association, which amounted to more than $600. These are hints of the spirit, purpose and scope of our International Sunday-school work. We met representatives of the North African mission at Algiers. Missionaries came in some hundreds of miles to meet and greet us. Bishop Hartzell, of the Methodist Episcopal Church, is a member of our party. He was so stirred by what he saw and heard in Algiers that he has determined to open a work in that city, and is already busy raising $25,000 with which to start the enterprise. A lady on the *Romanic* started the fund with the gift of $1,000. At the same time she gave a like sum to another enterprise. One of the men leading in this Sunday-school crusade began life as a poor boy. When his wages were $400 a year, and when he had to care for his aged parents and for a brother and sister, he began to pay one-tenth of his income to the Lord. He now gives by the $10,000 every year. He says that a tenth of one's income is the minimum. But I must not occupy all the space at my disposal with this phase of the pilgrimage to Rome.

Saturday evening, May 18, was held the first meeting of this World's Sunday-school convention. The evening was occupied with welcome addresses and responses. A message was sent to the King of Italy, and a message was received from the Italian Minister of Education. A message of congratulation was read from President Roosevelt. The American ambassador to Italy, with his wife, attended our meeting and gave an address. Twenty-seven nations were represented in this meeting. The granddaughter of Garibaldi, the liberator of Italy and king-maker, a modest young woman, teaching in a Methodist school for girls, delivered a brief address. The convention went wild when Miss Italia Garibaldi was presented. It was such a scene as is witnessed in America only in the midst of an exciting political campaign, when a popular candidate appears before an audience. Three names are most prominent in Italy—Mazzini, Garibaldi and King Victor Emmanuel. Their statues are seen everywhere. These men live in the hearts of patriotic Italians. To them they are indebted for the liberties which at present they AND WE enjoy. I say AND WE, because, previous to 1870, Protestants were not permitted to worship God in Rome. Even the Anglican church was compelled to worship outside the walls of the Eternal City. Now we are as free in our convention as if we were assembled in the capital of the United States.

Yesterday was a great day in our experience. In the morning, at half-past eight o'clock, Mrs. Tyler and I heard F. B. Meyer, of London, in the Waldensian church; at 11 o'clock we heard Bishop Hartzell, in the Methodist church, and at 4 o'clock, in the same place, we heard Campbell Morgan—three great sermons. We can never forget Sunday, May 19, 1907.

The Methodists are doing a great work in Italy. Their house of worship in Rome, which is at the same time used for school purposes, and as the headquarters of the denomination in Italy, cost $180,000. I said to Professor Spencer, who came here from Denver and is at the head of the boys' school: "I hear that you have been offered $500,000 for this property, the tender made on condition that you will agree to discontinue your work."

"Oh," he said, "they would gladly give us $10,000,000 if we would do that."

The Italian Methodist conference was in session last week. I went to see the brethren. I found a fine looking body of men. I was presented to the conference by Bishop Hartzell and was received by Bishop Burt, who was in the chair.

You must not think that the Methodists are the only Protestants (Evangelicals is the preferable word here) who are at work in Rome. Far from it. There are between fifteen and twenty churches and preaching stations, two theological schools, three religious newspapers, several day schools, orphanages, a printing establishment, several book stores for Bibles and evangelical literature, colporteurs, a Young Men's Christian Association, a Young Woman's Christian Association and a branch office of the British and Foreign Bible Society.

But I must call a halt. This is my fourth visit to Rome and it is my best. One word more. It was a great pleasure to meet Prof. H. L. Willett, wife and son, of Chicago; A. C. Smither, wife and son, of Los Angeles, Cal., and F. M. Dowling, of Pasadena, Cal., on their way home from Egypt and Palestine. They are taking in the city and enjoying the convention.

"There are two soul qualifications in dealing with children: be Christ's, be the child's—absolutely His, absolutely devoted to the child. And if you will find me the Sunday school teacher, the father, (I never lecture mothers), that is wholly Christ's and wholly the child's, then I will find you a worker, an apostle, a coworker with Christ who will lead the little ones to Him."—G. Campbell Morgan.

AN OLD EDITOR

Found $2000 Worth of Food.

The editor of a paper out in Okla., said: "Yes, it is true when I got hold of Grape-Nuts food, it was worth more than a $2000 doctor bill to me, for it made me a well man. I have gained 25 pounds in weight, my strength has returned tenfold, my brain power has been given back to me, and that is an absolute essential, for I am an editor and have been for 35 years.

"My pen shall always be ready to speak a good word for this powerful nutritive food. I had of course often read the advertisements regarding Grape-Nuts, but never thought to apply the food to my own use, until, in my extremity and sickness the thought came to me that it might fit my case. The statements in regard to the food are absolutely correct, as I have proven in my own case. One very fortunate thing about the food is that while it is the most scientifically made and highly nourishing, concentrated food I have ever known, it has so delicious a taste that it wins and holds friends." "There's a Reason." Read "The Road to Wellville," in pkgs.

The Attitude of the Church Toward Labor—II

A Congress Paper.

By Alfred W. Place

Clerk Labor.

We are living in a commercial age, in which competition is so severe that employers forget that employees are human. One of our gravest problems is very close to the homes of many of us, viz: clerk labor. In 1899 Anna M. McLean got employment in several of the large department stores in Chicago for the purpose of studying the wages paid and the condition under which the women and girls had to work. In the first place she found out that by the strictest economy the majority were not getting a living wage, even when they secured board and room for $2.50 per week. In some of the stores no seats were provided for the girls to sit down when they were not waiting on a customer. No rest rooms were provided. The room where they lunched was dark and dirty. One girl told Miss McLean that she had worked for seven years and had never received more than five dollars per week, yet was compelled to keep up a good appearance on that.

It was an acknowledged fact among the girls that the paths of dishonor were traversed to supplement their incomes.

Some did not hesitate to advise the newcomers of this lucrative employment. The girls themselves said that more than one-third thus supplemented their income. Miss McLean said it was a common expression to hear girls say: "If I don't get more wages, I will have to go bad, but I hate to disgrace my family." They would weep sometimes and say, "Good people look down on us, but they don't know, they don't know. We have to earn a living."

Anything that will bring the saleswoman wages above these conditions is worthy of consideration.

In Pittsburg, three weeks ago, a girl, a member of one of our churches, went to a well-known Jewish firm and asked for employment. She was offered three dollars per week. She said, "I can't get board in Pittsburg for that!" The manager replied, "Why, you are a good-looking girl, can't you find a gentleman friend?" I am informed by good authority that three-fourths of the girls in the above-mentioned store have to submit to the above proposition in order to make a living. What is the church to do where men do not scruple to enlarge their fortunes by such blood money?

Domestic Labor.

Why is it that girls will work in factories at barely a living wage and will seek employment in department stores with such hardships and temptations as we have spoken of confronting them, and yet will refuse to do house-work in a respectable family at a good wage? The modern family has dropped the man who made its shoes and the woman who did its spinning, but the woman who cooks its food is stoutly held onto. The cook is uncomfortable and the family is uncomfortable, but it will not drop her, although she insists upon it. If the family did drop her, it would only be living up to the spirit of the times in the centralization of labor. Many even now have adopted the central kitchen.

I believe the ideal place for a girl is in the home under the influence of a good family. The reason why girls refuse house-work is because of loneliness and the place in the social scale accorded the household servant. There is nothing more devastating and fatal to the freedom of mind and spirit than the feeling of loneliness and the absence of fellowship caused by our public opinion. Says an English poet, "Forsooth, brothers, fellowship is heaven and, lack of fellowship is hell; fellowship is life, and lack of fellowship is death; and the deeds that ye do upon earth, it is for fellowship's sake that ye do them." The hired girl, as we call her, shrinks from her calling because of the lack of fellowship in it.

Some women have tried to satisfy this social hunger by equipping fine rooms and taking girls out with the family for rides. This is a forced relationship, and nothing in the world can be worse than an assumption of friendship. In some communities working girls' clubs are being formed. This partially solves the problem, but the solution is farther back in the fundamentals of society than that. House-work should be given the dignity it deserves in our feelings about it before the one employed in the home will feel at home in our presence. Jane Addams said, "I should consider myself an unpardonable snob, if because a woman did my cooking, I should not hold myself ready to have her for my best friend, to drive, to read, to attend receptions with her, but that friendship might or might not come about, according to her nature and mine, just as it might or might not come about between me and my college colleague." This is a Christian's attitude toward the question, and to my mind the only true way of looking at it.

Foreign Labor.

The foreign labor problem is the greatest problem we have before us in America to-day, both as a nation and as a Church.

The foreigners are now coming by the millions, and not by thousands as formerly. In 1882, 87.1 per cent came from Northwest Europe, where the best Europeans live, but now 75 per cent come from the South and East, where the most undesirable live. During one week of May last year, 12,000 of these foreigners came to our city of Pittsburg to live. In the same way they are pouring into all of our American cities. Their life and habits are very inferior to ours. In McKeesport, where we are planning to build a social settlement, there is a section where 10,000 foreigners live, and in the whole section there is not a bath tub. From five to thirty families live in single houses. When these foreigners move into a section, all Americans move out. These foreigners increase in numbers very rapidly. Their children will be the American citizens of the future, and their children will marry our children, as has come about with North European emigrants. We must Americanize and Christianize them or they will bring us down to their level. In 1900, 68.8 per cent of the citizens of New York, Chicago, Philadelphia, Boston and St. Louis were of foreign parentage, and 29.5 per cent were foreign born. What is the Church to do with these foreigners?

Trade Union.

How can the Church serve the capitalist and the trade unionist? They are at present in a bitter conflict. A millionaire in Pittsburg, when asked about labor, said, "In these times of severe competition, we have to drive our laborers for all we can get out of them." However, on the other hand, the laborer is trying to do the least he can for the most money. To compete with capital, labor had to organ-

(Continued on Page 766.)

BAD DREAMS
Caused by Coffee.

"I have been a coffee drinker, more or less, ever since I can remember, until a few months ago I became more and more nervous and irritable, and finally I could not sleep at night for I was horribly disturbed by dreams of all sorts and a species of distressing nightmare.

"Finally, after hearing the experience of numbers of friends who had quit coffee and gone to drinking Postum Food Coffee, and learning of the great benefits they had derived, I concluded coffee must be the cause of my trouble, so I got some Postum and had it made strictly according to directions.

"I was astonished at the flavour. It entirely took the place of coffee, and to my great satisfaction, I began to sleep peacefully and sweetly. My nerves improved, and I wish I could warn every man, woman and child from the unwholesome drug, (caffeine) in ordinary coffee.

"People really do not appreciate or realize what a powerful drug it is and what terrible effect it has on the human system. I would never think of going back to coffee again. I would almost as soon think of putting my hand in a fire after I had once been burned.

"A young lady friend of ours, had stomach trouble for a long time, and could not get well as long as she used coffee. She finally quit it and began the use of Postum and is now perfectly well." "There's a reason." Read the little "Health Classic," "The Road to Wellville," in pkgs.

Letters to Maria from San Francisco—III

(Maria Writes to John.)

Homeville, Ohio, May 22, 1907.

DEAR JOHN: I read with unusual interest your letter of May 15, in which you tell about the condition of our churches in and about San Francisco. Well, John Lookabout! For once I am glad that you have got your eyes open to the real situation. Man-like, you take this thing up as though you had suddenly made an important discovery. You neglect to confess that I kept dinging you about this matter last January, and wanted you to persuade the other members of the Board to take up the matter and arrange for the church to make a liberal offering, and you were as glum as an oyster every time I mentioned it. Now you confess that Brother Blank wanted to do so, and you and the other cold-headed members of the Board would not let him. Depend on him to want to do right! He is a man whose heart is always touched by a sympathetic appeal. I am glad that you have undergone a change of sentiment, and remind you that an honest confession is said to be good for the soul. You will forgive me for rubbing it in a little, but I just had to say, "I told you so."

As soon as I got your letter I went and read it to Brother Blank. He was delighted to know what you had written. He tells me that they are taking up the matter at Cincinnati, and that July 7, the first Lord's Day in July , is to be set apart by our churches all over the brotherhood as the day for an offering for San Francisco Reconstruction, and that the San Francisco brethren are traveling now through the East, telling the story of their needs, and that he has a strong letter from The American Christian Missionary Society at Cincinnati, setting forth the conditions exactly as they are. He also said that the matter had been mentioned to him in correspondence by a number of leading ministers of the State of Ohio, and that they all feel a great deal of chagrin over the failure of our brotherhood in this matter, and they realize that responsibility for the failure is to be laid almost at the doors of the ministers for not leading their congregation to have a fellowship in the matter at first. Brother Blank himself had seen Brother Macfarlane, of San Francisco, at the Ohio State Convention, and heard his appeal there. The California man told him that he did not feel that it was exactly right to hold our ministers responsible for the former failure; that it had really not been possible before to acquaint them with the exact conditions there, as nobody,—not even the people of San Francisco themselves,—were able to adequately set them forth; that, not knowing the conditions, our brethren had not responded, but that now everybody was being made acquainted with the exact facts, and that this was not a time for regrets over the past. but a time to go ahead and do the thing which now needed to be done.

Brother Blank promised to take the matter up with our Board at once, and said he had no doubt they would now consent to take the offering, especially as the State Convention had passed a resolution asking that every church in Ohio which could possibly do so, observe San Francisco Day. I will write you again in a day or two and let you know definitely what their decision is. I hope you are taking great care of yourself. They tell me that people on the coast wear their flannels all summer long. Now, "When you are in Rome, do as Rome does." Do not go to experimenting with the climate, but dress as the people do there, and you will keep well.

Affectionately your wife,
MARIA LOOKABOUT.

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Homeville, Ohio, May 24, 1907.

DEAR JOHN: What do you think our Board went and did with the San Francisco matter? Well, they did worse than nothing. They turned it down. Brother Blank called them together after prayer-meeting Wednesday night and laid the case before them just as sympathetically as a man could. I, of course, was not present, and, in fact, only learned of the result to-day, as our minister said he could hardly muster up the courage to tell me. It seems that a number of the brethren were mildly in sympathy with the idea, but the most of them were simply indifferent on the subject. And so, when Brother Hardone got up to speak against it he had little opposition. He took the position in the first place that we had already taken an offering for San Francisco the first Lord's Day after the disaster, and that was as much as we ought to do. Brother Blank called his attention to the fact that while we did take up an offering, it was not a very large one, and that we were stampeded into forgetting that we had brethren on the Coast who could distribute our benevolences better than anybody else, and turned it over to the municipal fund being raised by the business men of the town. This money went to the General Relief Fund of San Francisco, and there are still some millions of it on hand there, and while it will be used for some public purpose, not a dollar of it can go to direct church or religious work. Then Brother Hardone came back with the argument that the times were good in San Francisco; that labor was commanding high wages and people were making money hand over fist. This remark waked up Brother Goodman, whose firm as you know has an agency in San Francisco. Brother Goodman made some pretty good points. He said in the first place that while wages were high, living there was high, too, and that while money was being made in San Francisco, it was largely going to contractors and builders, and that furthermore, the profits in most of the business there were going to outside capital which had drifted in. He told Brother Hardone that he did not believe a single business in San Francisco could have been revived without a great deal of outside help, and that, furthermore, the people who are burned out, no matter how good times were, would have to struggle for years and years to get back on their feet, financially speaking, and until then did they could not possibly be in position to contribute in any large way to the rebuilding of church enterprises, and that when now they were called upon by the situation not only to rebuild destroyed churches and repair damaged ones, that they must also undertake a good deal of what business men call "extension work" in order to redeem the opportunities presented, he did not believe that the brethren in San Francisco could be counted on to do anything appreciable at all for themselves; that if the work were saved in San Francisco it must be saved now, and if it is saved now, the brotherhood at large must do it. This was a pretty strong argument, and it seemed to have its effect on everybody, even Brother Hardone himself. But then he came back with what I consider was a purely selfish argument, and on this argument he carried the day. He said that while all that had been said might be true, he, for one, would really like to see our church do something for San Francisco, and he had no doubt we would do it if we were in better shape. He called attention to the fact that we had made a good offering to Foreign Missions and had just taken the Home Missionary offering; that in the past six months we had subscribed enough money to pay the balance on our church debt, and that some of these pledges were just coming due now, and that under the circumstances he thought it would be an impossibility for us to take the offering; that the people were already beginning to complain of being dinged at so much for money, and that if we took the offering it would interfere with the payment of the pledges on the debt. He also called on the Treasurer for a statement of the condition of our current expense account. This showed a deficit of nearly $200, and then Brother Hardone rather triumphantly said, "Look at that. It is not good business sense for us to be taking an offering for somebody three thousand miles away when we owe our own pastor right here nearly $200. I think we had better go and try to raise this deficit instead. If we take an offering for San Francisco, we will go just that much further behind on our own expenses." Well, this argument had its effect with some.

Brother Blank got up and said, "Brethren, so far as I am concerned, I believe that my back salary will be paid quicker if this church opens its heart and has an opportunity to give for San Francisco than otherwise." This is the way I feel about it, but there are some very conservative men on the Board whose judgment in business matters is absolutely sound, but whose experience in church affairs is not perhaps so wide, and they rather sided in with Brother Hardone's points, and the result is that our Board has decided that our church will not take the offering for San Francisco. That is, they think they have decided; but I don't, and neither does Brother Blank.

The papers are all full of the plea of San Francisco. There are editorials, and personal narratives of experiences, and full-page advertisements setting forth conditions out there. You know our church is a reading church, and nearly every family in it has one or the other of our papers. Now I just make a guess that within a week or two there will be an almost universal demand from our brethren that they be permitted to make the offering for San Francisco, and when they find out that our Board has decided we cannot take the offering, they will be heard from. Our church Board is a mighty good one, and in general they do about what is right, and all the time I think they want to do what the congregation want. In this case they are going to find out that the congregation want to have a large fellowship in the offering for San Francisco Reconstruction.

If there is anything you can add to what is going before our people that will help strengthen the plea of the overburdened San Francisco churches, I wish you would write it to me, as you are on the ground, and I will perhaps let it be published in our local paper here. They will be glad to have an article from you, and it will have its influence with our people.

Yours for San Francisco Day,
MARIA LOOKABOUT.

Organizing the Business Men—A Symposium

We have asked a few business men to express themselves in relation to the matter of our business men's organization as presented in a recent editorial, in order to draw out other brethren. We requested them to give their judgment (1) as to the practicability of our forming and maintaining such an organization among us; (2) as to a great meeting of our business men at Norfolk next October, in connection with our national convention to take further action on this matter; (3) as to what we could do to further this work between now and the Norfolk convention.

Begin at the Bottom.

The symposium on "Organizing the Business Men" should command the attention of our active business men throughout the land, for it is evident that we can not reach the large results that are possible, both in the fruition of our plea and in world evangelization, without a larger co-operation on the part of the men. The women of the C. W. B. M. are putting us to shame in the results they show annually as to the breadth of effort, money contributed and effectiveness of organization. We may not be able to adopt their plan of work for the men, but in their methods one fact stands prominent. Their efforts are very specific and individual. They energize the one woman, and they succeed because the one woman succeeds in doing her part.

In contrast, I believe the past efforts in organizing the men failed because they did not touch the individual man with an appealing, definite plan. While I deplore that failure, and join other writers in the demand that something shall be done, I fear that the national organization is not the best place to begin with the men. It is too far from the individual worker in the church, upon whom, after all, the success of any effort must depend. Also, it depends too much upon the men who happen to be at the national convention, an uncertain factor and exceedingly variable from year to year.

I want to see the national men's organization, but I believe its success will depend upon much effort in smaller circles, where the individual can be better touched with responsibility. The strong congregations can form bands of consecrated, prayerful men, even if few in number to begin with. State missionary societies can get into closer touch with the best men in their churches, organizing them, it may be, in connection with the state convention; and if this is followed in a number of states, a national organization will result without much effort, because many individuals with a purpose will be back of it.

In New York we are trying the plan of coming into close touch by correspondence with a number of active men in each congregation in the state. The first year's efforts resulted in the attendance at our state convention of as many laymen as preachers, save one, and the organization of a State Men's League. During the second year, just closing, six local leagues have been formed in the congregations of the state. We trust that further results will be evident at our coming state convention.

ELI H. LONG.

Buffalo, N. Y.

[It is all right to form as many local organizations of men as possible, and many such have been formed, but these should all be represented at Norfolk.—EDITOR.]

Not "Business Men" Only, but Just Men.

As I am interested in the symposium in the issue of May 23, I respectfully submit the following for your consideration:

In the first place, what is meant by a "Business Men's Organization"? Does it mean "business" men from a commercial standpoint, or men of all occupations—farmers, mechanics, laborers, etc., as well as business men in the usual acceptance of the term?

1. I approve most heartily the formation of a men's organization among the Disciples, but disapprove the term "business" in the name, as many of our most active workers are men from the humbler walks of life. The women's societies of our churches, and the various young people's societies, provide for special fields of Endeavor or Christian work and association, but the men of the Church have no special organization with a specific object to enlist their efforts, except the official boards; and I believe that a men's organization would be equally active in doing something if attuned to the right key, viz: The cultivation of spiritual interest and growth among the men. First touch the heart and the financial problem is solved.

2. By all means have a large gathering of men at the national convention at Norfolk, and have it when ample time may be had for the addresses, and not limit them to one minute each. Who could formulate or present a great idea or promote a large undertaking with one minute speeches, with no committee or arbitrator to come to any conclusion at the close of such a symposium, with the subject assigned, "How to raise $1,000,000," instead of "How to save 1,000,000 souls, and our men's part in the great work"?

As to question 3, a number of men at the Buffalo convention were interested in seeing some active step taken to continue the work of the recent Business Men's organization, but were doomed to disappointment, as the national officers were not present and only one report was presented in an indefinite sort of way about a number of organizations having been formed in Ohio, from which no delegates nor reports were in evidence; and when the $1,000,000 proposition was presented, with the suggestion that some one ought to be in the field with the power or ability, or both, to approach the almost unapproachable millionaires to secure the aforesaid $1,000,000. Now, brethren, let us plow that idea under and get it out of sight. One man can not, nor can 1,000 men do it. But let us organize merely as men—leaving out the word "business"—on a basis of a league, a brotherhood, a union, a society or association of Christian fellowship and co-operation, and get *men*, and by our united efforts reach out and increase the spiritual, missionary and financial strength of the membership.

Now, you say that is very indefinite. It may be so. To be more specific, I would suggest: First—That the program committee be requested to provide for a men's meeting at some time when it would not conflict with the other convention work, with, say, two or three hours, as thought best, devoted to the men. Second—For the present organization, if there is one, to have a specially prepared program of two or three addresses by men not ministers, followed by a discussion of ways and means for the development and promotion of the men's organization, endeavoring, as much as possible, to have representatives from different sections of the country as speakers, with limitations of five or ten minute periods for those taking part in the discussion, with no one except the principal speakers taking the floor more than once on any question, and have the principal speakers close the discussion, no time limit being placed upon them.

ALFRED G. DOUST.

Syracuse, N. Y.

[Commenting on the foregoing, let us hasten to explain that the term "Christian business men" must not be limited to any class of men in the church. The word "business" was adopted to avoid the use of the word "laymen," which indicates a distinction which the Disciples of Christ do not emphasize. The purpose of the movement is to enlist the men of the Church who are not preachers in the active work of the Church, and of our conventions, the preachers, presumably, being already enlisted. We can dispense with the word if it is likely to be misunderstood.

Our brother is correct, too, in saying that we should have time, at the proposed men's meeting at Norfolk, to thoroughly discuss these questions, and to plan an aggressive campaign in which the men of our churches shall be the leading spirits.—EDITOR.]

"Do It Now."

I have read with much interest the contents of your symposium, "Organizing the Business Men," in recent issues of THE CHRISTIAN-EVANGELIST.

It may, perhaps, help a little to inform your readers that in New York state a men's organization was formed a year ago during the convention of our State Missionary society at Elmira, under the name of "The Men's League of the Churches of Christ in the State of New York." It adopted a constitution, and a president, vice-president and secretary-treasurer were elected, and it will hold its first annual meeting in New York City during the convention of our State Missionary society, to be held in the 169th Street Church, June 25-28.

Its business motive is to organize Men's Leagues in local churches, several of which have already been organized, and its religious motive is to inspire a missionary spirit among the men and to promote a greater Christian activity along all lines of work in the Master's kingdom. We invite men in every vocation to become a "Leaguer," and to especially identify themselves with all missionary movements in city and state.

The Men's State League is auxiliary to the State Missionary society, and was designed in the hope and purpose of securing a larger attendance of our laymen at our state conventions, and to participate in its proceedings. We have omitted to make the financial feature very prominent in our plans, believing that when men become thoroughly imbued with the missionary spirit and become active in the interest of missions, the monetary problem is practically solved. This, in brief, is what we are trying to accomplish in the Empire State.

If a national society of business men can be organized, and by such means large sums of money be raised for the purpose of Christianizing the world, it certainly is a superlative object and ought to succeed. "Do it, and do it now," is a business motto.

C. G. VANWORMER.

Syracuse, N. Y.

Our Budget

—Sedalia welcomes the hosts of Missouri.

—The Assistant Editor hopes to attend the Bethany College commencement with "Billy Moore."

—"San Francisco Reconstruction!" The cry is spreading, and churches everywhere are getting ready to take the offering.

—The weather on Children's day was cold and wet, but the reports are extremely encouraging.

—We publish a letter this week from B. B. Tyler, the first of several he will write while in Europe. This is a message from Rome, at the time of the great world's fifth Sunday-school convention, which was the greatest gathering in Sunday-school history. Brother Tyler promises more, saying that he has hardly touched the convention proper. He expects to visit a number of our churches in England. The American and British sections of the lesson committee will meet in London, June 19. From a report sent us by George T. B. Davis, we learn that the closing address of the convention, which was by Brother Tyler, "was a deeply impressive one from the text, 'Arise, let us go hence.'" The next convention will be held in 1910, but the executive committee has not decided in what city it will convene. Brother and Sister Tyler were in perfect health. He says that he met a man in Rome from the Congo who knows Dr. Dye well, and speaks in the highest terms of the great work that is being done in our mission.

—Our justification for the display advertisement on page 746 of our Bible school publications is that we are offering the churches the best literature they can get. We believe we are performing a great ministry when we help by means of our supplemental papers and quarterlies to keep our young people and their teachers faithful to the Bible school.

—The Texas convention is in session this week. Missourians gather at Sedalia on Friday until Wednesday of next week. By the way, there is no danger of any disease. At North Idaho the convention takes the form of a camp-meeting at Culdesac, June 13-23. The Iowa convention will assemble at Des Moines June 24-28. Louisiana brethren will meet at Jennings, June 25-27. New Yorkers are to meet in the Empire city, June 25-28. Minnesota brethren will be in convention with the Portland Avenue Church, Minneapolis, June 17-20. The program was received too late for detailed notice. The South Dakotans have a good program for their convention at Parker, June 20-23, but the notice comes too late for publication of details.

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—S. W. Jackson and wife begin a meeting at Artesia, N. M., to-day.

—The East Washington convention is in session this week at Palouse.

—A brother in Indiana has just given $200 to the Foreign Society on the annuity plan.

—L. L. Carpenter will dedicate the new house of worship at Hoxie, Kan., next Lord's day.

—Cleon R. Aldridge has resigned at Williams and accepted a call at Pacific Grove, Cal.

—John A. Stevens, who has served as corresponding secretary and state evangelist of Louisiana, will conclude his work and take the general evangelistic field, his address being Sulphur Springs, Tex., after July 1.

—H. B. Woodrow reports the Bible school at McKeesport, Pa., in a prosperous condition.

—The new church at South Side, Culloden, W. Va., will be dedicated the first Sunday in July.

—The offering of the church at Fulton, Mo., for home missions was $147.60. The apportionment was $110.

—Marion Stevenson has been giving several days to an institute at Virden, Ill. His work tells everywhere he goes.

—George Carter reports that Walter Pysher was formally set apart for the ministry last Lord's day at Peabody, Kan.

—A. R. Miller has left Bristol, Tenn., for West Point, Ga., where a new $12,000 church building has just been dedicated.

—The congregation at McGregor, Tex., will soon be without a preacher, as Brother Saunders expects to leave the state.

—W. J. Lockhart and Jesse Van Camp begin a meeting with T. J. Golightly and the church at Bethany, Mo., next Lord's day.

—W. H. Fields, pastor of the First Church, Wheeling, W. Va., was recently elected president of the city ministerial union.

—Roy Linton Porter is spending ten days at Baton Rouge, La., conducting a tent meeting in the absence of John A. Stevens, who is out on state work.

—The church at Canton, Ill., where J. G. Waggoner is minister, last week gave the new members a royal reception. It was a most delightful social entertainment.

—There is good progress at Weaubleau, Mo., according to the report of S. E. Hendrickson. The different offerings are observed and the Bible school is growing.

—C. W. Vandolah reports all happy at Langdon, Kan., with a Children's day offering of $106, with a Sunday-school enrollment of 90 and a church membership of 126.

—L. F. McCray has tendered his resignation at Valley Junction, Ia., to take effect at once. Howard House writes us that he and his wife have labored faithfully there for six years.

—J. R. Lindley was ordained to the ministry during a recent meeting at Dunnegan, Mo., held by J. D. and W. E. Babb. The report is that he will do great good for our cause in Southwest Missouri.

—J. M. McConnell has added to the saved at Coburg, Ore., forty-seven people. The church had but twenty-seven members when his meeting began. W. T. Matlock is the minister there and is well liked.

—J. P. Childs, who recently visited Fairmount, Minn., believes the brethren will have a minister there soon, though hitherto they have not been able to consider this. He reports the Sunday-school growing.

—Arthur N. Lindsey, of Clinton, Mo., has been selected as platform manager of the Clinton Chautauqua which meets July 17-29. Brother Lindsey was chosen to conduct the Bible studies for the Chautauqua.

—We regret to learn that at the last state board meeting Dr. W. M. Semones found it necessary to resign as corresponding secretary of Idaho. He has stood by the work in its infancy in that state. Frank E. Jones, the state evangelist, will fill the vacancy.

—I. N. Grisso reports a steady growth in every department of the work at Plainfield, Ind. "We are a joyous, happy band," he says, "always looking for better things farther on." This church raised a little over one dollar per pupil on Children's Day.

—The Children's day offering of the Independence Boulevard Sunday-school, Kansas City, Mo., was $1,645. We know of only one other Sunday-school in the world that gives as much for foreign missions. The Spurgeon Tabernacle school, London, Eng., gives $2,000 a year.

—The University of Chicago confers the degree of Bachelor of Divinity upon five Disciples of Christ at this convocation, namely: W. F. Rothenburger, W. D. Ward, Guy Hoover, E. A. Henry and George B. Stewart, who have been in the University for over two years.

—Over $2,360 of the church debt at Baton Rouge has been canceled and it is hoped that by the time of the state convention $3,000 will have been paid. This will leave but $3,600 debt with the last note due in 1913. If this can be brought to pass the property will be reasonably safe.

—S. J. Vance recently spent a few days with kinsfolk and friends at Palmyra, Ill., and delivered two stirring sermons in the church where forty-one years ago he made the confession. W. H. Kern writes us that "Brother Vance is highly esteemed by those who have known him from childhood."

—Every department is growing under the ministrations of H. H. Saunders, who recently took charge of the work at Kingfisher, Okla., after a successful career in the evangelistic field with Roger H. Fife. We hear that the church building is well filled at every service, and the watchword is "forward."

—The Sixth District Illinois Christian convention will meet at Sullivan on June 18, 19. S. Elwood Fisher is the secretary. Among those on the program are W. W. Sniff, J. Will Walters, Andrew Scott, O. W. Lawrence, William Grant Smith, Sumner T. Martin, M. L. Pontius, and leaders in C. W. B. M. work.

—We call attention to the report by Dean Lhamon, of the Missouri Bible College commencement at Columbia, Mo. This leads us to say that at the late annual meeting of the board of trustees, R. A. Long, of Kansas City, was unanimously elected president of the board and presided over the two sessions held. He succeeds D. O. Smart in that capacity, who was one of the best friends the Bible College ever had. Brother Long has entered upon his new official position with his characteristic energy, and the outlook for the institution is full of encouragement.

The First $5,000

The first nine of the fifty, who agree to be one of fifty to give $100 each, to create the first $5,000 of the building fund for the Hot Springs, Ark., church are,

Z. A. Harris, R. A. Long,
George B. Cook, W. H. Connell,
Henry A. Ward, R. P. Morrison,
T. N. Kincaid, Thos. J. Bledsoe,
Mrs. S. M. Howard.

Forty-one more pledges are needed, and the work on the new church can begin.

—The G. L. Wharton Memorial Home and Scholarship for the children of missionaries received most hearty indorsement when presented at the Ontario convention at Guelph, and at the Michigan convention at Ionia recently, by its special representatives.

—R. A. Martin, brother of Evangelist S. M. Martin, took charge of the work at Muscogee, I. T., May 1. There has been growth, and Brother Martin seems well pleased with his new field, while W. W. Settle reports that the people are well pleased with their new minister. There is certainly need for a great work there.

—The fellowship picnic will be held at Old Salem Chautauqua grounds, near Petersburg, Ill., June 28. Peoria, Jacksonville, Springfield, Havana and intermediate points will participate. Special rates have been provided. Special cars will be furnished.

—J. H. Smart continues to reside at 2906 North Union street, Decatur, Ill., though he preaches, as we indicated in the Budget last week, for Cerro Gordo and Dalton City, Ill., on two Lord's days a month at each point. One of these places is twelve miles from Decatur and the other sixteen miles. His home is within reach of each of them by telephone.

—The eighty-third annual commencement exercises of Miami University, Oxford, will be held June 15-20. The baccalaureate sermon will be preached by the President of the University, while other addresses will be by James Avery Worden, President Alfred R. Taylor, Governor Harris, Hon. William Henry James and Dr. Newell Dwight Hillis.

—J. H. Mohorter left St. Louis really a sick man, but there was important work for him at the Texas state convention, which has just been in session. He went almost at the risk of his life to keep the Juliette Fowler Home in its affiliation with the National Benevolent Association. Brother Mohorter was to go from Fort Worth to Nebraska and South Dakota and then to the west coast conventions. W. R. Warren is taking a round of these conventions.

FOR WOMEN

Especially Mothers, Cuticura Soap, Ointment and Pills Are Priceless.

Too much stress can not be placed on the great value of Cuticura Soap, Ointment, and Pills in antiseptic cleansing, thus affording pure, sweet, and economical local and constitutional treatment for inflammations, itchings, irritations, relaxations, displacements, and pains, as well as such sympathetic affections as anæmia, chlorosis, hysteria, nervousness, and debility. Cuticura Soap and Cuticura Ointment, the great Skin Cure, have become the world's favorites for preserving, purifying, and beautifying the skin, scalp, hair, and hands.

THE GREAT EXPOSITION

NORFOLK, VA.,

NOW OPEN.

Every patriot of America will attend, if possible. To make it possible, reasonable and safe, accommodations must be secured in advance. The Monitor, Eighteenth and Granby streets, Norfolk, Va., is reliable and reasonable, located in a choice residential section, on car lines leading to and from Exposition grounds, for 20 cents round trip. Service rendered by refined, Christian people. Ladies traveling alone, or in parties, receive special attention. Monitor carriage meets all trains and steamers. Rates: Lodging, $1.00; meals, 35 and 50 cents; carriage, .25 cents. Special rates to parties.

For further information, apply to The Monitor, or Bro. J. T. T. Hundley, at above address.

—A new location has been selected for the Blackrock Church, Buffalo, N. Y., where Harris Miller, a graduate of Hiram has lately been preaching on Sunday evenings without remuneration. As a result of his work there has been a new start and ten baptisms from the Bible school and seven additions by letter are reported. These facts are sent to us by George Godfrey, the superintendent.

—The following clipping from a Mansfield (O.) paper will interest our readers:

Many regret that Sunday will be the Rev. B. L. Smith's last day with the First Christian Church as supplying minister. The work done while here can not be too highly spoken of. A regular pastor could not have done more. Above all things, the Rev. Mr. Smith has given to the church a "missionary spirit," having been a worker along this line for many years. The newly chosen pastor, the Rev. M. G. Buckner, is expected to arrive here some time during the week to take up the work.

—J. D. Lawrence has been quite ill, but his physician thinks he will be able to preach soon if he can get some appointments near by. He has calls to go to Oklahoma, but that is too distant from his present home. We are glad to commend Brother Lawrence as a faithful worker in the Master's kingdom, who will do good work for some country church. He has been for twenty-seven years in the work of the Christian church, and has the indorsement of many of its well-known members. Churches near Muncie, Ind., where he resides, may address him at 1140 East Washington street.

—At the concluding meeting for the summer of our St. Louis ministers, it was decided to have Claude E. Hill, our national superintendent of Christian Endeavor, stop over in St. Louis, on July 2, for a great rally of the Christian Endeavor forces of our St. Louis churches. At the same meeting expressions of pleasure were heard that it has been made possible for St. Louis to have an opportunity of hearing Judge Artman, who recently rendered a great decision that the saloon is unconstitutional. Judge Artman is to speak before a mass meeting in St. Louis on July 5 on this great question.

—A brother residing in—no matter what state—writes congratulating us on the editorial entitled "Steadfast or Stuckfast—Which?" and says: "I do not believe any one can more truly appreciate the significance of that distinction than we who are laboring in a community that affords a striking example of the constant confusion of these terms, and where antiquated ideas and opinions are disseminated through a religious journal which is calculated to deepen this confusion and retard all progress. I am kept busy trying to liberate the 'stuckfast.'" That is a noble mission, and we wish our brother the greatest success in his arduous undertaking.

—A. F. Sanderson has done a fine work at Houston, Tex. During his three years and nine months pastorate, the church has had 300 additions, though there has been a larger number of removals. The new building, the dedication of which was announced in our columns last week, by telegram, will cost over $50,000, the total outlay for lot, etc., being in the neighborhood of $64,000. The value of the property is a great deal more than this to-day. The development of the missionary spirit in the church is noteworthy. It has become a living link in both the home and foreign boards, and will support Justin E. Brown, at Lu Cheo Fu, China, and an evangelist, yet to be selected, whose field will be southeastern Texas.

—H. A. Denton has just preached his farewell sermon for the church at Maryville, Mo., where he closes three years of work. The Baptist, Presbyterian and Methodist churches gave up their evening services to join with the congregation of the Christian church. At the close of the sermon Professor Deerwester presented resolutions to the church from the official board strongly commending Brother Denton, and these were, of course, adopted. The ministers present afterward spoke eulogistic words about Brother Denton and his work. As is known to our readers, he takes up at once the work of Centennial Secretary for the American Christian Missionary Society, and in this capacity will be present at the Missouri convention.

New CHRISTIAN UNIVERSITY OF OKLAHOMA.

Now erecting magnificent college buildings in the city of Enid, Okla., at the cost of over $100,000. "An Advertising Sale" of property in beautiful "COLLEGE HILL ADD." 4 blocks from University Campus. Lots $50.00 each in payments. New Electric Street Car Line now building to University. The city of "GREATER ENID," only 13 years old, 18,000 population, over $2,000,000 in buildings and improvements now under way. Largest Rail Road Center in New State, Great Commercial and Manufacturing Center, fastest growing city and coming metropolis of Southwest. 100 per cent investment. Buy NOW. Write for particulars regarding FREE TRANSPORTATION. Handsome Illustrated book of views of the new University and this wonderful city. Greater Enid Development Co., Sales Office 521 New First Ntl. Bank Bldg., Columbus, Ohio.

Reliable Agents Wanted in Your Vicinity.

—The death of Miss Ella Ewing was a great shock to all her friends and to the officers of the Foreign Christian Missionary Society, under whose auspices she had gone to the difficult field on the Congo. The last news from her by the society was that she was well and happy, and hard at the language study. This is indicated in the very interesting letter from her own pen which we are privileged to print in this issue of THE CHRISTIAN-EVANGELIST. It is full of the missionary spirit, and the writer seems to be fairly leaping for joy. In some of the more private portions of the letter she indicates that she would very much like her friends to go to the African field. "I don't believe you would regret it if you came to Africa," she says. Again, "I do not believe you would ever find a better time to come here. Right now the people are begging for teaching. The work here is not all that it could be, because there are not enough missionaries to do the work as it should be done. We always like to help people who help themselves, and if any people were ever ready to do all they can for their own people to hear the gospel, I believe it is these people. Each and every one becomes a preacher, and in their homes and in their paths, wherever they are, they tell what they have learned." She concludes: "I have not told everything that I want to, but it would take volumes to tell all." Stephen J. Corey says she was an able young woman and gave promise of being a strong missionary. News comes from Eureka, where Miss Ewing lived and where her mother now resides, that the whole town is in gloom at the news, and that there are several students who would gladly take her place were they prepared sufficiently. This is the first of our missionaries lost to us while engaged in the African work. It will be remembered that Dr. Biddle died on the ocean on his way home. Miss Ewing was born in Jacksonville, Ill., in 1883, graduated from the high school there, and in 1905 from Eureka College.

NEW SERIAL STORIES



E. A. Child.

As readers of the Home Department are aware, the serials which have been running in our columns for some months past are nearly concluded. In this issue is published the last chapter of "Adrian Ardath, Infidel." Rochester Irwin need not be ashamed of his effort at fiction writing. The story has been interesting and has conveyed wholesome lessons to the many young people who have read it. "Agnes of the Bad Lands" will soon be concluded, and those who will regret to part with her and the other characters which Brother Ellis has made so realistic will be glad to know that for a brief period we are to have a complete change. Brother Ellis has written a serial "travel story," which will run through several chapters and will be found different from the usual story of travels. It ought to prove of wide interest, dealing, as it does, with Texarkana, San Antonio, New Orleans and the Old Mexican country.

For our main serial we shall have a story by a new writer. It will be entitled, "Not as the World; a Modern Parable." This story has been read by quite a number of people, in manuscript form, and every one speaks of it in the highest terms. "We find it more thrillingly interesting than either 'In His Steps' or 'Bellamy,' writes one who has read it. "He touches the problem of the day with a master hand," writes an editor. "It is a plan and a plea for church union such as has not been heard before," is the testimony of another. A president of a college commends it as being "as far ahead of 'In His Steps' as a man can see. It is just the thing for our young people; a story for all classes." A bishop of the Episcopal church finds "not a bit of cant in it," but "it is just the kind of a story for the times we are living in." Another writer thinks it presents the only plan upon which the rich and poor can ever meet and dwell together in harmony. One of the most prominent New York publishers desires to publish the story in book form. The author recently read the story to the young people of his church, and their testimony was that it was the best story that they had ever heard. We hope to begin the publication in our first issue of July.

The writer, a portrait of whom appears on this page, is E. A. Child, minister of our church at Meridian, Idaho. Brother Child recently resigned at Nampa to give his whole time to the Meridian church, where a house of worship is to be constructed and the field brought up to self-support, if possible. The probabilities are that Brother Child will have to resign his work at this place when winter comes, as the high altitude and the dampness do not suit Mrs. Child's condition. They will probably seek a field in New Mexico or some such climate. In the meantime let your friends know about these new serials.

As We Go to Press.

Special to The Christian-Evangelist.

Dallas City, Ill., June 10.—Meeting three weeks old; fourteen stormy nights; no services last night on account of storm; tent enlarged; now seats over 800. One hundred and two added; one-tenth of town already converted. Elam, minister; Marks, singer. We continue.—E. E. Violett.

Special to The Christian-Evangelist.

Jacksonville, Ill., June 10.—Jacksonville opens ball for San Francisco reconstruction in Illinois, subscribing $200; offering will go much higher; great church here. Watch Illinois for San Francisco day, July 7.—P. C. Macfarlane.

Special to The Christian-Evangelist.

Muncie, Ind., June 9.—Results in Scoville meetings in Jackson Street Christian Church by days this week, 56, 18, 19, 19, 23, 11, 58, with a total of 618. Close with a reception to-morrow night.—W. H. Allen.

Special to The Christian-Evangelist.

Colorado Springs, Colo., June 9.—Meeting eight days old; 74 additions; 28 to-day; great crowds and deep interest. Four Brooks brothers united in blessed fellowship.—W. T. Brooks.

Special to The Christian-Evangelist.

Carnegie, Okla., June 9.—Forty-four here first sixteen days; rains and floods incessant; impossible for many to get out; water surrounds houses.—C. R. L. Vawter.

Special to The Christian-Evangelist.

Bowling Green, O., June 10.—Successful dedication here yesterday; church worth $27,000; raised nearly $5,000; clearance of all debts in sight; great crowds and addresses. Sweeney dedicator.—Clyde Darsie.

Special to The Christian-Evangelist.

Shreveport, La., June 10.—Fifty-eight added, 39 adults, 15 of whom are men; 240 in school; continuing. Crim and Ridenour, evangelists.—Claude L. Jones, pastor.

Special to The Christian-Evangelist.

Bryan, Texas, June 9.—Began here today; tabernacle crowded to-night, many standing; ten added; will have hard pull but will win. Challener is a hard worker. We closed a three weeks meeting at Hillsboro with 91 added.—Wilhite and Tuckerman.

Special to The Christian-Evangelist.

Winston-Salem, N. C., June 10.—Meeting eight days old; twenty-one added to the congregation. D. A. Brindle, evangelist.—J. A. Hopkins, minister.

Echoes From Children's Day.

Newport, Ky.—Sunday-school, $72; will probably reach $100.

Norwood, O.—Sunday-school, $105.

Walnut Hills, Cincinnati.—Sunday-school, $40.

Covington, Ky.—First Sunday-school, $42.

Covington, Ky.—Fourth Street Sunday-school, $34.

Latonia, Ky.—Sunday-school, $35.

Palmyra, Ill.—Sunday-school, $35; best in history of school.

Plainfield, Ind.—The offering more than three times the apportionment.

Mobile, Ala.—First Christian Sunday-school doubles its apportionment.

Lizton, Ind.—Great offering yesterday for children's day, $121.42; school enthusiastic.

Springfield, Ill.—The West Side Bible school offering to-day, $92.49; will make it $100.

Langdon, Kan.—Ninety members in Sunday-school gave $106.32 for foreign missions.

Trinidad, Colo.—Apportionment, $20; offering, $56.12.—David C. Peters.

Kansas, Ill.—Great day. Attendance, 234; offering, $58.63.—F. B. Thomas.

Marshall, Mo.—Children's day collection Woodson memorial $210.—J. A. Jordan.

El Dorado, Kan.—Greatest day in the history of the Sunday-school. Attendance, 327; collection, $110.—S. W. Brown, pastor.

Tower Hill.—Offering here amounted to $20, twice the apportionment, and many times more than ever given before on the same occasion.—G. T. Smith.

Footville, Wis.—Offering, $22.65.—G. T. Smith.

Dayton, O.—The Sunday-school of the Central Church raised $200.—I. J. Cahill.

Indianapolis, Ind.—Offering at the Fourth Church, $167.45. E. H. Clifford is superintendent.—Charles E. Underwood, pastor.

Flora, Ind.—Apportionment, $20; offering, $35.—A. B. Houze, minister.

Clarinda, Ia.—A great day. Collection, $205.16.—William Orr, superintendent.

La Monte, Mo.—Attendance, 162; offering, $35. W. H. Agee is our superintendent.—I. H. Fuller, pastor.

Center, Mo.—Offering was 15 per cent better than last year.—E. J. Lampton.

Owensboro, Ky.—Offering for heathen missions will run up to about $225. Rained Sunday. Attendance not so good as otherwise.—R. H. Crossfield.

York, Neb.—Our apportionment this year was $35. We have almost doubled it. We want a share in a mission station.—Mrs. E. Bradwell.

Allegheny, Pa.—Offering at First Church Sunday-school, $850. How is that for a school whose average attendance is 306?—C. M. Bishop, superintendent.

Parsons, Kan.—The suspense is over. Everything went off lovely, at least 500 people could not get in the house. Offering will reach about $175.—T. L. Trotter.

Washington, D. C.—The Ninth Street Sunday-school gave $263 on children's day.—George A. Miller.

Niagara Falls, N. Y.—Offering, $53.61. More than our apportionment.—J. D. Barnhardt.

Lexington, Ill.—Children's day offering was $16.25.

Literberry, Ill.—Children's day offering was $104.53.—O. L. Crum.

Atlanta, Kan.—Exercise held here last night. Best we have ever had. Great crowd. Offering, $8.—C. F. Belknap.

Jennings, La.—Our apportionment was $10, our offering over $35.—L. L. Crowl.

Hopkinsville, Ky.—Children's day offering a little more than $400.—H. D. Smith.

Collinwood, O.—Offering, $85. Will increase to $90.—M. S. Buckley.

Chambersburg, Ill.—Our apportionment was $40. Our offering amounts to over $55.—G. A. Gish.

Indianapolis, Ind.—Central Church, Sunday-school offering, $375. This excels any past year.—A. B. Philputt.

Washington, Ind.—Our apportionment was $25, our offering a little more than $50.—Fon Burt, superintendent.

Columbus, O.—Offering Fourth Avenue Sunday-school, $125.—Walter Mansell.

Springfield, Ill.—West Side Sunday-school offering, $92.49. Will make it $100.

Oskaloosa, Ia.—Our offering will be about $70.

Farmington, Mo.—Our offering was $32.41.—Edward Owers.

The Last Call.

All Sunday-schools which have not sent in their offering for our special Sunday-school work in Iowa for this year, are urged to send in the same to State Superintendent J. H. Bryan, Des Moines, before Monday, June 17. If no more can be sent send in at least Sunday's regular collection.

DISCIPLES VISITING JAMESTOWN EXPOSITION will find a comfortable home at PEACE COTTAGE, Sea Breeze, Ocean Bathing, five cent fare to Exposition. Address Mrs. VanHook, Peace Cottage, Ocean View, Va.

COLLEGE ANNOUNCEMENTS AND COMMENCEMENTS

School of the Evangelists.

The new School of the Evangelists experienced a great uplift at commencement time by the visit of Brother Corey, of the Foreign Christian Missionary Society.

Three were graduated, E. A. Johnston, of New York; Grant Overholtzer, of California, and B. F. W. Pittman, of Virginia. With a good building, holding chapel, recitation rooms, dormitories and refectory, an efficient faculty, a thorough curriculum, a fine student body, the School of the Evangelists is doing a great work.

Charleston, Ind. FRED R. DAVIES.

Hiram College Commencement.

The fifty-seventh commencement of Hiram College will occupy the week beginning June 16, 1907. On Sunday, June 16, the Baccalaureate sermon will be delivered by President Rowlison. The Sunday evening meeting will be in charge of the Christian associations, and Monday evening the literary societies will have their graduating exercises, and the department of music on Tuesday evening. The literary societies will give entertainments on Wednesday and Thursday evenings. The board of trustees will meet on Wednesday morning, June 19, at 10 o'clock. The commencement day program will begin at 10 o'clock Thursday, June 20. Six members of the class of 1907 will give orations and the commencement address will be delivered by E. O. Lovett, Ph. D., of Princeton University, upon the subject, "The Present Obligations of College Men." An open meeting of the Alumni Association will be held at 2 o'clock, at which time H. R. Cooley, 1877, of the board of charities and correction, Cleveland, will deliver the alumni address. The alumni banquet will be at 4 p. m.

Many matters of much interest and importance for the college will be before the trustees and alumni this year and a large attendance of friends and former students is sincerely hoped for.

C. C. ROWLISON.

Bethany College Commencement.

The sixty-sixth year of Bethany College closes with the annual commencement exercises, June 16-20. The Baccalaureate sermon will be preached by Charles L. Thurgood, pastor of the Central Christian Church, Pittsburg, Pa., Sunday, June 16, at 11 a. m. The annual sermon to the Christian associations will be delivered by Dr. W. T. Moore, of Columbia, Mo., Sunday evening, June 16. The annual contest between the Metropolitan and American Literary societies comes on Monday evening, June 17. The board of trustees meets Tuesday at 4 p. m., and the president's reception will be given at 7 p. m. the same day. On Wednesday the class and field day exercises will be conducted on the campus. Wednesday evening is given over to the department of music for its exhibition.

Thursday is commencement day proper. Beginning at 9:30 a. m. the orators, chosen from the senior class, will speak; music will be rendered by the college band. Hon. W. P. Hubbard, member of Congress, Wheeling, W. Va., will deliver an address on commencement day. Members of the board of trustees will also deliver short addresses. A special feature is the Alumni dinner arranged for 1 o'clock. F. D. Power, of Washington, D. C., president of the Alumni Association, will be toastmaster. It is expected that at least 200 alumni and former students will attend this banquet. The year just closing is regarded as the very best, all things considered, in Bethany's long and honorable history. The attendance reached the high-water mark of 280. There are thirty-eight in this year's graduating class; sixteen of this number go forth to preach the gospel. Ninety students enrolled this session in the Bible department. The outlook for the institution grows constantly brighter. Our friends are cordially invited to come and join us in making the coming commencement a memorable one. A summer school, continuing six weeks, will open June 24.

Bethany, W. Va. THOMAS E. CRAMBLET.

Bethany Alumni Reunion.

Bethany commencement, June 20, will be memorable. The new library is completed and will be dedicated. The trolley has come. The great function will be alumni dinner in the library hall. W. T. Moore and J. W. McGarvey we expect to represent the Campbellian period, some dozen or more, the Pendletonian age and the present honorable administration will have worthy representation in President Cramblet himself, and many noble sons of the institution. It is to be a red letter time. Every old student is invited to come and share in the festivities. It is to be a feast long to be remembered, *Dies Festa, Dies Religiosi.* You need, and you will enjoy, and you can not afford to miss this occasion. Rally on the banks of the Buffalo and look once more upon the everlasting hills.

F. D. POWER.

BEST HYMNS NO. 3. (300,000 sold) 180 songs—three bindings—suited for tent or any meeting. **SPECIAL** Summer **OFFER:** Three dozen (36) regular $10.00 a 100 books for $3.00. Shaped or round notes. Returnable sample free.
EVANGELISTIC PUB. CO., Chicago.

Education in Ontario.

The province of Ontario has had an "educational problem" on its hands ever since the inauguration of Sinclair College at St. Thomas, about twelve years ago. On May 29 representatives of seventeen churches out of about forty-five met to discuss the situation and if possible promote harmony. Educational addresses of an inspiring sort were delivered by M. B. Ryan, of Selkirk, Ont., and O. Hertzog, of Hiram, O. Principal Lumley, of Sinclair College, presented a report of the work of that institution, which formed the basis of discussion. Sinclair College, it may be noted, takes the young aspirant for the ministry just where he may be found and, it has been found, has in most cases, to devote its staff to the promotion of mere academical work. On the other hand it is felt by many leading brethren that our educational work should begin at a higher grade and be instituted at the capital of the province in conjunction with the University of Toronto. L. Munro, of Grand Valley, and others ably advanced such arguments. After a prolonged discussion a decision was reached endorsing our present institution, Sinclair College, as the nucleus of our future educational work, which it is hoped by all may evolute into a higher sphere and be situated at Toronto. On account of the small delegation it was understood that the decision should be representative only of the churches engaged. Undoubtedly the conference has demonstrated that back of differences of opinion lie harmonious and zealous desires to adequately provide for an educated ministry, upon which the future of the Disciples of Christ seems to depend.

Toronto. R. BUTCHART.

Commencement at Campbell-Hagerman College.

The exercises began with the entertainment given by the pupils of the preparatory department, which came up fully to the high-water mark of interest and success which always characterize the public exercises of this department, bearing testimony to the efficiency of its most capable and conscientious principal and her able assistants. Then came in succession a number of recitals by the pupils in the schools of Music and Expression. The popularity of these schools is shown by the fact that more than 125 pupils were enrolled in them for the regular or special work. Specimens of the work done by the pupils in the departments of Art and Domestic Science were on exhibition during most of commencement week and elicited many words of heartiest praise from the large number of patrons and friends who had the privilege of seeing them.

On Tuesday morning, May 28, occurred the exercises of the senior class of 1907, and while most of these exercises, as is usual, where intended to furnish amusement only, some of them were of greater "pith and moment," and showed that their authors were accustomed to "thread the labyrinths of the mind," and were not wholly ignorant of the great and grave problems of life and destiny they were soon to meet face to face. All the exercises mentioned above were given in Duff Chapel, the handsome auditorium of the college.

On Sunday morning, May 26, in the grand old Central Church, thought by many to be the handsomest church plant owned by any body of Disciples of Christ in the south, Wallace Tharp, pastor of the First Christian Church, Allegheny City, Pa., delivered the baccalaureate sermon to an audience which filled the spacious auditorium of the church to its utmost capacity, even the balcony and aisles being crowded, and standing room being at a premium. His theme, most beautifully appropriate for the occasion, was the "Transforming Power of Love," and the speaker fairly surpassed himself in the strength and sweetness and beauty and force of his splendid theme.

Wednesday morning, commencement day, at the opera house in the presence of a great audience, Carey Morgan, pastor of the Church of Christ, Paris, Ky., delivered the commencement address to the graduating class. It was rich in deepest thought, sweet and tender sentiment, beautiful and graceful diction, and full to the brim of helpful, practical instruction. At the close of the address, President Hagerman, after announcing the honors in the senior class, and presenting the medals awarded for excellence of work in the various departments of the school, in his own earnest, forceful manner gave the senior class his last word of instruction and benediction, and conferred upon each member of the class, with its accompanying degree, the regular college diploma.

Thus was brought to a fitting close with great eclat the fourth annual session of this school for girls and young women. During the session 252 students were in attendance, about 100 of whom were in the boarding department.

The junior class the past session numbered thirty-six, so that it is probable that the senior class of next session will be the largest in the history of the college. Lexington is justly proud of this newest star in the galaxy of its educational institutions, and the present scribe but voices the general local sentiment when he prays for the long life and increasing prosperity of President Hagerman and of this child of his superior genius in the art of educating young women.

Lexington, Ky.



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Bible College Commencement.

On the evening of May 29 the Bible College of Missouri held its comemncement and granted the B. D. degree to Charles E. Robinson and Clarence F. McCall. The former took his A. B. degree from the University of Missouri last January, and the latter has a degree from Westminster College in Fulton, Mo. A certificate for two full years of work, under the direction of the Bible College, was granted to Essie B. Forsythe. Miss Forsythe is a graduate of Christian College. Brother Robinson and Miss Forsythe are members of the church in Joplin, Mo., of which W. F. Turner is pastor. They are under appointment by the Foreign Society for work in Sendai, Japan, and will sail in September. They will be supported by their home church. They are excellent students, and wholly consecrated to the work of Christ, and joyful in the prospect of his service. Mr. McCall is a student volunteer, and looks to Africa as his field of work.

President R. E. Hieronymous, of Eureka College, was present and delivered the address. His presence and his work were alike benedictions to us.

During the year sixty-two university men and women received credits from the Bible College toward their university degrees. About seventy took work in the Bible College. The enrollment of the Bible College for the year, exclusive of Dean W. J. Lhamon's large Sunday morning class, was 266.

Ten of our college men are preaching for churches near Columbia, and are taking care of about twenty-five congregations. They all seek to develop the churches in spiritual and missionary ways. Under their work nearly a hundred members have been added, and in several cases missionary offerings more than doubled.

G. D. Edwards, of Honolulu, will be associated with the Bible College next September. An effort will be made to increase our endowment. The growth of the work makes the growth of our forces necessary.

W. J. LHAMON.

Columbia, Mo.

Going to Sedalia?

For the Missouri Christian Church Convention, June 14th to 19th, the M. K. & T. Ry. will sell tickets at one fare plus 50c. for the round trip.

Tickets will be on sale June 13th to 18th inclusive, with final limit June 20th.

For particulars see
B. R. MORTON,
722 Olive St., St. Louis, Mo.

THE MK AND T
MISSOURI KANSAS TEXAS

NEWS FROM MANY FIELDS

Chicago Letter.

The second district convention of Illinois was held in the Jackson Boulevard Church, Chicago. This district comprises eleven counties in the extreme northeast of the state, surrounding Chicago. The Disciples are not strong here. In the eighteen northern counties of Illinois, with a population of about 800,000, exclusive of Chicago, we have about 2,700 members. Here are sixty towns with over 1,000 souls, and thirty-two with over 2,500, where there is no church known simply as Christian. In Central and Southern Illinois are about 800 of the 900 Churches of Christ in the state. Northern Illinois drew its population from New England and New York, where we are a feeble folk.

Besides, this northern section, in an early day, had many churches of the anti-missionary, anti-organ sort. They have left a heritage of do-nothingism and division, which is a bitterness and a blight in many places. *Haec fabula docet* (this fable teaches). Most of the churches of the second district are in Chicago, where we have twenty-five churches with about 5,000 members. Outside of Chicago Waukegan has two churches, one in Elgin, Aurora, Joliet, Batavia, Gurnee, Nunda, Antioch and Fort Hill, ten in all. All of them but one or two are quite weak. Waukegan and Gurnee have flourishing churches.

The duty of the hour is to make haste to plan and foster churches in Northern Illinois and Indiana, and in Southern Wisconsin and Michigan.

Chicago with her 2,000,000 souls, 34 per cent of them of foreign birth or parentage, the center of the nation commercially and geographically, is a mission field that challenges our faith and patriotism and cries loudly for cash and conquest.

SUMNER T. MARTIN.

The Ministerial Institute of Oklahoma.

This institute met at Norman May 14, with K. C. Ventress, minister at Guthrie, in the chair. The first session was devoted to an excellent address by J. H. O. Smith, of Oklahoma City. At the next session there was a devotional service conducted by J. M. Barnes, of Lawton, after which an hour was spent in institute work under the leadership of J. M. Monroe, our territorial secretary. This hour proved quite instructive. In the excellent paper on, "The Church in the Community," by Oscar Ingold, minister at Chandler, he mentioned some of the benefits derived exclusively from the church, referring among other things to its aid in the converting of the world and to its office to the individual in the hour of death. The paper was very generally discussed. The afternoon devotional service was in charge of Brother Lyons, a visiting minister from Kansas.

The program called for an address from Professor Zollars, but in his absence O. L. Smith, of El Reno, and Randolph Cook, of Enid, spoke of the new university. Ira Engle, our minister at Newkirk, followed these speakers with a well-prepared paper on "The Centennial." One of the striking sentences in this paper was that we ought to go to the Centennial with an offering from every Christian church for every Christian missionary enterprise. The Round Table on "Amusements" was one of the best things of the institute. Some of the best sayings of the institute were born at this time, and out of it all came the following resolution offered by J. M. Monroe:

"Be it resolved, by the Oklahoma Christian Ministerial Institute, asesmbled at Norman, May 15, 1907, that we stand four square against Sunday baseball and place ourselves on record in favor of the proper observance of the Lord's day."

On motion of O. L. Smith this resolution was unanimously adopted.

At the evening session, Brother Love of Ponca City, was in charge of the devotional service. This service, helped by special selections of music furnished by young ladies from the University of Oklahoma, was exceedingly impressive. J. H. O. Smith spoke on "Soul Winning," emphasizing the thought that it was the work of the Christian to translate love and kindness into his conduct.

On Thursday morning P. A. Bollinger, of Oklahoma City, led the devotions. J. M. Monroe read a paper on "The Minister and His Work," and it is not very often that one hears a more interesting and instructive paper. One hour was taken for the ministers to attend the chapel exercises of our territorial university, which Norman is fortunate to have within her borders. On reassembling papers were read by E. A. Newby, of Alva, and O. L. Smith, of El Reno. Brother Newby's paper on "What More Can Be Done to Advance Christian Union?" was a good one. One of its forceful expressions was that we needed a greater unity among our people and papers. Brother Smith's paper on "The Organized Church" was strong and dealt with the purpose and method and means of church organization.

In the afternoon after devotional service conducted by J. C. Powell, of Norman, a faithful old soldier of the cross, M. F. Ingraham, of Pawnee, spoke on "The Preacher in the Pulpit." He specially emphasized the thought that the message should be the Word.

Garrett W. McQuiddy, of Blackwell, spoke on "The Preacher in His Study," placing the stress on the thought that the preacher's study was indispensable to the successful pastorate.

Last came R. H. Love, who spoke on "The Preacher Among the People." He gave prominence to the thought that the work in the pulpit would not and could not be effective unless it was backed up by the preacher's life among the people.

With the conclusion of Brother Love's address there remained unfinished on the program only the reports of the different committees. These reports were soon read and adopted, after which the institute adjourned to meet next May in Enid.

Blackwell, O. T. GARRETT W. MCQUIDDY, Secretary of Institute.

Fifty-one Confessions at Stanford, Ky.

In our meeting, lasting just two weeks, there were 51 who confessed their faith in Christ and 46 to unite with the congregation otherwise. R. H. Crossfield, our evangelist, proved an organizer, an untiring worker and a fearless preacher of the gospel. C. W. F. Daniels was the pleasing leader of song. The music was a feature of the meeting. The attendance of our Bible school has increased wonderfully and we fully expect every department of church work to be quickened and blessed by this great ingathering for which we had been preparing over a year. L. M. OMER.

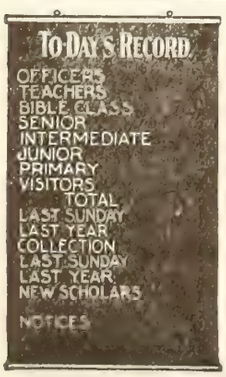
Good News from Memphis, Tenn.

On May 12 J. E. Stewart, of Washington, D. C., closed a very successful meeting with us at the Mississippi Avenue Church. The meeting lasted twenty-one days and resulted in forty-five additions, twenty-four by primary obedience and eight from other religious bodies and thirteen to take membership. This is the second great meeting he has held with this congregation and we anxiously look forward to his coming again. Brother Stuart is a most earnest and forceful speaker and never wants for an audience where he is known.

We have had eighty-four additions since January 1, and our congregation has become a living link this year in state missions.

LOUIS D. RIDDLE, pastor.

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It is nearly time for a new serial story.

New Church at Fort Morgan, Colo.

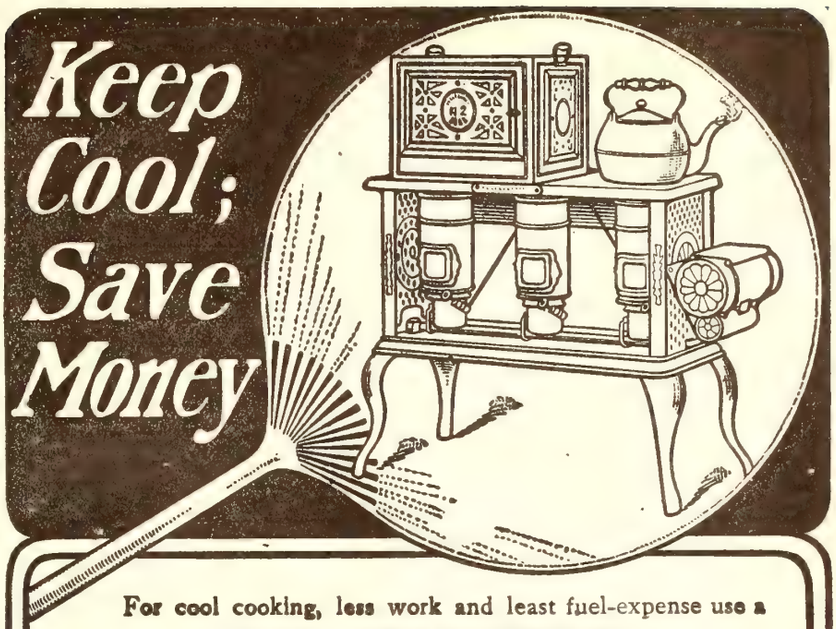
In taking the religious census of Fort Morgan last fall preparatory for a union meeting of the churches here, it was found that there were about seventy members of the Church of Christ here, and about twenty-five others who expressed a preference for that church. It was at once decided to take steps toward organization. A Bible school was organized in the W. R. C. hall the first Sunday in January, having met there every Sunday since the organization. Attorney J. S. Campbell, a graduate of Drake University, is the faithful and efficient superintendent. The state secretary, Leonard G. Thompson, visited them and a committee of five brethren were appointed to secure a minister. Zuinglius Moore, of Taylorville, Ill., began work May 5. The United Presbyterians having outgrown their brick church built in 1903, and seating very comfortably 300 people, sold it to us for a consideration of $4,000. We got possession the first Lord's day in June. We have a fine building, good location and a splendid people. We feel that the outlook for a good Church of Christ in Fort Morgan within a few years is most flattering. This is fine country. A large beet sugar manufactory stands at the north end of the town. A large body of 44,000 acres just west of town has lately been brought under water. And now a body of 60,000 acres north of us, it is thought, will soon be brought under water. The Methodists, Presbyterians, Lutherans and United Presbyterians are building new churches this season.

ZUINGLIUS MOORE.

Kentucky.

Latonia has let the contract for $2,500 worth of improvements on the house of worship. While this is needed it is probable that it would not have been undertaken but for the convention meeting there. It is almost certain that an auditorium seating about 1,200 people will be completed by the time of our meeting and it will be available for night sessions—the church building will suffice for the day sessions. H. C. Runyon is as busy as can be and says that the people want a great convention.——Beattyville loses her preacher, J. S. Mill, who goes to Australia.——The latest news from S. J. Short indicates that he is in a very deplorable condition himself on account of the shock caused by the death of his two little boys, who were burned in his house. The older son is recovering—although it was at first thought that he could not live.——D. G. Combs writes that he did not do very much work in May on account of the rainy weather and the usual hindrances of spring in the mountain region.——J. W. Ligon writes that all indebtedness has been paid on the Chatham mission and after this year the work will be self-supporting.——Seventeen additions are reported by Z. Bell, the special evangelist of the Broadway Church, Lexington.——J. P. Bornwasser has gotten the Bromley work well in hand. He resigned a good position in the railroad line to give himself wholly to the work of the ministry.——J. B. Briney preached four sermons at Bardstown.——There were three additions at Valley View and the preacher, O. J. Young, reports both that and the Irvine work doing well.——C. W. Campbell had five additions and will devote much of the summer to meetings in the mountains.——Four added at Clay City and George D. Verco says that W. J. Cocke is to assist in a meeting beginning June 30.——Lebanon Junction is in better condition than for years—if not in its entire history. C. R. L. Vawter was there for about one month and worked both in season and out of season to bring about these conditions. He is tireless and tactful in his work. L. T. Cole, the regular preacher, says a fine work has been done.——H. L. Atkinson is planning for several meetings in the country contiguous to Hazel Green. At West Liberty he was aided in a meeting by T. S. Tinsley. There were 22 baptized.——W. J. Cocke held a fine meeting at Belleview, Boone county. There were 12 baptisms. This is a point at which we have been helping for several years.——There were seventeen additions in J. W. Masters' field and the work advanced generally.——Erlanger had a glorious meeting in which the church and L. B. Haskins had the help of Edgar D. Jones, the first minister of this mission. Forty added at last report—several entire families came in. The church is much strengthened.——Thompson, Summers, Petty and others have not been heard from. Let us have reports promptly at close of each month.——H. W. Elliott visited ten churches, preached fourteen sermons, collected $441.57. This is a gain of $174.67 over last May and a gain as compared with the same date last year of $956.67. We have not had enough for two months to meet our expenses. We are gradually slipping behind. We need the help of many churches at the earliest possible date. If there are any people who have any money they can give individually for the work it is much needed and will be very much appreciated.

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Advance in Northeast Oregon.

A splendid convention of the northeast district of the Oregon Christian Missionary Society has just been held at Athena. It was characterized by four real great addresses. Victor W. Dorris spoke on "The Word of God a Trusting Witness," and on "Some Things That Need Emphasis Now." Such sermons as these would be highly appreciated at a national convention. He expects to devote all of his time to evangelistic work, beginning July 1. His successor at Pendleton is Brother Ferguson. "The Imperativeness of the Bible School" was another magnificent production, and was delivered by Bro. Morton Gregory, of Walla Walla, Wash. Brother Gregory is a young boyish-looking fellow, but he has brain power. His work at Walla Walla attests his ability. He has accomplished a fine work and has a great future. Another great speech was given by Mrs. Hornaday on "The C. W. B. M. Work." It certainly filled the convention with enthusiasm. There were other good things in this convention, among which might be mentioned the music under the able direction of Prof. A. W. Shaffer, assistant pastor at Walla Walla, Wash. The following officers were elected for the ensuing year: President, C. M. Hogue, Pendleton; vice president, Edward Wright, Heppner; secretary, C. H. Hilton, Milton; assistant secretary, Casper Woodward, Athena; treasurer, E. V. Hoven, Athena. The executive committee was instructed to secure a good evangelist at once, and put him in the field. The committee is already at work and in another year we trust that the northeast district may come forward with a great report.

The convention was well entertained by the big hearted people of Athens. They have a fine plant at Athena, a splendid congregation and a preacher of high grade in E. V. Hoven. He is leading that church into a most successful work. C. H. HILTON, Sec.

Milton, Ore.

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Evangelistic

We invite ministers and others to send reports of meetings, additions and other news of the churches. It is especially requested that additions be reported as "by confession and baptism," or "by letter."

Arizona.

Bisbee, June 3.—I have been preaching a few Lord's days for the church at this place. Three have recently united with the church by statement and letter. Many of our people here are not united with the church.—G. W. Coffman.

Arkansas.

Fayetteville, June 3.—There were four additions to the First Church on Sunday—one by letter and three confessions.—N. M. Ragland.

California.

Watsonville, June 3.—We closed a fine meeting here yesterday with M. D. Clubb. There were 64 additions, good audiences and great interest.—O. P. Spiegel.

District of Columbia.

Washington, June 6.—Additions reported at ministers' meeting: Vermont Avenue (F. D. Power), two baptisms and two by letter; Ninth Street (George A. Miller), three confessions and two by statement; Rockville (J. P. Lewis), one confession. Enthusiastic children's day exercises in various churches and good offerings. F. D. Power lectured in Newport News, Va., May 29.—Claude C. Jones, secretary.

Florida.

Tampa, June 1.—Three additions to the Tampa church during May.—W. H. Coleman.

Miami, June 1.—Three members added by statement to the Christian Church of Miami last month.—Andrew M. Chisholm.

Illinois.

Canton, June 3.—Our meeting closed last night with 80 additions—56 confessions and 24 by letter and statement. H. E. Monser did the preaching and did it well. The church, in all departments was strengthened. He is ever loyal to the local minister and to the officers of the church. Mrs. J. E. Powell and Miss Nellie Pollock were the singers, and I have never had it done better. We had a senior and a junior chorus, aggregating more than a hundred singers. Mrs. Monser was with us some and gave efficient help. The Lord is greatly blessing the work.—J. G. Waggoner.

Cairo, June 3.—Four added last night—three by confession. Birch union meeting great aid to church.—O. D. Maple.

Freeport, June 5.—Three confessions recently—two from the Bible school Sunday evening as a fitting climax to our children's day exercises. Outlook for the young church is encouraging.—J. A. Barnett.

Johnson City.—Two accessions—one confession and baptism and one from another church.—G. F. DeVol.

Alton, June 6.—We are in a meeting conducted by J. V. Coombs and Lucille M. Park. In spite of the cold wet weather the attendance has been good. We have had 18 accessions to date and the outlook is for several more before the meeting closes.—G. Washington Wise.

Iowa.

Perry, June 3.—Two additions yesterday—one by confession and one by letter. Also during our May rally there was one confession and one addition from another church.—R. H. Ingram.

Indiana.

Newcastle, June 3.—Had most fruitful services yesterday. Five added—three by primary obedience.—L. C. Howe.

Indian Territory.

Muskogee, June 3.—R. A. Martin took charge of the work here May 1. Since then we have had three additions by primary obedience, seven by letter, one by relation and two by statement.—all at regular services.—W. W. Settle.

Kansas.

Ashervile, June 3.—Three services on children's day. Seven confessions.—A. N. Noell.

Peabody, June 3.—One added to the church last week.—George Carter.

Meridian, June 4.—Two added by statement.—C. C. Atwood.

Abilene, June 3.—One confession.—Clifford A. Cole.

Missouri.

Calhoun, June 5.—One added by letter.—S. E. Hendrickson.

Unionville, June 7.—Three additions last Sunday evening.—B. F. Baker, minister.

Center, June 3.—Two baptisms.—E. J. Lampton.

Montana.

Deer Lodge.—One conversion at Western Penitentiary here, at a recent service.—George Daniel Cole.

Ohio.

East Liverpool, June 3.—During the month of May there were 38 additions to the First Church—three by letter, 14 by statement and 21 by baptism. The work in both the First and Second churches is in a healthy condition.—E. P. Wise.

Oklahoma.

Carnegie, June 7.—Evangelists Vawter and Gardner are in a meeting here. Forty-two added.—35 adults in first 13 days.

Pond Creek, June 3.—I am in a short meeting here with home forces. I am compelled to be double-barreled, both leading the singing and preaching. Twenty-eight additions the first week, the great majority being grown people. Fourteen were added Saturday night and Sunday—13 of them by confession and baptism.—O. L. Lyon, pastor.

Utah.

Salt Lake City, June 5.—One by confession and one by letter on June 2, my first Sunday.—Albert Buxton.

Wyoming.

Sheridan, June 3.—Two added at services yesterday—one by letter, one by confession.—Ellis B. Harris, pastor.

Ministerial Exchange.

Edward McKinney, Dorsey, Ill., desires to locate during the summer as chorus director and soloist.

"Churches in reach of Fairfield, Ia., in need of a preacher for Lord's day work may address me there."—S. B. Ross.

Changes.

Buckley, J. L.—Texhoma, to Marella, Okla.
Cary, E. A.—Bement, Ill to Knightstown, Ind.
Croan, Miss Lena.—Kansas City, Mo., to Mound City, Kan.
Cross, Percy G.—Hope, Ark., to Sweetwater, Texas.
Harris, J. M.—Marceline, to Callao, Mo.
Martin, George W.—Fairfield, to 2306 Manderson street, Omaha, Neb.
Merrill, E. G.—Troy, to 513 Barrow street, Moberly, Mo.
Otto, L. H.—Shelbyville, Ill., to 158 East Court street, Ottumwa, Ia.
Rhodes, J. M.—Moberly, to Macon, Mo.
Robertson, R. S.—Osborne, to Caldwell, Kan.
Ross, Sam B.—Elliott, to Fairfield, Ia., R. F. D. 1.
Smith, Charles E.—Merritt's Bridge, S. C., to 1019 Sixth avenue, Altoona, Pa.
Smith, J. H. O.—Valparaiso, Ind., to Oklahoma City, Okla.
Stivers, John T.—Los Angeles, Cal., to La Junta, Colo.
Williams, G. E.—Pacific Grove, to 404 Pajars street, Salinas, Cal.
Williamson, Guy B.—Jacksonville, Ill., to Chattanooga, Tenn.

Notice to Parents and Guardians.

Mrs. Bessie C. Trible, of Ann Arbor, Mich., would receive into her home for the summer vacation one or more children or young ladies. Mrs. Trible is a cultured Christian woman and she would gladly bestow motherly care upon any children or young ladies entrusted to her. Ann Arbor is a very pleasant place to spend the summer and is within an hour's ride of Detroit, where boats may be taken for rides on the Detroit river or into the lakes.

Mrs. Trible refers by permission to A. McLean and S. M. Cooper, of Cincinnati, and to G. P. Coler, of Ann Arbor. Parents or guardians who would like to confer with Mrs. Trible may address her at 721 Monroe street, Ann Arbor, Mich.



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Christian Endeavor

June 23, 1907.

Lessons from Moses.—Heb. 11:23-29.

DAILY READINGS.

M. Moses Saved as an Infant. Ex. 2:1-10.
T. Prepared in the Wilderness. Ex. 2: 15-25.
W. Called as a Leader. Ex. 3:1-10.
T. Out of Egypt. Ex. 12:43-51.
F. On Mount Pisgah. Num. 27:12-23.
S. With Jesus. Matt. 17:1-8.
S. Topic.

Moses owed his life to the faith of his God-fearing parents. They feared not the king, but they feared God. Do we young people pause once in a while to recall what we owe to our God-fearing parents? Do we recall their patient self-sacrifice in caring for us? Do we remember how they toiled for us that we might be educated? Do we recall the many things mother went without that we might be kept and clothed? Or how father went without sufficient clothing that we might have college money? Do we recall the old family altar when we knelt with our parents in our humble home? What better heritage could our parents have left than the memory of the fact that they feared God?

We take Moses as a matter of course. But consider. He was a young man when he made the choice which forever afterwards associated him with the people who were in bondage. How hard it must have been to choose! What an appeal the opportunities of the palace must have made! Would it have been easy for you to choose the lot of the bondman of Pharaoh in place of the favored son in the palace?

We wonder how long he was making up his mind. How strong he must have been to choose afflictions in place of ease and honor. He was no goody-goody man, but a great, strong, successful, ambitious, educated, experienced man of affairs, with a great future before him as a prince of Egypt. It took all the strength he had to turn deliberately from all that.

How did he accomplish it? He believed in the God of his fathers. He believed in the faith, in the tradition of his fathers. He believed that God could and would keep his word. The promised land would become the home of a great people. God must and could and would redeem the bondmen. The freed people would become a blessing to all nations of the earth. Moses had simply the national traditions as the foundation of this sublime faith.

The world to-day throws its allure around the young. Its promise of power, of pleasure, of profit, of promotion, are powerful beyond portrayal. All that seems worth while is in its opportunities. How can one resist, break away? For our help we have a broader and firmer foundation of faith than was possible for Moses. This makes his choice all the more remarkable, and our refusal all the more inexcusable. We have the story of the working of God for centuries. His word has been confirmed in a myriad of ways throughout long centuries. God's purpose and plan are very plain. Unbelief is unthinkable. Why should we not build stronger and higher on this better foundation?

We marvel at Moses' endurance of the trials of the forty years during which he led Israel toward Canaan. The secret of it may be ours also. We are told in Hebrews 11:27, "He endured, as being him who is invisible." It was very evident to him that Jehovah was with his people. We are blind who do not see the same Jehovah with his people now.

Moses "looked for the recompense of reward." The Bible everywhere would have men remain faithful by keeping the recompense of steadfastness ever before their eyes. The hope of reward for well doing is not to be decried. Along with it should be our fear of failure and of punishment for faithlessness.

Can we know how much of the world's blessing depended upon the faithfulness of Moses? The judgment day will reveal how much our faithfulness has meant to the world. The purposes of God are not yet fulfilled. He still depends upon us as he did upon Moses. Let our ambition be to lead in great service in the purposes of God.

Midweek Prayer-Meeting

By Charles Blanchard.

Living in the Light.

Topic June 19.—John 3:19-21; 8:12; 12:35, 36.

It is light we need. O, the dark! We are all afraid in the dark. And it is a perfectly natural fear. The dark has terrors to the child. It is all imagination, we know, and we argue with the child, but the terror takes hold of the little heart just the same. Normally, they tell us, the child should have no more fear in the dark than in the light. Perhaps—the dead child! But the live boy wants the light. It is only as their deeds become evil that boys and men love darkness rather than light. Children cry for the light—and it is the natural human cry. Some children cry for the moon. Better cry for the moon than be too easily satisfied with the dirt and dark of the world. But it is the sunlight that childhood craves—the blessed sunshine of the big, breathing outdoors.

And what the sunshine is to the child the Son of God is to the soul. He is the Sun of Righteousness. He rises upon us with healing in his wings. The prophet's picture is of the rising sun spreading its glory over mountain and hill and valley, flooding and filling and healing all the scars of winter in the world. So Christ came a Light into our world that we might not walk in darkness but have the light of life. And I, afraid of the dark, loving the light, rejoicing in it, wondering at the beauty and the glory of it all, do bless his name, and am glad to find in him the one worthy to be trusted in the dark places of my life. In him was life and the life was the light of men. Life and light—that's it. That is what we need—what I want. The marvelous thing to me is that men everywhere do not come to the light—hasten to come to the light that they may have the abounding life the Master came to give. Life is not apart from the light—neither in nature or in grace. The soul can not grow in the dark. Only spores, drawing their feeble life from decaying life, grow in the dark. And they are short-lived. They spring up in a night and perish in a night. They are of darkness and death. All abounding, growing, abiding life is of the light. Light isn't life, but it is one of the prime conditions of all enduring and fruitful life. It is astounding that so many seem not to recognize this first lesson in the great book of Nature, this second declaration in the Bible. God said, Let there be light, and light was, because there could be no life without light. And so in the realm of the spiritual. Christ is the "Light of the world." And his disciples, into whose hearts the light of life has shined, are by virtue of this illumination, to shine as lights in the world, holding forth the Word of life. The Word of God, in spiritual things, is to be a light to our feet. And it is this because it reveals the Christ, who is that true Light that lighteth every man that will receive it and walk in it.

We are to live in the sunlight. God made the world big for that purpose. But we have built cities and skyscrapers and apartment houses and slums, where the sunshine can not enter. Why? I find myself wondering. There is something vitally wrong with our social outlooks, or rather with our social arrangements. There is a pathetic narrowing of all too many of our lives, in city and country. Jesus said it was because men love darkness rather than light, because their deeds are evil. And it is still true. Ah! How sin and shame do dwarf and narrow our lives and shut out the sunlight! "Sin is the transgression of the law." "All unrighteousness is sin." Yes. And the narrowness of vision and outlook on life is sin. The Master wants us to walk in the light, as children of the light, for our own gladness and growth in all that is good and gracious and godly. He wants us to have vision, to live above the sordid and selfish—the sinful; to be simple, sincere, spiritual; to live as the children of God, like the Lord himself, are "called after the power of an endless life." We are going to live forever! Therefore let us live in the sunlight, let us seek the summits of the soul!

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This is the latest volume from the prolific pen of the dean of Disciple writers. We have far too few men of years among us who are still laboring and thinking and confidently teaching in eternal progress. W. T. Moore, though not associated with any of our general colleges, has nevertheless an extended audience. No man is more influential in our conventions. His pen is ever busy. And now he speaks in the present volume especially to the younger ministers. He knows preachers as a brother minister knows them. He knows them as an editor knows them, and he knows them as a man in the pew knows them. Thus he is entitled to write on "Preacher Problems." The book is comprehensive, perhaps its scope is too wide, and its detail too minute; but nevertheless it is a suggestive, well balanced treatment. The author overworks the word "problem." We ought to save some words for a few big ideas; but Mr. Moore is uneconomical with this favorite word, as he has about forty "preacher problems" in the book. One of these is "The Problem of little worries." However, this is but a difference of taste in the use of words.—*Christian Century.*

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Sunday-School

June 23, 1907.

Quarterly Review.

Golden Text.—When thou passest through the waters I will be with thee, and through the rivers they shall not overflow thee.—Isa. 44:2.

The lessons of the quarter begin with Jacob and end with Moses. The material may be reviewed biographically and grouped about three great characters—Jacob, Joseph and Moses: Jacob, the man of spiritual vision, easily impressible by divine influences, shrewd and clever but turning his cleverness to account for the unbuilding of a powerful family out of which the nation was to grow; Joseph, who transplanted the family from its native soil to the more congenial and prolific soil of Egypt, the first great constructive statesman produced by the chosen people; Moses, the second creative genius, endowed like Jacob with a singular capacity for receiving messages from God and like Joseph with a faculty for seeing visions of the glorious future that was to be, the one great constructive statesman of the first magnitude whose work not only delivered his people, but made them a nation whose God was the Lord.

Grouped by periods, the events covered by these lessons fall into four divisions: 1. The times of Jacob, the chosen family in Canaan. 2. The times of Joseph, the removal of the family to Egypt and the transformation of the family into the tribe. 3. The years of bondage. 4. The deliverance from bondage, the transformation of the tribe, or group of tribes, into the nation, and the beginnings of Jehovah-worship as a national religion.

Two things should be given emphasis in the review. With somewhat mature students who can appreciate historical development, consider this period as a typical case of the birth of a nation. The patriarchal age of nomadic life gradually merges into the period of the agricultural tribe, and that into the nation united first by the compelling sense of a common danger and a common cause against a common enemy. The whole framework of Hebrew history, especially in these primitive stages, is typical, not exceptional. We may learn much from it regarding the origin and early growth of civilization. But there was a distinguishing element that was exceptional. That extraordinary sense of the divine, which was present in occasional individuals from early times and later became the possession of the many, was a unique endowment. It did not begin as a perfect revelation. We are under no obligation whatever to think of God as Jacob or Joseph or Moses thought of him. Later revelation has corrected some erroneous opinions which they held in regard to the character of God. But the light which they had was something different from that given to other primitive peoples in corresponding stages of development. This unique element can be best estimated and appreciated when seen against the background of the typical normal development which the young nation presents.

In the second place, the careful teacher will group about each of the three great characters those virtues which they respectively represent. Do not picture them as perfect. It is in the highest degree demoralizing to give to the young the impression that some means must be found of justifying everything that was done by the ancient heroes. They often did wrong even when they thought they were hearkening to the voice of God.

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The Attitude of Church Toward Labor.

(Continued from Page 755.)

ize. Organization on either side of the conflict is not in itself essentially wrong.

There is a grand and noble principle back of labor organization, although in strikes sometimes the conduct of strikers almost hides it from view. Lawlessness, however, is not any more a part of trade unionism than hazing is a part of a college curriculum. Men strike for better wages and shorter hours, so that they will be able to give their families better advantages in education and equipment for life's work. This is a God-given instinct which should be upheld and nurtured. The rights of capital and the rights of labor overlap, and this should be recognized by both sides.

In Massachusetts a manufacturer put in a shoe-lasting machine which was capable of doing as much work as several men. This, of course, threw a good many men out of employment. The men were union men, and they struck. The manufacturer of the machine asked the employer what he thought of the strike. He replied, "If I were one of the men I would strike, too. Here you brought a man along with you to run the machine, and all of these men were turned off, not as if they were men, but as old machines that were of no more good to the factory."

This man looked at his employees as men. When he talked the matter over with them, it was amicably adjusted, and the men accepted other tasks at smaller salaries and began to readjust themselves to new conditions.

When profit sharing, and club house building, etc., have all failed, there is one solution that never fails. When the employer and employee recognize each other as brothers, the other conditions in time will find a satisfactory adjustment. Some employers who are unable to get acquainted with their men, though in their hearts they desire to do so, employ social secretaries to get acquainted with the men for them and to keep them informed as to conditions at all times.

A railroad president in the East said: "The labor union is a good thing, and it is here to stay, and the president that cannot work with it is not fit to be president."

A retired shoe manufacturer, who had retired a wealthy man, said of the trade union: "They make a good many stupid mistakes, but an organization strong enough to fight employers is a necessity to labor. Competition so forces many of the best employers to copy the sharp tricks of the worst employers in lowering wages, that the trade union must be equipped to fight against these reductions, or for a raise in wages when business is more prosperous. I have fought the union in more than twenty strikes, but I can now see that they were at least as right and reasonable as I was."

The cause of the anthracite coal strike was that the miners became aware that the stock was heavily watered and that the operators had to pay dividends on the whole and that this was not treating the miners on the square. The investigation into the Pennsylvania railroad last year in connection with the mine owners showed that the contention was more than just. The trade union is doing a great deal in educating its members in the great principles of justice. The unions take in men of every nationality. The United States Labor Commissioner declared that the trade union is doing more to Americanize the foreigner than any other institution in the country. What is the Church to do in ministering to the trade unionist? Every minister ought to take a trade paper and keep himself informed on the labor problems, so that he can advise intelligently in these matters.

(To Be Continued.)

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People's Forum

Alcohol and Higher Criticism.

To the Editor of THE CHRISTIAN-EVANGELIST:

In your issue of May 23, under the department "Current Events," you publish an editorial headlined "The Quarrel About Alcohol."

Your attitude toward the action of these medical eminents is, in my opinion, worthy of much praise. It seems to me that you have struck a keynote that should not be left to die away in the corridors of the medical profession, but that its vibrations should twitch the nerve-center of all ministers who are advocates of "higher criticism," and who, like the British physicians, intentionally or otherwise, make statements that mislead their parishioners. Now, nobody objects to a minister having his opinion with reference to the authenticity of any of the Bible stories, or, of the authorship of any of the books of the Bible, but when he declares that his opinion is the consensus of opinion of the best scholars of the age, his statement is neither fair nor accurate. There are eminent ministers who hold that many of the Bible narratives are nothing more than Jewish traditions, myths, fables, etc., and that the books attributed to Moses, Isaiah, Paul and possibly others, were not written by them at all, but there are others equally eminent, and probably more numerous who take the opposite view. There is no consensus of opinion concerning the authenticity of these narratives and the authorship of the books in question. Both orthodox minister and higher critic has his reasons for his belief and any minister or coterie of ministers who set forth teachings concerning the Bible that are contrary to the accepted teachings of ages, under the guise that it is the consensus of opinion of the scholars of the age, is treading on more perilous ground than the physicians who publish statements concerning alcohol, which are contrary to the accepted teachings of ages.

It would seem only fair and just that congregations who do not have access to the best literature, but are confined to their ministers' declarations concerning the opinion of scholars on the Bible, should be made acquainted with all the facts, and not led to believe that any one set of opinions is the consensus of the most scholarly opinion.

Ministers are not all infallible, and some laymen, at least, are not attracted by extraordinary efforts on the ministers' part to give the impression that the teachers at whose feet they sat are the best scholars of the age, whether they be the faculty at Yale or the parson in some country village. Very truly yours,

FRANK H. WOLFE.

Shelbyville, Ind.

[Our correspondent is quite right in applying the same principle to questions of "higher" or historical criticism, which we applied to the opinions of the doctors about alcohol. If a little coterie of radical critics should publish some extreme views about certain books of the Bible as the consensus of scholarship, they would merit the contempt which they would be sure to receive. We do not see, however, why those who favor legitimate historical criticism should not endorse the principle mentioned, as well as those who are opposed to all Biblical criticism, if there be such. A false claim ought to be obnoxious to all honest men, regardless of their own critical views.—EDITOR.]

Obituaries

[Notices of deaths, not more than four lines, inserted free. Obituary memoirs, one cent per word. Send the money with the copy.]

BAGNALL.

Edwin Bagnall, eldest son of Mr. and Mrs. R. E. Bagnall, Boston, Mass., passed away May 13, 1907. A. L. WARD.

BASHAM.

Died, at his home in Turrett, Colo., May 19, Council Basham, aged 12 years, and his little sister, Gertrude, aged 7. Both were laid to rest in the Centerville Cemetery. W. B. CREWDSON.

BERNARD.

Catherine Summons Bernard was born in Warsaw, Ky., January 3, 1875, and died at Boulder, Colo., February 23, 1907. The greater portion of her life was spent in Warsaw. She graduated from Midway, Ky., in 1895, and taught school for a time. At the age of 13, under the preaching of E. L. Brown, she confessed her Saviour and was baptized by W. J. Howell. S. F. Bernard was called to take charge of the Warsaw Christian Church in 1894, and in October, 1896, she became his wife. Immediately after their marriage they left for Meridian, Miss., where they labored for eighteen months, leaving that church to take charge of the work at the Parkland Church, Louisville, Ky., in 1898. In November, 1902, Brother Bernard accepted a call to the church at Boulder, Colo. Sister Bernard was always found ready for service here as she had been in her former homes. She was a leader in all departments and especially of the ladies' work. While she had not been well for a number of years, her death was a shock to all who knew her. She had attended a reception at the Boulder Christian Church, on the evening of February 22, and was taken suddenly ill at 7 o'clock on the morning of February 23. At 9 o'clock the spirit left the body. Immediately after the funeral services her devoted husband and little son started with her remains to Kentucky. The funeral services were conducted in the Warsaw Christian Church, by W. N. Briney who, in his remarks, said: "Just how well she fitted into Brother Bernard's life and his life work, no one will ever know but he himself." Besides her husband and son she leaves a sister and two brothers and many friends to mourn. MRS. L. J. SPENCER.

SWAIN.

Darius Swain, a native of North Carolina, but an old resident of Illinois, died at his home at the age of 88 years and 21 days. While in Dorchester he was a member of the Christian church there. The funeral took place in the Christian church, at Carlinville, June 1, conducted by J. E. Masters.

THISTLETHWAITE.

George Thistlethwaite was born in Wilmington, Del., August 1, 1819. English by descent he inherited much of the sturdiness characteristic of the English people. His parents removed to Cincinnati, O., thence to Richland, Ind., and he began business for himself at Cambridge City, Ind. A Quaker by birthright, he became a member of the Christian church in 1844, under the ministry of that pioneer, S. K. Hoshour. In the same year he married Leah Shartle. They subsequently lived at Noblesville and near Thorntown. He served in the Civil War, but was most distinguished in the Christian warfare. He kept the faith and he fought well. At the age of almost 88, he fell asleep in his chair on May 15, with a record of sixty-three years of faithful service to his Master and sixty-three years of happy married life. He was a man of strong convictions, was well informed and of excellent judgment. He despised sham, was a great student of the Bible and a good citizen. The funeral sermon was preached by Lee Brown, of Lebanon, Ind.

Thorntown, Ind. E. T. LANE.

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Current Literature

Any book reviewed in these columns (except "net" books) will be sent postpaid by The Christian Publishing Company, St. Louis, on receipt of the published price. For "net" books, add ten per cent for postage.

CHRIST AND THE ETERNAL ORDER. By John Wright Buckham, D. D., Professor of Christian Theology in Pacific Theological Seminary. Boston. The Pilgrim Press. New York, Chicago. 1906.

Still another book about Christ? Yes, and a most delightful one. We shall never get through having books about Christ, because there is no desire of the human heart more universal and deeper than the desire to know something more of the personality of him who revealed the Father and who is the founder of Christianity.

The special object of this work is to show that the Christocentric theology, which the author believes is the true one, needs enlargement, by relating it more definitely to what he calls the "eternal Christ," that is, the Logos of John. "Unless Jesus was intimately related to a Logos who was before him, nature and humanity explain him, rather than he them." What the New Testament presents to us is, he claims, the "eternal Christ," the "historic Christ," and the "indwelling Christ." It is not possible in a brief notice to do justice to the author's position, but we heartily commend the work to all who are thinking out the great problem of Christ. You will probably not endorse every sentiment in it, but you will find much that is helpful and stimulating. One can not follow the thought of so able and honest a thinker, on so lofty a theme, without feeling both intellectually and spiritually quickened by him. We close the book, however, with the feeling that the author has not given the same study to the personality and mission of the Holy Spirit as he has to Christ's nature and place in the Christian system. This feeling comes more from what he does not say, than from what he says. We are bound to say, however, that the author's wider view of Christ which relates him to humanity as a whole, both before and since his coming, and to all the religious thought and feeling of all nations, in all the ages, is the true view and the only ground on which we can defend the deity and authority of Christ. We find much in the book that harmonizes with our own thinking, and a few things only from which we would withhold our assent.

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"OF SUCH IS THE KINGDOM" and other Stories from Life. By Richard L. Metcalfe. The Woodruff Collins Press, Lincoln, Neb. 1907. Price $1.00.

There are some books that appeal to the heart rather than to the head, and these are the books, as a rule, that endure. The author is associate editor of "The Commoner," Mr. Bryan's paper, and former editor of "The World-Herald." As a personal representative of Mr. Bryan in his former campaigns, the author is not without knowledge of political conditions and principles, but in this work he gets down below all political divisions and deals with sentiments that appeal to the universal human heart. The book breathes a spirit of kindliness and sympathy, not only to men, but to all living things. The author is evidently a lover of children, and his stories are mainly of children or such as appeal to the child-heart, whether in children or in men. It is, in every way, a wholesome book, appealing to the better side of our nature, which no man can read without profit. These simple and touching stories will bring thousands of readers into touch with the author, and cause them to breathe a prayer for blessings upon the man that is able to see so much good in human nature, and to contribute something toward the world's happiness.

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A VICTOR OF SALAMIS. A Tale of the days of Xerxes, Leonidas and Themistocles. By William Stearns Davis. New York. The Macmillan Company. 1907. Price $1.50.

The end of the historical novel is not yet. Nor do we see why there should be an end of them, as long as they serve the purpose of illuminating a certain section or event of history by means of a story of romance. The invasion of Greece by Xerxes and its successful resistance by the heroes of Athens and Sparta, is one of the most dramatic events of history. The characters of Leonidas and Themistocles are made to stand out with a distinctness, while a good deal of light is turned on the Persians and their modes of warfare. A story of treachery as well as of love holds the reader's interest throughout. Interest centers around the fate of "Glaucon the Beautiful," an athlete, a winner in the Grecian contests, and a patriot, who fills an important place as "A Victor of Salamis." This story is one of unusual interest and power. We predict for it a popular sale.

Some Helpful Magazines for June

"The Chautauquan" is the magazine of system in reading. It is a guide to good things and in itself is a source of much information and suggestion. During the past year it has been chiefly concerned with English life, thought and literature. The June number is devoted to the subject of Civic Improvement, this being the fifth special number issued on this subject in recent years. Such general themes as city making, architecture and civic progress, civic beauty and civic safety as well as more specific treatment of the subject under such heads as "Texas Cities and their Improvements," "The Rehabilitation of San Francisco," "Pennsylvania Forestry Camps for Consumptives" are presented. (The Chautauquan Press, Chautauqua, N. Y.)

The American monthly "Review of Reviews" has no competitor in its special field. Yet it might be improved in that very field. In the June number, for instance, twice as many pages are given to the special "feature articles" of the review as are given to the articles in other magazines. We have a feeling that were the book review department entirely eliminated and those ten or a dozen pages given to a really careful review of many magazines hardly ever mentioned in Mr. Shaw's magazine it would be far more useful. The book notices, for most of them are little more, would not be missed by many, while the nearer approach to the English "Review of Reviews" in its survey of the magazine field, would widen the horizon of thousands of Americans. While we make this criticism we appreciate the many strong points of the review as it is. It always contains what is worth while. It is illuminating and helps the busy man greatly to possess some knowledge of the better thought and action of the world. Some of the special feature articles in the June number are "America's Delegation to The Hague Conference," "To Europe by Way of the Hudson Bay," and several contributions on Canada, its relations with the United States, its resources, etc. All these are illustrated. (Review of Reviews Company, 13 Astor Place, New York City.)

"Putnam's Monthly" has under its management during the past year well justified its re-

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A. W. EAGER.

birth. It has a distinct place of its own, and for the benefit of those who would quaff from the purest streams of literary thought we trust the publishers will receive sufficient financial encouragement to make them feel able to continue the magazine on its present high level. In the June number Mr. Boynton has a highly appreciative, but discriminating essay on T. B. Aldrich, whose homes and library are presented in half tones. Charles M. Harvey gives us an illustrated article on "Seward, Empire Builder and Seer." Mr. Lucy's "Lord Randolph Churchill" contains nothing new to those who have followed Toby in "Punch" or the columns of the "Daily News," but it will be interesting to American readers. Two other English writers have articles in this number and each is of special value. Few have the qualifications to discuss "English Politics in Social Life" as Mr. G. W. E. Russell. Neither politics nor sport prevents the Englishman from treating his opponent as a gentleman, and Mr. Russell gives us a most interesting sketch of how society is dominated by influences above politics. The other article to which we have alluded is the very illuminating treatment by Mr. G. K. Chesterton of the Book of Job. As a specimen of its style take this quotation:

"The heroes of the Old Testament are not the sons of God, but the slaves of God, gigantic and terrible slaves, like the genii, who were the slaves of Aladdin.

"The central idea of the great part of the Old Testament may be called the idea of the loneliness of God. God is not only the chief character of the Old Testament. God is properly the only character in the Old Testament." (G. P. Putnam's Sons, New York City.)

"Association Men," the magazine of the Young Men's Christian Associations, ought to be a valuable periodical to all interested in the welfare of men.

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The Home Department

AGNES OF THE BAD LANDS

By J. BRECKENRIDGE ELLIS.

Jim, the Practical.

After Agnes had finished her breakfast, she rested in unwonted ease and elegance upon a handsome divan, enjoying the magazines, particularly the pictures, and watching Jim at his work. The morning passed with breathless rapidity. At the noon hour the shop was thronged. Shop girls of the poorer districts, and frail factory girls came in for a hot lunch, which was handed out in convenient paper buckets. Alley Jim was aided by two young men, who arrived just before the rush. Children, gaunt and hollow-eyed, came running in, greatly hurried lest they fail to get back to the factory before the 1 o'clock whistle. To all such the lunch was a free gift. Women came in with slower step—creatures of the direst poverty, who thread their needles with their life blood that you and I may buy our shirts and underwear at a bargain. These, too, could not linger, for thin, rasped fingers must toil all day and far into the night. But here was a smoking cup of coffee as free as God's love, and something to eat, and a word from Jim, rough, indeed, and strange to more sensitive ears, no doubt.

Let us sit here beside Agnes a few moments and look on before we go our way.

A girl enters, thin, delicate, large-boned, a child of twelve or thirteen, a picture of diseased youth and stunted possibility. She is a factory girl—works from seven in the morning until half-past five at the making of jute and hemp mats, and in order to have this privilege must maintain that she is fourteen. Thus, on the strength of her lie, which the foreman knows to be a lie, she stands all day in a room so dark you can not see the end of it, and so filled with floating bits of the fabric and clouds of thread dust that one entering the place for the first time can not breathe long. Not as the inspector, does this child have to rush outdoors occasionally for a breath of pure air. She is used to it now. Could you look into her lungs you would find splinters of hemp and jute, sodden with life blood, there to remain and increase till the last gasp.

She is in a hurry; they have only half an hour for lunch at her factory, and if she loses her place, what will become of her bed-ridden mother? Why, she may be carried with her mattress down the long flights of stairs and put out upon the pavement. One grows rich in renting tenement-houses.

But for such a child as this, a child of whose like there are thousands and thousands and thousands, it is not the starving, the standing all day long, the breathing of the work of her hands, the cruel getting up in the dark morning, that constitutes the real menace to society. It is the oaths she hears, the vicious, terrible pictures she sees hung in corners or sketched upon planks, the conversation dripping vice, the unprotection, the night upon the street.

"Here you are," says Jim, as the timid clawlike hand reaches over the counter. He hands her a paper bucket, deliciously hot. "Come again to-morrow. Don't forget that this is from God; and God loves you; and that's why we're in this business. Scoot along now, so you won't be late."

The girl hastens away. Now a word about the curse of child-labor; not a philosophic reflection about the heartlessness of society; not a debate over who is to blame. Just something to eat, and a word of cheer. That's Jim's religion.

Here comes a victim of a sweatshop, a woman of gray hair and wrinkled yellow skin and eyes that seem dulled and only half-seeing. She earns thirty cents a day with her needle, and pays seventy-five cents a week for her garret-room, and supports a little grandchild whose mother was found in the morgue one night, and whose father has not been found yet. If she were an exception, it would be little use for Agnes to gaze upon her so wonderingly. But she is only one of an army of women who stitch their lives away. This gray-haired seamstress is unusually skillful, else she would not earn so high a wage.

"Sit right here, mother," says Jim with a sudden softening of his voice, as he pushes a hulky plasterer off a stool—for every place is taken. "Git out!" says Jim to the plasterer, with a good-humored grin. The man all in white, with white streaks up arms otherwise not so irreproachable, grins in response and takes his lunch standing.

"Thank you kindly," says the woman in a faint, far-away voice, blinking her eyes at the steam that ascends from the coffee.

"Don't thank me," says Jim heartily. "Bless your soul, Alley Jim wouldn't be at this work if the Lord wasn't behind the business. Just thank God for this—that's all the pay we want."

The woman says in a tremulous voice, "I thank him every day."

The plasterer seems queerly touched by the words and he bursts out with, "It's a shame a woman like you has to wear out your life and get nothing for it. Something's wrong with society; something's wrong with this government."

"Now, none of that," says Jim; "they's nothing wrong with the coffee, is they? I guess God cares mighty little whether you're a democrat or republican. Like enough if Peter was living now, he'd be a populist, and Luke might be a bone-doctor instead of the old school; but *them* things don't matter. Can you sew for thirty cents a day and love God? That's the point. If you can just hold out, old lady, you'll get higher wages by-and-by."

"Well, you know," said the plasterer in a soothing voice, "I am in the union."

"Oh, are you?" returns Jim; "well, I don't wear that kind myself; it never seemed to me as it was so expeditious, being all of a piece."

It was about two o'clock when Jim told Agnes to come with him and they would hunt up Mr. Dale. "As for me," said Jim, "I've got to go to bed. You see I'm up most of the night, and half the day; so I sleep from about three to twelve, and leave the work to the boys."

Agnes thought it a queer thing for an able-bodied man to sleep through the brightest hours of the day—but she had never had a newspaper man in the family. They walked along a dark, narrow street, and a silence was between them; Jim was tired and sleepy, and Agnes was thinking about Clem. It was so strange to be out upon the open street once more, and breathe free air and hear the banana-vendors talking in Italian or something else, and dodge drays loaded to the gunwales with pyramids of barrels.

They traversed a great distance—almost a mile of dingy streets and alleyways. At last the way grew steep and they descended—descended—and they met great wagons slowly crawling up to meet them.

Suddenly there was an opening among the many-storied buildings and not far away was to be seen a wide, rolling, creamy-yellow tide, buoying up driftwood, and swirling off from jutting quays. Agnes felt a tingle of excitement all over her slight form. The river! Suddenly the rush of the city life with its countless sounds of hammering and slamming and clattering and rolling, was overridden by a long mellow call from a steamboat. But Jim paid no attention to all this. He walked along upon his heels, his big arms jerking up and down, and his knees rising and falling like a figure in a pantomime. They turned off to a side street where was a row of dingy three-story bricks, and every floor, it appeared, was dedicated to the liquor traffic. Wherever there was a place for a sign on the first story front, were flat and oval designs in all sorts of striking colors and shadings, telling about somebody's good beer and somebody's old whisky. All the liquor seemed to have been brought from a distant state, and was, therefore, all the better for its travel. At the center of this row Jim stopped short and said: "Here we are; read that, will you!" And Agnes, with a sinking heart, read:

> Come in
> If you are thirsty
> And try Steingenheimer's Best
> Beer only 3 cents.

"Oh!" said Agnes in disappointment, "it is a saloon!"

Jim chuckled and said, "Well, now, I say! I've made a mistake of one door. Come to this next place." They moved up the pavement, and Agnes found this inscription in letters that could be read at a great distance—

> Come in
> Whosoever is Athirst
> Partake of the Water of Life
> Freely.

The tears rushed to the child's eyes. "It is God's own words!" she said eagerly. "Let us go in at once!" Jim pushed open the door and they entered a little vestibule. Before them was another door, half of glass, with these letters painted

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upon the frosted pane: "Just a little resting place on the roadside of life." Their entrance had been heard, for before Alley Jim could push open the inner door it swung in and a man faced them. "Come in, and welcome," he said heartily.

"I'll go to bed now, Mr. Dale," said Jim, "I've had a pretty hard day. Agnes will tell you all about herself." Jim hurried out of the place and Agnes found herself alone with the stranger. But he did not seem a stranger at the second look. He was about forty years old, slight of form, dark-complexioned, smooth-shaven. He was dressed as a day laborer, but presented an air of scrupulous neatness. His boots were uncouth, his blue trousers a shade too large for him, his sack coat hung with a wrinkle between the shoulders. But his face was so much more than the clothes, that Agnes considered it almost alone. The features were delicate and clear-cut. The brow was high, the short black hair well-kept, the eyes penetrating and large, gray in color and deep with an expression of profound purpose. It seemed a sad face, to the inexperienced child, but the sadness had no austerity and lacked no tenderness. It seemed not to matter whether or no he was happy in the meaning that usually goes with the word. He was so much more than happy.

"Come in, Agnes," he said. He had caught the name from Jim, and used it as a long-time friend. They entered the room, which presented the air of a comfortable sitting room, much like the one over which Jim had presided that morning, except that there was no counter. In one corner smoked a great nickel-plated coffee urn, and people were evidently expected to partake of it in the easy chairs strewn here and there. Several, indeed, were thus engaged, and Mr. Dale drew Agnes to a remote part of the room, where they might converse with a degree of privacy. He motioned the girl to be seated in a carpet-bottomed rocking chair, then stood at her side looking down upon her with his serious, gentle gray eyes. "Agnes," he said, "I wonder if you are a child of God."

"Oh, yes," said Agnes, happily, "I am. And I know who you are; you are the 'Man-who-knows-about-God.'"

(To Be Continued.)

Picnic Time.

It's June ag'in, an' in my soul I feel the fillin' joy
That's sure to come this time o' year to every little boy;
For, every June, the Sunday-schools at picnics may be seen.
Where "fields beyont the swellin' floods stand dressed in livin' green;"
Where little girls are skeered to death with spiders, bugs, and ants,
An' little boys get grass stains on their go-to-meetin' pants.
It's June ag'in, and with it all what happiness is mine—
There's goin' to be a picnic, and I'm goin' to jine!

One year I jined the Baptists, an' goodness! how it rained!
(But granpa says that that's the way "baptizo" is explained.)
And once I jined the 'Piscopils an' had a heap o' fun—
But the boss of all the picnics was the Presbyteriun!
They had so many puddin's, sallids, sandwidges, an' pies
That a feller wisht his stummick was as hungry as his eyes!
O, yes the eatin' Presbyteriuns give yer is so fine
That when they have a picnic, you bet I'm goin' to jine!

But at this time the Methodists have special claims on me,
For they're goin' to give a picnic on the 21st D. V.;
Why should a liberal universalist like me object
To share the joys of fellowship with every friendly sect?
However het'rodox their articles of faith elsewise may be,
Their doctrine of fried chicken is a savin' grace to me!
So on the 21st of June, the weather bein' fine.
They're goin' to have a picnic, and I'm goin' to jine!—*Eugene Field.*

The House of the Future?

From London comes the interesting announcement that china houses will soon be a reality. The home of the future may be or will be built of porcelain. Even now it is possible to build cheap, simple and cleanly houses with sheets of porcelain instead of bricks, slate and concrete, and thus to dispense with paint, wall paper and that bugbear of every housewife's life—spring house-cleaning. The building porcelain is produced by a new method in sheets about an inch thick, and are quite as strong as a brick wall. It is made of a mixture of Cornish clay and French flint bolders. The raw material is worked into a liquid state, then pressed and worked into sheets. When dry, the sheets can be decorated in colors, after which comes the glazing and firing. Glazed on both sides, the porcelain walls reduce construction and interior decoration to simplicity itself. The outside and inside walls of the house have decorative schemes burned into them indelibly before the house is put together. Cleanliness is one of the greatest merits of the porcelain house.

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Successful Men Who Were Not Rich.

We have fallen under a universal witchcraft, declares Francis Bellamy in *Everybody's Magazine*. A sense of the power and luxury in money, beyond all the wonder tales, has suddenly come to us. It has turned our fashionable society into a materialism which is no longer ashamed of its poverty of ideals. It is hard and merciless of heart; it is skeptical of unworldly motives; its smartest relish for the strokes and ruses of the manipulators of finance.

In times like these, it is good to remember Agassiz, who refused to lecture at five hundred dollars a night because he was too busy to make money; Charles Sumner, who declined to lecture at any price because, he said, as senator all his time belonged to Massachusetts; Spurgeon, who refused to come to America to deliver fifty lectures at one thousand dollars a night, saying he could do better—he could stay in London and try to save fifty souls; and Emerson, who steadfastly declined to increase his income beyond one thousand two hundred dollars because he wanted his time to think. Such stories of fine haughtiness did not seem quixotic to the young men in college thirty years ago. A generous idealism was abroad, and it was unashamed.

The Coddled.

Did you ever notice that there are a great many Christian people, members of our churches, who expect to be coddled and fussed over as if they were little children? And if they are not so treated, they will cease to do any church work; yes, they will even stop going to church altogether or go somewhere else. I do not say that they are not to be treated like babies if they wish to be. But I do say that if they have entered into church membership, they have taken upon themselves, in connection with it, certain obligations, both to the church and to their Lord. And those duties are not cancelled simply because their feelings are hurt. It is for them to remember, too, that they do not stand apart while over against them is a body of people called the church. But they themselves are a part of the church, and it is for them to help do its work and help determine its atmosphere.—*Arthur W. Cleaves.*



A Serial Story

Adrian Ardath, Infidel.

By Rochester Irwin.

Chapter XV.

The latter part of June, Jim Ardath came home from college. At first, he scoffed at his brother for having made a profession of Christianity, especially, for joining a church so little known and so much opposed. Later, through his brother's assiduous efforts, he was made to see the simplicity and beauty of the Bible plan of salvation, and once this was done, he surrendered to its claims as all humble seekers for truth must do. Strange as it may seem, Jim's conversion made a double grief for Mrs. Ardath. She had felt that she would almost rather Adrian had remained an infidel than have united with a church so strange and so little known. But now that Jim had gone the same way, she felt scandalized. Was not her church and the church of her deceased husband good enough for her sons? She felt that they had, in a sense, been untrue to their dead father and to her. Thus does custom, tradition and precedent, enslave the reason and blind the understanding of persons.

No regrets, however, seemed to trouble her boys. Out of the abundance of his wealth Adrian had the evangelist brought back and established as a regular pastor at Raynor. Soon a church was organized, a fine, new building constructed, and among the many who soon took their stand for Christ were Mr. and Mrs. Sanger. Presently, Harry and Lily craved admittance there also, and joyfully took upon themselves the name only of the Master whom they loved.

In the exercise of his new-found faith, Adrian could scarcely do enough to forward the cause. With an intense longing, he desired that all, like himself, should come to a knowledge of the sublime truths of the Bible, and an abiding faith in them. In his zeal he literally went "out into the hedges and highways" and brought their sin-begrimed denizens to the holy sanctum that they might hear the Word of Life. Some of the seed fell on good ground and brought forth fruit: other of fruit there was none.

Among those whom Adrian sought out was "Sneaky" Firmin. He found the old gambler in a small, dirty room reeking with the fumes of tobacco and liquor. At first, the same old feeling of repugnance which he had felt toward the man made him hesitate to approach him; but the thought that behind this unpromising exterior there was a soul that should be saved, urged him on, and he went and laid his hand upon his shoulder, spoke kindly to him and invited him to church. Firmin, however, gave him but scant welcome. He had heard of Adrian's change of life, and he expected to receive from him now only a sermon or lecture. But in this he was mistaken; for the young man spent but a few minutes in pleasant kindly chat and then retired.

Adrian's next move for Firmin was to go to a sister of the latter—a respectable woman, though poor—and engage her for a specified sum to look after her brother, especially with regard to cleanliness and tidiness of his clothing.

Sometimes she succeeded in getting him to shave, put on clean clothes and go to church; and at such times, Adrian watched him anxiously in the hope of discovering in him the stirrings of a better nature. But depravity had become second nature to Firmin. His conscience was seared with the iron of sin, and after a time he refused to go near a church building. Such is the slavery of sin.

The summer passed. Adrian saw the church he had established become thriving and prosperous. He reached out a helping hand to places other than Raynor, and gave his time and money freely in the cause he loved. He was very busy and very happy. No more seasons of depression, no more feelings of world-weariness oppressed him. He had an object in life now; and an object the noblest life can furnish. He had no time, now, to become melancholic; no more did he cry, despondently, "What is the use of it all!" But, every day, he lifted a thankful heart to God, and said, with joy, "I shall rise again. I shall see him who was dead, but is alive forever more; because he lives, I shall live also!" With faith, hope and love in his heart, he felt that he could never again be unhappy. He could constantly drink of "the living waters, the streams whereof maketh glad the city of our God."

More and more, as he read the Scriptures, was he convinced that the prophecies therein contained concerning the heathen are on the eve of fulfillment. More and more could he see, in the events of history, the finger of God moving to open the door of all nations to the preaching of the gospel message, and to the hastening the time when the "knowledge of the Lord would cover the earth as the waters cover the sea."

He became filled with a great desire to go, himself, and bear the light of truth to those who "sat in darkness and the shadow of death," and discovering that Lily Sanger, also, so yearned, he gave her a pressing invitation to go as his loving help-meet. This she radiantly consented to do, and so, rejoicing in each other's faith and love, and the most perfect personal congeniality, the twain as one, not many weeks thereafter, sailed for China.

Is it any wonder that, with such an example of devotion before him, Harry Sanger's heart should have been set on fire with a desire to become, also, an embassador for the Most High? With his father's consent, yea, hearty approval, he entered a Bible college and began with zeal the course of study designed to fit him to become a master workman for the Carpenter of Nazareth.

There was little of the element of ambition or self-interest in Harry's determination to be a preacher. He, like Adrian, like his sister, had caught the vision of a world with weeping eyes and outstretched hands pleading for the light and joy which could come only through a knowledge of and obedience to the Christ, the Son of God. He was thrilled with the commission which fell from the lips of the Master, "Go, teach all nations—"; and his love was such that he heard and obeyed that voice audible to him through all the intervening centuries. In imagination, he saw the future Church arrayed in robes of righteousness, bright, shining as the sun, sitting on Mount Zion, and speaking to all the world. But he knew that between his time and the realization of that glorious vision, battles must be fought and victories won; "for the battle is not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world." Yet, with the vision of a church united under one name, obeying the One Authority, he saw the difficulties vanish away like mists before the morning sun. Yes; with such inspiring vision, he was urged on to high resolve and noble effort; and in the words of the poet: —

> "He saw the triumph from afar
> With faith's discerning eye,"

and with soul filled with ineffable joy, he could shout, "The kingdoms of this world have become the kingdoms of our Lord and His Christ; and praise be to His Holy name forever and forever!"

[THE END.]

[A New Serial Story of great interest will be begun in these columns July 4.]



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It is nearly time for a new serial story.

Extravagant Fashions.

There's a good deal to be said on the side of the Lynn man who, in protesting against the modern headgear in church, characterized the women's hats as "great masses of straw, felt, birds, braid, feathers, flowers, grapes, ribbons, lace, grass and other messes of dry goods." Really, if the styles for women's clothing continue to increase in showiness and extravagance, where will they end? It is not only that women are expected to wear feather dusters and gardens of fruit and cabbage roses on their heads, but the whole costume is becoming more and more elaborate, expensive and ridiculous. This season's fashion demands smart shoes and slippers (with absurd high heels, of course) as well as hosiery, to harmonize with each costume. Never was such elegant footwear for the street. Just at present the shop windows are full of the most ornate underwear for women, a bewildering mass of lace, embroidery and ribbons.

The "lingerie" waist and dress have been an extravagant fashion in every way—not only in original cost but in the ephemeral character of delicate fabrics which cannot long survive the laundress. Now women's underclothes must take on an equally fragile existence. Our modern woman is pressed for time, but she must spend many precious moments running in ribbons in garments and mending torn laces. And it is a mystery how she can reconcile her weakness for finery with her pocket-book. Both in time and money she must pay a heavy cost.

Surely there must come a reaction from this over-elaboration of clothes. Of course sensible women here and there still demand shoes with low heels, modest hats, and simply trimmed undergarments. The difficulty is that as trade is organized, buyers of ready-made apparel must often take the popular styles or pay a much higher price for the unusual simple article. Nothing but a widespread demand for simplicity will compel the shopkeepers to provide it.—*Congregationalist.*

Couldn't Suit Maguire.

Nobody outside the journalistic profession has any idea how difficult it is for an editor to please some of his patrons, says an exchange. For instance, referring to a public man's reputation for carelessness in the matter of his toilet, a paper announced:—

"Mr. Maguire will wash himself before he assumes the office of town clerk."

This made Maguire furious, and he demanded a retraction, which appeared thus:

"Mr. Maguire requests us to deny that he will wash himself before he assume the office of town clerk."

Oddly enough, this only enraged Maguire the more.

Toast to Laughter.

Here's to laughter, the sunshine of the soul, the happiness of the heart, the leaven of youth, the privilege of purity, the echo of innocence, the treasure of the humble, the wealth of the poor, the bead of the cup of pleasure; it dispels dejection, banishes blues, and mangles melancholy, for it's the foe of woe, the destroyer of depression, the enemy of grief; it is what kings envy the peasants, plutocrats envy the poor, the guilty envy the innocent; it's the sheen on the silver of smiles, the ripple on the water's delight, the glint of the gold of gladness; without it humor would be dumb, wit would wither, dimples would disappear, and smiles would shrivel, for it's glow of a clean conscience, the voice of a pure soul, the birth cry of mirth, the swan song of sadness.—*Life.*

Author: I wonder if you have been able to make any use of the novel I sent you, sir?

Editor (raising from his chair): Certainly; I have been sitting on it for a week.

Queer Wedding Invitations.

Invitations to weddings in Wales are very businesslike. When the parents of the bride-to-be bid her friends to the ceremony, they bid them not to come empty-handed. The cards say:

"Whatever donations you may be pleased to bestow will be thankfully repaid whenever called for on a similar occasion. The parents of the bride and bridegroom-elect desire that all gifts due to them will be returned to them on the above date, and will be thankful for all favors granted."—*Guidon.*

New Work for Telephone Girl.

A story illustrating the many impossible requests made of telephone girls is one told of a Sedan woman who was going out shopping for a few hours, put her baby to sleep in its carriage, and taking down the telephone receiver, placed it beside the sleeping child. Then she notified Central of the arrangement, and asked her to sing to the baby if it woke up and cried.—*Sedan Lance.*

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THE TREES' PARTY.

Our orchard gave a concert and a party for the trees;
The trees brought the birdies, and the flowers bro't the bees;
The birdies did the singing, while the bees just hummed a tune,
And the froggies in the little brook came in with their bassoon.

Old Mother Nature gave the trees new gowns, both rich and gay,
Of most becoming shades of green, with posies applique;
It was as gay a gathering as one would wish to see—
Bright colors flaunting gorgeously on pear and apple tree.

The concern was a swell affair; the orchestra was fine:
Breezes whispered to the branches and the branches kept the time,
But I've some shocking tales to tell—I'm blushing, I declare—
Bees boldly kissed the blossoms, and the blossoms didn't care!

A giddy robin redbreast flirted scand'lous with a wren;
She simpered and looked modest, but she flirted back again;
And then a saucy bluebird, spick and span in brand-new clothes,
Trilled out the sweetest notes of love to other birdies' beaux.

The leaves were green with envy as the love notes flew around;
Some grew so agitated that they fluttered to the ground;
Just here a gruff old bull frog, in discordant tones of bass,
Said to a little tadpole that she had a pretty face.

At this the tadpole wiggled, and the gossips, it is said,
Are sure the silly creature has a bad case of "big head."
The revelry grew wilder as the shades of night grew deep,
And then the whole creation went a-snoring fast asleep.

—*Sarah Babbitt Butler in Our Dumb Animals.*

Advance Society Letters.

BY J. BRECKENRIDGE ELLIS.

Either all old-gold cats resemble people to an astonishing degree or else Felix (as I have long believed) is a cat unto himself. He reminds me of human beings when you offer him something to eat, whereas he has his mind set upon another dish. For instance, if he is thinking of meat, and you lay him down a bit of buttered toast, Felix looks at the toast (not going close to it, however,), then walks to the window and gazes out with rapt attention. But if you don't look at him, presently he slips back and eats the toast. It is, for all the world, like passing the—passing the—wait till I look how to spell it—passing the cymblings to a guest at table and having that guest say: "I never eat cymblings." Okra, also. People who do not like okra proclaim it as if it were a feather in their cap. "Nee-yaw," they say, "I never did eat okra!" Just like Felix turning his tail and marching to the window. But I must tell you of Felix' latest exhibition of intelligence. The other day my mother had a social gathering of Particular Ladies, and naturally all the family was on a strain trying to look their best and talk their wisest and dress their very finest. No doubt Felix saw our old clothes stuck away in the back closets and knew a function was on, and felt he ought to do his part. As he couldn't play the piano with any success, or sing songs—at least, popular songs—he went out and got him a mouse and brought it into the parlor. I presume your cat isn't allowed to come into your house, but Felix might as well be a horse or cow if he had to stay out of doors all the time. The mouse was alive, and Felix turned it loose a score of times, scampering after it and retaking it just as it seemed certain it must make its escape up some of the ladies' garments. I feel sure the Particular Ladies never had a more lively afternoon; and when by dint of strategy and guile our Felix was finally coaxed and wheedled out of the palatial apartments, firmly holding his mouse between his jaws, with his little legs wiggling, and sticking his tail straight from his body, with only its tip end switching back and forth, I felt that he was indeed a cat with a history.

Judge, then, of my indignation when I received the following from one George Gordon, of El Oro, Mexico: "I just read a piece in my Spanish reader that explodes your theory that cats are such able and faithful animals. The author, Abelardo Munez, was surely brought up with cats, and seems to understand their natures so well. No fooling him and making him think a cat has a trustworthy disposition! He says they can't be safely trusted as far as you can throw 'em by the tail. When I began deciphering this Spanish, I had to read that over two or three times before I could believe anybody would venture to explode the commonly accepted theory that cream isn't good enough for the pests. I expect if Abelardo Munez should call on you, and Felix should come rubbing his hair off on his leg, he would raise him over the fence on the toe of his boot, and serve that Felix-cat right. He would then be paid up with interest for all the trouble he has caused orphan Charlie and everybody else who has dared to venture inside of your house. I dare venture if Felix tried to shed himself on Munez, he would give that cat a lick that would leave him only eight lives to go on!" (I can well understand that, after the treatment the Spaniards dealt the millions of native Aztecs in Mexico's early days any cat brought before them might well seek a change of venue).

Mrs. William Beesley: "I send $5 to be equally divided between Orphan Charlie and Missionary Drusie. As Bertha isn't here, I will send it with best wishes to the Av. S. How I would like to slip in and have a little chat with all of you, and hear the boys and girls tell what the Av. S. has done for them. I wish you all success in life, and God's loving care over all."

Harry Buckley, Lawrenceburg, Ky.: "I have just finished reading the last Av. S. letters. Like Bessie Ryman, I read them and the natural stories first, and I was reminded that it was about time to send my annual offering to Drusie and Charlie, which you will find herewith ($2), and may God add his blessing. The 'nice things' that have been said about Agnes are deserved. I can not close this without wishing Colonel Felix a happy feline summer." (We have put up his hammock. He has one all to himself. In fact, I don't think anybody would care to lie in it after Felix has filled up the interstices with his hairs. He likes to swing, and swing high. You should have seen him when we took it down on account of rain. It was lying on the back porch. Felix cried at the door till we came out, thinking he had a mouse to show us; this is an ordinary ceremony between us. However, on this occasion there was something else in his mind. As soon as he saw he had our attention, he went to the hammock, buried his claws in it, began dragging it, at the same time looking at the apple trees where it usually hangs. And before my father could get it securely tied, Felix was lying in it with his four legs pointing at the sky like telescopes. I suppose Abelardo Munez would swing in the hammock himself and rock his cat to the barn; but I am not under President Diaz' thumb).

Ruby Lacy Taylor, Pierce City, Mo.: "I have kept all the rules of the Av. S., with the exception of reading the Bible two days. I always read more than one verse. But I forgot it when my grandpa died and one other time. I hope to have a better report next quarter." (If you can keep all the rules for another twelve weeks, we will count you on the Honor List for two quarters).

Mrs. M. Rice, Norman, Okla.: "I send $1 each for Charlie and Drusie. We appreciate what you are doing in that quiet little corner, and wish you abundant success."

Lena Beamer, Springfield, Mo.: "For the enclosed please send me a gold Av. S. pin. I am very much interested in Agnes. There are not many so anxious to read 'a piece of God's own book' as she. Drusie's letters are very interesting. How long has Ora Garrison Kitchen been in the habit of sending 50 cents to our society? I do not remember having heard of it before." (I announced it as soon as he began doing so, some weeks ago). "I was unable to begin keeping the rules February 11 on account of sickness. I began the 27th. Who knows the author of this quotation? 'Let your lives be as snowflakes, where your steps will make a mark but no stain.' Will it go as good a quotation, even if I do not find the author?" (We will let it go). "You said, 'A member of the Av. S. agrees to read five pages of history and thirty lines of poetry each week.' Now, does that mean we are only to read thirty lines of poetry in a whole week? I understood it to mean thirty lines of poetry each day. I have even got out of bed to read it. Just think of all that sleep being lost for nothing!" (The object of the Av. S. is not to have members read a great deal, but to have them read every week of the best literature, and every day of the Bible. You had better read thirty lines of poetry each week than to read a book one week and then read no more for months. Everybody can read thirty lines of poetry a week, but not everybody will get out of bed to read thirty lines a day. The rules of the Av. S. are made so easy that everybody can follow them to advantage. Of course, we do not want you to read only thirty lines. Do as much more as you please and none extra will be "for nothing." When a girl hands you a sack of candy and says, "Have a piece of candy?" do you take only one piece? If so, she will say, "Why didn't you take some? Here, hold your hand!" That's the kind of girl I like to meet when she has a sack of candy. And I am just that kind of girl about this Av. S. I say, take

It is nearly time for a new serial story.

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thirty lines of poetry a week, but I really mean to take all you want; do help yourselves. And I'm ashamed to say that of all my kinfolk (and I have many, too many, indeed), only two of them are keeping the Av. S. rules. You say, what are my other cousins doing? But if it comes to that, what are you doing yourself? Now let us go on with this letter). "Two of my cats died dead not long ago. They were Sir Tidley Winks, sometimes known as plain Winks, and Witch. Does Felix wish to come back to Missouri? If so, I can keep him for you.." (Sometimes there is a wistful look in Felix' eyes that is not altogether a longing for the bird out of reach. I fancy at such moments he is thinking of Plattsburg, Mo., which was an old town when he was a kitten. But I do not think he would care to visit a place where two cats died within a few days of each other).

Mrs. S. M. Gibbins, Tekoa, Wash.: "It is some time since I sent my mite to Drusie, our dear little missionary, who is showing her wonderful faith by her labor of love. May God bless her, and our dear orphan Charlie. How glad I am that God has blessed him in providing him a home, and opening the hearts of so many dear children, and older ones as well, whereby he may be enabled to become a useful citizen." (Enclosure 35 cents).

Here is a beautiful, many-colored card from Kathryn Lammert, who invited Charlie (poor Charlie!) to spend the summer on her father's farm. It represents a delightful stretch of water, with trees leaning over the banks to look at themselves and three large violet rocks out in the water. You could make a raft of a few planks and get out to them and sit there by the hour. How I should love to sit on a violet rock and fish in a moreau! I don't think I ever did. This scene is on the Cloverdale farm, McGirk, Mo.

Here is another picture card, showing Banco Mercatil, Monterey, Mexico., where I wish I had a great deal of money. It is from Mrs. C. E. Alderman, who writes: "I am sorry you could not visit us when you were in Mexico. Some of the pupils here enjoy reading your books." When I write up my trip to Old Mexico I will explain why I didn't stop at Monterey. Mrs. Alderman is the wife of the missionary sent to Monterey by the C. W. B. M. I knew him well. We were in college work together. He was so energetic, full of business methods, devoted to teaching, it is strange to think that his active form has been resolved to dust. Strange, yet beautiful, too, when we reflect that his life was given in the effort to spread the free Bible among the superstitious and idolatrous. How many have lived longer and done less!

From Mary Louise Roscoe, a friend of Charlie, comes an invitation to the commencement exercises of Bethel Female College, Hopkinsville, Ky. We attend in the spirit, holding our bouquet in our invisible lap and clapping our inaudible hands. Congratulations!

Also comes a card from a stingy postmaster in Washington state, telling me that if I'll send him a 2-cent stamp he'll forward me a letter held there for postage. It will cost me four cents to do this, not counting my envelope, paper, ink and labor. Why didn't that Av. S. member think to stick on the stamp? Now, what had I better do? The letter might be worth a hundred dollars to me; on the other hand it might not be worth—well, I'll send the stamp anyhow. In two weeks I'll give you a splendid letter from Drusie, and one from Charlie, and something else you'll like. Strawberries only three cents a box at

Bentonville, Ark.

A Mother Goose Luncheon.

A hostess of the present day no longer feels that her hospitality has found acceptable expression if she offers for her guest's enjoyment only delicious viands, tasteful table appointments and faultless service.

Like the "little old woman," whose "victuals and drink were the chief of her diet," she feels that mere physical well-being does not wholly satisfy. Some little original conceit must add spice and snap and attic salt to the feast, and hence wits are set to work to devise a bit of mental stimulant.

The freedom of a luncheon is favorable to such ventures.

A dozen bright women were bidden to a luncheon last month at a house famous for unconventional and unique entertainments. The invitation read:

Mrs. Irving Knickerbocker cordially requests the pleasure of
MRS. BRAYTON LEES'
company at a "Mother Goose" luncheon on Saturday, January the twentieth, at half after one o'clock.
No 15 Bryan Square.

"Come with a whoop, come with a call,
Come with a good will or come not at all."

The faces of the guests showed most unconventional animation as they entered the dining room, and their eyes rested upon a centerpiece composed of a bank of flowers upon which reposed an enormous goose, made of white cotton batting (purchased at the Japanese stores). Upon the back of the bird sat Mother Goose herself, with high-peaked hat, red cloak and all. The doll's face was traced in sepia to resemble wrinkles—the nose and chin lengthened with wax and tipped with red. Each name card had upon it some little painted souvenir of the classic of Babyland, and the menu read as follows:

VICTUALS AND DRINK.

"She gave them some broth, without any bread."

"You shall have a fishy in a little dishy."

"Baa, baa, black sheep."

"You nor I, nor nobody knows
Where oats, peas, beans and barley grows."

"The butcher, the baker, the candlestick maker,
All jumped out of a roasted potato."

SALAD.

"With a rowley, powley, gammon and spinach."

"When I was a bachelor, I lived by myself,
And all the bread and cheese I got I put upon the shelf."

"A bag-pudding the king did make
And stuffed it well with plums."

FRUIT.

"Oranges and lemons
"Said the bells of St. Clemmens."
"You shall have an apple,
"You shall have a plum."

One, two, three, how good you be,
I love coffee and you love tea.

Jack Horner Pie.
(with favors.)

"What they ate, I can't tell,
"But we know very well
That none of the party grew fat."

Most of the guests were mothers, and familiar saws brought visions of rosy, dimpled little faces and bright laughing eyes, that served admirably the purpose of illustration.

Should other hostesses find the "motif" suggestive, the "menu" may be varied. Mother Goose spreads an abundant table. The plum-pudding might be well replaced now by something more seasonable, as for instance, the dish to the toothsomeness of which appeal was made by the wealthy suitor to the peasant girl who was no longer to work, but

"Sit on the cushion and sew a fine seam,
And feed upon strawberries, sugar and cream."

Representative luxuries. Recitations from Mrs. Whitney's clever little book, "Mother Goose for Grown Folks," might fitly close the little entertainment, or selections from it might be written on the reverse side of the name cards.

MRS. VAN KOERT SCHUYLER.

Keeps the Face Fair

Glenn's Sulphur Soap cleanses the skin and clears the face of pimples, blackheads, blotches, redness and roughness. Its use makes the skin healthful and the complexion clear and fresh. Sold by druggists. Always ask for

Glenn's Sulphur Soap

Hill's Hair and Whisker Dye
Black or Brown, 50c.

If You Want to Be Loved.

Don't contradict people, even if you're sure you are right.

Don't be inquisitive about the affairs of even your most intimate friend.

Don't underrate anything because you don't possess it.

Don't believe that everybody else in the world is happier than you.

Don't conclude that you never have any opportunities in life.

Don't believe all the evil you hear.

Don't be rude to your inferiors in social position.

Don't repeat gossip, even if it does interest a crowd.

Don't jeer at anybody's religious belief.

Don't try to be anything else but a gentlewoman or a gentleman, and that means one who has consideration for the whole world, and whose life is governed by the Golden Rule.—*Christian World.*

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—It will be to the mutual advantage of publisher and school if annual rather than quarterly orders are sent us.

—Just after the Sedalia convention Miss Eva Lemert will lead in a rally in Howard Rash's great Bible school at Salina, Kan.

—We have just received a large stock of beautifully and substantially bound pulpit Bibles. The price ranges from $2.50 up.

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—"Altar Stairs," by Charles J. Scofield, $1.50. This book of Christian romance has three plots in one—love, law and sacrifice. It is a story of thrilling interest, told in 320 pages.

—As a people we never will get beyond the scheme of redemption as revealed by Robert Milligan, former president of the Lexington Bible College, 578 pages, $2. Send for it at once.

—"Christian Science Dissected," by A. D. Sector. This is an excellent antidote to administer to one who is in danger of being infected with Christian Science. Sixty-one pages, paper, 25 cents.

—We sell all of the Dr. Gordon series. "Quiet Talks," "Quiet Hours," "Quiet Talks About Jesus," "Quiet Talks on Power," "Quiet Talks on Prayer," "Quiet Talks on Service," etc. 75 cents net.

—Marion Stevenson has a few open dates for lectureships through the summer months. Evangelistic meetings frequently continue for many weeks without doing the actual and permanent good to the church that is accomplished in his one-week lectureships.

—We have a fine line of New Testament Commentaries—McGarvey on Matthew and Mark, Lamar on Luke, B. W. Johnson on John, Laird on Romans, Milligan on Hebrews—that ought to be in every library. They sell at the uniform price of $1.50 per volume.

—Life of "Raccoon" John Smith, together with an account of the origin and progress of this current Reformation, $1. It contains a steel portrait of this famous pioneer preacher. It is both a biography and history. It is said by some to surpass as a biography Boswell's Life of Johnson.

—We wish to open a book account with every preacher in our brotherhood. Orders may be sent to us, and we will fill them by return mail, guaranteeing the lowest prices. We sell large quantities of books on the installment plan, one-fifth to be paid in cash and the balance in six monthly installments.

—Read our advertisement of Bible school supplies on page 746. We are so certain of the great superiority of our literature over that of any other offered to the churches and Bible schools that we gladly prepay postage on specimen copies to be placed in comparison with other literature. Write for samples.

—Our new Home Department Quarterly is a superb volume. Marion Stevenson's Lesson Treatments are founded on the W. W. Dowling Lesson Interpretations. It is only 25 cents per annum. It contains more than twice as many pages of helps as any other Home Department Quarterly issued by any other publishing house.

—Our baptismal suits are made of the very best rubber. Every preacher should have one, not only for the protection of his health, but also for the proper expedition of the baptismal ceremony. Without these suits it is practically impossible for the ordinance to be administered in these northern latitudes with proper decorum. Write us for price.

—We have a beautiful line of attendance reward cards—five of the first will be exchanged by the pupil for a larger and more artistic one. A year's faithful attendance will be rewarded with a beautiful wall motto. These cards are beautiful in design and rich in suggestiveness, and very helpful in securing faithful attendance.

—Begin giving your Sunday-school pupils a celluloid motto for attendance at your school for five successive Sundays. Exchange bronze souvenirs for these and finally give them one of our beautiful silver and gold souvenirs. We will write you more fully concerning these graduated rewards of merit. They greatly help in the upbuilding of classes.

During the past week we have entered as many as one hundred new subscribers to THE CHRISTIAN-EVANGELIST in a single day, coming singly. The growing circulation of THE CHRISTIAN-EVANGELIST is most gratifying to its publishers, and we believe to all deeply and intelligently interested in the great development of this current Reformation. We are pleased to report the following clubs received during the week:

Hobart, Okla., W. A. Merrill, pastor..... 3
Knoxville, Ill., Albert Schwartz, pastor..... 4
Woodville, Tenn. 5
Cameron, Ill., Lewis Goos, pastor..... 8
Abingdon, Ill., H. James Crockett, pastor....23
Roseville, Ill., J. A. Clemens, pastor.....24
Canton, Ill., J. G. Waggoner, pastor.....37

—Begin at once getting your "Norfolk list of subscribers." We will exchange Norfolk transportation for new subscriptions to the best paper published. George W. Muckley and his Church Extension crowd in Kansas City will join us here, while the benevolent cohorts under the leadership of Secretary Mohorter will start with us on "THE CHRISTIAN-EVANGELIST Special." It will be a most delightful and helpful entourage. Write us for information concerning the number of new subscribers necessary to secure your transportation.

He Drove the Hack.

An old Georgia "uncle" recently supplied another illustration of the darky's penchant for identification with famous men and events. After positive assertions that he breasted the icy Delaware in the same boat with Colonel Washington, he was asked whether he was with George when he took the hack at the cherry tree. The old fellow rubbed his silvery poll for a moment and gazed earnestly backward toward the far-away days of his early manhood, when his face brightened with the assurance of sudden but certain recollection, and exclaimed: "Yes, sah; yes, sah; I was dar. Why, honey, I drove dat hack."

WHAT FRIENDS ARE SAYING.

I find your paper is very helpful in the cause of Christ. I wish it was taken in every Oklahoma home.—J. B. Mahoney, Apache, Okla.

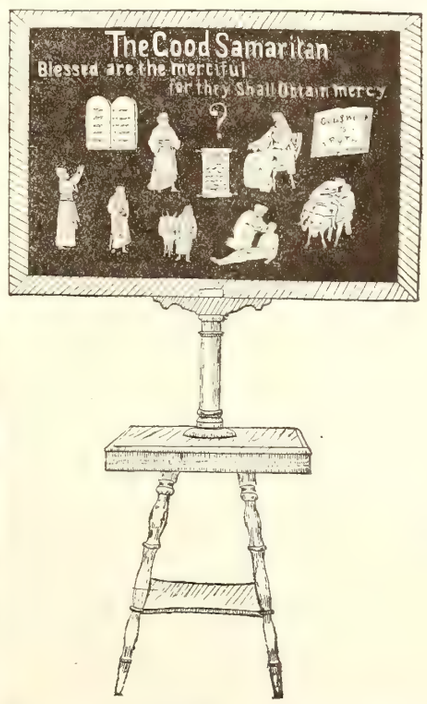
Enclosed find $4.50 for three renewals to THE CHRISTIAN-EVANGELIST. I have taken this paper for thirty-five consecutive years and could not do without it.—Sallie Swift, St. Louis, Mo.

I see my time has expired and I send $1.50 for renewal. Have taken THE CHRISTIAN-EVANGELIST for two years and like its tone and spirit so much that I must have it right along.—Mrs. C. R. Harmon, Aurora, O.

Then the Easy Chair—how we have prized it; following it sometimes from place to place, often finding a single article of more value than the price of a whole year's subscription.—G. A. Longmeyer, Tallahassee, Fla.

I have always enjoyed THE CHRISTIAN-EVANGELIST so much, and have been so strengthened and comforted by its contents that my prayer is that its sweet spirit may be long continued.—Mrs. S. M. Gibbins, Garfield, Wash.

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Form A-2—14½x20 inches, with supplies, $2.00, not prepaid.
Form C—2½x3½ feet, 6 feet high (including table), complete with supplies, $15.00, not prepaid.
Form B—2 1-12x2 3-4 feet, 5½ feet high (including table), complete with supplies, $13.50, not prepaid.

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July 7th is the Day

San Francisco is the Place! $100,000.00 is the Goal! The Greatest Conflagration of Modern Times is the Cause! Christian Love is the Motive!

THE AMERICAN CHRISTIAN MISSIONARY SOCIETY REQUESTS THAT THE FIRST LORD'S DAY IN JULY BE SET APART AS THE DAY ON WHICH TO RECEIVE AN OFFERING FOR THE RECONSTRUCTION AND ENLARGEMENT OF OUR BURNED AND WEAKENED SAN FRANCISCO CHURCHES

THE PLEA OF AN ASH PILE.

One Ash Pile Where Lies All That Remains Of The Former Home Of Our First Church.

One Hundred And Twenty Ash Piles Where Stood the homes of members of our San Francisco Churches.

Wardrobes, furniture, utensils, sewing machines, pianos, pictures,—the accumulations of years of industry and thrift, went to feed these ash piles.

Five Hundred Ash Piles where the members of our four San Francisco Churches, and of our Alameda churches, and many members of our Oakland and Berkeley churches gained their living, either by business, employment, or professional engagement.

Ten Thousand Other Ash Piles where with those mentioned lie the remains of the billion dollars worth of property destroyed by the fire.

AN EASTERN PARALLEL.

IF YOUR CHURCH WAS BURNED,

and the homes of all the members were burned,
and the stores
and the factories
and the banks
and the grain fields
and the orchards
and the mines
and the railroads
and the street cars
and the depots
and the hotels
and the restaurants,

IN YOUR TOWN,

and in the surrounding country, until 300,000 people were homeless and a billion dollars worth of property had been destroyed, you would have a case parallel to that of San Francisco.

"All things therefore whatsoever ye would that men should do unto you—even so do ye also unto them."

IS YOURS A GOLDEN RULE CHURCH? ARE YOU A GOLDEN RULE PREACHER?

THE DIFFERENCE BETWEEN A LARGE CHURCH AND A SMALL ONE.

Noticing in our mail the large number of small churches pledging themselves to take the offering, some one said: "It looks as though every small church in the brotherhood was going to take the offering." This remark leads the writer to this reflection. Is any church small when its heart is so large as to respond to this appeal in the name of humanity? And to this other: Is any church properly designated as large, which, though worshipping sumptuously every Lord's Day, is yet so small that it can not take an offering for a homeless church that with its membership has gone down to ruin in the largest disaster of modern times.

QUERY, BROTHER: Is your church a large church, or a small church?

F. D. Power, writing of the meeting in Washington of the American Baptist Missionary Union, says:

"One item of last year's report was the expenditure of $150,000.00 in San Francisco." And again: "Among the chief things emphasized in last year's achievement, are the relief of Baptist churches in California. . . ."

The Baptists point with pride to their record in Reconstruction work in San Francisco.

The Disciples of Christ turn away with shame from their record in San Francisco Reconstruction.

DIVERS OPINIONS.

An Illinois lay member said: "Our principle has generally been: 'If we survive locally the rest can go to grass.'"

Carey E. Morgan says: "The appeal of the San Francisco brethren is an appeal that our churches must heed if they are to fulfill the law of Christ."

One of our editors says: "If the preachers will take this matter up they can make it go."

THE PREACHERS ARE TAKING IT UP.

It begins to look as though the church and the preacher that did not take an offering for San Francisco Reconstruction this summer would be in a flock by himself or itself.

Fellow Christian: Are you casting any bread on the waters in the direction of San Francisco this summer?

YOU MAY BE IN DOUBT

as to whether we can raise one hundred thousand dollars or not.

You agree that we ought to raise it. We could if every church in the brotherhood would take the offering.

YOU MAY BE IN DOUBT

about our getting every church in the brotherhood to take the offering, but you are certain you could get your church to take it if you would try very hard.

THAT'S WHAT WE WANT, BROTHER.

You get your church to take it, and we will get somebody else to look after the offering.

THE SUPPLIES.

The Pastoral Letter: A simple and business-like statement of the facts about San Francisco Reconstruction.

The Pledge Card: Ox-blood red, like the flaming embers of our First Church, when, on April 19, 1906, the writer last stood on the site.

The Envelope: A half-tone picture of the debris-covered site of the First Church, and a few significant words.

These supplies have what the advertising writer calls pulling power. They will help amazingly. They are free. Send for them.

MANY MINISTERS WOULD LIKE TO TAKE THE offering, but fear their congregations will protest. It is a groundless fear. Where San Francisco's story is told the people rejoice to have an opportunity to give. Speak to your pastor about it. Tell him you want him to take the offering.

P. C. MACFARLANE,
San Francisco Emergency Secretary.
THE AMERICAN CHRISTIAN MISSIONARY SOCIETY,
Cincinnati, Ohio.

D. A. Russell, Corresponding Secretary of California, North, is traveling in Texas, Oklahoma and Louisiana.

Frank Stuart Ford, Minister First Christian Church, San Francisco, is traveling in Colorado, Kansas and Missouri.

Robert Lord Cave, Minister West Side Christian Church, San Francisco, is traveling in Kentucky and Tennessee.

A. M. Harvuot, of Cincinnati, is speaking Sundays in Ohio, all in the interest of San Francisco day, July 7. Hear them!

Volume XLIV. Number 25.

THE CHRISTIAN-EVANGELIST

A WEEKLY RELIGIOUS NEWSPAPER.

ST. LOUIS, JUNE 20, 1907.

The Flower of Joy

THE white frost came to my garden, and struck my Flower of Joy. Oh! it was fair, and all the sweetness of the spring breathed from its cup, but now it lay blackened and withered, and my heart with it.

Then as I stood mourning, I heard another crying voice, and looking up, saw my neighbor in her garden, bending over her stricken plants, and weeping sore. I hastened to her. "Take courage!" I cried. "It may be they are not wholly dead; Look! here a little green lingers among the leaves. Look again; here the sap flows. Take heart, and we will work together, you and I, if haply we may save them."

So I labored, and she with me, binding up, tending and watering, night and day; till at last life came back to her plants, first faltering, then flowing free; and they held up their heads, and drank the sunshine, and opened bright and lovely to the day.

Then, with her blessing warm at my heart, I turned me homeward. And oh! and oh! in the ruined garden where all lay black and prone, a thread of green, a tiny bud, a breath of Spring upon the air. Glad woman, I fell on my knees, and stretched out trembling hands to where—faint and frail, yet fair with all the beauty of earth and heaven—bloomed once more my Flower of Joy.

Laura E. Richards in The Congregationalist.

The Christian-Evangelist

J. H. GARRISON, Editor

PAUL MOORE, Assistant Editor

F. D. POWER, B. B. TYLER, W. DURBAN, } Staff Correspondents.

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—Our book room has just received its third installment of "Preacher Problems," by W. T. Moore. This is a great book by a great preacher, and is full of help to all preachers.

—Do not longer delay in sending us your order for the third quarter's literature. It is a great misfortune for the Bible school to hold one session without papers and lesson helps.

—Any preacher subscriber to THE CHRISTIAN-EVANGELIST or "Our Young Folks" may open up a book account with us. We will fill orders for books by first possible mail and will guarantee the lowest prices. Payments may be made later.

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—"Helps to Faith" is all that, as demonstrated in J. H. Garrison's peculiarly helpful manner. If you have an honest-hearted friend who finds obstacles in his path to faith, put this book in his hands.

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To such an one it will, indeed, become a "Help to Faith."

—Why did you only purchase the first volume of "Johnson's New Testament with Notes"? The second volume contains his invaluable comments on the Epistles and Revelation. Note our advertisement of sheep and half morocco bound second volumes of this book, published elsewhere.

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—More than 500 new names have been added to our list during the past week. Our editors and their staff of correspondents, and our hundreds of contributors, are giving to the Disciples of Christ an aggressive and yet kindly spirited, a scholarly and yet simply worded, a proselyting and yet broad-spirited paper they love to help place in the homes of the people. The clubs for this week are not numerous, yet we are pleased to present the following:

Toluca, Ill., F. M. Morgan, pastor.....11
Washburn, Ill., Rochester, Irwin, pastor..... 9
Washington, Ill., D. W. Madden, pastor..... 4
Minonk, Ill., H. C. Reichel, pastor..... 4
El Paso, Ill., R. A. Finnell, pastor..... 9
Lincoln, Ill., W. H. Cannon, pastor..... 4
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—A constant and earnest quest of the editor of our Home Department is for high class serial stories. Another of thrilling interest has been discovered and will begin in the issue of July 4. The writer is not as yet known to fame, but the publication of this story will give him great celebrity. A distinguished critic says of it: "We find it more thrillingly interesting than either 'In His Steps' or 'Bellamy.'" E. A. Child is the gifted author. We believe that those of our brethren who have any objection to stories as such will exempt this one from adverse criticism as they read of the plan and plea for church union such as has not been heard before. It is entitled, "Not As The World; a Modern Parable." This story ought to be read by thousands who are not now taking THE CHRISTIAN-EVANGELIST. Will not our preachers and other friends devote one day at least between this and July 4 to securing new readers for THE CHRISTIAN-EVANGELIST that they may begin the story with the first number?

WHAT OUR FRIENDS ARE SAYING.

Enclosed find $1.50 for my CHRISTIAN-EVANGELIST, which I have taken without intermission ever since it was published. I am now 92 years old. God bless the paper in its efforts to do good. —Mrs. Elizabeth Williams, Norton, Kan.

I consider THE CHRISTIAN-EVANGELIST the best paper in the brotherhood. It is broad in its views, true in its teachings, deals with questions at issue as it does everything in a gentle, sweet-spirited manner. It has Christ in its columns.—Bernard W. Bass (minister), Primeville, Ore.

Enclosed find $1.50 for THE CHRISTIAN-EVANGELIST. I have taken it about 30 years and would feel lost without it. After I read it I give it to others to read and ask them to pass it on to others. It can not help but do great good wherever read. —Mrs. L. A. Sutherland, Scotch Grove, Ia.

I can not tell you how many years I have been taking THE CHRISTIAN-EVANGELIST. I am in perfect harmony with all the positions it takes on various questions of the day. I wish for THE CHRISTIAN-EVANGELIST all the success which it deserves and that the present year may be the most successful in its history.—Mrs. Belle H. Burdett, Clarksville, Texas.

I have been a reader of THE CHRISTIAN-EVANGELIST for more than ten years and I could not be the preacher I am (however poor that may be) if I had not read that paper. It is a gem to me; a source of solid comfort; a support; an inspiration; a collection of purest thought; a bundle of weekly courage and a great help to my daily life and work. God bless THE CHRISTIAN-EVANGELIST and may we all be united in the great principles it advocates.—G. W. Ford (minister), West Salem, Ill.

Let me first of all acknowledge our indebtedness to you for the visit of Marion Stevenson. While with us for a single day I regard his coming as the best thing for our Sunday-school that has happened since I became pastor. His afternoon talk on Sunday-school ideals to our teachers, his helpful personal suggestions, and his evening address on "The Bible a Man's Book," will be long remembered by our people. We want him again at a later date for a more extended institute. I shall be glad to examine carefully your new Sunday-school literature, put out by Mr. Stevenson. Am especially interested in the Supplemental and Home Department publications.—Charles E. Underwood, (minister), Indianapolis.



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THE
CHRISTIAN-EVANGELIST
"IN FAITH, UNITY; IN OPINION AND METHODS, LIBERTY; IN ALL THINGS, CHARITY."

Volume XLIV. ST. LOUIS, JUNE 20, 1907. Number 25.

1809 CENTENNIAL PROPAGANDA CHURCHES OF CHRIST 1909

: : : GEO. L. SNIVELY : : :

LOOKING TOWARD PITTSBURG.

We commend Brother Rice's method of evangelism to the serious consideration of all our readers. Men, women and children can engage in this Pauline ministry, and will be so divinely inspired how and what to write as to help thousands out of the world into the Church before Centennial days. After faithful trial of this apostolic quest for souls, write us the results.

It certainly would justify the ride to the Centennial city to hear W. T. Moore, C. L. Loos, J. W. McGarvey, I. B. Grubbs, L. L. Carpenter, R. Moffett and others of the "old Bethany guard" retell the days of college life when Bethany was more truly than any one school can ever again be the throbbing heart of this Restoration. There would be tears in the telling and sunbursts of amusement and helpful sidelights on our pioneerism that would make this one of the most interesting and helpful of all those great sessions. We second the motion.

Evangelization by Letter-Writing.

BY B. W. RICE.

Paul frequently found it necessary to write letters to the people with whom he was working. He started out to visit them as much as possible, but after a while he had so many places under his supervision that he was unable to make the rounds, so he wrote letters. When they got one of his letters it was a power for the little churches, and as they read and reread it, it became part of the Bible to them and for us.

Now here in Idaho, as well as in other western places, the letter feature of the work is going to be the solution of many of the present difficulties. Three months since I gave up the pastorate at Caldwell to institute a work of this sort among the isolated people, and when the year rolls by a full report will be made, but in the meantime let us stir up others to the same kind of work.

Giving up the Caldwell work I took up the cause at Emmett, Star, Wilson and Arcadia, the latter being just over the Oregon line. Just now I am corresponding with the Oregon board with view of also adding Vale and Ontario, Oregon, to this list.

This is the way the plan is to be worked—this is the way it is successfully working: I have a blank book in my pocket. On the streets or in the road or in their homes I seek for confessions of the Christ and one who has never tried this plan will be surprised at its results. When one admits to me that he is a believer it is only a step to get him to confess the Christ. This is done between us. Later it is only a step to commit him in the meeting and get the confession in the usual manner before the church. Of course one place is as good as another for this confession, but for the peace of mind for those who want it done at pulpit, I have it done there when it is at all convenient. Where the preaching is done in school houses or elsewhere it is a difficult matter to have a pulpit on hand, however.

Now, then, how will we get on writing terms with the people? This is the simplest thing imaginable. Talk with every one you meet. Get a little chat with him. It is easy to open a conversation with one you meet on the road or on the farm. Get to the point in three sentences of your own, if possible. You can usually do that by telling what your own business is. Be as prompt about this as a machine agent is. In a very few words and moments you can get the name, find his standing toward Christ and pass along, unless you see the talk is doing the work. If Christ is confessed to you, follow it up. Leave him with a little unfinished business, just enough to justify you in writing him a letter when you return home, and then you write that letter, for on that hangs the future work.

Go into these little towns or settlements and preach a few good, strong, liberal loving sermons concerning the love of God and the simple plan of salvation, meet every one by name and find the standing of them. Get confessions one way or another. Get confessions by the roadside, in the hay field, on the woodpile, just anywhere. It is no trouble to gather in three or four of these each day you are at work at it. More than half of these can be followed up by letters and the real satisfying confession follows in a few weeks. In this way one preacher can cover a very large territory indeed. One would be surprised at the extent of his power for good by the letter-writing plan. As you go, have this one purpose, to get people to confess Christ. Try it where you are the day you read this letter. Go down to the postoffice the same night and go to drawing out confessions of Christ. Men will admit they believe; that will surprise you and you have started the very line of thought that will finally land your man in the church and the Kingdom. Of course, it is no trouble now to say this won't do, but only those who have never tried it will say that. After admission, secure your confession. There is a vast difference between admission and confession, and this must be definitely understood. Get the admission first, follow up soon with the confession and then with the next step and continue all the steps one after the other. Do not undertake to run one step in ahead of the other and do not hang hard for all of them at the same moment.

Now, since you have visited some little remote place where there is no church, perhaps, you have preached four or five sermons and have the names of nearly every one, and leave fifty of them looking for a letter from you to straighten out some little unfinished remark that you had to pass by on account of the short time you had in their place. A few letters from "the preacher who was here the other day" go a long way in a little neighborhood. Try it. Write to the point and leave the way open for an answer, or at least leave it so the receiver will come out later, when you preach, and there say something that you can see is his answer. It will take a very hard day's work to write and mail fifty letters, but it will be the most blessed day's work you ever did in your life. Write your letters and arrange to go back in two weeks for a sermon or two. Let your letters get in one week, and then two weeks later you go. In this way a man can look after six places very nicely. Six places will be on my list by early spring, and one of these places has a population of 2,000. Here in Caldwell, since retiring from the pulpit, I have baptized four and have others to follow, and Caldwell is not on my working list either.

I want to see a great monster letter-writing brigade inaugurated at once among our people. Here is an immense power that is being neglected. Fifty thousand letters each day ought to be written by those of our people who are devout. It is easier for most of us to write on this subject than to talk, so get at it. Open the correspondence with the avowed purpose of bringing the one individual to Christ.

Try the little blank book plan. You will be surprised to find that three or four times each week you will secure a confession of Christ. That counts, too. In some places you will secure three or four each day. Think of what that means for the cause. Why, it simply annihilates all the evangelistic work we are all now doing. Report the admissions of Christ, report the confessions of Christ to the eldership or minister, and ask them to follow it up until obedience is the result. Make a great revival day from this time on, and the year 1909 will find a song of rejoicing from one side of the earth to the other.

Caldwell, Idaho.

Reminiscences and Centennial.

BY W. T. MOORE.

It needs no proof that most of the old guard are rapidly passing away. At present only a few men are left who belong to the early period of our religious movement. Indeed, not very many of the old students of Bethany College, who attended there while Alexander Campbell was president, are still living.

Would it not be a most interesting feature of the coming Centennial if a number of these veterans could be brought together on some occasion during the celebration, where they could indulge freely in reminiscences of the past? It would not only make these men themselves young again, but it would be a rare entertainment to the younger men to hear these old men

(Continued on Page 798.)

Current Events

Polite Theft.

The passion for accumulating souvenirs sometimes amounts to nothing more or less than a polite and genteel form of theft. The worst recent case was when the flagship of the Duke of Abruzzi, who was participating on behalf of the Italian navy in the naval demonstration at the Jamestown Exposition, was plundered of almost everything except its armor-plate and its twelve-inch guns by the sight-seers who were permitted to inspect it. Curtains, silverware, medals, toilet articles, buttons from uniforms—in short, every movable and portable article, became a prey to the insatiable souvenir-hunter. Admiral Evans spoke the approximate truth when he said that they would steal anything but a cellar full of water. While this particular occurrence was particularly conspicuous and flagrant, it is by no means unique. The souvenir-hunting craze is said to be a peculiarly American form of brain-storm. If so, it is one of the unloveliest manifestations of the American spirit of acquisitiveness. The extraordinary feature of the phenomenon is that the people who carried off the Duke's silverware and other personal property were not ordinary sneak thieves or burglars, but people who moved in good society and would be shocked by a frank and accurate characterization of their act as larceny. They are careful enough to carry on their depredations when the police are not looking, and so reveal a certain sense of the lawlessness of their procedure, but as soon as they are safely at home they will begin to boast about the souvenirs which they have acquired, and even of the dexterity which they displayed in securing them. For no one enjoys a souvenir which he can not exhibit and boast about. The psychology of the whole matter is intricate and obscure. The study of it would have to take account of Hallowe'en depredations and the various sorts of "swiping" to which college youth are addicted. But whatever the cause may be, the proper cure for all these invasions of property rights by people who consider themselves respectable, is obvious.—Jail.

Initiative and Referendum.

The experiment of the state of Oregon with the initiative and referendum has been continued long enough to give it a fairly good test, and so far the results seem to have been good from the standpoint of good government, but bad from the standpoint of party politics. The new state constitution which was adopted five years ago contained these provisions: First, the initiative, "the people reserve to themselves the power to propose laws and amendments to the constitution and to enact or reject the same at the polls, independent of the legislative assembly"; and, second, the referendum, that they "also reserve the power, at their own option, to approve or reject at the polls any act of the legislative assembly." Along with this has come the practice of choosing senators at popular primaries. The result has been a great weakening of the power of the party machines. The politicians are rendered more directly amenable to the corrective and disciplinary forces of public opinion. It is claimed that the party boss, as a figure in the political situation, has disappeared. The recently framed constitution under which Oklahoma is to be admitted as a state contains similar provisions for the adoption of the initiative and referendum. The objection is being made that this is contrary to the federal constitution, which requires that every state shall have a republican form of government. Now, it is argued, a republican form of government means essentially a government of the people by representatives of the people. But if the people can at any minute reverse the acts of their legally elected representatives, and enact legislation by direct vote without reference to their representatives then true representative government has ceased to exist. The United States Supreme Court decided, in the case of Oregon, that this objection is fallacious, so Oklahoma has nothing to fear on that score. The fact is that, if the initiative and referendum work as their supporters claim that they will work, they will make government more truly representative by preventing the misrepresentation of the people by their legally elected representatives. The defect of the plan, if it has one, is that it makes it possible for the general public to be called upon to vote upon questions which are properly matters for expert determination. There is already too much opportunity for the settlement of purely technical matters by untrained popular judgment.

The Wine-Growers' Strike.

A strike of peculiar and refreshing quality is reported from southern France. The population of a great district which is devoted almost exclusively to the raising of grapes for wine, is taking stern measures to compel the government to enact more strict regulations against the manufacture and sale of adulterated and artificially manufactured wines. The flooding of the market with vast quantities of chemically prepared cheap wines, which have not a drop of genuine grape-juice in a whole bottle, has put the grape-growers at a serious disadvantage and robbed them of a market for their wares. Hence the demand for a pure food law to protect the public, and more especially to protect the honest and legitimate producer, from the inferior and adulterated product. It must be remembered that practically everybody in France drinks a large quantity of weak wine with at least two of his meals every day, so that the business interests affected are very large. Vast gatherings of the discontented grape-growers have been held in the city of Montpelier. Four hundred special trains brought in the people from the whole district, and processions and demonstrations have been held with a view of impressing the government with the seriousness of the situation. A "civil strike" is proposed. This means that the people, half a million strong, will refuse to perform the functions of citizenship. Municipal officers and employes will resign and none will be found to take their places. Taxes will be unpaid. The whole local machinery of government will be brought to a standstill.

The Current Confucius.

It is reported that a lineal descendant of Confucius, the seventy-sixth in the direct line, who is popularly denominated "the holy duke," has so far turned to modern ideas that he believes that the study of the occidental sciences and modern learning in general should supplant the study of the works of his illustrious ancestor. The Emperor proposed to establish at the birthplace of Confucius a college to be devoted exclusively to the study of the writings of the sage. The Confucius of to-day expressed the appreciation of himself and his family for the honor done to their distinguished progenitor, but said that he thought the institution would be more useful if its curriculum were extended to include the foreign learning. This is an awful heresy, and the finding of it in the present representative of the house of Confucius himself is said to be very painful to the Chinese conservatives of the "stuckfast" variety.

The Moon.

Professor Pickering, of Harvard, probably the most eminent of American astronomers, has discovered that the moon has a much more important relation to human life than the mere production of moonlight for our convenience and delectation. He publishes his conclusions in the current "Harper's Magazine." First, he shows that the substance of the moon was thrown off from the earth by centrifugal force after the crust of the earth was fairly solid, and that the particular spot from which it came was what is now the deep basin of the Pacific Ocean. Second, he shows that if it were not for this great basin, there would not be room enough on earth for the waters of the sea without covering all the land. Only the existence of this vast depression lowers the sea level sufficiently to permit the continents to emerge as dry land. Consequently we owe to the defection of the moon the existence of the primary condition of land life, our own included. The flying off of the moon from the Pacific basin caused a general wrench of the globe, which tore asunder the continents of America and Europe, which had previously been continuous, and left a gap for the Atlantic. Third, as the moon produced the conditions which make human life possible, so it will eventually (but it will be long hence) produce conditions which will make it impossible, for the mutual action of the earth and moon tends to make the former revolve more slowly and the latter more rapidly. Slower revolution means a longer day and a longer night, and that means great extremes of heat by day and of cold by night. A point will be reached at which the human frame will no longer be able to endure the extremes, and then human life will cease. And so, it seems, the human race owes to the moon its life, and will ultimately owe to her its death.

Editorial

The Use of Heresies.

Heresies in the New Testament sense are *factions* and *splits*. Originally meaning a *choice*, the word *heresy* came to mean such a choice of views and such stubborn adherence to false or partial views, as to produce factions and schisms in the Church. These, of course, are bad things, but they have always existed in the Church and, perhaps, always will exist until the Church militant becomes the Church triumphant, which will not be until the Church divided becomes the Church united. Just as a man may put a dime before his eye and shut out the breadth of the sky, so one may make such a hobby of a small truth or a partial truth as to shut out all the rest of God's revelation. And then there are those who are said to be "born in the objective case," and who would rather have their own opinions and ways of doing things than to have the fellowship of their brethren. Others must "rule or ruin." Hence factions come about.

But what are factions good for? Paul, in writing to a church that was rather given to factions, said: "For there must be also factions [heresies] among you, that they that are approved may be made manifest among you." (1 Cor. 11:19.) It must be admitted that factions do serve that purpose—they make manifest those who are approved. Every case of faction brings to the light the men and women of the church who possess the true Christian spirit and who know how to forbear one another in love. What a contrast these men and women make with the narrow-minded, bitter partisans who magnify their crotchets into a test of fellowship, and who would rather have their own way than to have "the unity of the Spirit in the bond of peace!" We may say of factions in the Church as Jesus said of offences in general, that they "must needs come, but woe unto them by whom they come!" While they serve the excellent purpose of making manifest those who have the mind and spirit of Christ, and are truly his disciples, those who produce them are none the less reprehensible. It is one of the compensations of war that it brings out some of the noblest traits of human character, but woe unto them who make war necessary, for there accompany it also moral and material devastation and ruin.

It was like Paul, Christian philosopher as he was, to extract some sweetness out of the bitter things of life. While he condemned unsparingly the spirit of faction which had rent and torn the Corinthian church, he would gather from the situation this bit of comfort and consolation, that they were making manifest the loyal and loving hearts in the church who were approved of God. We are entitled to extract the same comfort from the factions or splits which now mar the unity of the Church universal, as well as of local congregations. They are a source of grief to all the true followers of Christ, and an occasion of reproach to those without. They display the weakness of human nature—its narrowness, its bitterness, its wilfulness, its love of power and pre-eminence—but withal they serve to separate the chaff from the wheat, the goats from the sheep, the false from the true believers.

The practical lesson from all this is that God expects us to profit by the fact which is made manifest by these heresies, and to avoid factionists and the spirit of faction, to seek no affiliations with those who produce strife and division, but, leaving them to themselves and their doom, go forward with the work which God has given us to do.

The Faith of the Learned and the Unlearned.

One of our scholarly young men writing in "The Scroll," says:

"The faith of the ignorant washer-woman over her tubs may be very beautiful, but surely it is not worth more to the world than that of the university graduate."

The purpose of the article from which we have taken the above, is to show that scholarly young men have rights which should be respected as well as the unlearned, and that the preacher is under as much obligation to seek to remove difficulties out of their way and to make faith possible for them, as to strengthen the faith of the uneducated. The truth of this position will hardly be called in question by any one, though it is, doubtless, often overlooked. There is no question but that modern science has made faith more difficult by its revelation of the magnitude of the universe, and by its emphasis upon the uniformity and universality of the reign of law. There is a stage in the development of faith when these truths of science seem to be serious obstacles to faith, and it is the duty of a reverent, believing scholarship to show how these truths are consistent with the simple faith of the gospel. Once that lesson is learned all knowledge henceforth ministers to faith, making it clearer and basing it upon more enduring foundations.

Referring to the statement that "the faith of the ignorant washer-woman is not worth more to the world than that of the university graduate," we would say, that depends. It may be worth vastly more. If the faith of the university graduate has been weakened by learning; if he has allowed philosophy to corrupt its simplicity; if he has permitted science to master his faith, instead of having his faith master his science; if, in a word, he has not yet reached the stage in his spiritual development when knowledge is subordinated to faith, and transmuted into spiritual power, then the simple, unaffected faith of the washer-woman, which gives her comfort and strength in her daily toil and imparts courage and cheerfulness under her poverty and hard conditions, so as to make her life an inspiration to others, may be vastly more useful to the world. The faith of the great mass of believers in all ages has been of the simple type, held by people of limited knowledge and culture, but God has made it the channel of all his blessings to the world.

When we read the list of the heroes of faith in the Old Testament period, as recorded in the Epistle to the Hebrews, we can not fail to see that the faith of many of these men through whom God's purposes were wrought out must have contained much crudeness and error as measured by our more perfect standard in Christ, and yet God accepted them because of their faith, and made them channels of blessing to all mankind. Their faith was such as to put them in the attitude of obedience to God, and was therefore genuine, even though mixed with intellectual errors concerning him. Without this genuine type of faith God can do but little for a man, no matter how learned he may be.

The statement that "a little learning is a dangerous thing," is based on the fact we have just mentioned—the immaturity of that learning that has not been subordinated to the higher uses of the soul, and taken up into a wider and more intelligent faith. We can not, for a moment, concede that any amount of true learning is inconsistent with the strongest faith in God and in spiritual realities. The stage of mental and spiritual development in which such conflict seems to exist is immature and incomplete. A good illustration of this truth is the case of Professor Romanes, who, in his earlier life, wrote a skeptical work, inspired by the idea that secondary causes sufficiently accounted for all natural phenomena. Later in life he wrote another book refuting his first, and pointing out that secondary causes do not dispense with the necessity for God, but only show by what methods he operates. He had at last mastered his scientific knowledge, and put it in its true relation to faith. God's word and work are one, and we can not rightly hold to the one and reject the other. Blessed is the man who with increasing knowledge has an increasing faith which at last reaches the stage where he can say with St. Paul, "I know him whom I have believed."

But, meanwhile, it is well to remember that there are those of weak faith among the learned, as well as among the unlearned, and the wise preacher will seek to minister to the needs of both, though he will be often sorely puzzled to know

how he may meet the needs of both these classes who are in his congregation, without seeming to neglect the one or to give offence to the other. Perhaps the new Bible school that is now coming to the front with the church members as pupils, and its graded system, offers the best solution of this problem.

Notes and Comments.

Dr. Prestridge, of "The Baptist Argus," reports a conversation with one of our well-known ministers who, when asked by Dr. Prestridge what was the difference between Baptists and Disciples on the subject of baptism, is reported to have said: "Well, doctor, if you Baptists would postpone your shouting until after baptism it would be all right." Now, so far as we are concerned, a Baptist, or any other believer, has our permission to shout at any stage of his religious experience, when he feels like it. We can see how many a victim of sin, on finding its power broken by the "expulsive power of a new affection," might feel like shouting for joy because of this change, and for the privilege now open to him of obeying his Lord in baptism and being thus enabled to claim Christ's promise of forgiveness and the Holy Spirit. If any one so feels, let him shout, and let no one say him nay!

At a recent state convention in Texas, the question of continuing the relation of the Juliette Fowler Home, at Dallas, with the National Benevolent Association was referred to a committee to consider and report a year hence. If the National Benevolent Association is a good thing, as its marvelous growth so far seems to prove, it is difficult to see why the different Homes in several different states, should not remain in organic connection with it, retaining their own local management. In this way they all secure the strength of unity together with freedom of local management. Let us try to practice union as well as preach it. Our benevolent work languished throughout the country until the National Benevolent Association was formed, and since then it has grown, and is growing with marvelous rapidity. With this token of divine blessing it would seem that we ought to be willing to continue on the same line.

It seems to us the same principle holds good in reference to the proposed plan of uniting the work of Ministerial Relief with our National Board of Benevolence. Whatever specific difference there may be in the character of the work being carried on by these two boards, they certainly both fall under the general head of benevolence, and to unite them would be to augment their strength and to simplify the work of that department. The administration of the ministerial relief fund could still be left with the board that is now charged with the double duty of the collection and the distribution of said fund. A definite *per cent* of the general benevolent fund could be agreed upon that would be in excess of the amount received at present for ministerial relief, and this, with the provision that applies to all the benevolences under the national board, that any donation specially designated for that fund must be held sacred for that purpose, would provide a sure income for these veterans of the cross and those dependent upon them. It would lessen the number of days for special offerings—a consummation devoutly wished for by all our ministers. Any special literature appealing for this particular fund could be sent out under the auspices of the Benevolent Association and made a part of the general appeal of that organization for a liberal response from the brotherhood. All its field agents would represent also the Ministerial Relief fund. There are many good reasons, then, why this union should be consummated and none, so far as we can now see, why it should not be brought about.

The objection has been made that such a combination as that suggested above would be to degrade the offerings made for the relief of our aged ministers and their dependent ones to the level of mere charity, whereas it is a debt of gratitude and affection. But does not this view degrade the New Testament idea of charity? Is there any diviner thing in all the world than charity? But it is said that we owe a *debt* to these aged preachers, and so we do owe a debt, but it is not a legal one, but a debt of gratitude and of obligation, growing out of their need and our abundance. We owe them a debt because they are poor and needy. It was in this sense that Paul regarded himself as "debtor both to Greeks and to Barbarians, both to the wise and the foolish." The basal truth that underlies all our giving is that God has given to us, and that creates the obligation that we should give to those who have need. Where shall we draw the line between the widows and orphans of ministers, and the widows and orphans of others who may have served God as faithfully in their capacity as have the ministers of the gospel? We have refused to recognize the distinction between the laity and the clergy, in Christian service, and it does not seem well to recognize it in our benevolence.

The interest in men's organizations in our churches, and in state and national enterprises of the brotherhood, is both widening and deepening. This movement has taken a deep hold upon other religious bodies, notably among the Baptists and Presbyterians, and there are signs that our own people are waking up to the importance of carrying out the idea which had its birth among us. We hear of local organizations being formed in many of our churches, and we trust all our congregations will organize their men, not only for local purposes, but see that they are represented in our state and national conventions. This will mean a new era for our missionary, educational and benevolent work as well as a more vigorous church life in the local congregation.

At a recent meeting of the advisory board of our National Benevolent Association, in this city, R. H. Stockton, of the Hamilton Avenue Christian Church, submitted a proposition to give $50,000 toward the erection of a suitable building for the Orphans' Home on the splendid plot of ground recently purchased at a cost of $35,000, on Kingshighway Boulevard and St. Louis Avenue. The building is to be a memorial to his wife, Bettie Mae Stockton. The conditions on which the gift was offered, after some modification, was accepted with a vote of thanks from the board, and the building will be begun as soon as the plans are completed. The whole brotherhood is to be congratulated on this magnificent gift to our benevolent work. It marks the beginning, along with other recent gifts to our educational work, of a period of larger liberality among us. We have felt sure that this time would come, and we are beginning to see evidences of it in these munificent gifts to our great enterprises. Mr. Stockton's generosity extends in more directions than one, but he has a specially warm place in his heart for homeless orphans whom he desires to see rescued from lives of neglect and want, and trained for useful citizenship in church and state.

A Congregational minister, in renewing his subscription for THE CHRISTIAN-EVANGELIST, says he does not know much of our distinctive teaching except what he learned from the national convention in San Francisco, which he attended, and THE CHRISTIAN-EVANGELIST. He adds: "But I do like your paper and the high, Christian spirit it holds up. I believe in immersion as the only form of baptism, yet I sometimes sprinkle. * * * I preach Christian union, but cannot preach baptism for the remission of sins. I am, however, studying your church, and like THE CHRISTIAN-EVANGELIST." We have an idea that if this open-minded minister keeps on reading THE CHRISTIAN-EVANGELIST, he will see the inconsistency of practicing for baptism that which he does not believe to be baptism. As for not being able to "preach baptism for the remission of sins," we will be quite content if he will "preach Christ," as Philip did, and when sinners are convicted of their sins and inquire of him the way of salvation, he will answer them in the exact language of Peter (Acts 2:38), who spake as he was moved by the Holy Spirit.

Editor's Easy Chair.

And now come the June magazines as if to torment the Easy Chair before its time, full of pictures of the country, of mountains, of woods, of lakesides, of fishermen and their boats, of strings of fishes, of the deep woods, of swinging hammocks and musical waterfalls. Of course, we know these things are out there waiting for us, and we have been hearing the call of Lake Michigan and of the pines of Pentwater for weeks, but the time is not yet. There is the Missouri convention and one or two other causes of detention that delay a little later than usual our flight from the city for the cool shades of the Michigan woods. But the cool weather of June has made it easier to resist "the call of the wild." No doubt July will bring with it a sufficient degree of heat to compensate for any shortage in June. There will probably be gathered in the groves of "Garrison Park," during the months of July and August, a little colony of choice spirits who are seeking rest and communion with nature, and who prefer the quiet of the woods and the music of the murmuring lake to the noise and frolic of the more popular resorts, where gather the devotees of fashion and pleasure. At present there are only accommodations for a limited number of such, and no others need apply. If anybody thinks this means a dull time, he does not know Pentwater. There will be bathing and boating, and fishing parties, and picnics, and gatherings around the glowing bonfires on the beach at eventide, where songs will be sung and stories told. And there will be time for reading and writing, and for long strolls through the woods, as well as for eating and sleeping, which occupy no small part of the time. Brother Tyler's text at Rome will soon be in order: "Arise, let us go hence."

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"There is one curious thing about fishing in the north woods which the guide books have not yet mentioned," says Rev. W. J. Long—whose nature-stories received the criticism of President Roosevelt—"namely: that wherever you go, the good fishing is always farther on. You read roseate accounts of big trout and abundant fishing, and the fever stirs within you. You begin to dream dreams; you save your money and get your tackle together; you ride long, tramp hard, cross a river and three lakes, and finally get to the place. And you catch chub and fingerlings. It makes no difference where you are, down the Penobscot, up the St. John, the story is just the same; you are disappointed till your guide tells you enthusiastically of a famous place about seven miles from here where there is always good fishing." Our experience has been a little different. We have usually found that the place was all right, but that we were two weeks too late or too early for the best fishing. If we had only been there two weeks before we would have been wearied with pulling out the great fish, and if we could tarry a few weeks longer, fishing might once more be good, but that is not so certain! But, after all, what does it matter? The fun lies, very largely, in the preparation for fishing, and in the expectation of success. This, with the air, the sunshine, and the beauty of the scenery, with an occasional streak of good luck, must satisfy the average fisherman. As Mr. Long says, "What a man brings home in his heart after fishing is of more account than what he brings in his basket."

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But the experiences related in the foregoing apply to the itinerant fisherman who goes from place to place in search of good fishing as his prime object in life. But really that is not the way to do it. Locate your summer home in some pleasant, healthful place, where you can enjoy the breeze of the lake and the shade of the woods, and make fishing incidental to your summer outing, and not the chief thing. Cultivate the love of reading a good book from a hammock, of rowing, of studying the various new forms of vegetable, animal and insect life in your new habitat, and when the wind is in the right direction and the signs are all favorable, go a-fishing, but go under such conditions as that you will be sure to have a good time whether you catch any fish or not, and then your success in fishing will be a real luxury and unexpected pleasure. The main thing is to open all your senses to the life and beauty that are about you, and to breathe in new vitality and energy, as they come to you in the pure breezes over the lake and through the hemlocks and pines. There will be opportunities for new acquaintanceships, for social enjoyment, for the kind word and the good deed, for putting one's heart in tune with the Infinite; and so mingling our rest and recreation with social service and self-improvement, we shall make our vacation a blessing to ourselves and to others.

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But, as we have said, the magazines are to blame for this premature musing on vacation, before it has actually begun. Already, however, a number of our readers have gone to their favorite resorts and have requested THE CHRISTIAN-EVANGELIST to follow them, as a matter of course, for what would a vacation amount to without one's favorite religious journal to keep him in touch with the movements going on in the great brotherhood of which he is a part? It isn't really necessary, as some people seem to suppose, for one to return to primitive barbarism, leaving all his religion and good breeding at home, in order to have a vacation. On the contrary, one will find an added relish in his outdoor life and sports during the vacation season, if he does not wholly neglect his Bible and his religious paper, and on the Lord's day attend some place of public worship. There are none of us that are so incessantly devoted to religious meditation and spiritual culture that we need a complete rest from these exercises. The truth is, as many of us have learned from experience, these are the exercises that give us our truest rest and our greatest peace. If we take God and the influence of religion out of our vacations, they become dreary and monotonous, void of the real joy and inspiration which the scenes of nature naturally inspire in a devout heart.

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A correspondent from a distant state writes to thank the Easy Chair for its little homily on Jesus' word about giving the cup of cold water in his name, and tells us of a beloved minister who is no longer with them, he having removed to a distant field of labor, but whose memory is sweet because of the many deeds of kindness which he did and words of cheer which he spoke to young and old, to the rich and the poor, while he was among them. Isn't it a blessed thing for a minister to have that kind of a memory and influence to linger behind him? We should judge from the tender words used by our correspondent that his eyes must have been suffused with tears of tenderness as he wrote about his friend and brother who had given so many cups of cold water to thirsty souls while he ministered in that community. One does not have to be a minister to make such a reputation for himself, but undoubtedly the pastor of a church has rare opportunities for these tender, helpful ministries, the memory of which lingers as a sweet fragrance in the lives of those who are blessed by them. Happy is he of whom it can be said, as it was said of the Master, that "He went about doing good." If any reader of the Easy Chair shall be encouraged or inspired by these meditations to give a cup of cold water in His name, he will find his reward in so doing, and the heart thus blessed will also find its reward, and so the deed of mercy will be twice blessed.

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This last paragraph is penciled *en route* to the Missouri State Convention at Sedalia. There are several delegates aboard from St. Louis, mostly women. The men are too busy, but a few will come later. Sam Jones feared there would not be enough men in heaven to sing bass! But when our business men's organization gets into running order it will swell the male attendance at our conventions, and, we trust, swell the chorus of bass and tenor voices in the "new song" which the redeemed shall sing in heaven. The Missouri River, by whose shore we are running, is full to the brim with the June rains and the melting snows in the mountains where the great stream takes its rise. How many farms it has carried in its turbulent tide down to the delta and out into the gulf! But science will one day limit and deepen its channel and make it a highway of commerce across "imperial Missouri" to where it joins the "Father of Waters." The growing crops of corn and wheat, though backward, look more promising than we had anticipated. A few weeks of real summer weather will turn the wheat fields to gold and crown with a silken plume each growing stalk of corn. But here is Sedalia and the reception committee.

De Multis Rebus

By William Durban

Here in Great Britain, and I may say in Europe, all is unrest. I have, when in America, found a theory prevalent that we old Britishers, and Europeans generally, are never really able to rouse our consciousness from a condition of somnolent quiescence. The notion is that Americans are subjects of chronic intellectual insomnia, but that the Old World is one prodigious lethal chamber. I do not spend much of my time or of my energy in seeking to supersede prepossessions or to dislodge persistent theories, for I have learned that life's brief span is not commensurate with the space of time needed to produce a reversal of opinion in very many minds. Yet I would gladly, if I could, convince all my kind American friends that they do not really monopolize all the progressive temperament of humanity. I might even venture to hint that there are certain directions in which we English people actually have more genuine freedom than is allowed on the American continent. I am aware that this is a most audacious proposition to enunciate, and I will simply, just at this moment, offer to prove the validity of my statement if any skeptics care to challenge it. I hope, however, that I shall not be indicted for committing an outrage on the Stars and Stripes, for though I am writing these words on what we now call Flag day, in honor of the Union Jack (a perfectly new celebration), yet I am not therefore seized with a fit of fanatical patriotism, and I hasten to say that I equally respect both banners, and that we frequently at my own house twine both together on festive occasions.

An Empire in Upheaval.

Great anxiety prevails in the councils of both church and state throughout the British Empire at this juncture. Imperial affairs are at a crucial juncture. I quite agree with the dictum of the late Cardinal Newman that, amidst all terrestrial cataclysms, God, in the stately march of his divine providence, is harmoniously ordering the progress of the world, and that the issues will be entirely for the benefit of the race. Nevertheless, we are at times deeply dismayed by the dense darkness in which thickest clouds shroud the prospect. In America you are mainly concerned with your vast interior national economy, and you have almost enough to do to grapple with the problems that entangle the minds of the most careful thinkers, so immense is your republic and so rapid is the increase of your population. Well, the English mind, on the contrary, is constrained to broaden its outlook so as to take in the drift of affairs of races that girdle the earth. We are no insular people. We are not limited in our horizon by glimpses of the Shetland Isles in the north and the Channel Islands in the south; by the German Ocean on the east and the shores of Galway on the west. Not so! The truly thoughtful Britisher knows that his country's flag waves over territories washed by Pacific and Atlantic billows; that the king rules coral islands at the antipodes; that for this same flag the young lions of our remotest colonies have time and again rushed forth to the fray; that you can not land or live in any part of the earth without finding you are but an insignificant distance from some region included in this tremendous imperial domain. And I say that, when you come to regard the whole British Empire, you have done with all despotism, all tyranny, all aristocratic oligarchy, and you have to do with the establishment of human freedom on a scale and in a degree of which aspirants in former ages never dreamed.

Because of the Missionary.

I have a special object in view in thus dilating on the extent and the characteristics as to liberty of the stupendous empire of which I am a subject. But for that object not one of the above sentences would have been written, for the British Empire can take very good care of itself, and needs never a single word of my advocacy. Indeed, I was actually not long since cordially complimented by an American lady for the severe style in which I have frequently scored and criticised the faults of my own countrymen. That ascription surprised me, but I thanked the lady, for she was exceedingly intellectual and she had been for years reading these letters. Now, my object is to show that this empire is appointed to execute a gigantic task, commissioned by the Providence of which Newman spoke, as I have said, to undertake and perform that task, not at all for the aggrandizement of a little nation tenanting a little archipelago on this eastern side of the Atlantic, but in order that the glorious gospel of the blessed God and his Christ may be carried resistlessly into every corner of the world. Other peoples, like the German, Dutch, French, Danes and Scandinavians, have their heroic agents in the field. The Moravians really began modern missions. But, after all, the Anglo-Saxon race is the great missionary agency. The British and American missionaries immensely outnumber those of all other nationalities put together, and will do so in yet greater proportion. And it is certain to any reflecting Christian mind that for this cause God has ordered the expansion of the British Empire, and has now in our day decreed a polity of expansion for the American Republic. It is not a question of national politics, but of divine polity unconsciously adopted and promoted by carnal politicians. The missionary is the mainspring of the body politic. He is no politician, but he is the controlling factor in politics. I have smiled at the contemptuous words of some statesmen in relation to missionaries, for these very same sophists have actually been the instruments in opening up the way for missionary conquests, little dreaming that they were poor, helpless little puppets and involuntary instruments in achieving mighty designs of an unseen Power.

I am aware that there is ample room for the abundant sarcasm provoked by an imperialist policy, and I for one would never defend the rapacity known as mere earth hunger. One of our English bishops recently stimulated laughter when addressing an audience at a great May meeting. He told how a boy had recently answered a question as to the causes which have promoted the wonderful growth of the empire. Here is the answer: "When a new country is discovered, a missionary is sent out to teach the people to pray. He asks them to kneel down and close their eyes while he prays, and while they are keeping their eyes closed he lifts up the Union Jack, and then the new land belongs to England."

The Fracas in India.

Many people fear lest there should be another uprising in India like the awful mutiny of the Sepoys in 1857. I well recollect the horrors of that history in my school days, when we were thrilled at the tidings of tragedy, scores of white women and children being massacred. The present unrest in India is due in part to the inoculation of clever native minds with western secularism. The native Christians are all loyal, but Mrs. Besant, the arch-agnostic, has done her subtle work well, and freethinking and western knowledge

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have been marching on together among the cultured Babus. These would, in many an instance, incite a tremendous upheaval, for they are ambitious of gaining positions of power and authority. But the chief factor in the riots is the malignant opposition of Moslem to Hindu. Islam would set India in fierce conflagration to-morrow were British forces withdrawn. The "British Raj" has at any rate saved the Peninsula from civil war. Our late beloved Brother Wharton used to delight to tell of the blessings of Anglo-Saxon supremacy in India, and he was truly entitled to be regarded as an authority. At home in England we have crucial difficulties impending. Ireland has at a great Dublin convention this week rejected the Administrative Bill of Mr. Birrell, which was at least intended to be a step toward Home Rule. But the Irish Home Rulers are affected with the Celtic temperament, which will have nothing to do with compromise. I do not blame them, but the reason why I question the reason of the present attitude of the Irish Nationalists is that they are manifestly once more bowing to the dictum of the Roman Catholic priests. It is freely admitted that the priests have struck the keynote and that Mr. Redmond finds too much for him that same power to which even Parnell in his best days had to submit in spite of his better judgment. The Irish are stubborn; India is seething with discontent; the Colonies are demanding fiscal concessions; the Suffragettes are clamoring at the gates of Parliament for the franchise for women; and the Education Bill is still exciting stormy passions. So we are listening to the voices of several hurricane blasts rending the ear at once. There is no melody and there is no harmony in this kind of music. The Maenads shriek the top note, for when political ladies are roused no vociferating competitors can match them. I wish to see women emancipated; but when they scratch the policemen and yell at the door of the House of Commons, I feel doubtful whether John Bull will yield to such furies what in his heart he would probably like to concede. Just now he has a thorny bundle of problems to ponder over. But one by one he will see the way to the solution of them all.

Letters to Maria from San Francisco—IV

San Francisco, Cal.,
June 1, 1907.

Dear Maria—Your letter of May 22, announcing that Brother Blank would take up, with the official board of our church, the matter of an offering for San Francisco delighted me very much. I was talking the next day with a member of the First Church here in San Francisco. He was feeling pretty blue. He is a member of the building committee for the new structure, and he told me that several weeks ago they had been compelled to stop work on the new building for lack of funds, and even the heroic effort which their pastor, Frank S. Ford, was making to hold the flock together had been suspended, because Brother Ford himself was compelled to go East and plead with our churches to get them to do their duty by San Francisco. This brother tells me that the First Church, soon after the fire, mortgaged her old lot for $7,500, and moved out about a mile to a location in a good neighborhood, densely populated, and bought a new lot fronting on DuBoce park for that sum. They debated some about building a small structure on the rear of the lot with their $5,000 insurance money, but, with the denominations putting up splendid buildings in all directions, they realized that this would be a confession of weakness that would be suicidal. There were some members in the church who argued that our great and generous brotherhood would respond immediately with an offering of many thousands of dollars to rebuild the First Church and enlarge other weakened churches. The others took an opposite view, claiming that our people were busy with many things, and so very far away that they would take little or no interest in what happened to the churches in San Francisco. Against this, the people who took the more hopeful view argued strongly, pointing to the generous outpouring of money for relief work from our eastern churches in the first few weeks after the disaster. This argument prevailed, and they undertook the construction of a $35,000 building that would provide an equipment adequate to their needs. Into this building they put $5,000 insurance money which they received, and several thousand dollars which, by heroic sacrifice, they raised themselves. Then the building stopped. I found time to go around yesterday and look at the structure. The location is a fine one—just where there ought to be a splendid building testifying to the faith and fellowship of the Disciples of Christ. But the testimony which this building gives just now is rather the other way. The building is not an extravagant one, but is dignified and effective in general outline, and seems designed for practical work. There is no roof on it, and the sides are covered with building paper, but that is all. To the casual observer, it only seems odd that here, amidst all this rebuilding activity, stands one structure on which absolutely nothing is being done. To the man who is a Christian, his observation is saddened by the thought that yonder is a brewery on which construction work is being pushed, and here is a church on which operations are at a standstill. But as for me, I felt heartily the shame of knowing that this building belongs to the Disciples of Christ. When I reflected that that people who boast of a plea for Christian union did not have unity enough in their own ranks to restore their burned church in San Francisco, while the denominations were replacing numerous destroyed churches with far better buildings, I hung my head in shame. As I climbed onto a street car and came downtown, I cheered myself, however, with the thought that our brotherhood was setting apart July 7 as a day for an offering for San Francisco, and would retrieve itself; and I especially flattered myself over the thought that our church was going to take the offering. I entered my office, intending to take down my check book and send Brother Blank a draft for $100 as my contribution; but I did not do it. Instead, I found your second letter telling me that the board had decided not to take the offering. Say, Maria, this stirs me up about the worst of anything for a long time! Behind on Brother Blank's salary, are they? Well, why don't they pay him up? They owe it to him. They have got the money and they are keeping it. I fancy that some of those women who flashed out with Easter bonnets last spring bought the bonnets with money they owed on their subscription to Brother Blank's salary. I suppose that, practically speaking, there is a difference between this and embezzlement, but I can not see it. And there is another thing I can not see, and that is why people should make one failure an excuse for another failure. Because they neglect a minister, is that a reason why they should neglect a fellow church way out here in the ashes? I should think if they were doing some things wrong it would make them all the more anxious to do some other things right. I do not seem to hear that there was any move made at this board meeting to raise the balance due on Brother Blank's salary. I suppose they think it's a good idea to let it stand. They can use it next fall as an excuse for not taking the church extension offering; and along about the first of December it will

WENT TO TEA

And It Wound Her Bobbin.

Tea drinking frequently affects people as badly as coffee. A lady in Salisbury, Md., says that she was compelled to abandon the use of coffee a good many years ago, because it threatened to ruin her health and that she went over to tea drinking, but finally, she had dyspepsia so bad that she had lost twenty-five pounds and no food seemed to agree with her.

She further says: "At this time I was induced to take up the famous food drink, Postum, and was so much pleased with the results that I have never been without it since. I commenced to improve at once, regained my twenty-five pounds of flesh and went some beyond my usual weight.

"I know Postum to be good, pure, and healthful, and there never was an article, and never will be, I believe, that does so surely take the place of coffee, as Postum Food Coffee. The beauty of it all is that it is satisfying and wonderfully nourishing. I feel as if I could not sing its praises too loud." Read "The Road to Wellville," in pkgs. "There's a Reason."

come in pretty handily to excuse them for not taking the offering for ministerial relief. They could use it again next January when Education day comes around, and it might not be a bad argument on the first Sunday in March to keep from taking the offering for foreign missions.

Now, I will tell you, Maria, what this all reminds me of. Once an old Arab sheik went to a neighbor of his one day and wanted to borrow a rope, and the other Arab would not let him have it, and the excuse was that he wanted the rope to tie his milk up with. "But," said the intending borrower, "You do not tie your milk up with a rope." "No," said the frank old Arab, "but any excuse is good when you don't want to do a thing." Do you see the point, Maria? There was not a reason given at that board meeting that would hold good for a minute if Jesus Christ had been there. I'm not a preacher, and I'm not an elder, like Brother Hardone, but just a plain deacon, and I suppose I have been just as indifferent to appeals like this one from San Francisco when on the board as any one else could possibly be. But I have had my eyes opened for once. I have been out here and seen what these people have suffered. I see how wonderfully the city is rebuilding. I see what an opportunity there is for our people here now, and I see what heroic sacrifices the members of our churches around the Bay are making, and I tell you that if this story of what the Disciples in San Francisco are trying to do were written, it would sound like another chapter of the Acts of the Apostles. If the members of our church could just see what I have seen in the past few weeks, they would make a big offering for San Francisco, and turn to their own work so inspired and enthused that Brother Blank's salary would soon be paid ahead of time, and all departments of our church work would be flourishing.

Now, as I said, I am only a deacon, and I do not want to try to preach, but it seems to me that this offering for San Francisco is a matter of religion and not of finance. Just right now it is not a question of whether we have a deficit of current expenses, or whether we have a church debt, or whether we have a lot of missionary calls or not. This is a supreme emergency. Six or seven hundred Disciples of Christ and one church, and 120 homes of church members have been swept down to ruin in a cyclone of fire that continued for three days and engulfed the wealth-producing power of a great city. In the wild swirl and scramble which has resulted in the population centers surrounding this billion dollar conflagration, our eight churches and their entire membership are helplessly involved. In their pitiful effort to conserve the cause of New Testament Christianity they call to us. There is not a church in our brotherhood that is not in a position to make some kind of a response. It may not be as great as they would like to have it, but it would be something. And every member of our church at Homeville is in a position to make some kind of an offering.

I enclose with this letter my check for $100, and I want you to give it to Brother Blank and ask him to bring this matter once more before the board in my name, reading to them this letter if he wishes.

I am neither a prophet, nor the son of a prophet, but I make the guess that if the board will let this matter go before the church the church will make a worthy offering, and that if, just as soon as the offering for San Francisco is received, the matter of a deficit in current expenses and the additional unpaid pledges on the church debt are mentioned to the congregation, they will then and there oversubscribe them both.

It seems to me that somewhere in the New Testament there is a passage about scattering and yet increasing; and another one about the man who sows bountifully reaping bountifully. I may be mistaken, but it seems to me that this is one of the cases; that it is a mere matter of faith, and that if we believe in Jesus Christ and his promises we will not stop to argue for one minute about whether we ought to take this offering or not. We would simply lay the condition of things as they are with our churches in San Francisco before the church at Homeville and say: "Now, brethren, have your will in the matter. Will each one of you lay by him in store as the Lord hath prospered him? Let each man do according as he hath purposed in his heart, not grudgingly or of necessity, for God loveth a cheerful giver." Yours for a San Francisco day at Homeville,

John R. Lookabout.

The Child of "Our Missionary Mother"

By Elizabeth W. Ross.

On February 13, 1883, there was born in Jacksonville, Ill., a missionary. I read in the last "Intelligencer" that "Martyrs are born, not made, begotten from above as the nearest of kin to the 'Lamb that was slain.'"

This child, Ella C. Ewing, was consecrated to missions before her eyes had opened to the light and beauty of this world. When she was 3 months old her mother carried her to the church and enrolled her with the mission band. From that day she was identified with the church militant in this great onsweeping missionary movement which will only be consummated when the kingdoms of this world shall have become the kingdoms of our Lord and of his Christ.

December 15, last, Ella stood in the door of a vestibule car that bore her away from Eureka, waving goodby to hundreds of students and friends who were there to bid her "godspeed" as she went out so joyous and happy to her chosen field, Africa.

She arrived in Bolengi, Africa, February 9 and received a welcome that was only a foretaste of the joy of the other "entering in" which was to be hers so soon. On May 17, away there in the Congo land the chariot swung low and Ella Ewing went away to behold the Father's face.

Two days before the cablegram reached Mrs. Ewing there came a letter from Mrs. Dye from which I send extracts:

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"Dear Mother: Is there room in your mother-heart as yet unfilled? Can you find a place for a motherless girl? I will not need to tell you who I am, for you will already know; you have known me heretofore as Mrs. Dye, but may I not henceforth be a daughter, just Eva, the older sister of Ella I believe mothers' hearts are always large and we have been wondering whether yours would take us all in! You see we are all motherless, save Ella, and we are jealous of her. Dr. Dye and I have no parents on this side; Mr. Hensey, Miss Ferrin and Dr. Widdowson have each a father, and we all, with one accord, desire you for our mission mother. Our hearts have gone out to you, why, we do not know, but we never wish to take them back. I know you are longing for me to tell you of Ella, and this whole letter is to be of her. She has been a godsend to me, a girl after my own heart in every way. I wonder how I have done without her all these years, and thank God for sending her here. I wondered before they came whether the two girls having met at home, and having traveled out together, they would not be so much to each other that I would have no place in their hearts. I have been out here so much alone that I longed for some one to share in the work with me. I did not mean to be selfish and really, since we were to go home so soon I was glad they were companions. But now I have received so much better than I deserved, for Ella loves me as a sister and I love her. I am not the only one, either, for we all do, and all who have seen her admire her very much, and think we have a treasure. We mean to keep her strong and as we have plenty of goat's milk and fresh eggs Dr. Dye insists on her having an egg beaten in milk morning and evening, for she is working hard and must have reserve strength stored up. She is so energetic and enthusiastic in the work and so well fitted for it. I have told Brother McLean to send as many more like her as he can possibly find.

"All the girls love her already, and I'm sure she will win the women's hearts. I have not yet felt strong enough to begin the services for women I always had, but hope to soon, so Ella will get into close touch with our women.

"Not many girls would, nor could they, have taken full charge of a school in a foreign language after but six weeks' residence in the place. Of course there are native teachers, but she has all the planning and responsibility. We all help her as we can and Dr. Widdowson has made her some blackboards, which make her work ever so much easier. Ella wants us to be sure to see you when we return to America. Do you think we can plan it? We are ready to go home, but reluctant to do so, when the work needs us so much. We had planned to go this month, but must now stay until the young folks, Mr. Hensey and Miss Ferrin, return from Bomo married, which means until the last of July. Our home people, especially our two little girls, will be so disappointed when they get the news of our delay, for they are anxiously waiting for us. Sometimes it

seems as though I can not wait any longer to see them. Baby Dorcas was just a year old when we left her, and she will be five before we see her again. Polly will be eight. You can understand what it meant to leave them, but it has been worth the cost. Christ was never to us so precious as since we made this greatest surrender for his sake; and now since I have been raised up again to life and service our hearts are full of gratitude. He has given us to see the rich fruits gathered from the seed sown. When we returned this time there were but sixty Christians. Now there are 280, and multitudes of people turning from heathenism. It is a very miracle to witness this wondrous work, and we who are here in the front and heat of the battle are awed by the marvelous working of the Spirit's power. Think of sixty-four baptized in one day! But to me the work among the women and girls exceeds all the others. They are the lowest and most helpless because of their enforced life of sin and shame. Nowhere have the women been reached as here, and we have a splendid band of Christian women who are making Christian homes. But think of the thousands who have never heard of Christ, and I long to be able to travel into the back villages to teach them; but that seems not to be. Dr. Dye is planning a trip before we start for home, but I could not go. I must now close. With much love to you,

Bolengi, Africa. EVA N. DYE.

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Across the seas this devoted, self-surrendered woman, Mrs. Dye, is heart-sore, stricken in soul. The pulse of the Church will beat in unbroken sorrow and sympathy for the workers at Bolengi. Mrs. Ewing has broken her alabaster box of precious ointment and poured it out on the feet of her Lord. But his promise, "When thou passest through the waters I will be with thee," is an eternal verity to her soul. He has given her songs in the night; beauty for ashes; the oil of joy for mourning. Already has he multiplied to her sons and daughters in that brave band of men and women who are making known the salvation of our God to a heathen people. Henceforth they will call her "Our Mission Mother."

Ella Ewing *was* our living link. She *is* our living link, binding our hearts not only to Africa, but to the very throne of God. None who ever knew her but can say:

> "Heaven is nearer,
> And Christ is dearer
> Than yesterday to me."

She wrote back: "I love Africa. I am so glad I was permitted to come; these are the happiest six weeks of my life." Only a short time was she given to work, but she has not lived in vain. She reflected, as in a mirror, the glory of the Lord. The fragrance of her happy, joyous, helpful life permeates the Church and is a savior of life unto life. Scores of her young school friends in Jacksonville and Eureka will be constrained to live better lives by the memory of hers. Heart strings are leaders in God's hands to gently, lovingly guide us heavenward.

"When God plows long, deep furrows on the soul then we know he purposeth a crop." Out of this great sorrow will come to the Church deeper conviction, quickened sympathy, larger giving, holier living. "The cry of the Congo" will pierce some heart that will be moved to go out and take up her work in Africa.

Years will come and years will go and the body of Ella Ewing will lie away there in that heathen land, "under the tent whose green curtain never swings outward," and the great palm trees she loved so well will stand like God-stationed sentinels above her. The little birds will sing her requiem, but that grave will mark a white stone on the highway of humanity.

Eureka, Ill.

Grace and Baptism

By Prof. I. B. Grubbs

At the suggestion of the Editor I write for THE CHRISTIAN-EVANGELIST an article evincing the harmony of our teaching as to the design of baptism with the great scriptural doctrines of salvation by grace and justification by faith. I think he is right in saying that "no misconception of our position has done us more harm than the wide-spread impression that our position on baptism is contrary to the great doctrines mentioned above." Yet I have often wondered why sensible men among our opponents should be so thoughtless as to suppose that baptism for the remission of sins is incompatible with the scriptural teaching on these subjects.

I take the broad ground that no religious people on the face of the earth believes more thoroughly or more consistently in salvation by grace and justification by faith, than do the advocates of the "Current Reformation." I go further and confidently assert that a man can not intelligently believe in baptism for remission without believing in salvation by grace, and justification by faith. I repeat with emphasis: No man can intelligently believe in baptism for remission of sins, without believing in salvation by grace and justification by faith. Granting, as we must, that forgiveness of sins is the highest expression of the grace of God, is not the need of forgiveness the need of his grace? And how can anything whatever be for remission that is not for the bestowment of grace? Does not the penitent believer, while seeking, through baptism, forgiveness from God, proclaim to the world his absolute need of this gracious and divinely bestowed blessing from on high? How can any one acknowledge this need of divine grace without a renunciation, in that very act, of all self-righteousness, and all delusive pretensions to meritorious claims upon God? Furthermore, is not genuine baptism an act of faith, an act of personal trust in God, in Christ; and does not every blessing that comes through an act of faith, come from faith itself, as the source of that act? "By faith Noah, being warned of God concerning things not seen as yet, moved with godly fear, prepared an ark to the saving of his house; through which he condemned the world and became heir of the righteousness which is according to faith." Here then is salvation by the grace of God, salvation by faith in God, yet a salvation that comes through an act of faith, performed in obedience to a commandment of God. "By faith Noah prepared an ark to the saving of his house." Note the connection in this case between faith and the obedience of faith, and the connection of both with the salvation obtained by Noah. The inspired Peter represents the salvation, in this case, as typical of our salvation, saying that the persons participating in this salvation, "were saved by water, which, in the anti-type, baptism, doth now save us." (1 Peter 3:21.) See margin of Revised Version. The connection of water with salvation in both the type and the "anti-type," is of course, the result of the gracious appointment of God. Notice also that in the passage quoted from Hebrews, Noah, by his faith and obedience, "became heir of the righteousness which is according to faith." This is but another form of saying that he was justified by faith, and is clearly identical with the salvation which resulted from the preparation of the ark in obedience to the divine commandment.

We see, therefore, that the patriarch was justified by faith, through "the obedience of faith." We see also from this case that salvation by grace, and justification by faith are only two forms of expressing the same truth—only two phases of one and the same doctrine.

Let the reader now turn to Galatians 3:24-27, and we will see confirmed what has been said as to the relation of each of these to salvation, otherwise called justification. "The law hath been our tutor to bring us unto Christ, that we might be justified by faith. But now that faith has come we are no longer under a tutor. For ye are all sons of God through faith in Christ Jesus. For as many of you as were baptized into Christ did put on Christ." Now how, or why, does the apostle here affirm that we "are all sons of God through faith in Christ Jesus?" He furnishes the answer as follows: "For as many of you as were baptized into Christ did put on Christ." Faith, then, through baptism as an act of faith brings us to the sonship of God, to the blessing of salvation, or justification, which is found alone in Christ—found, I repeat, alone in Christ: for, strictly speaking, we are not justified by believing in Christ, but justified by Christ, in whom we believe. We are not saved by being baptized into Christ, but saved by Christ into whom we are baptized.

Let us turn now to a passage of superlative importance in this investigation. "When the kindness of God, our Saviour, and his love toward man, appeared, not by works done in righteousness, which we did ourselves, but according to his mercy he saved us through the washing of regeneration and renewing of the Holy Spirit, * * * that being justified by his grace we might be

made heirs according to the hope of eternal life." (Titus 3:4-7.) Assuming, in harmony with the consensus of all scholarly exegetes, that the phrase washing (or laver, *loutron*) of regeneration refers to Christian baptism, we can see clearly, in the light of this passage, not only the relation of this ordinance to the grace of God, and to justification by faith, but also the irreconcilable opposition between this act of faith and "the works done in righteousness," on which the self-righteous legalist founds his hope of eternal life. Here we learn that salvation "through the washing of regeneration," is "according to mercy," and hence stands connected with the saving grace of God, and is placed in striking antithesis with the self-righteousness of Pharisees, and all others who expect, by meritorious works to enter into heaven. Baptism as a condition of salvation stands here in vital connection with the economy of grace, and stands equally in contrast with the legalistic system, which because of the moral perfection required thereby (Gal. 3:10) can give no hope to the penitent sinner. That hope can come only from a gracious system that offers forgiveness to the sinful. In such a system of mercy there is abundant room for baptism for the remission of sins. Accordingly we can see from this passage that our opponents who regard baptism for remission as standing in conflict with salvation by grace, or justification by faith, completely reverse the reasoning of the apostle. Where he sees a contrast they think they see identity, and where he sees identity, they think they see a contrast. They imagine opposition between the things that he associates—salvation through the washing of regeneration, and the exercise of the grace, or mercy of God. And they imagine identity between the things that he places in direct opposition—salvation through the washing of regeneration, and the supposed meritorious works of the self-satisfied legalist.

Lexington, Ky.

The Attitude of the Church Toward Labor—III

What the Laborer Thinks About the Church.

A Congress Paper.

By Alfred W. Place

It is well for us to get acquainted with labor conditions, but it is of vastly greater importance for the Church that is really desirous of reaching the laborer to get acquainted with the man. Remember that only three out of every 100 of the above-described laboring masses are regular attendants at the church. What is to blame for this—the great social unrest among the laboring classes, or the Church?

Mr. Charles Stelzle, who is working on this problem under the Home Missionary Board of the Presbyterian Church, sent out 200 letters to as many labor leaders throughout the whole country asking them the following four questions:

1. "What is the chief fault the working men find with the Church?"

2. "What in your opinion takes the place of the Church in the life of the average working man to-day?"

3. "How do they regard Jesus Christ?"

4. "What in your opinion should engage the activites of the Church?"

To these questions he received many and varied answers. Some of these, chosen for the frequency with which they occur, will give us a fairly representative idea of what the laboring masses think of and about the Church as it exists to-day. For the Church to do effective work it is absolutely necessary that it understand the life and thoughts of the people to whom it is to minister. I will give you the thought of these answers, not the exact words, in order to save time.

1. "What is the chief fault working men find with the Church?"

Working men feel that the Church is allied with the rich. As one puts it, "We condemn the Church because it is in with the 'push' and has a 'pull' with it." Another says: "The preacher has the gift of 'gab' and can down the poor man, and the rich man, on account of his position, can dictate, and the preacher most generally submits." Another says: "The Church is a sort of a social club where we feel ourselves hardly welcome." They use freely the time-worn objection—"we don't go to church because of its hypocrites." They complain of church leaders acting pious on Sunday and then cursing and grinding them at their work all week. Many do not attend church because they can not keep up the show they would like to in the financial support of the Church.

A very large group says: "The Church allies itself in almost every instance with total abstinence, as if this were of necessity an article of faith." This objection is made mostly by foreigners. One Sunday last summer 100,000 Germans made a demonstration in Chicago asking that the law be so interpreted that liquor might be sold after midnight and on Sunday in their clubs. Bishop Potter attempted to solve this objection by starting the Subway saloon in New York, which has proved a miserable failure. I believe the bishop was sincere and did what he did from the best of motives, which fact should command our highest respect. The working man believes that the Church grudges him all innocent pleasure. Many object to pew rent. Nearly all say, as with one voice, "We are not attracted by your denominational strife and different interpretations of the Bible." How would our plea strike them?

2. "What in your opinion takes the place of the Church in the life of the average working man?"

Those who do not have to work on Sunday use it as a day of rest and recreation. They stay at home rather than go to church and hear what they call a dry, monotonous sermon. When workers are driven to the limit of their physical strength each day, nothing but the theater, or the saloon with its glittering lights, the dance hall with its enlivening music, or some similar extraordinary excitement, will stimulate pleasure. Large employers are finding it more economic to work their men shorter hours with no overtime than to drive them to the limit of their physical strength all of the time.

Lodges take the place of the Church, because, as they argue, all are equal there and the workings are based on the Bible.

The labor union, which meets in many, many places in a room over, or back of, a saloon, where a glass of beer bought by each member is the only rent they have to pay, claims the spare time of thousands.

Socialism, with its clubs, whose membership is increasing yearly by the thousands, is religion to its following. They base their doctrine on the Bible and brand the Church untrue to Bible teaching when it does not fall in with their interpretation.

The saloon, however, is actually taking the place of the Church in the lives of working men.

3. "How do they regard Jesus Christ?"

Laboring men are much like the men Jesus meant when he asked his disciples, "Who do men say that I am?" They answered, "Some say, John the Baptist, and others, Elijah; but others, one of the prophets." In other words, laboring men do not *know* Jesus Christ. Nor are they alone in this ignorance.

4. "What in your opinion should engage the attention and activities of the Church?"

The answers to this question were marked in the main by selfish motives. They want the Church and its ministry to go into the conflict between capital and labor and of course to co-operate with labor and assist in obtaining its demands. As some put it, "The Church should preach the gospel of socialism," which, as they claim, "is nothing else than the gospel of Jesus Christ." Some think the Church should build lecture halls and provide reading rooms, bath houses, etc., where working men and their families can enjoy them. The Church should interest itself in sweatshops, factory labor, child labor, the housing of the poor, and the hours man and child should work. The preacher of to-day should study conditions more than ever before and make the service of the Church attractive and practical. The people to-day will not go and listen to a dry, impractical discourse just because of duty. Many object to large salaries for preachers and to very costly churches, preferring instead the Salvation Army method, which, however, is not reaching the masses.

Outside of these questions and their answers by working men there is anoth-

er great reason why working men are not drawn to the Church, one which only a broader vision of the movements of thought to-day will bring out. The reason is this, the slow decay of authority in religion.

There was a time when a quotation from Scripture, whether or not it applied to a man's specific case, or whether he even understood the meaning ascribed to it, would compel him through his conscience to humbly submit to his condition as being God's mysterious will in the matter. To-day it is different, as a conversation between John Graham Brooks and, as he says, "one of the most honest and intelligent labor men I ever knew," will show. Mr. Brooks said: "He told me that as long as he really believed what he understood his pastor to preach he was fairly content. 'The sermon,' he said, 'always appeared to me to reconcile things I couldn't understand. Mysterious religious authority was always given, which I accepted. When I talked to the minister about definite cases of suffering in a hard strike, where he and I both believed the men were not to blame, he still insisted that somehow it was all right, and somewhere in the future it would be set straight. Now, my experience has taken that belief out of me, or, at any rate, the kind of authority he gives for it I can no longer accept. Nor do I believe the Jesus he talks so much about would have accepted it or acted on it either. The successful classes, even if they didn't know it, or mean it, have used religion and heaven to keep peace and to put off a lot of troublesome duties. When I found this out I threw it all over.' 'Now,' as my friend added, 'when the ghosts are out of the way, we put the blame where it belongs—upon present human society and upon those who control it.'"

In the light of the above evidence we may well ask what is the true function of the Church and how can it best accomplish its purposes to-day.

What can the churches do to help remedy the above evils and in what particular can it take part in reforms? This work can only be done by taking up our cross and following our Master. Without the willingness on the part of Christians to sacrifice, these conditions will remain with us.

Jane Addams, while traveling in London, went with a guide to see the city. She was taken near the slums and, getting a glimpse of them, asked that she might see more. The guide tried to dissuade her but, picking up her silken skirts, she waded through the filth and dirt of London slums. On passing out she said to the guide, "We haven't anything like that in America." The guide told her to investigate upon her return. She did so, and upon finding conditions even worse at home, she left her fine home, with its culture and refinement, and went and lived among the tenement-house dwellers of Chicago. She founded the Hull House, and the good it has done God only knows. She has turned night into day and sorrow into sunshine in hundreds of unfortunate homes. She has taught mothers and fathers and boys and girls how to do skilled work and how to enjoy true living. Many have followed her example and the social settlements throughout the country are monuments of practical Christian activity.

While attending the university I organized a boy's club in the University Settlement and picked up a large group of young men off the street. One of these boys, who was a would-be prize-fighter, graduated from the university this year. No service in the beginning is quite so repulsive, but no joy is so great as to see the transforming power of Jesus Christ upon their lives and conduct.

You may build the best tenement houses and many times they will not be appreciated. Good men will often give up in despair of ever helping these miserable poor. In the Hull House district the tenement conditions were so bad that as high as 300 out of every 1,000 died annually. It is down now to about 20 out of 1,000.

A wealthy woman in Chicago, upon learning the awful condition of the tenement house dwellers, found that her husband owned a large number of Italian tenements. She gave up her society life and became a rent collector. She had all of these tenements remodelled and made modern and sanitary. She rented them for the same money as before and went around every month and collected the rent herself. She went into each home and sat down and talked with them, corrected any lax living and compelled them to keep everything clean. In this way she taught the families cleanliness, thrift and taught them in fact every essential of a Christian home. All this was not a pleasant task but one in His service that brought to this woman joy unspeakable. Incidentally, it is interesting to note that these tenements paid a net income of 4 per cent on the investment.

In New York City a woman who had learned the awful facts about the sweating system decided not to spend her money in such a way as would assist in its abuse. She went to her storekeeper and bought some goods and asked for a written guarantee that they were not made in sweat shops. The goods were never delivered. She tried to buy under the same conditions at other stores, and failed. Finding it utterly fruitless to work alone, she organized a group of buyers known as the Consumers' League. They agreed not to buy of stores handling goods that were made at the expense of the health and education of any person or persons. They would not patronize a store that did not treat its clerks in a healthful and humane way and give them a living wage so that the girls would not have to sacrifice their virtue for a living. This league is having a most wholesome effect.

Loan associations, which keep the awful money lenders from drawing as high as 100 per cent interest on money loaned, are helping very materially.

These, then, are the social remedies that are being used to alleviate all this suffering. This is the work of Christian citizenship. The Church is the recruiting station for this great army of Christian citizens who have the power to move all obstacles if only they join hands and work together. The Church as a Church, can not do effective work by joining these movements as a body.

(To Be Continued.)

A BAPTIST-DISCIPLE UNION MEETING.



The illustration we present herewith represents a union baptismal service in which members of the Christian church and those of the Baptist church took part. But it was not the result of a union meeting. The photograph represents Bro. J. M. Wooten in the water in the act of immersing. The stream is the Tierra Blanco, near Hereford, Tex. Less than a quarter of the crowd shows in the picture. Baptists and Disciples work harmoniously here, which can not be said of all parts of Texas.

Our Budget

—The Bible school at Weaubleau, Mo., is growing.

—The school at Cairo, Ill., will enter upon a rally.

—The building is well under way at Fletcher, Okla.

—J. H. Speer reports the work prospering at Garfield, Ark.

—Vawter and Gardner go for their next meeting to Perry, Okla.

—George Carter will remain with the church at Peabody, Kan.

—W. H. Coleman reports a growth in the Sunday-school at Tampa, Fla.

—Work on the building at Golden, Colo., has been practically completed.

—W. C. Prewitt has just concluded five years of service at Wellsville, Ohio.

—The brethren at Havelock, Neb., expect to be in their church building soon.

—G. J. Massey has just entered upon the work with the church at Timson, Tex.

—L. L. Carpenter is to dedicate the beautiful house of worship at Fitzgerald, Ga.

—John H. Wood says plans are being made to build a modern church at Winder, Ga.

—D. W. Moore has been called to remain indefinitely with the Central Church, at Pueblo, Colo.

—Miss Eva Lemert will conduct a Bible school rally for the church at Salina, Kan., beginning June 19.

—The northern and southern district conventions of Colorado have been in session this week.

—The Sunday-school at Marshall, Okla., has doubled in attendance and contribution the past year.

—J. P. Childs expects to have a good meeting at Anthon, Ia., where conditions seem right for this.

—A. M. Dial writes that the new church at Culloden, W. Va., will be dedicated the first Sunday in July.

—Miss Irelan, of the Mexican mission, is having a delightful visit in her old home at Topeka, Kan.

—A good meeting was held at Yukon, Okla., by Brother Thomas. The brethren there need a minister.

—Willard McCarthy, of Richland Center, Wis., is the new minister of the Berkeley Church, Denver.

—The Ohio Valley Association has just been entertained by W. D. Van Voorhis and the church at Bellaire, Ohio.

—E. M. Miller, of Boulder, Colo., is supplying the pulpit at Longmont during the absence of the regular minister.

—Handsome new pews have been installed in the church at Marion, Ill., according to a report of W. W. Weedon.

—The church at Griswold, Ill., will retain C. E. Wells. Good will and prosperity is the report in all departments.

—The First Christian Church at Omaha is to be equipped with a $3,000 pipe organ, which is being constructed by George Kilgen & Son, of St. Louis.

It is nearly time for a new serial story.

—Clark Bower seems to be meeting the wants of the situation in Colorado City. The climate is benefiting Sister Bower.

—At North Platte, Neb., work on the new building is being completed. The Bible school is in a contest with Fremont.

—A new tent has been made for the state evangelist of Colorado, and he will make abundant use of it during this summer.

—There will certainly be a new church at Cairo, Ill., according to O. D. Maple. He reports the work there growing continuously.

—G. W. Coffman reports many members of the Christian church, living at Bisby, Ariz., not identified with the local congregation.

—John C. Hay seems to be giving satisfaction as supply pastor during B. B. Tyler's absence from the South Broadway Church, Denver.

—Fred Cline recently spoke in the Stewart Street Christian Church, Springfield, Ill., in the interests of the National Benevolent Association.

—Charles E. Varney and wife will spend the entire summer at Eagle Lake, near Paw Paw, Mich., and will supply on Sundays for churches in the vicinity.

—C. C. Hill reports work commenced on the $8,000 addition to the meeting house at Roswell, N. M. It is expected to complete the building by September 1.

—David H. Shields has had his salary at Salina, Kan., increased for the next year with a vacation of one month granted him, during which he will attend Yale College.

—A parsonage is to be erected at Vineland, Colo., for N. A. Stull, who has received a call to continue with the church after a temporary engagement of three months.

—Frank E. Jones, he evangelist of Idaho, has organized a congregation at Mountain Home of that state, where the brethren will proceed to build or buy a building.

—A. N. Noell commends G. P. Clark, the pastor at Asheville, Kan., as a tireless worker. Harmony reigns in all departments and the church is in a flourishing condition.

—An effort is being made to clear off the debt on the building at Sebring, Ohio, where Homer E. Sala is minister. The school there has just won over the school at Minerva.

—Indications are that the spirit of evangelism is getting hold of many of our churches in the South. Monroe and Corinth, Ga., now announce their purpose to hold meetings.

—"Mr. Elliott Schofield Moses leaves this week for a visit to his grandparents in Indianapolis, and in New Castle, Ind. His parents will accompany him."—*La Via de Paz.*

—J. H. McWhirter reports that the brethren at Baird, Tex., have secured a loan from the Extension Board, to make the first payment on their church, and that they will welcome any help.

—A series of meetings concluded at Tolar, Tex., by John W. Smith, of Brownwood. There is now a membership of twenty-four, and they are struggling to get a house built.

—The matter of a simultaneous evangelistic campaign for 1908 was brought up in a recent ministerial meeting at Pittsburg, and a committee of three appointed to report.

—The question of a larger church is being considered by Z. E. Bates and his flock at Fairmont, W. Va. They have the third best Bible school in the city and the largest young men's class.

—G. F. Swander thinks the meeting recently held by S. M. Martin at McMinnville, Ore., with thirty-seven additions, was a great success. Brother Swander has himself done a good work there.

—George Theo. Smith feels that the church at Tower Hill, Ill., will become strongly missionary. At Footville, Wis., where he recently spent Children's Day, the missionary spirit is already strong.

—The brethren at Adrian, Mich., have raised the annual amount due to the Board of Church Extension, on their building. B. W. Huntsman reports that payments are always promptly met.

—W. A. Moore reports that his congregation at Tacoma, Wash., will move into the chapel of the new building about August 1. This congregation has easily provided $600 for the support of Dr. Wakefield.

—E. H. Williamson has closed a meeting at Fordland, Mo., with a congregation organized and a salary provided for a minister. J. D. Pontius, a very promising young man, has been called for quarter time.

—After a ministry of a dozen years, J. Elza Holley, of Everest, Kan., will enter the general evangelistic field with his brother. Churches desiring their services during July or August may address them at once.

—J. M. Monroe was recently hurt when the platform upon which some forty people were standing during the corner stone laying of Oklahoma Christian University, gave way, throwing them all to the ground.

—T. J. Golightly has a good report for the end of his first year with the church at Bethany, Mo. Nine hundred dollars for missions and benevolence, with many improvements on the building, is part of the report. The church prospers.

—The ten thousandth copy of "The Church of Christ," by a layman, has been sent out since January 1, 1907. The book is now being advertised in the denominational papers and sold through denominational publishing houses.

—The great need at Alton, Ill., is a house for the congregation. George Washington Wise, the pastor, writes us that he hopes to report a property secured by the time the meeting now being held by J. V. Coombs, is concluded.

—"It is impossible to estimate the value of such a movement in any community," is the way C. A. Pearce, of Ashland, Ohio, writes about the banquet of the Men's Sunday-school Federation. Over 1,000 men marched and feasted at the armory.

—O. P. Spiegel has held a fine meeting for M. D. Clubb, at Watsonville, Cal. Large results in the way of numbers are not easily obtained on the coast. Brother Spiegel writes that there are forty saloons to 4,000 people. He is now in a meeting at Salinas.

—At the commencement week of the Christian Temple Seminary, Baltimore, Peter Ainslie, minister of the Christian Temple, delivered the baccalaureate sermon, and the special address was by Charles Hastings Dodd, D. D. There were six graduates.

Eight Weeks' Summer School.

Opens June 10. Covers work in Languages, Evidences, Astronomy and the Bible. If you can not come, take course by mail. Write Pres. C. J. Burton, Christian College, Oskaloosa, Iowa.

—A. A. Honeywell begins work with the church at Delphi, Ind., June 23, coming direct from the commencement exercises of Hiram, where he receives the B. A. degree. The congregation has already begun preparations for the erection of a handsome new building.

—J. Morgan Harris has recently taken unto himself a wife, and is now interested in the building of a church at Ethel, a few miles north of Callao, Mo. The expenditure is to be about $2,000, $900 of which has already been raised. The town numbers about six hundred people.

—H. H. Peters, Dixon, Ill., recently delivered an address before the Rock River Pastors' Association on "The Ground of Anti-Saloon Agitation." Brother Peters is president of the Pastors' Union of Dixon, and a synopsis of the address was published in "The Sterling Standard."

—Fifty per cent increase in the Sunday-school is one sign of the prosperous condition at California, Mo., under Ben F. Hill. A tent has been erected and evangelists Fife and Tapp will enter upon a meeting about August 1. In 1909 California will claim the state convention.

—J. W. B. Smith, who is conducting a meeting at McRae, Ga., writes that he has organized a congregation of thirty-eight members, who have bought a church building and will start out with a good pastor, possessing the confidence and esteem of all, and practically free from debt.

—A new house of worship will be required at no distant date for the congregation at Lamar, Colo. Over $1,200 in pledges have been secured towards a parsonage. This will enable the church to secure a thoroughly competent man for the growing work in this growing town.

—The Seventh District Convention of Illinois will meet at Mount Vernon, June 25-27. A good program has been arranged and a warm welcome will be given to all. J. B. Briney is to be the visitor from outside the state, and he is on for some topics that are likely to lead to discussion.

—T. S. Handsaker is able to report sixty-two additions to the membership at Corvallis, Ore., during the past year of his pastorate there. Twenty-eight were by confession and baptism. The Sunday-school has doubled in membership, making it necessary to arrange for rooms in the basement.

—L. C. Howe is preaching a series of sermons on historical religious reformers. The ladies will present the church at New Castle, Ind., with a parsonage. A strong union of the Christian churches in Henry County is being organized. This will, no doubt, be of great service to the weak churches.

—Tilden Eldridge, who is now in charge of the British and Foreign Bible Society work in the Philippine Islands, was baptized in the West London Tabernacle, and was a member of the training class under W. T. Moore that sent forth Hunt, Arnold, Herndon and Saw to the Central China mission field.

—The First Christian Church, of Ottumwa, Ia., has completed its $20,000 building, and F. M. Rains is to dedicate it on the fourth Lord's day in June. The prospects for the congregation are brighter than ever before. L. H. Otto, the pastor, has been with this church only three months, and the work prospers.

—The Bethany Assembly will this year hold its sessions from July 18 to August 12. We shall publish fuller details when we have more space. The convention week is July 22-27. During this period the State Missionary Society, etc., will be in session. The full program will soon be out and details can be had from L. L. Carpenter.

—We are glad to note that the little book recently reviewed in our columns, entitled "One Vacation," by E. Orlo Moore, published by the Christian Publishing Company, is being well spoken of by the reviewers. "The Denver Republican," "The Globe-Democrat" and "The Republic," of St. Louis, all give considerable space to it.

—Bro. H. F. Davis, who has faithfully served this Company in its book department for several years, has withdrawn for a well-earned rest from business cares. Brother Davis will continue preaching for churches near St. Louis. His place in our merchandise department has been supplied by one of the best book men in St. Louis.

MISSOURI CHRISTIAN MISSIONARY CONVENTION.

Special to THE CHRISTIAN-EVANGELIST.

Sedalia, June 16.—What is so rare as a day in June and a Missouri Missionary Convention? Weather ideal. The sisters have had a great convention, reporting the largest amount of money raised in their history—over $14,000—besides $2,000 for the Centennial fund. Mrs. D. A. Wickizer takes the state presidency, *vice* Mrs. H. A. Denton, who is removing from the state. The other officers remain the same. Great outpouring of Endeavorers Saturday night, H. A. Denton presiding, and a great address by John L. Brandt, of St. Louis on "Christian Endeavor Banners." Great crowds at all churches Sunday morning and evening, the pulpits being filled by our ministers. The union communion service was held at the new Sedalia theater at 3 p. m. Before that time the building was filled with a reverent throng of worshipers, numbering, perhaps, 2,000. J. P. Pinkerton, of Plattsburg, presided, and a sermon exceedingly appropriate and impressive was preached by W. F. Turner of Joplin. This has been a great day for Sedalia, and we are having a fine convention in attendance and spirit.

J. H. GARRISON.

—We are glad to hear that Bruce Brown has been able to fill his pulpit again and expects to be stronger than he has ever been. At the time of the operation for appendicitis neither the attending surgeons nor physicians thought he would. We re-echo Brother Brown's wish that God may grant that he may be of greater service in his kingdom than ever before.

—R. W. Simons reports that he has been compelled, on account of rheumatism, to give up the work of living link evangelist at Monett, Mo., and has accepted a unanimous call to locate with the church at Pleasant Hill. He has never been in that place and the engagement is made on faith and reputation.

—We acknowledge an invitation to attend the wedding of William Arthur Fite, of the Christian church, Fulton, Mo., and Julia, daughter of Dr. and Mrs. George Thomas Twyman, at Independence, Mo., June 26. THE CHRISTIAN-EVANGELIST extends good wishes to the young couple. They will be at home at Fulton after August 1.

—At the third annual banquet for the men of the church at Pittsfield, Ill., 240 men attended. A. R. Spicer and Allen Wilson were the speakers. Brother Wilson will be the evangelist in a tabernacle meeting to be held in August. The Bible school of this church grows steadily, with over 300 now in attendance and a Baraca class of 116 young men. W. E. Spicer is the minister.

—Judge Artman is to lecture in St. Louis July 5, in Sedalia July 6, and in Kansas City July 7. Every minister, lawyer and all interested in the liquor problem should attend this lecture, and no engagements should be made on the dates mentioned that would conflict with hearing Judge Artman. He is a member of the Christian church, a strong speaker and has a unique statement to make.

—Report that comes to us from many quarters is that our work is hindered by the fact that some of our preachers are extremely narrow. They do not read the church papers and are ignorant of what the brotherhood is doing and thinking. If you know of a preacher who is not taking a church paper will you not send your copy of THE CHRISTIAN-EVANGELIST to him that he may get some of the spirit that is animating those of us who are working with Centennial aims before us?

—A correspondent of the St. Louis "Christian Advocate," writing from a town in Texas, reports "three varieties of Campbellites" in his town. The Lone Star State is exceedingly productive, especially in new varieties of religion. They have opinions down in Texas, and each man's opinion is made the basis of a new variety. But the cardinal doctrine of all these varieties is that opinions are not to be made a test of fellowship! But their opinions are not mere opinions, but "the plain teaching of the Word!"

—A correspondent at Lodi, Cal., says: "We have wide open Sundays—saloons open day and night. A strong fight has just been opened against the saloons in this town of about 2,000." In the clipping which the brother sends it is stated that "a half dozen drunken women on Sacramento street, and in the alley parallelling it, was the disgusting and disgraceful sight presented to Lodians Tuesday." We should say it is high time that the moral and religious elements of the town were waging warfare against this condition of things.

—S. M. Bernard, who has ministered to the church at Boulder, Colo., for four and one-half years, has thought, since the death of his wife, of returning to his old Kentucky home to reside, but the Boulder brethren have made every effort to keep him, and have just decided to give him two vacations within the next twelve months—one in the early autumn and one next winter, when he will make a tour of the Holy Land and Europe. The church at Boulder is having frequent additions. It reached high water mark for missions on June 2, and is now planning extensive improvements in its building.

THE GREAT EXPOSITION

NORFOLK, VA.,

NOW OPEN.

Every patriot of America will attend, if possible. To make it possible, reasonable and safe, accommodations must be secured in advance. The Monitor, Eighteenth and Granby streets, Norfolk, Va., is reliable and reasonable, located in a choice residential section, on car lines leading to and from Exposition grounds, for 20 cents round trip. Service rendered by refined, Christian people. Ladies traveling alone, or in parties, receive special attention. Monitor carriage meets all trains and steamers. Rates: Lodging, $1.00; meals, 35 and 50 cents; carriage, 25 cents. Special rates to parties.

For further information, apply to The Monitor, or Bro. J. T. T. Hundley, at above address.

DISCIPLES VISITING JAMESTOWN EXPOSITION will find a comfortable home at PEACE COTTAGE, Sea Breeze, Ocean Bathing, five cent fare to Exposition. Address Mrs. VanHook, Peace Cottage, Ocean View, Va.

—Owing to circumstances not necessary to mention here, the twenty-seventh anniversary of Brother and Sister Rogers' deliverance from shipwreck, June 11, has been called off. They go to Williamsville, N. Y. Sister Rogers was born in Williamsville; there she returned after the wreck, and there Brother Rogers has recently been called to serve his third pastorate in the town where he was married more than thirty years ago.

—The Franklin Circle Church, Cleveland, Ohio, recently had its annual report, which shows a total of $9,411 raised last year; for general expenses, $5,473; foreign missions, $2,085; home missions, $692, with over $600 for other missionary purposes. The Christian Woman's Board of Missions offering is included in the items for foreign and home missions. In addition, members of the congregation gave nearly $30,000 for special purposes. Since October 1, there were seventy additions to the membership, forty-one by confession and baptism. Edward B. Bagby is now minister.

—William Ross Lloyd writes us that the trip to the coast has helped his wife and has been profitable to his own store of knowledge. He has been supplying the pulpit of A. C. Smither during the past four months, and thinks the First Church, Los Angeles, is a great one. He reports all pledges to missions raised and about fifty additions to the church. July 1, he will return to his home in Kentucky, and on the 14th of that month begin a meeting at Macedon, Ky. He will be ready to hold other meetings during the summer, and may be addressed at 419 West Sixth street, Lexington.

—The twenty-third international convention of Christian Endeavor will be held at Seattle, Wash., July 10-15, and doubtless many people will want to join the party leaving Missouri, for the trip can be made a pleasure one as well as one for Endeavor business. Our brother, A. W. Kokendoffer, of Mexico, Mo., is president of the Missouri Christian Endeavor Union. Bro. H. H. Hodgdon, a prominent worker in the St Louis union, can be addressed at 213-215 North Broadway, or the Four Courts. Full particulars of the itinerary, provisional program, and other information may be had by addressing either of these brethren.

—Correspondents would save us much inconvenience if they would always indicate very clearly their permanent address. It is a difficult matter to remember always when there are thousands of names. Brethren often write from one point, not even mentioning the state, speaking about their work at some other point. If a meeting is held at a certain town by a preacher or an evangelist who lives elsewhere, it is best that the news item should be dated from the place of the meeting and should so appear in the reports. We have constant difficulty both in deciphering the names of writers and places from whence they send their messages.

—Four years of the present pastorate of William Bayard Craig, with the Central Christian Church, Denver, was recently closed with the church's annual meeting. During the past year there were 214 additions, 66 being by confession and baptism. The average number of additions during the four years has been 166. The average attendance of the Bible school for the year was 330, showing a decided increase, the previous year it having been 221 and the year before 125. Its average collection for the year was $12, with a Children's Day offering of $646. The Bible school raised for all purposes, $1,306; the church, $6,965; the Y. P. S. C. E., $267, making a total amount raised of about $9,790. All current expenses were paid, but there is a funded indebtedness which it is proposed to pay off before July 1. This record, and other information we have, goes to show that the church is in excellent condition and the prospects for a continuous strong work very encouraging.

—The Central Christian Church, Syracuse, N. Y., has just held its annual business meeting, at which the only four charter members now living were all present. The organization was effected in 1863. Last year there was a substantial gain in spiritual power, numerical strength and financial prosperity, according to C. G. Van Wormer. The net increase in membership was forty-five, of whom twenty-four came by confession and baptism. The total amount of money raised in all departments was a little over $5,500, of which about $270 went for missionary purposes. For evangelistic meetings nearly $600 was spent, and a like amount for repairs and improvements. The church is greatly rejoiced in closing the year practically free from debt. An interesting feature of the evening's proceedings was the burning of the mortgage by the charter member who was the only signer of the document. Brother Van Wormer speaks in glowing terms of the pastor, Joseph A. Serena, who began his ministry there last September. A partial recognition of the feeling for the church for him is seen in the fact that the church voted, voluntarily, to increase his salary $200. Half the cost has already been provided for a handsome pipe organ which, it is expected, will be ready the last of August.

Illinois Fifth District Missionary Convention.

The annual convention met at Loami June 11-13. All the addresses were good. J. D. Porter was the first speaker, his theme being, "The Benefits of C. W. B. M." He said: "An anti-mission church is a dying church; a selfish man knows not Christ; preach missionary sermons; take offerings, keep at it, never give up." He was followed by Mrs. Clifford Weaver, of Japan, who gave an interesting story of the work in the Sun Rise kingdom. Miss Anna Davidson gave a good talk on "Young People," showing the importance of training the children. Then followed a question and answer exercise, conducted by Miss Lura V. Thompson, consisting of questions and answers on the Restoration movement, which was most interesting to all who love the cause we plead.

The District Mission program followed. W. H. Carmon spoke first on "The Utility of the Bible School," the salient points of which were: Let the pastor take an active interest in all the work; competent teachers are absolutely necessary to the highest success; more men, strong men are needed in the school; every teacher must be thoroughly consecrated; the Bible must be known, the lesson must be thoroughly understood to intelligently teach it. L. C. Lehman spoke on Endeavor and its value. His address was thoughtful, helpful.

Wednesday afternoon—C. D. Dabney was the first speaker; theme, "Needs of the Hour." His leading thought was the need of a pastor-evangelist, whose business it will be to go into all parts of the district and set in order the things that are wanting. W. H. Kern followed, speaking on "Obstacles," emphasizing indifference, selfishness, ignorance of practical Bible instruction and the needs of the field. J. Fred Jones conducted "The State Mission Hour" round table talk, emphasizing the relation of state and district. C. C. St. Clair showed the great value of the living link idea, while L. P. Fisher emphasized the "Square Deal" principle.

At the night session S. T. Martin set forth the burning needs of Chicago, and P. C. Macfarlane those of San Francisco.

The closing hours Thursday morning were spent listening to two addresses, one by R. F. Thrapp on "Missionary Finance," which was full of suggestive instruction; the other by J. H. Hostettler on "What to Preach." The speaker said we have but one them, "Christ. 'I am determined to know no one among you save Jesus Christ the crucified.'" C. P. Bolman, of Mason City, was continued as secretary. The music was conducted by Frank M. Charlton, of Bloomington, assisted by Miss Edith Anderson, of Springfield, and the Ladies' Quartet, of Palmyra, all of whom acquitted themselves to the delight of everybody. There were about seventy delegates. The good people of Loami and their young pastor, G. W. Zink, did their part in entertaining the visitors well.

There are in the district 122 churches. Thirty-eight have full time preaching, 22 half-time, 15 one-fourth-time; 19 no preaching; the rest have not given an account themselves. The sum of $950 was raised for mission work, two new churches —one at Pana and one at Hillsboro—were organized. Pana built a new house; also, a congregation was started at Kilbourne; a total of 769 additions was reported by 40 preachers; the membership is about 15,651. W. H. Kern.

Palmyra, Ill.

Michigan State Convention.

Ionia is all right. It is the mount of hope and promise to the Disciples of Michigan. Here we recorded, on June 3-6, 1907, that the state board of Michigan is out of debt and the prospects are bright for the Lord's work to grow in this state. The convention declared for a progressive policy, $5,000 as a special Centennial fund and to enter Muskegon this year. We are greatly indebted to the A. C. M. S. and the C. W. B. M. for this condition of the Michigan work, and we have in our care now five points—Petoskey, Saranac, Durand and Grand Rapids Fifth Avenue and Battle Creek. F. P. Arthur.

Grand Rapids, Mich.

SKINS ON FIRE WITH ECZEMA

Instantly Relieved by a Single Application of Cuticura Ointment,

The great Skin Cure, preceded by a warm bath with Cuticura Soap. This treatment when followed in the severer forms with mild doses of Cuticura Resolvent Pills, affords instant relief, permits rest and sleep, and points to a speedy cure in the most torturing and disfiguring of itching, burning, and scaly humors, eczema, rashes and inflammations from infancy to age. A single set (costing $1.00) is often sufficient to cure. Guaranteed absolutely pure under United States Food and Drug Act.

As We Go to Press.

Special to THE CHRISTIAN-EVANGELIST.

Cairo, Ill., June 16.—Though still small, Sunday-school to-day largest yet. Attendance, 90; collection, $4.35. Next Sunday's goal 100, $5 collection. Church and school successful. Revival begins July 11. Children's day exercises to-night a success. Dr. Freeman, superintendent.—O. D. Maple, pastor.

Special to THE CHRISTIAN-EVANGELIST.

Bryan, Texas, June 16.—Thirty-five added in seven days; nine to-day; 1,800 people present to-night; week night audiences average 1,000. **People of Texas** hard to move but appreciative. Anti-ism has been a curse to this state. We continue here.—Wilhite and Tuckerman.

Special to THE CHRISTIAN-EVANGELIST.

Ada, I. T., June 16.—Roger H. Fife and son, of Kansas City, Mo., have led us in the best meeting in the history of this church. Greatly hindered by rain and political campaign. Thirty additions last week. Homes united religiously. Bible school doubled and all departments strengthened. Church greatly pleased with the evangelists and results.—E. L. Kirtley, pastor.

Special to THE CHRISTIAN-EVANGELIST.

Dallas City, Ill., June 16.—Closed here with 130 additions. Meeting was held in tent. Two weeks of four stormy; preacher's salary increased $200. Oscar Marks led singing; vacation next.—E. E. Violett.

Special to THE CHRISTIAN-EVANGELIST.

Colorado Springs, Colo., June 16.—Twenty-six additions to-day; 123 total; Temple theater filled at afternoons' men's meeting. We continue.—Brooks Bros.

Special to THE CHRISTIAN-EVANGELIST.

Hillsboro, Texas, June 14.—The Wilhite-Tuckerman revival closed June 5. During the twenty-four days 91 came forward, but of this number three went to the Methodists, two refused to be baptized and two live out of the city, making a net gain to the church of 84. During the third week of the meeting we were hindered much by the rain and mud and the commencement exercises of the high school. Had it not been for these things I am confident that we would have passed the hundred mark. In point of numbers, at least, this is the most successful revival ever held by our people in Hillsboro. Brother Wilhite did good work, as did his wife and Mr. E. C. Tuckerman. Mrs. Tuckerman also helped in the music. Evangelist Wilhite and his co-workers are now in Bryan, with bright prospects for a great meeting.—Ernest J. Bradley, minister.

Special to THE CHRISTIAN-EVANGELIST.

Milan, Mo., June 17.—Small and St. John meeting one week old; 35 added.—O. W. Jones.

Special to THE CHRISTIAN-EVANGELIST.

Shreveport, La., June 17.—Close to-night; 95 added; $1,000 indebtedness raised and amount secured for home living link. Jones a great pastor.—Crim and Ridenour.

The Home Offering.

The church offering for the home work last year for the first week in June amounted to $5,097.29; this year $6,655.48, an increase of $1,558.19.

Since June 1 there have been 84 churches that contributed a larger offering than they did last year, and 105 churches from which nothing was received last year made an offering this year.

The individual offerings show an increase of about $2,000 over the same period last year. There is likewise a small gain in receipts from Sunday-schools and Societies of Christian Endeavor.

Let those who have not taken the offering do so immediately and remit promptly to the American Christian Missionary Society, Y. M. C. A. building, Cincinnati, O.

It is nearly time for a new serial story.

Follow Up Union Meeting.

Sixty-two cards from the Sunday meeting held here. Followed with two weeks' meeting with Stout and MacRae, of Des Moines, as evangelists. Twenty made their first start in this meeting and 92 were added. Follow all union meetings with the old plea; it pays. The Methodist preacher has to baptize 52 "in water."

W. H. BETTS, minister.

Important Summer Conferences.

If you wish to combine a delightful outing with unequalled opportunity for spiritual and missionary training, attend one of the young people's missionary conferences to be held at Lake Geneva, Wis., June 25 to July 3, and at Silver Bay, Lake George, N. Y., July 19-28. In addition, a special conference for Sunday-school workers will be held at Silver Bay, July 12-18. Lake Geneva is the easiest of access to our people. It is a beautiful lake about 75 miles north of Chicago. The conference is held on the Y. M. C. A. camp grounds.

There are many helpful features but a new one this year will be a series of Bible lectures delivered at the vesper hour on the fundamentals of Christianity. Men of ability and deep religious experience will give them.

The whole afternoon each day will be given up to recreation.

Who should attend these conferences? Leaders in missionary work in young people's societies and Sunday-schools; pastors, leaders, actual and prospective, of mission study, classes of mission study in Sunday-schools; leaders in Christian Endeavor societies.

Write for particulars to

STEPHEN J. COREY.
Box 884, Cincinnati, O.

Henry County and Newcastle, Ind.

The Christian churches of Henry county will meet in this city June 24, at 10 a. m., to organize a thorough county union for more aggressive and effective service among the churches. Three men from each church will constitute the county executive board. This movement will mean much for larger things in Henry county.

The work here moves along in blessed harmony. F. W. Norton visited us last Sunday in the interest of the Wharton memorial building. More than $85 was raised at the morning service, and the writer continued the offering at night, when enough came in to make the offering more than $100. This is a gracious ministry that should appeal to all our churches for assistance. Brother Norton presents the work in clearness, tenderness and sweet humility. His visit is a benediction to the church. One accession last Sunday. C. W. B. M. Auxiliary is growing rapidly. The society now has 85 members, and hopes soon to obtain 100, and then become a living link.

The Ladies' Aid Society have a parsonage movement on foot. Sunday-school and Christian Endeavor Society moving on to larger things.

Newcastle promises to become a great city in the near future. The largest "auto" plant in the United States is going up now, and many industrial movements are on foot. The great "air line" interurban between Indianapolis and Toledo has its power house here. We desire to increase the membership, influence and power of the Christian church in this city and throughout this wealthy and fertile county. The Disciples have long had a splendid history in Henry county. Brother Charles Shultz is now in a fine tent meeting at Kenwood, this county. I am delivering some special historic addresses on the great religious reformers from Savanarola to Campbell. One hundred and six CHRISTIAN-EVANGELISTS are read here. L. E. HOWE.

Two Hundred and Fifty Volumes Added.

The address of Dr. W. T. Moore at the library rally Thursday evening, June 6, was great. A severe rain just at the wrong time cut short the crowd, but those who came were highly pleased. The youngest old man they ever saw seemed to be the general comment. The effort resulted in contributions of over 250 volumes and nearly $50 in cash, with reports still coming in. The Students' Ministerial Association contributed Dr. Moore's published works.

Canton, Mo. B. H. CLEAVER.

Christian University.

Commencement week began in Christian University, Canton, Mo., on Saturday evening, June 8, with a concert given by the pupils of the music department, under the direction of Miss Minnie Hills (piano) and Mrs. Harry Barrett (voice). The program was excellent and the attendance large.

On Lord's day morning the baccalaureate address was delivered by Brother F. M. Rogers, a former Christian University student, now pastor of the West Side Christian Church, Springfield, Ill. In the evening the students of the Bible Department had charge of the exercises in the church, after which A. L. Cole and Lee D. McClean were ordained to the ministry.

Monday and Tuesday evenings the students took part in debates and in oratorical and declamatory contests, gold medals being awarded to Guy Ferguson, John W. Love and C. V. Pearce.

The alumni banquet, given on Wednesday evening, was one of the memorable features of this commencement, 116 members of the association being seated at the tables, and all enjoyed a season of good cheer that will not soon be forgotten. Toasts were responded to by Congressman James T. Lloyd, class of '78; Dr. C. D. Haskell, '91, who goes to China as a missionary this fall; Mrs. Ida Fanning, '85, of Keokuk, Ia.; A. N. Lindsey, '98, of Clinton, Mo.; Zelma Gurley, '07, of Canton; G. W. Buckner, '99, and Congressman J. W. Alexander, '72, of Gallatin, Missouri.

Commencement day proper, June 13, dawned auspiciously, and our beautiful chapel was well filled with an attentive and appreciative audience. The address was delivered by John L. Brandt, pastor of the First Christian Church, St. Louis, Mo. It was a masterpiece of logic, rhetoric and word-painting and pleased every one who heard it.

Thirteen degrees were conferred, as follows: eight A. B., four A. M. and one M. S.

The year's work has been most satisfactory and prospects for next session are very encouraging.

Canton, Mo., CARL JOHANN.

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NEWS FROM MANY FIELDS

A Visit to Columbus.

On June 3, in the beautiful new Broad Street Church of Christ, Columbus, O., the pastor, W. S. Priest, assisted by the ladies of the church, entertained at dinner the ministers of Ohio's capital city. Brother Priest has been president of the Ministerial Union for the past year and celebrated the close of his administration in this delightful way. The writer was invited to address the ministers on the subject, "The Minister and Christian Education."

Brother Priest went to Columbus five years ago and when one thinks of the old church on Gay street and compares it with the beautiful new structure in which the congregation is now worshiping, one feels that pastor and people have not only been nobly self-sacrificing but supremely wise in the work of these five years. It is not surprising that, in spite of various forms of opposition, much interest is shown in the work of the church, and that the Sunday-school is now about double what it used to be. Every citizen of Ohio ought to be proud of the fact that we now have a church building in our capital that is worthy of the great brotherhood of the Disciples. The state convention will be held with the churches of Columbus next year and its meetings will be in this new building. Brother Priest seems to have greatly endeared himself not only to his own congregation but to all the ministers of the city.

How better can the idea and spirit of unity be realized than in such assemblies as this? That the ministers of the country are becoming much more truly united seems to be evident. There are many that feel that the greatest problem in working out the practical lines of Christian union is in securing the enthusiastic approval of laymen. How to take their churches along with them in working out the problems of the day is the great concern of multitudes of ministers in all denominations. C. C. ROWLISON.

Hiram College.

Ohio.

The church at Lorain has called Garry L. Cook from Monongahela, Pa., to succeed V. G. Hostetter, who recently resigned. This makes the second time Brother Cook has served this church and it will no doubt be a happy union on both sides.——Our hearts have been going out to John P. Sala and wife, of Elyria. May 30 they were in a trolley wreck in which their dear little boy, Donald, 5 years old, was killed and Mrs. Sala so badly injured that her life was almost gone. Only a year ago diphtheria took one of their little ones and now this burden seems almost too much to bear. When we know that the accident was due to sheer carelessness on the part of a motorman it increases our sympathy for the sufferers. Brother W. C. Allen, a faithful elder of the Elyria church for years and a man whom all loved, was also killed. Our sympathies go out to the Elyria church in its loss.——A. A. Honeywell has resigned at Marietta and accepted a call to Delphi, Ind. We do not like to give up good men but will have to submit. Brother Honeywell will graduate at Hiram June 20, having completed part of his work in absence.——Bowling Green dedicated a splendid new meeting house June 9. Clyde Darsie has been leading this enterprise very heroically.——A. C. Shaw has taken the pastorate of the church at Chagrin Falls. He moves from Crooksville.——W. L. Neal has come back to Ohio from California. Of course we expected this sooner or later. Ohio is a poor state to leave but a mighty good one to come back to.——Bishop Beckler has resigned at Belle Centre, effective July 1. He has done fine work in that field, having built a $12,000 house and added many to the Lord.——The Cleveland preachers, with their wives, will hold the annual picnic at Wade Park June 17. Unless the weather changes from the past two months they will be sorely in need of a committee on "stove and fuel."——W. A. Brundige is preaching for the churches at Croton and Centerburg during the summer. He will begin evangelistic work again September 1.——The church at Ashtabula has called J. W. Underwood, of West Virginia, to succeed A. B. Moore.——The Ohio man is holding a meeting at Violet Chapel near Columbus, and incidentally studying the country church problem this month. The time is coming, if not already here, when we must take some action to adequately provide for preaching for village and country churches. Where are the good, capable men who will settle down with a group of these churches and live better than they can in any city and in the end do as much good? This is an appeal to the heroic and unselfishness in the preachers. Who will respond?

Painesville, O. C. A. FREER.

It is nearly time for a new serial story.

An Inspiring Report of the Erlanger Meeting.

I have just closed a meeting of sixteen days at Erlanger, Ky., resulting in 44 accessions—31 by profession of faith and 13 by letter or statement. The interest was noteworthy and the audiences frequently crowded the building.

There are some features of the work at Erlanger that render this meeting worthy of more than a passing notice. It will be six years next November since I held a meeting in the Erlanger town hall, resulting in the organization of a church, with forty-two members. This zealous little band called me as their minister and at once we set about to raise funds for a building. Fourteen months from the date of the organization, the contract was let for an $8,000 edifice, to be erected on a valuable lot donated by the heirs of Milton Graves, who was a life-long member of the Christian Church, and with his wife, a splendid type of the pioneer Disciples of Kentucky. The Erlanger church contains a beautiful memorial window for these two worthy people, also one for Capt. Harry Baker and another for John E. Walton and son.

Before the church was dedicated I accepted a call to the ministry of the Franklin Circle Church, Cleveland, O. The Erlanger church called as my successor Louis B. Haskins, who was first honor man in both the College of the Bible and the College of Liberal Arts, in Kentucky University. Brother Haskins began his ministry with enthusiasm. Under his leadership the church was dedicated with all money provided for. During the five and a half years of its life, this congregation built and practically paid for its elegant modern edifice, given nearly $600 to home, foreign and state missions, maintaining the while a flourishing Sunday-school, Ladies' Aid and other organizations. During this time helpful and successful meetings were held by John T. Hawkins, Dr. M. G. Buckner and W. J. Cocke, while the splendid ability and saintly life of L. B. Haskins, the minister, were spreading abroad an influence that made daily for righteousness. Credit is also due the Kentucky State Mission Board for financial help in support of the minister and for hearty co-operation with the church in all its plans.

What a splendid record this is! What an inspiration to other bands of scattered Disciples to organize a church and build a house of worship! I have never known more zealous and loyal workers anywhere than are among the members of the Erlanger church. They are a royal folk; they are the kind that constitute the salt of the earth. It was a mountain top experience to be with this church and minister for a revival season. The courtesy of the neighboring churches was good to behold. The Baptists adjourned their regular evening service to meet with us; Presbyterians, Methodists, Episcopalians, and even Catholics, attended these special meetings. Last, but by no means least, delegations from our churches in Cincinnati, O.; Ludlow, Latonia, Covington and Florence, Ky., attended frequently, thereby adding to the interest of the revival.

EDGAR D. JONES.

First Church, Bloomington, Ill.

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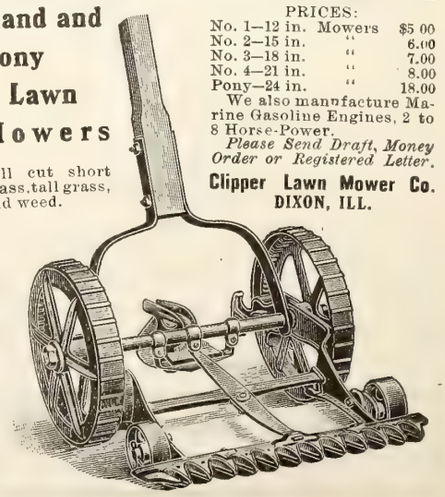
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New Hopes at Johnson City, Tenn.

What we believe to be the greatest meeting ever held in the history of the Christian Church in Tennessee, has recently closed in Johnson City.

In January an engagement was made with Brooks brothers, of Ladoga, Ind., to lead us in a revival effort. Preparations were at once set on foot for the meeting, and the following five definite plans were carried out:

1. The doubling of the Bible school.

The first Lord's day in January the school numbered 127 present. A "double-up campaign" was entered on with May 5 as the date of closing. With each Lord's day the school gradually increased until on May 5 278 scholars were present, with an average for the month of April of about 230. Thus the first stage in the effort was successfully passed.

2. The evangelist suggested that we take a religious census of the city. Printed forms were prepared and on an appointed day about four days before the meeting commenced, twenty of our members went out to take the census. In about three days the entire city was covered, which gave us an exact knowledge of the religious condition of the city, and placed almost limitless material in the hands of the evangelists and personal workers.

3. For months before the meeting a list was carefully prepared of those who, we believed, should obey the gospel of Jesus Christ.

4. An effort was made and successfully prosecuted to secure a large chorus of singers. The platform was enlarged and a great chorus sang the gospel every night of the meeting.

The day of the meeting, May 5, was bright with sunlight and promise of success. The school came in twos and threes and fives and tens until the Bible school room was overflowed, and many crowded into the main auditorium of the church. The evangelist entered the school and from the first directed the revival effort of the church. Enthusiasm was the keynote of the effort. Success was assured from the beginning. The evangelist during the Sunday-school hour visited every class in the school and secured the name of every one present who was not a Christian. At the conclusion of this first session, a mark in attendance was set for the next Lord's day and it was announced that there would be four hundred present. Some doubted that this could be reached, others smiled, but with it all determined that if four hundred should be present they would do their part.

The first Lord's day was an index to the character and spirit of the meeting. A love for his fellow man and an implicit faith in God and the power of his word to save, characterized the message of the speaker. From that first day the congregation became convinced that great things were to be accomplished. Sunday night the entire building was full of people to hear the message. The record of the first week is, fifty added to the Lord, and thousands hearing the gospel and going away to think about the matter and hear more of it.

The success of the first week must have caused his Satanic majesty considerable worry, if results indicate the temper of his mind. A carnival composed of eight or ten shows characteristic of such aggregations, and which had a week or ten days before been refused admission to the city was now suddenly, quietly and mysteriously permitted to bring its tents and paraphernalia into the midst of the town. With a uniformed Italian band the streets were paraded and thoughts of godlines and righteousness driven from the minds of many of the people. The evangelists wisely ignored this. Good audiences attended the meeting every night and there were 24 additions for the week. This we consider to be the greatest test of the meeting.

The Lord's day after the carnival left town a greater victory was seen in 14 accepting the gospel of Christ. And thus the meeting continued. Eager, earnest audiences listened intently to the story of old until at the conclusion of the meeting 164 were added by confession, letter, statement or restoration to the Lord and his church. The congregation now numbers 480 resident members.

In Acts, second chapter, we read: "And there was added unto the church daily such as were being saved." This definitely sets forth the work of the evangelists. Those who came were not added to the sects or saved by the card-signing process, and left in doubt as to the steps they should take. They were in fact added unto the church. The work of the evangelists was essentially constructive.

Lord's day afternoon, May 26, a great meeting was held at which the new members were welcomed and the Lord's Supper observed. At this meeting was given an opportunity for all to avail themselves of the grace of giving. The result clearly showed that the pocket book as well as the soul had been reached, for over $1,200 was subscribed by the new members and some of the old for the yearly expense of the church.

But the greatest effect of the meeting is seen in the Bible school, which reached on the second day of the meeting 406 in attendance, a few over the mark set by the evangelists. The enthusiasm remains for the mark is now set for 500, which we confidently believe will be reached in a week or two.

Many ask, does it pay to hold revival meetings? We answer unqualifiedly, "yes." The church is already planning for a longer and more determined effort for the future.

J. LEM KEEVIL, minister.

Georgia.

Capt. William Barnes, of San Francisco, one of the most distinguished Odd Fellows in the United States, has been the guest this week of Sister Nellie Reynolds, of Acworth. Captain Barnes lived in Atlanta, Ga., for twenty-five years and it goes without saying that he is fond of Georgia. His brother James and our own Dr. A. G. Thomas, of blessed memory, married sisters. Captain Barnes and his good wife are en-route to Massachusetts where they will celebrate their golden wedding anniversary, July 21.——Sister Charles W. Howe, of High Shoals, entered the higher life little more than two weeks ago. She was one of the first to make the "good confession" when I organized the church at High Shoals in September, 1905. She was a noble young wife and mother and a happy Christian. The bereaved have our tenderest sympathy——Dr. Gertrude Remington, for a number of years a missionary to Japan, is now in Acworth spending a few weeks in the most pleasant home of Sister R. M. Mitchell. Miss Remington left the mission field and came to her native state because of her broken health.——J. R. Dasher and Miss Mamie Coffey, of the First Church, Valdosta, will be united in marriage June 19. These are prominent young people and their many friends wish them success and happiness in their new relation. E. L. SHELNUTT.

Acworth.

Preacher Problems

We sold our entire first stock of "Preacher Problems," by W. T. Moore. We believe it will be the most rapid selling of any of the books the gifted author has contributed to the upbuilding of our churches. By the time this notice reaches our readers we will be prepared to fill all orders. Price, $1.50 net.

Here are a few observations by our contemporary press, both Disciple and denominational:

"The author takes up some of the troublesome problems of the day and discusses them in a most thorough and able manner."—*The Advance.*

"There are wise suggestions on every side of the minister's work."—*The Baptist Commonwealth.*

A new work, dealing with practical questions that confront the earnest minister from day to day. It grapples with the individual problem, in the concrete. Brother Moore has had a varied experience as minister in small places and in large cities as authority, as editor, as publisher, and as foreign missionary and on missionary boards. Here are gathered his ripest thought and experience, for the benefit of his brethren in the ministry.—*Christian Standard, Cincinnati.*

This is the latest volume from the prolific pen of the dean of Disciple writers. We have far too few men of years among us who are still laboring and thinking and confidently teaching in eternal progress. W. T. Moore, though not associated with any of our general colleges, has nevertheless an extended audience. No man is more influential in our conventions. His pen is ever busy. And now he speaks in the present volume especially to the younger ministers. He knows preachers as a brother minister knows them. He knows them as an editor knows them, and he knows them as a man in the pew knows them. Thus he is entitled to write on "Preacher Problems." The book is comprehensive, perhaps its scope is too wide, and its detail too minute; but nevertheless it is a suggestive, well balanced treatment. The author overworks the word "problem." We ought to save some words for a few big ideas; but Mr. Moore is uneconomical with this favorite word, as he has about forty "preacher problems" in the book. One of these is "The Problem of little worries." However, this is but a difference of taste in the use of words.—*Christian Century.*

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A Stormy Time at Smithville, Texas.

Our meeting, with Spicer and Douthit leading, closed with 25 additions—21 by baptism. We were very much handicapped by the rain, and our tabernacle blown down twice, and then we moved back to the church, and it was struck by lightning, but damage was slight. Brother Spicer continued to preach the grand old gospel. We did not have as many additions as we had hoped, but feel that our church membership has been strengthened in faith and work. Brother Spicer was called home to his wife's bedside. May our Father bless these men in their work.

R. L. COURTNEY.

An Old Folks' Meeting.

An "Old Folks' meeting" was held at the Christian Church in Poseyville, Ind., on the fourth Lord's day in May. Many old people were present and assisted, or listened to the singing of old-time songs sung as they were sung before the advent of the organ.

The esteemed pastor, A. A. Brown, delivered an appropriate address, cheering and making glad the hearts of those in whose honor the meeting was held. Miss Eunice Berry, of Lafayette, singing evangelist, sang most effectively several solos. The young as well as the old enjoyed the glimpses they caught of the days gone by.

J. R. WILLIAMS.

One Hundred Added at Stanberry, Mo.

The Lockhart-Wilkinson meeting closed with 127 who took their stand for Christ. A few were not baptized; several united with other churches; about 100 united with the Christian Church; many influential men were among the number. The church is greatly strengthened and built up. Lockhart and Wilkinson were just the men we needed. They left the work in fine shape. They are devout Christian men, with nothing to explain or to apologize for. Three hundred in the Bible school; about 100 at prayer-meeting is my latest report. We are hopeful and happy and want to put a Christian paper in every home.

G. W. TERRELL.

East Washington State Work.

On February 1 my wife and I took the work under the East Washington Board as evangelists and to try and do the work of corresponding secretary until the convention that meets at Palouse June 11-14. We have held meetings at Tekoa, Lind, Cheney and are, as I write, in a tabernacle meeting with the Bethany church in Spokane. The meeting is growing nicely. Eighteen have been added, mostly by baptism, and we hope to have a minister located before the meeting closes.

Each church where we have held meetings has a regular minister located with it and doing splendid work. J. G. Slick, of Arapahoe, Neb., took up regular work at Tekoa the Lord's day after the meeting closed and is having accessions at almost every service. Lester Harris, a high school boy of Ritchville, has been preaching regularly for the church at Cheney since the meeting closed, with accessions and an increased interest in all departments of the work in that school town. G. D. Boller, who came to us from the Methodists a short time ago, has the work at Lind and Cunningham. When he went to Lind he found the house closed but he revived matters and prepared for the meeting and is now in a meeting at Cunningham with Brother Frank Ware as evangelist. These two churches will be able to support a minister in each field very soon under Brother and Sister Boller's leadership and ministry.

The state board has raised more money in these four months than ever before in the history of the work and is planning to pay off all debts on or before the convention and plan for larger things next year. This is one of the richest fields in the brotherhood for purely missionary work and also work among the discouraged churches that are without a minister. Every church we have visited has called a minister and become at once self-supporting. Many other fields will do the same with a meeting from the state evangelist.

J. PERRY CONDER.

It is nearly time for a new serial story.

The Power of the Gospel at Alma, Neb.

R. F. Whiston's revival which lasted a month and a day, was limited by our small seating capacity. With almost no advertising and with unfavorable weather and a busy time, the house was filled and many turned away. We need a larger house, and I think we shall have it in due time. An estimate of population within five miles shows from 700 to 1,000 people available. Mrs. Whiston led the song service at the organ every night, and proved a wise and tireless worker among women. Both she and her husband leave very many friends. Personally we have gained much by their fellowship.

The results of the meeting are: Twenty baptisms (one of whom is my son Huber, aged 10, and two others of whom will go to the Baptists), ten by letter or statement—34 in all.

The church is much encouraged. Some are getting to work who were indifferent.

Some victories attest the convincing power of the Word in competition with denominational claims. One excellent person heard the Methodist discipline read at a quarterly meeting during the revival; and it decided her in favor of the simpler teaching in the book of Acts. Others responded who had resisted every appeal of sensational evangelism. As for myself, every year settles more firmly the conviction that nothing is comparable in power to the gospel message.

W. E. RAMBO, minister.

SOME OF OUR CHURCHES RECENTLY DEDICATED.

Oak Harbor, O.

The remodeled and enlarged church building at Oak Harbor, O., was appropriately rededicated Lord's day, May 26. A Sunday-school room with beautiful class rooms was recently added to the old building, and the entire building beautifully decorated. The total cost of these improvements amounted to almost $3,000. About $700 of this was unprovided for before dedication day. I preached the sermons and in a few minutes raised something over $1,000. There was great rejoicing. The Netz sisters, of Toledo, assisted with the music at the evening service. Brother Stevens, pastor at Elmore, O., rendered valuable assistance by being present with a goodly delegation from the Elmore church. C. L. Morrison is the beloved minister of the Oak Harbor church. He had everything in readiness for the dedication. I predict a bright future for this devoted congregation.

Bethany, W. Va. T. E. CRAMBLET.

Pennville, Ind.

One of the bravest undertakings in the line of building a new house of worship that has come under my observation for years was for the fourteen members of the church at Pennville, Ind., to build a $6,000 house of worship, after their old house had been burned. This they did. I preached the opening sermon, raised money to pay their indebtedness, and dedicated the house. It was a day of great giving and of great joy, not only to the little band of faithful Disciples who had done such a magnificent work, but to the town.

L. L. CARPENTER.

Wabash, Ind.

Canfield, O.

The church, which has been extensively repaired and remodeled was dedicated on Sunday, May 5. The services were in charge of J. E. Lynn, of Warren, who was reared in this church. W. B. Alexander, a member of this year's class in Hiram College, is the energetic pastor.

Bowling Green, O.

The church at Bowling Green, O., dedicated on Sunday, June 9, is a concrete veneer structure, 67 by 89 feet in size, with a tile roof. It seats, when combined, 1,000 people. It has all the conveniences for modern church work—an up-to-date Bible school department, with 16 class rooms; a well-equipped basement, with kitchen, dining-room, parlor, cloakroom, toilet and dressing rooms; the baptistry is a gem, and is set in the most conspicuous place in the church. The auditorium is elastic, accommodating a comparatively small crowd without looking empty, and at the same time capable of seating a large number within easy hearing and seeing distance of the speaker; these, together with convenient vestibules, waiting rooms, choir room and library, comprise the most commodious and thoroughly equipped church building in this county. The whole property, complete, but without a pipe organ, is worth $27,000, and is located on one of the most prominent corners on Main street. Z. T. Sweeney, of Columbus, Ind., delivered the addresses. Clyde Darsie is the minister.

Kansas City.

It takes tribulation sometimes to show what stuff people are made of. On Wednesday, May 15, a beautiful church home, on Jackson avenue, Kansas City, burned and nothing but a few walls remained, but with true devotion and heroism the congregation erected a temporary tabernacle, 60x70 feet, within sixty hours of the burning and had the largest Sunday-school they had ever had. Frank L. Bowen, who has for ten years been the city evangelist of Kansas City, writes that he was never prouder to be their pastor than that week. On June 3 the tabernacle was dedicated, W. F. Richardson being in charge. Pastors of several churches were present and almost $5,000 was pledged toward a new building. The old one with its furniture was insured for $9,500, but only $5,800 could be realized. Plans are now being made for a $25,000 building. The membership is over 700 and the Sunday-school is the second largest in Greater Kansas City. The Roanoke Boulevard Christian Church is the new title. The preachers were invited to erect the tabernacle and the following reported for duty: W. F. Richardson, L. S. Cupp, L. P. Kopp, D. Y. Donaldson, Barclay Meador, W. O. Thomas, T. L. Thompson, S. W. Nay, Nelson Trimble, J. Sharratt, T. A. Abbott and Frank L. Bowen. It was a joyful time after one of grief.

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Evangelistic

We invite ministers and others to send reports of meetings, additions and other news of the churches. It is especially requested that additions be reported as "by confession and baptism," or "by letter."

Arkansas.

Pine Bluff.—Our meeting closed June 8, with 63 additions. C. C. Cline is a fine helper in a revival.—J. L. Haddock.

Colorado.

Palisades, June 9.—Closed a meeting here yesterday. Fifty additions. This is a new organization and now has a membership of 72. Sunday-school organized since beginning of meeting. Enrollment 68. This place is located in fruit belt and is a splendid field.—M. M. Nelson, state evangelist.

Georgia.

McRae, June 11.—I am holding a meeting in this county seat town where a church has just been organized with 38 members. I have baptized three and received two from another church.—J. W. B. Smith.

Illinois.

Williamsville, June 15.—One addition by baptism recently.—C. D. Haskell, minister.

Rice, June 10.—Meeting closed yesterday. Three baptized and one by letter. Total number to become charter members, eight. W. C. Perigo is minister.—Lewis F. Reisinger.

Washburn, June 10.—Our meeting of about three weeks' duration closed with 29 accessions. Twenty-five of them came within ten days after the first invitation was given. Frank M. Charlton, of Bloomington, Ill., proved himself to be a delightful co-worker and efficient leader of song.—Rochester Irwin.

Morgansville, June 12.—During my second visit to the church here there were four confessions. Three were baptized June 2, at the close of the morning service.—L. B. Pickerill.

Indian Territory.

Purcell.—I have been here nine months and have had about 50 accessions to the church. Our Sundav-school has almost doubled. Prospects fair. This is a hard field.—J. W. Ferrell.

Kansas.

Iola, June 12.—There have been eight additions to the Iola church recently, at regular services—three on confession of faith and five by letter or statement.—R. H. Ellett, minister.

Smith Center, June 10.—Eight additions at regular services since last report—three confessions, three from other churches, two by letter.—F. E. Blanchard.

Arkansas City, June 12.—Three additions—two by baptism and one by statement.—M. Lee Sorey.

Missouri.

Moberly, June 14.—Two baptized at Corinth. Seven additions at Warrenton. Held this meeting for state board. One addition at Armstrong. Work moving on.—S. J. Copher.

Clinton.—Four additions.—A. N. Lindsey.

Webb City, June 10.—Eight additions, recently, by letter.—H. M. Barnett, minister.

St. Louis, June 12.—At my regular appointment at Douglas, Ill., last Lord's day, there was one confession.—George H. Morrison.

Jerico Springs, June 14.—Nine additions since last report—three by statement, six by baptism. Additions at Cedarville at every service. Will begin a meeting there July 16.—E. W. Yocum.

Cuba, June 6.—The first Sunday in May Horace Siberell, state evangelist, began a series of meetings which continued almost five weeks, at the close of which 70 names were enrolled on the church records. There were ten by primary obedience and several from other religious bodies. It was a very successful meeting. The organization starts under favorable auspices and we hope soon to have a church home of our own in which to worship.—M. L. Nevins.

Oklahoma.

Carnegie, June 12.—The meeting here, held by C. R. L. Vawter has, notwithstanding the storm and the flood, and the calling away of Brother Gardner, singer, grown into the best meeting ever held in Carnegie. Forty-six added in first 19 days.

South Dakota.

Hot Springs, June 2.—Three more baptized today.—Joel Brown.

Texas.

Commerce, June 10.—The Boen and Conrad meeting at this place is wonderful, all things being considered. We have two small churches, one progressive, the other non-progressive. Neither church is strong, but the brethren determined to have a meeting. Notwithstanding the rain and storms, there have been 74 additions—62 by confession and baptism in three weeks. This is the largest meeting ever held by our brethren here. We continue.—J. C. Eubank, minister.

Bryan, June 10.—Had 91 additions at Hillsboro in spite of the bad weather. Have started well here with ten added the first day. Outlook very good. Church has a membership of 68.—H. E. Wilhite.

Utah.

Salt Lake City, June 9.—One baptism.—Albert Buxton.

It is nearly time for a new serial story.



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Ministerial Exchange.

Owing to sickness in the family of the evangelist for whom he sings, Harry W. Miller, 15 Glen avenue, Troy, N. Y., has an open date for the latter part of June and July.

Charles E. McVay, Benkelman, Neb., can sing in a meeting in July or August.

A town of 1,500 population in Southern Nebraska has an opening for a high-class editor to purchase printing establishment and copyright to weekly paper. Must be member and good worker in Christian church. Address "R," in care of this office.

Charles G. Stout, general evangelist, Des Moines, is open for meetings or supply work for June and July, and is ready to respond to calls from any place.

John T. Cropper is doing general evangelistic work now and desires to hold some meetings in Kentucky during the year. Churches desiring his services may address him at Harrisonville, Missouri.

William G. McColley, Pontiac, Ill., will be open for one or two meetings during the year. Terms $25 a week and expenses, or freewill offerings.

Prof. C. H. Hoggatt, who has been teaching in Milikin University, Decatur, Ill., the past year, desires to spend the summer in evangelistic work as singer. He has a tenor voice, was trained by a graduate from Leipsig University, Germany, and has had six years' experience. His address is 1010 West Main street, Decatur, Ill.

Churches in need of a minister at a moderate salary, can be put in touch with such a one by addressing S. B. Russell, pastor Christian Church, Memphis, Texas.

The church at Wellsville, Mo., is without a pastor and would like to correspond with some one for half-time work.

J. W. Seniff, Pittsfield, Ill., would be pleased to correspond with any one wishing a singer for evangelistic work.

H. W. Milner, 5901 Stone avenue, Woodlawn, Station, Birmingham, Ala., can hold one or two meetings in August or September.

Changes.

Bacon, R. H.—Des Moines, Ia., to Manton, Mich.
Bennett, R. J.—Bethany, W. Va., to Brackenridge, Pa.
Buckner, M. G.—Harrodsburg, Ky., to Mansfield, Ohio.
Brown, Joel—Des Moines, Ia., to Hot Springs, S. D.
Caldwell, Jesse C.—Selma, Ala., to Wilson, N. C.
Cross, Percy G.—Hope, Ark., to Sweetwater, Texas.
Carrick, A. J.—Mystic, to Murray, Ia.
Coil, J. H.—Higginsville, Mo., to Coulter building, Los Angeles, Cal.
George, J. Sam.—Russellville, to Maitland, Mo.
Geis, Charles E.—Meyersdale, Pa., to Willoughby, O.
Goodrich, Victor L.—Tyro, Kan., to Greeley, Colo.
Haley, T. P.—Kansas City, to Macatawa, Mich.
Heins, Jesse E.—Lexington, Ky., to Rogers, Ark.
Honeywell, A. A.—Marietta, O., to Delphi, Ind.
Hull, G. R.—Petersburg, to 107 Broadway, Benton Harbor, Mich.
McCartney, J. H.—Bedford, O., to Canyon, Tex.
Mills, R. W.—Highmore, S. D., to El Dorado Springs, Mo.
Ragland, N. M.—Fayetteville, Ark., to 545 College street, Springfield, Mo.
Rossell, H. E.—St. Louis, to 704 Kimble street, Sault Ste Marie, Mich.
Smith, W. H.—New Haven, Conn., to Bryan, O.
Sines, S. E.—Mechanicsburg, to Bluemound, Ill.
Shaw, A. Carroll—Crooksville, to Chagrin Falls, Ohio.
Summerbell, J. T.—Dayton, O., to 261 Winter street, Fall River, Mass.
Tout, J. F.—Imperial, to El Centro, Cal.
Ullom, Thomas Penn—Muncie, Ind., to Janesville, Wis.
Varney, Charles E.—Chicago, Ill., to Paw Paw, Mich., R. F. D. 5.
Ward, A. L.—Boston, Mass., to 607 South Penn street, Wheeling, W. Va.
Wingard, H. A.—Alexandria, to Winamac, Ind.

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Midweek Prayer-Meeting

By Charles Blanchard.

Foretastes of Heaven.

Topic June 26. Rev. 1:10; 1 Cor. 2:9, 10.

To be in the Spirit on the Lord's day—every day,—is to have a foretaste of heaven. What is it to be "in the Spirit?" It is to have Hope in the heart, "Christ formed in the heart, the hope of glory." Even in the midst of the work and worry of all our busy and bothered lives, this is possible. To be in the Spirit does not mean to be indifferent to the calls and cares of the world. It is not necessary that we be exiled from city or country, imprisoned on some lonely isle, in order to catch visions of heaven. True, a bit of blessed stillness brings repose of soul and time for meditation, the quiet of mind, the hush of heart, such as came to the Master when he "went into a mountain apart to pray"; such as came to John on "the isle that is called Patmos." For this quietness our hearts yearn at times, when the cares of life oppress us and the woes of life seem to o'erwhelm. Yet even in the midst of the turmoil of crowded cities visions of things abiding and eternal have come to such as "Paul the aged," in Athens, Ephesus, Corinth, Rome. The noise of city thoroughfares, the mighty tread of traffic, the ceaseless hum of a thousand wheels, the clatter of horses' hoofs, the constant shuffle of an army of hurrying men and women on the streets can not drown the voice of God in the soul. Multitudes have sought to still the cry of conscience in the city's surging surf of humanity, but have failed. Men have gone mad with the noise and worry and wickedness and wretchedness of it all, but the insistent voice of the Infinite is still heard above it all. And glimpses of heaven may be had from Chicago skyscrapers and even from the West Side slums. But there is hidden wisdom, the wisdom of God, in a mystery, which none of the princes of this world knew. Things which eye hath not seen, nor ear heard, and which hath not entered into the heart of man—"the things which God hath prepared for them that love him." Of these things we dream in the silences that hush our hearts, when the hurt of the world is healed, and the peace of God that passeth all understanding comes at last to possess us. And the fact that we are thus capable of dreaming of heaven is an intimation of our immortality.

"The meanest flower that blows can give
Thoughts that do often lie too deep for tears."

Still "Heaven lies about us in our infancy." And amid the yearning years of youth, as Wordsworth sings in his "Intimations of Immortality from Recollections of Early Childhood."

"The youth, who daily from the east
Must travel, still is nature's priest,
And by the vision splendid
Is on his way attended;
At length the man perceives it die away,
And fade into the light of common day."

But though the glory fades, the "Light that never was on land or sea," of which Tennyson sings—"the light of the knowledge of the glory of God in the face of Jesus Christ," still shines in our hearts. Thanks be to God for his unspeakable gift! It is possible for us while in the body to be caught up to the third heaven, and to hear unspeakable words. It is a part of the inheritance of the saints and of his servants in all ages and in every clime and under any condition. Out of the griefs of life comes the glory. They that dwell in the secret places of the Most High shall know the secrets of his presence and of his strength. They see the "Land of far distances." They seek a heavenly country. Wherefore God, even our God, is not ashamed to call them children. Eternal things are ours, now and here. But we wait for the redemption of our bodies, when shall be fulfilled the triumph song of the Christian's hope: "O death, where is thy sting? O grave, where is thy victory?"

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Sunday-School

June 30, 1907.

Temperance Lesson.—1 Cor. 10:23-33.

Memory verse, 31.

Golden Text.—It is good neither to eat flesh nor to drink wine nor anything whereby thy brother stumbleth.—Rom. 14:21.

The law of temperance, as set forth in the passage which forms the basis of this lesson, is the law of love. Paul is assuming for the moment that there are those who are strong enough to indulge themselves in certain ways and not be injured by it. This is obviously true as a general proposition. Some people can stand more of anything than others. Some can even stand the strain of a good deal of dissipation without showing the effects of it, though we may be warranted in believing that, in most cases, the effects are only concealed or delayed. But is one justified in taking all he can stand of any indulgence? Paul says, no. Man owes something to his neighbor, as well as something to himself. Questions of temperance give rise to, as the question of eating meat that had been offered to idols gave rise to, moral issues. It is every man's duty, not only to protect himself from the evil effects of a wrong course of life, but to get on the right side of all the great moral issues of his time. Only so can a man's influence be for good.

"All things are lawful," says Paul. We have a way of saying that all things are good, and that evils come only from the abuse of good things. This is true. But some things are better than others. Temperance means, in part, the sacrifice of the less for the greater good, as intemperance means the sacrifice of the higher to the lower, the loss of the better and the best for the sake of that which is only good. When asked to forego any indulgence, be not content to ask, Is there any value in this thing which I am asked to give up? Ask yourself also, Is there more or less value in it than in the other things which I may have if I give up this. Temperance and self-denial are really in the interest of the rich life, not in the interest of emptiness and poverty of enjoyment and experience.

The words of the apostle are no justification for officious meddling with other people's harmless habits. There are people who seem to feel a special call to be offended at the course of life of every one whose habits differ from their own. Querulousness is not conscience. And there are others who, having already determined to do as they please, take pleasure in justifying themselves by citing the habits or indulgences of people who are supposed to be good people. Neither of these cases comes at all within the scope of what the apostle is talking about in this passage. He is warning the strong against leading the weak astray. If I am strong, in self-control, in understanding, in intelligent conscience, then the greater is my debt to the weak. No man is properly living a moral life unless the influence of his life makes it easier for others to live moral lives.

Reminiscence and Centennial.

(Continued from Page 779.)

talk about the days that are no more. It is probably true that very few of our young men have the remotest idea as to the struggles and trials of the early days. Our modern ministry is as different from the old as our traveling facilities and means of intercourse are different from what they were in the middle of the past century.

My suggestion is, that provision should be made in the program of the Centennial for at least one meeting where these veterans may be turned loose to tell the boys something of the olden times. I believe that such a meeting could be made most profitable, and certainly very interesting to all who might be privileged to attend. At any rate, I make the suggestion, and hope that the Centennial committee will consider the matter favorably.

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Christian Endeavor

June 30, 1907.

Christ in Africa.

DAILY READINGS.

M. The Son of Ham.	Gen. 10:1-9.
T. Woe to Ethiopia.	Isa. 18:1-6.
W. A Fulfilled Prophecy.	Ezek. 29:1-21.
T. A Query.	Jer. 13:23-25.
F. A Kind African.	Jer. 38:7-13.
S. Africa's Future.	Ps. 68:31-35.
S. Topic.	Isa. 19:16-25.

What a mysterious region is "the land shadowing with wings, which is beyond the rivers of Ethiopia" (Isa. 18:1)! It has been and in a large measure still is, a land which sits in darkness and the shadow of death. Its mystery appealed to us in our childhood. With what absorbing interest did we follow the fortunes of David, Livingstone and later of Stanley, into and across the Dark Continent!

It is thought-compelling to recall the large place this benighted land has had in the purposes and works of God. Egypt was the cradle of Israel in its infancy. There in security and peace the people multiplied until Jehovah was ready to deliver them. Egypt gave us Moses and Aaron and Joshua, mighty men who stood at the initial impulses of God's policies and who wrought with the Almighty.

In the days of the kings of Judah Egypt was sometime the false friend and other time the open enemy of Jerusalem. In the Scripture readings associated with the topic her devisings against Judah are uncovered by the prophet and her doom sealed and delivered to her. There is also a hope given her which is yet to be fulfilled in the final triumph of our Lord.

God's only son found a hiding place in the Dark Continent when Herod sought him diligently to slay him. "Out of Egypt" God called his son as he had called Israel his son and servant long centuries before. Africa, helped God. God will not forget to recompense her.

One of the first believers in Jesus Christ our Lord was a man from Ethiopia, a man in eminent authority. It is not difficult to give large credence to the tradition of the early church which ascribes to him the foundation of the church of God in Africa.

After the days of the apostles the whole of Northern Africa became obedient to Christ. A wonderful Christian civilization covered the whole region. Great church councils were held in its cities. Africa gave great men to the church. One of them gave the Scriptures to the common people. The roll of martyrs whose blood crimsoned Africa's sands is an illustrious one.

In our own day we have seen Livingstone on his knees praying for Africa and we shall never forget the morning when his servants sought their tardy master and found his lifeless body kneeling in the hut in the heart of Africa. One day we shall know the burden of that last prayer.

We have seen Stanley translating the gospel for the king of Uganda and urging Christian England and America to send missionaries to a remarkable people on the great inland sea. We can never forget Hannington and other martyrs.

We recall the honor roll of our own missionaries on the Congo. We, too, have missionary graves there. We have fruit of their toil. Reports read like Acts of Apostles. Whole villages sit for hours listening to the story of Jesus. Believers are being baptized, churches are growing, and the most missionary church in all our great sisterhood of churches is a congregation of black believers on the Congo.

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The Bible School at Work

Conducted by J. H. HARDIN,

State Bible School Superintendent of Missouri, 311 Century Bldg., Kansas City, Mo.

Let a brief sketch of the Bible school section of the Texas state convention be the message of this department for this week, for if the Bible school is "at work" anywhere on the earth it certainly is in Texas.

I had not been in Fort Worth, where the convention met, since 1894, and during these thirteen years the population of the city has more than doubled, and this fact is typical of what has been done throughout the whole of the Lone Star State in that time. I should say that the convention has not only doubled but that it was at least four times as large as when I attended it last.

The forenoon of convention Sunday, June 9, was devoted to the Bible school section of the convention, and I had the honor and the pleasure of making the address of the day at 11 o'clock. I did my best to give a message which would be helpful to the workers present and in the whole commonwealth. I leave to others to estimate its effectiveness. A great audience honored the occasion, such as inspires one to do his best; the Lord will know how to judge the results.

For several years past the Texas brethren have not had a state superintendent to lead them in the prosecution of this department. They have a state Bible school committee, of which J. J. Collins, of Dallas, is chairman. This committee, together with the workers generally, are anxious to place in charge of the work a competent man to organize the training department and other present day methods. It was their purpose to bring this matter prominently before the brethren at this convention and this they did; and of course I did all I could to help forward toward this desirable consummation. With a competent leader actively among the churches in the interest of this department it is within the power of Texas to soon be doing among the most conspicuous work done for the Bible school cause by any state in the union. The report of the state committee showed much good work being done by correspondence and by local schools. Especially gratifying was the report that two of the colleges of the state, viz., Texas Christian University and Carlton College, had conducted during the past year regular courses in teacher-training, and that they are arranging to do even more effective work in this department next year than they did last year; and it is believed that our other colleges in the state will also fall into line to offer similar courses.

Our Bible school work in Texas will soon be heard from and felt, too, as one of the leading factors in the present movement which looks to the restoration of the teaching function to the church.

These hastily scribbled notes are written on the train as we are speeding north through the Indian Territory enroute to our own Missouri convention, from the midst of whose sessions we shout "God speed the work in Texas."

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People's Forum

Emphasize the Other View.

To the Editor of THE CHRISTIAN-EVANGELIST.

In THE CHRISTIAN-EVANGELIST, May 30, Brethren Blalock and Crim offer some criticisms on my article, "Baptism and Christian Union." As the "People's Forum" is the platform in the paper where brethren may meet in friendly discussion I will say a few things in reply.

Walter Scott was the first to press the view of baptism for the remission of sins into prominence. It created quite a discussion in the pages of the "Christian Baptist" and "Millennial Harbinger." I remember it well, for though but a boy my father, who did not have a very good education, used to have me read to him. Father and mother thought Brother Scott was certainly going wrong on this. They had been brought into the church under Barton W. Stone. I well remember with what interest they awaited A. Campbell's view, which was soon given. He said that Scott was right, but it was the *formal* remission of sins. Real remission was an act of God and must be distinguished from the formal washing away of sins. All the texts these brethren have arrayed against me are in harmony with the view Campbell took, and do not conflict with the view I was presenting concerning the time when God blots out sin. The time when God acts is synchronous with the *coming of life into the soul,* rather than with the burial of the body in water and raising it out again. The Church and the world count the person free from sin when he has obeyed from the heart the form of doctrine (Rom. 6:17, 18). It was in this sense that Saul of Tarsus washed away his sins (Acts 22-16). All the texts these good brethren have quoted are explained in this way. I have not taken ground that it is wrong to teach baptism for the remission of sins. No, it is proper and right, as Campbell explained to Scott. It seemed necessary in Scott's day when we were endeavoring to restore the apostolic church, to contend earnestly for the form of doctrine once delivered to the saints. It was right then to put the emphasis on this view of the design of baptism. We were saying to the denominations: "Give us a place to stand and the Lord will show the world what we will do when the ancient order of things is restored."

What I have endeavored, in my restudy of baptism, is to show that it is for, or in order to, *other things,* besides the formal remission of sins; that one of these is the personal public acknowledgment that Jesus *is Lord,* which implies obedience to him in all things as head of the Church. Peter said: "Know assuredly that God hath made that same Jesus whom ye have crucified both *Lord* and Christ." (Acts 2:36).

Baptism is swearing allegiance to this Lord. That is one thing it is for and the time has come in view of the grand rallying of all the people of the Lord in the great missionary work of preaching the gospel in all the world and to every creature, to emphasize this view. The time was, in the beginning of our movement for the restoration of the ancient order, when it was necessary to put the emphasis on baptism for remission of sins in the sense of formal remission of personal sins. I remember in my boyhood to have heard "Judge Pete," a colored M. E. preacher, give his experience. It ran thus: "Brederen, I'se shed barrels of tears over my sins, but I was praying tother night by a big rotten stump; I jist asked the good Lord to let me know sartin if my sins were pardoned. I said, 'O Lord, if you have pardoned me for sure, just send a bug out of this here rotten stump.' I want to tell ye, brederen, when I closed dat prayer, a great big betty bug came a crawling out of de rotten wood. Glory be to God." Many of his simple hearers exclaimed, "Thank God for the bug!"

Another case. In the Baptist meeting of white folks some candidates for baptism were giving their experience in order that the church might decide whether they had been truly converted or not. A brother rose and said: "I had a dream and I was hungry, almost starved. As I went along I came to a turnip patch, so I climbed over the fence to get a turnip. I pulled one and was starting back when a big dog came after me. As I climbed the fence he grabbed me and tore my pants, but I got out all right."

"But," said a brother, "did you hold on to the turnip?"

"Indeed I did," said the candidate, "and I ate it and it was good and very satisfying."

So they voted to admit him to baptism. Soon one of our preachers came along. He exposed the fallacy of the betty bug and the stolen turnip experience, and preached baptism for the remission of sins. By and by Brother Smith, presiding elder of the M. E. church, came along. He thought he must answer our man, so he paraded a flock of goats and proposed to make sheep out of them. He called all his church to help and they dipped the goats in the creek and turned them into a pasture on the other side, but he said they were goats, same as ever. He closed with a wave of his hand, saying, "Away with your water salvation stuff!" Our preacher on his next visit must reply. Of course we were all there lest we might miss some fun. He said: "Of course the goats were goats still, for they had no 'change of heart.'" So a sinner would remain a sinner still, after baptism, unless he had experienced a change of heart. But if he had the change of heart and would obey the Lord in baptism he had God's word for it that his sins were remitted, and that was better than praying for God to send a bug out of a rotten stump or stealing turnips in a dream as evidence of pardon.

I submit to Brethren Blalock and Crim that this bug and turnip kind of preaching has been very largely corrected through the work of our people, and in what is called the evangelical churches of our day such crude ideas are numbered with the past. In view of this fact a restudy of the word, and the attitude of the people is necessary. This certainly is true in many fields. But if you are called upon to labor where the people are still under the reign of these old views of experimental religion, go on and correct them.

Baptism for the remission of sins, if regarded as the formal remission, is far better than depending on dreams and hearing of voices. But, brethren, if I am not greatly mistaken, there is the sound of a going in the tops of the mulberry trees which is calling on us to go forward into larger fields and to greater victories.

J. H. MCCOLLOUGH.

Obituaries

[Notices of deaths, not more than four lines, inserted free. Obituary memoirs, one cent per word. Send the money with the copy.]

BRADY.

Sister Brady, the wife of J. L. Brady, one of our faithful ministers, fell asleep in Christ on the evening of May 29, 1907. She was at a Chicago hospital where she had undergone a surgical operation for cancer of the liver. The disease was discovered to be malignant and the operation so severe that she could not rally and died in a few hours. In her death the Rensselaer church loses one of her most consecrated and efficient servants. Her life was full of good works. She fed the hungry, clothed the needy, sheltered the homeless, encouraged the disheartened and pleaded with the sinner to turn to God. She was a deaconess in the church, a faithful Sunday-school teacher, a member of the C. W. B. M. and the choir, she had been president for a number of years of the aid society and a constant attendant on all the services of the church. She fell in the prime of life and in the midst of her work, while our loss is very great, yet we know she enters upon her abundant reward. She leaves a broken-hearted husband, an aged and grief-stricken mother, a brother, five sisters. The entire church and community mourns her departure.

G. H. CLARKE.

Rennselaer, Ind.

FRITZ.

Mrs. Josephine Fritz, after ten days of great suffering, patiently borne, fell asleep June 4, 1907. She had just obeyed the gospel two weeks before her death, brought her husband into the church and departed to the better land. She was born in Elmwood, Ill., Nov. 16, 1863, was twice married, the last time to L. W. Fritz last March. The church has lost what promised to be a good member. Her husband, brothers and sisters mourn their great loss.

J. G. WAGGONER.

Canton, Ill.

HINES.

Sarah Hines, widow of Jacob Hines and daughter of Richard Johnson, fell asleep June 7, 1907, at the home of her daughter, Mrs. H. C. Nelson, at the age of 87 years. She lived near Canton 80 years, where still live her only two surviving brothers and her four children. Her earlier years were spent in the M. E. Church, but soon after the Christian church was organized here she united with it, being a faithful, devoted member. Her great affliction was patiently borne, and she rests in the triumph of a godly life.

J. G. WAGGONER.

LIVINGSTON.

Mrs. Annie Lindsay Livingston, wife of L. F. Livingston, of Cabool, Mo., died April 27, 1907, aged 40 years, 6 months and 18 days, after a long and painful illness of gastric ulcers. She was born October 9, 1866, at Ironton, Mo., and with her parents moved to St. Louis, when 3 years old. There she grew to womanhood. She was married to L. F. Livingston in Sedalia, Mo., September 5, 1893, and two years later moved to Cabool, where they have since continuously resided. Two daughters were born to them, Mabel and Marian. Besides her husband and daughter Marian, Sister Livingston leaves an aged mother, two sisters and four brothers to mourn her loss. She was an exemplary Christian, an active, patient, consecrated Christian. She obeyed her Saviour in her early life and united with the Christian Church with her husband after moving to Cabool.

May God "who tempers the wind to the shorn lamb" help the bereaved ones to say: "Thy will be done." She was tenderly laid to rest by the side of her little child Mabel, who preceded her to the heavenly home.

A FRIEND.

POWELL.

Sarah E. Barnard, born December 1, 1851, in Green county, Ill, Departed this life April 22, 1907. Born again 1895, she was married to S. R. Powell at Mound City, Kan., July 16, 1870. Her husband and three married daughters survive. She was full of faith and good works. By request the funeral discourse was from Rev. 14:13.

O. J. LAW.

SHIRLEY.

"She is not dead, but sleepeth," may truly be said of one whose life has been as thoroughly devoted to the work of the Master and whose life was pure and noble as Sister Priscilla Shirley's. At the age of 74 she passed over, leaving her three children, Mrs. Florence Smith, of Pawnee, Okla.; E. A. Shirley, of Cleveland, Okla., and V. E. Shirley, the beloved pastor of the church at Harvard, Neb. She made her home with her daughter, Sister Smith, and every member of our church feels that he has lost a true friend and counsellor. Grandma Shirley was an inspiration to the members of this church.

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The Home Department

A Trust Song.

BY EBEN E. REXFORD.

Though I can not catch sight of the silver lining
Behind the clouds above,
I have faith to believe that the sun is shining
Somewhere—and God is love!

Serene in the trust that God knows better
What's for the best than I,
I count the blessings that make me debtor
To him, as the days go by.

I wonder, oft, what my Father's plan is,
Sometimes I question his will and way;
But since he is God, and knows what man is,
I can trust him, come what may.

So I will trust to the Wisdom guiding
All things in this lower land,
In steadfast faith to the last abiding,
Though I may not understand.

I like to think that out of the sorrows
That all of earth's dwellers know,
To bloom in beauty in God's to-morrows
Rare flowers of good will grow.

And I ask each day, for a trust that strengthens
When the sun is out of sight;
For a faith that grows, as the journey lengthens,
In the love that sets things right.

AGNES OF THE BAD LANDS

By J. BRECKENRIDGE ELLIS.

About Miss Maud.

The man-who-knew-about-God smiled down at Agnes, but he did not understand why she should call him so.

"I will tell you," said Agnes, confidentially.

"Yes, I want you to tell me all about yourself. But first you may be glad to know that the police found a letter written to me in Clem's pocket, and it tells a good deal about you, and directs me how to proceed in regard to her two daughters. She never wants them to know that she was their mother—so you'll be very careful, Agnes, if ever you meet them; for I suppose you and I are the only ones who know the truth."

"Oh, yes," said the child. "I would never tell. But it is funny that she was carrying a letter to you, wasn't it, when she and I expected to come right to you?"

"Ah, Agnes," said the other, sadly, "Clem understood the danger of trying to escape better than she let you see. She says in her letter that she feels the end is near. I went this morning to claim her body. It is at the undertaker's. I thought you would be glad to go to the burial to-morrow."

The little girl grasped the man's hands and did not speak.

"When the police reached the house where you had been kept a prisoner," Mr. Dale resumed, "all the inmates had fled. Your Bible was found, the one Clem had given you. I have it. Here it is." He stooped down behind the rocking chair, and, sure enough, there was the heavy, gilt-edged volume. Agnes took it eagerly upon her lap, and seemed to see the little bedroom under the basement stair, and smell the breath of the basement-yard. If Mr. Dale had desired a reward for the restoration of the book to its owner, he must have been repaid by the look bestowed upon him from those strange, dark, pure eyes of the unworldly Agnes.

"So," said Mr. Dale, some time later, "begin at the beginning and tell me about yourself, my little friend."

Agnes crossed her feet and clasped her tiny hands upon the Bible, and stared thoughtfully at the smoking coffee urn. She had never related the story of herself, and it seemed hard to take hold of anything. She said: "Once Clem told me the story of herself, but I guess they ain't any story about me. I am just a little girl without a story. I am twelve. Papa is somewhere; I hope he will stay lost. But if he didn't drink I would like to take care of him, because he is blind. I guess that is all."

"I am sure it isn't all," said Mr. Dale, decidedly. "I must have a better story than that. Tell me about before you were shut up in the basement."

"Well," said Agnes, and she smiled. "I used to say 'G'on' to Clem and it would start her right off."

"G'on!" said the serious man, with a sunny smile.

Agnes crossed her feet the other way, and said: "When I was a little girl, long time ago, looked like it was always cold. Did you ever lie in bed and scrooch up one knee so you could reach your foot, and then rub, rub, rub it till you warmed it, and stick it back? Ugh! wasn't that cold, though! and then pull up your other foot and rub it till by that time your hands were colder'n it; and you'd just give up and go to sleep, anyway, and wake up most froze, and no coal in the bucket; and you get up and dress and go after a bucket of water, and maybe they'd let you stand in the saloon and warm?

"But papa, he made me dance on a table that had wine glasses on it. I'd be barefooted and dance till I 'most fell off the table, but at last he'd be too drunk to play the fiddle and we'd come home. Once Alley Jim was there and he said, 'God lives,' and I never knew before that God was a person or anything, I guess. And once the saloon keeper threw papa out in the street, and he would have froze, I reckon, but Alley Jim took him to a cellar; oh, the beautifulest cellar, so warm, where there was bread and tongue to eat, and a mattress to sleep on: a sure-enough mattress. It was snowing that night and I went, too. And while papa was asleep me and Jim sat by the fire and had a conversation. It was the beautifulest conversation I ever knew. I asked him about God, and sure enough he was a person. I found out he was behind all the stars and the moon-making and us. Jim told me about you, and how you had teached him, and I didn't know your name, so I called you to myself 'The-Man-that-knows-about-God.' Jim said they was something to believe and I could have the water of life, but I was too sleepy then to do more, and after that night I never saw Jim again, ever!

"I guess that's all, Mr. Dale. There wasn't anything else that I can remember about me except that I was always wanting to find the Man-that-knew-about-God. But whoever I asked about God would beat me or swear at me, or push me down. It was May that taught me to pray. The reason she did it was this, that she didn't want anybody to be nicer to me than her. Because, oh, one day when I was trying to make God my friend by burning my hair on the altar—"

"By doing what?" exclaimed Mr. Dale.

"It was a sacrifice," said Agnes. "I saw a picture of priests. My hair was the only thing in all the world that I had that was my very own to do what I pleased with. So we cut it off and the altar was on a lot just across the street from a great big marble house with reddy-brown shutters, not outside of the windows, and the lady saw the sacrifice and sent for me. I ate there and I didn't know what a fork was; I was awful young then. That was five years ago. She gave me nice clean clothes, and made me clean, too. It made me feel awful funny, just like you would if you was made something you never was before.

"Then we sat down and we had a long conversation, and I asked her if she knew about God. She did, but she didn't like to tell what she knew. She just told it anyhow, because I had to find out. And she taught me a song, a beautiful song, and oh, I was there all day long."

Agnes closed her eyes and drew a long breath and looked at Mr. Dale seriously.

"It was the best day of any!" she cried, emphatically. "Even the orspital couldn't come up to it!"

"What was the name of that lady, Agnes?" inquired Mr. Dale, with close at-

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tention to her eyes and voice, "and how did she look?"

"She was tall and not fat, and when I looked at her face it made me feel warm. And her voice was so soft and, gracious! you was a little afraid of it, though, but not a bad afraid, a good, high kind of afraid feeling, as if you wouldn't make her mad at you for a million dollars; but you would do most anything to get her to smile. She didn't look old when she smiled. Miss Maud her name was."

Mr. Dale, like a statue, stood looking down at the girl. His thin, fine lips moved uneasily, and the great sad eyes showed a luminous glow, but no word was uttered.

"She was awful old," said Agnes. "She told me so. She was thirty. Oh, goodness, and she had never married. Did you ever see anybody that old that hadn't?"

"I haven't," said the intent listener. "Tell me more about Miss Maud, dear."

"She let me sit in her lap, right close, so close, we just hugged each other tight—oh! And she had some beautiful shells come from a great sea. You put them to your ear and hear voices. The man that didn't marry her gave 'em to her. And he told her whenever she'd listen, she'd hear his voice. I listened, too. But, why she never married was this: the man wanted her to go a hard, hard road. It was too hard for her; she couldn't follow him. He wanted her to, but she just couldn't. Why, do you think?"

"Well," said the man slowly, "why, do you think?"

"I don't think," said Agnes, "I know. And I told her so. She let me tell her anything. She didn't love him, you know, or she would of gone. 'Spose Miss Maud had told me to follow her on any kind of a road. She wouldn't of asked me, if she hadn't known I could. And wouldn't I have follered her? Oh, but wouldn't I, just!"

"What did Miss Maud say when you told her that?"

"She never said. She went to playing on the piano."

"Agnes," said Mr. Dale, "I know Miss Maud."

"Oh, Mr. Dale!" exclaimed Agnes, leaping up and letting the Bible slip to the floor, "are you her brother who was mad with her?"

"No," said the other gravely, "I am the man who did not marry her."

"Oh!" cried Agnes, whose cheeks showed red spots, and whose eyes showed little sparks. "Then why did ever you try to make her go such a hard road? and she so lonesome now all her life? Didn't you love her?"

Strangely enough it did not strike Mr. Dale incongruous to be brought to judgment before this inexperienced little waif. He answered her quite simply, as if he really wished to stand well in her opinion. "But Agnes, do you know what the hard road was that I selected to travel? It is this road where you and I stand to-day. I was a man of great wealth, and I wanted to do all the good in the world I could with that money, for I considered that I held it as a faithful steward. There are so many different ways to do good in the world! My way was to come and live among the needy and the wicked, and try to bring God to people who don't know what a church is."

"What is a church, Mr. Dale?" Agnes asked with deep interest.

"They are buildings where ministers preach to well-dressed people, for the healing of their souls, to cure them and keep them from the disease of sin."

"Orspitals?"

"No, no, Agnes; not at all. Buildings where people come together to hear about God, and to sing about him."

"Oh, let's go to one!" cried Agnes, "I didn't know they was *any* gathering-places but saloons."

"I will take you to one, dear, before you leave the city. But to return to Miss Maud: she was unwilling to leave her refined life to come as my wife into the tenement-district. I do not blame her, because, as you say, she does not love me; or at least, not so much as she loves ease and distinguished company and social advantages. Nor did I love her enough to give up this work; because while I do love her deeply, little confidante, there is one I love more."

"I know who that is," cried Agnes, putting her hands affectionately upon his arm, and oh, you dear good Man-that-knows-about-God, what would have become of me if it hadn't been for you?"

After a little silence, the Man-who-knew-about-God resumed. "Agnes, Jim had a letter not long ago from a friend of his asking him if he knew anything about you. He showed me the letter. It was from a girl that used to work in a factory, and it seems you told Miss Maud about this girl."

"Not Jennie 'Tilda!" exclaimed Agnes, with a start.

"Yes. Miss Maud has decided to hunt you up—no doubt to find out what sort of a girl you've turned out to be. Jim didn't know anything about you; but from your story I know you must be the 'Aggie' the girl inquires about. We must get you out of the Bad Lands as soon as we can, and I'll just have Jim take you to this Jennie 'Tilda, and she can forward you to where Miss Maud is. No doubt, it will fix you up for life. What do you think of that?"

"It's beautiful," whispered Agnes, gazing at him ecstatically. "If Clem could only have lived! I'd like for her to of seen this day. I'm going to be so happy, so happy! And oh, I'll see Miss Maud again, and just throw my arms about her neck; *won't* she be glad! And don't you even know where she is?"

"She travels a great deal and I do not know her present stopping place. But there is one thing you will be proud to learn. She and her brother have made up and now live together, when she is not traveling; and it was your day with Miss Maud that cured the misunderstanding of years. So, after all, you have given her as much happiness as ever she gave you."

(To Be Continued.)

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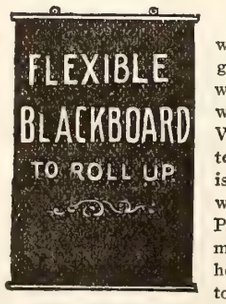
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Mrs. Tyman Passes the Contribution Box

I was almost late to church that day, and that's something that don't often happen to me, for I think there's nothing more annoying to a minister than to see his wife and family come trailing in just as he is giving out the first hymn. Not that my husband is the minister, but he's senior elder, and in our church that's next to the minister. As the saying is, if he ain't the rose he's next to it. So, in a general way, I ain't often late to church, though I do live close by, which is always a temptation. But it was hot! Still, I never knew the sun to go behind a cloud because we thought it ought to; so I didn't make any remarks only kept one of Solon's big handkerchiefs handy when I got in too much of a glow.

Finally, when I'd got my bonnet-strings tied just square,—there's nothing looks more slack-twisted than bonnet-strings all catty-cornered,—the clock struck the half-hour. I ketched up the big handkerchief for the last time, and got out one of my own from the drawer to take with me, and gathered up my parasol and my palm-leaf fan and my gilt-edged hymn book, that Solon gave me before we were married, and started. There on the porch was Solon, no collar on, and in his shirt-sleeves. And I spoke up brisk, for it's always well to pretend you think a man's going to do the right thing, even if you know he ain't no notion of it; and said I, "Why, Solon Tyman ain't you going to meeting with me this bright, beautiful Sabbath morning?" And he answered right up, "No, Maria; I ain't going to meeting with you this bright, beautiful Sabbath morning." He said it sort of mocking-like, but he tightened up his lips a little. He was off the hooks, anyway; he'd been pretty fractious at breakfast-time. Haying is trying work for both man and beast.

Out to the corner I met Mrs. Eaton and Etta. Etta is 16 and pert. Well, I didn't have the bringing up of her, so my skirt is clear. Mr. Eaton wasn't with them, and I was surprised. He's junior elder. So I said: "How do, Mrs. Eaton? How do, Etta? Where's Mr. Eaton? Is he sick?" Mrs. Eaton's face was kind of red—the heat, perhaps; but, thinking it over since, I've mistrusted there might have been other reasons. Says she: "How do, Mrs. Tyman? Where's Mr. Tyman? Is he sick?" I was real taken aback, and I said, "No-o-o;" and Etta snickered. "I expect Mr. Tyman is just where Pa is, a-worshiping the Lord in nature," said she.

First off her mother acted mad, then she laughed, and I had to pretend to, in spite of feeling some sore; though after all, my husband isn't the only one who's going into heaven on his wife's back. And old Mrs. Baxter—she was just ahead of us—she turned round, and says she: "Baxter says it's too hot to go to meeting. He's honest; he ain't a' elder." Etta stopped her giggling instanter. You see 't was her toes got trod on then. All she needs is a little training.

We three got into church and were settled in our pews in plenty of time before the bell stopped tolling; and I looked the congregation over, and it struck me it looked funny. And all at once it came over me what was the matter. There wasn't a man there! That is to say, not one single one of the brethren. There was summer boarders from Windy Ride Hotel and Camellia Cottage, and three or four country boys clerking it in the city and home on a vacation; and each one of them had come in a high-top buggy and brought a girl with him, not his sister.

Well, we finished the hymn; and after the minister had made the long prayer, and we'd sung another hymn, he began to preach, and his text was, "The driving is like the driving of Jehu, the son of Nimshi." It was a good sermon, and real fitting for the clerks and summer boarders.

When it came time to pass the contribution-box he sat down to rest, but no one went forward, for Solon wasn't there, nor Mr. Eaton, nor any of the Hitchcocks, nor—well, as I said, no man. The minister got up; he was wiping his heated brow,—you see, his text wasn't a real summer one,—and he looked us all over, real puzzled. In a minute his face cleared, and he came down the pulpit steps and went and spoke to his wife in the front pew with her five little ones. It's a part of our doctrine to put minister's wife in the front pew. It gives us all something to talk about after meeting, especially if she's got small children. He went back to the pulpit, and she came to Mrs. Eaton. Mrs. Eaton loked flustrated and shook her head; but then she tiptoed down to see me, and whispered he wanted us, being the elders' wives, to take up the collection.

My! but I jumped! For I was terribly afraid he'd change his mind, and in our church women don't have many indulgences. We can get up fairs and help out with donation parties, but that's all. And Solon had said so many times you'd never believe how little some folks give. And no matter how I teased him, he'd never tell; and now was a chance!

So Mrs. Eaton and I got the boxes and started—that is, she started. I happened to think that "examples is better than precept," so I stopped a moment and got out my money,—Solon always lets me have the butter-and-egg money; he's awful good husband,—and I put it in so every one could see. You know, when you're in your own pew folks can't see what you give, any more than you can see what they give. On my side in the front pew were city folks. Solon and me have argy-bargyed about them fifty times. He says they're our company, and 'taint mannerly to ask them for money; and I say they're most likely unregenerate sinners, and maybe never go to meeting in town in their lives,—cities are dretful wicked places, we all know that,—but I'd give them an opportunity. It's worth something to have the privileges of the sanctuary, and that box was going under every individual one's nose, and there wa'n't no

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one going to be slighted in the invitation.

I poked the box right before a summer boarder who sat at the end of the seat, and he stared at it like he ain't never seen one before,—it is old-fashioned, I s'pose,—but he seen my dollar bill at the bottom and took the hint, and hauled a roll out of his pocket and pulled off a bill and dropped it in. 'T was five dollars! And the young lady next to him—'t wasn't his wife, for if it had been she'd thought the five was enough for both of them, and I shouldn't have blamed her—she looked at him real admiring, and she put in a two.

Mrs. Eaton hadn't seen me put my money in, but when she got to her pew, Etta up and told her; and I will say for Mrs. Eaton, she ain't original, but she can follow a pattern, and in a jiffy she'd whipped out her dollar and got it in the box.

Mrs. Hitchcock had come home from over the Centre with a new idee of hiding the contribution in an envelop. She had one for each of the boys and her husband and her father-in-law, and she counted them all in, one and one, and the fifth one thumped. I expect't was hern, but the rest of them were pretty light.

By this time I'd worked along about half-way down the aisle, and Mrs. Eaton had reached the end of the other one and had turned around to come back before she sensed what I was doing. We'd sung the last verse of the hymn, and the choir had begun all over again; and now the rest of them had begun to get ready before I'd got to them. Mrs. Eaton she understood my tactics and waited, and we went back up the aisle together, pew for pew. Some of the women had to shake their heads; but the men—well, you know a man's pockets are always with him, and generally money in them, and they all gave something. The clerks—there were three of them—had to show off before the girls, and they done well.

Then I came to old Miss Moray. Every Sabbath she takes her money in her hand and throws back her head and sings; and 'most always, Solon says, she gets so fervent in uplifting her voice in praise that she doesn't see him at all, but comes to with a sort of gasp when the minister pronounces the benediction, and looks around astonished, and tucks the bill back into her purse in a real regretful, mournfully pleased sort of way. And when I stepped up beside her she was singing away, "Jerusalem, my happy home," and her eyes shut tight. But I was able for her. I pushed the box easy under her hand, and reached over and just tetched that bill,—she 'd been holding it so long that her fingers were numb,—and it dropped! The young chap in the next pew snickered right out. I gave him a look. Such manners in church! And he sobered, I tell you, and leaned over and laid a gold piece right in on top of Miss Moray's bill. My! I ain't seen one since before the war, and some of the young folks ain't never seen one!

Mrs. Eaton and me we met in front of the pulpit, and Parson Landon he got up, and he couldn't help looking right down into those boxes, and I wish you could have seen his face. We set them on the table and went back to our places, and he says in a real choky kind of a way,—we were two months behind in his salary, and Sister Landon told me afterward that the new sailor suit her oldest boy had on—and folks criticised her for extravagance—was made out of his pa's old blue serge pants, washed and pressed,—"Brothers and sisters, we will now sing, 'Praise God, from Whom all blessings flow!'" and the old meeting house hummed! And Solon and Mr. Eaton both said they wished they'd been there; but, between you and me, I don't believe any one else wished it. 'less 'twas Miss Moray.—*Rosa Kellen Hallett, in the Century.*

An Evangelistic African King.

Karabega, the notorious king of Bunyoro, in Africa, was deposed by the British Government in 1899, and with Mwanga, ex-king of Uganda, was banished to the Seychelles Islands in the Indian Ocean. He was a typical representative of the old savage despots who maintained the bloody slave trade in the vast region about Uganda before the British took control. So defiant was he, and so masterful withal, that it was felt the only safety was to put him out of the country. Now his son, Anderaya, reigns in his stead, a truly Christian king. And he has sent a former chieftain of Karabega, now a Christian, as his messenger to his father to try and win him to Jesus Christ. Last August this Abimereka, with his wife and child, passed through Mombasa on their way, via Madagascar, to the Seychelles Islands, going thus on a voluntary exile of two years among strangers and in distant lands. They knew not a word of any language save their own, but were provided with letters, and had labels tied around their necks, giving particulars about themselves and their destination. "And now," writes King Anderaya, "we strive hard in prayer earnestly for him (Karabega) that he may come right out through Jesus into the sunshine of the world."—*The Missionary Herald.*

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Grandmother's Counsel.

Grandmother says in her quaint old way:—
"World wasn't made in a day—a day;
And the blue sky where the white clouds flit—
Why the Lord was six days painting it!

"The way isn't sunny;
But don't you fret!
Cheer up, honey—
You'll get there yet."

Grandmother says in her quaint old way:—
"World wasn't made in a day—a day;
The meadow there, where you love to sit—
Why, the Lord took time to carpet it!

"The way isn't sunny;
But don't you fret!
Cheer up, honey—
You'll get there yet."

And still to me in the fields and dells
Her sweet voice rings like a chime of bells,
And I dream brave dreams as I hear her say:—
"World wasn't made in a day—a day.

"The way isn't sunny;
But don't you fret!
Cheer up, honey—
You'll get there yet."

How the Birds Cured Tommy Ashton.

By Helen Campbell.

Day after day, day after day, and never a drop of rain through the burning July; clouds of dust rising as wagons passed over the old road, and the grass in sunny places brown and dry. In the little house itself, set in the midst of an orchard, with one great elm at the side, Tommy from his little white bed looked out now and then to the hang-bird's nest on the elm, to which year by year the same pair returned. He could lift his head now for a minute or two, even if it did drop again and feel queer and light, and look out to the branch where just now one of them sat forlorn opening its bill wide and gasping as if half choked. Tommy wondered if it were.

The bed was close to the broad low window, put there as he began to grow better. It was slow work, for there had been long weeks of the terrible fever out of which he was coming only the shadow of the stout, sturdy little fellow he had been all his life, now just seven years. But he was getting better; the Doctor had said so yesterday, and as he sat there looking with kind eyes at the little patient, nodded satisfaction and took the thin mite of a hand in his own broad one.

"It's heavy when I want to lift it," Tommy said in a voice not much louder than the peep of a young chicken.

"Of course it's heavy, child," the Doctor said, "but it won't be long. You'll be well before you know it, even if it does seem rather a long pull. What would you say to getting out doors awhile?" And here he laughed, for a feeble little squeak of delight came from Tommy. "There's a hammock, I know, for I saw it as I came in."

"I was thinking about that this morning," Tommy's mother said, smiling down on Tommy, "but I was afraid he might fall out or something, or perhaps you wouldn't like it."

"The best thing that can happen to him," the Doctor said. "If he goes to sleep, why so much the better. If there had been a balcony of any sort up here we would have had him out before this, letting the sun pour life into him. But the hammock will do till we have him on his feet again.

"What is it, Tommy?" for the little face had suddenly grown troubled and anxious.

"It's the poor hang-bird, Doctor," Tommy said. "He looks all choky as if his mouth was dry like mine for ever so long, and there isn't any water for him. See?"

"That's so," said the Doctor, after a minute or two of watching the bird. "It's a fact. Everything has gone dry and of course the birds must suffer."

"They musn't suffer," Tommy said. "You said I suffered. That's enough. They shan't. Mamma, I want a pan full of water under the trees and then he can come down and drink, and Mrs. Hang-bird, too."

"You shall have it, dearie," the mother said, and the Doctor lifted Tommy carefully, rolled him in a light blanket and carried him gently down the stairs and out to the two apple trees between which the hammock was slung. A smile of pure happiness was on Tommy's face as he looked up to the green tent above him and then out to the great elm and the nest hanging motionless in the hot July air.

"Now the pan, Mamma," he said. "One there for the hang-bird, and one pretty near, for maybe a robin will come."

"Good!" said the Doctor, and now I must run, and to-morrow you must tell me whether one came or not."

Tommy watched eagerly as the buggy drove out of the gate right under the branches of the elm, but even the little journey down the stairs had tired him. Before he knew it, sleep was there, and his mother, who had brought her sewing, looked at him long, watching his soft breathing and the faint color creeping into his pale cheeks.

"He will get well! he will get well, thank God!" she said silently to herself, and took up her work again with a look toward the old elm. Then she dropped it and had almost put out her hand to wake Tommy, for both father and mother hang-bird had flown down to the pan and were drinking as if they could never get enough.

"O, if Tommy could see them!" she thought, and in that minute he opened his eyes quite as if he had heard her and, whispering, "O, Mamma, Mamma! They did come down," he watched the pair with shining eyes. There was another watcher—a stout robin who flew near, then retreated as a warning note came from the father hang-bird.

"Please have another pan, Mamma—please, and then they won't fight," Tommy said, for the father hang-bird ruffled his pretty feathers, and seemed ready to pounce on the thirsty brother. "Doctor says they are all brothers, I mean we all are, men and birds and animals and everything, and the birds our little brothers of the air, but they behave like greedy brothers, don't they? Put it under the pear tree close by, and we'll see what happens," he went on.

Mrs. Ashton brought the second pan, the orioles in the meantime flying up to the branch from which the nest swung and the robin at once taking their place. But it was much more than drink that he wanted, for, after a sip or two from the pan which he had examined carefully to see if there was anything wrong about it, he suddenly hopped into the middle of it and then and there took a thorough bath, flirting his wings and sending the water in showers over him, till the astonished and indignant hang-birds drove him away.

Other birds in other trees were watching, it seemed, for one and another came flying low, took a sip and away again, then another and another, the news seeming to travel, till a dozen and more birds, finches, song-sparrows, and even a stray bluebird drank their fill and took their turn at a bath; then, flying to the top of the tall syringa clump, preened their feathers in the sun.

"More pans, Mamma, more pans," Tommy said, with a bubbling little laugh as full of joy as the song-sparrows' notes, and his mother said, "Just as many as you want, dear. It's lovely to see them."

That is the way the cure began. Day after day, first in the hammock, then in a little chair, and at last free once more to run where he would, Tommy watched

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the five shallow dishes, two under the syringas and the others under trees.

The birds, it seemed, had their own hours, coming at about ten a. m., one and five p. m. The Doctor, even when he was no longer needed for Tommy, stopped to watch the frolic. The family cat had to be carefully trained to let them alone, but though at last she sat calmly by, nobody knew just what her opinion was as to losing such chances for the meal she liked best.

And so the days went on, and Tommy's thin, shaky little legs grew round and strong, and he ran and shouted in the old way. He himself at last kept the dishes clean and filled with water and far into the Indian Summer late birds came in the sunny noon for a bath.

Tommy is a boy still, though a big one, but has always more and more love for these little brothers of the air, and long as he lives, he says, means that bath-tubs shall stand ready for all that will come. Some of the more daring birds have even for a moment perched on his head or shoulders, and he knows well that this confidence is what might be for all the bird world if only men were kind and birds knew them so.



Sunbeams.

BY UNCLE BOB.

How many of my little friends know the origin of the thimble which seamstresses use on their fingers when sewing? It was an invention of a Hollander over two hundred years ago. At first they were called "thumb bells," then later "thumbles," and the Germans called them "fingerhuts" or "fingerhoods."

All boys are heroes—or rather they do a heroic act sometime in their life between the cradle and young manhood.

Are you the kind of a girl that can praise a good act? Or are you an envious one? Let us hope that you belong to the first class.

A bad boy speaks of his fellows as "the push." A decent sort of a boy refers to his chums as "my friends." The "push" never get anywhere. "Friends" can be depended upon.

There are some little children always looking out for slights. I hope that you are not one of that thin-skinned kind, my dear child. Just say to yourself: "I won't be touchy."

The easiest thing to acquire is a complaining, fretful spirit, and it is one of the hardest things to get rid of. I knew a little boy some years ago, who was a genuine optimist in everything. One morning I asked him: "Will, how are all the folks?" His answer came with a laugh, "Pap is well, so is mother; Ella is never sick, and couldn't be now 'cause she's got a beau; Harry is fine, and I'm first-class!" It was said so cheerily and so happily.

May be, if we live pure, spotless lives, heaven is not so far away as we fancy.

Somebody has said "that the only way to be happy is to forget yourself in thinking of others." How true!

Don't get out of bed in the morning feeling cross and irritable. When you do, you don't know how much of life's real enjoyment you are losing, or how worrying and wearying you are to loving parents. Try the sunshine—happy-heart method. Whistle or sing if you want to.—*The Church Forum.*



King Bela and the Strawberries.

Where Eperies, the picturesque Hungarian town, is now surrounded by beautiful gardens and fruitful fields, there was at the time of King Bela II nothing but thick wilderness. Once this blind and unhappy sovereign was traveling in his realm. It was a hot, sultry summer day, and while searching for a shady spot in which to rest he became lost. Deadly tired in consequence of his long wandering, he asked his attendants for a drink of water. They seated him on the soft green grass in the cool shade of big old trees and then the cavaliers separated to hunt for a refreshing spring.

Meanwhile the king wanted to find out more about his resting place and began to grope about him with his hands. Thus he discovered strawberries growing all about him. He ate them, so, partly quenching his thirst, he waited quietly for his gentlemen. After a short time they returned, some with empty cups, some with pearly spring water.

The king then said to his attendants: "Have the trees cut down around this place where my hands found the refreshing strawberries. Here shall arise a town whose name shall be Eperies (strawberry) in remembrance of this day, for all times."

As the king commanded, so it was. The wilderness was cleared, and in its place is a town whose arms carry the strawberry even to-day.—*Anna G. Stoddard, in New York Herald.*



Who Gave the Button?

The minister's wife was busily engaged one afternoon mending clothes when a neighbor called for a friendly chat. After a few minutes chatting the caller remarked as she began to inspect a basket of miscellaneous buttons of all kinds. "Why, there's one like my husband had on his last winter's suit." "Indeed," said the minister's wife with a smile. "Well, all these buttons were found in the contribution box, and I thought I might as well use them. What—must you go? Well, good-by. Come again soon."—*Exchange.*

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A church without a home cries out,
Make It Unanimous.

One hundred and twenty families without a home cry out,
Make It Unanimous.

One thousand of your brethren who suffered in the great Fire, cry out,
Make It Unanimous.

Three weakened churches struggling to build, cry out,
Make It Unanimous.

Half a dozen scattered groups of Disciples gathering at strategic points in the growing cities about San Francsco Bay, cry out,
Make It Unanimous.

Our experience in City Missions in Chicago to-day says,
Make It Unanimous.

Every giving church to-day says,
Make It Unanimous.

All our Editors say,
Make It Unanimous.

Every heart throb of Christian love echoes,
Make It Unanimous.

Every spirit-filled minister and Disciple to-day is praying,
Make It Unanimous.

Would it not bring the flush of pride and joy to your cheek, my brother, if we were to Make It Unanimous?

Would it not please Jesus if we were to Make It Unanimous?

Would He not again behold Satan falling as lightning from Heaven, if we were to Make It Unanimous?

If you will help, we can Make It Unanimous.

Mr. P. C. Macfarlane, San Francisco Emergency Secretary, American Christian Missionary Society. Y. M. C. A. Bldg., Cincinnati, Ohio:

Dear Brother—In order to **MAKE IT UNANIMOUS** I will see that an offering of at least $1.00, and as much more as possible, shall be sent from the church at

....

by its officers or some individual, and I will do my best to see that a general offering is made.

Yours in Unity and Fellowship,

Name .....
Minister or Layman.

.....Church.

.....Place.

.....State.

(Tear off this slip and mail to address given.)

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For very fine furniture a very good preparation is made by shaving finely two ounces of beeswax and half an ounce of white wax into a half a pint of turpentine. Set in warm place until it is dissolved, but do not place it upon the stove. To half a pint of water add an ounce of castile soap and a piece of resin the size of a small nutmeg. Boil these until thoroughly dissolved, then add to the turpentine mixture. Mix them thoroughly and keep for use in a wide-necked bottle. This preparation cleans beautifully and leaves a wonderful polish.

Golden Rule Arithmetic.

"Phil," whispered little Kennett Brooks, "I've got a secret to tell you after school."

"Nice?" asked Phil.

"Yes," was the answer; "nice for me."

He followed Kenneth around behind the schoolhouse after school to hear the secret.

"My Uncle George," said Kenneth, "has given me a ticket to go to see the man who makes the canary birds fire off pistols, and all that. Ever see him?"

"No," said Phil, hopelessly.

"Well, it's first-rate, and my ticket will take me in twice," said Kenneth, cutting his little caper of delight.

"Same thing both times?" asked Phil.

"No, sir-ree; new tricks every time. I say, Phil," Kenneth continued, struck with the other's mournful look, "won't your Uncle George give you one?"

"I aint got any Uncle George," said Phil.

"That's a fact. How about your mother?"

"Can't afford it," answered Phil, with his eyes on the ground.

Kenneth took his ticket out of his pocket and looked at it. It certainly promised to admit the bearer into Mozart's Hall two afternoons. Then he looked at Phil, and a secret wish stole into his heart that he hadn't said anything about his ticket; but after a few moments' struggle he said: "Phil, I wonder whether the man wouldn't change this and give me two tickets which would take me and you in one time,"

Phil's face grew bright, and a happy smile crept over his face. "Do you think he would?" he asked, eagerly.

"Let's try," said Kenneth; and the two little boys started off for the office window at the hall.

"But, Kenneth," said Phil, stopping short, "it ain't fair for me to take your ticket."

"It is, though," answered his friend; "'cause I'll get more fun from going once with you than twice by myself."

This settled the matter, and Phil gave in.

"So you want two tickets for one time?" said the agent.

"Yes, sir," said Kenneth, taking off his sailor hat: "one for Phil, you know."

"You do arithmetic by the Golden Rule down here, don't you?" asked the ticket man.

"No, sir; we use 'Ray's Practical,'" answered the boys; and they didn't know for a long time what that man meant by the Golden Rule. Do you know?

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The Primary Department, 4 pages.

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The Things that Matter.

A man who had amassed millions of money recently made this confession, and it throws a miserable side light on his life. He said: "I have no other interest in life but my business. I do not want money. As you say, I have more than I want. I do not love money; what I do love is the getting it—the making it. All these years of my life I have put into this work, and now it is my life, and I can not give it up What other interest can you suggest to me? I do not read, I do not take any part in politics—what can I do? Only in my counting house am I in my element. There I live, and the struggle is the very breath of life to me." What a terrible confession of limited interest it is! The only air—"the element" in which he lives—he breathes with delight is that of his counting house. When the struggle for money ends, life ends for him. How little has such a man understood "the things that matter" in life! He cannot carry any of his money hence, yet in his old age he can enjoy nothing except adding to it. One feels inclined to pity rather than condemn such a narrow, self-centered life. Many a poor man, with no certainty of his next week's meals, can enjoy life better, can see God's majesty in a sunset or a lovely flower, can forget his troubles in the delight of a book or some strains of music.—*The Classmate.*

GUEST (on whose bald head the waiter has spilt some sauce).—"Do you think that will do it any good?"—*Ulk.*

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Next Session opens Sept. 11, 1907.

Volume XLIV. Number 26.

THE CHRISTIAN-EVANGELIST

A WEEKLY RELIGIOUS NEWSPAPER.

ST. LOUIS, JUNE 27, 1907.

A Call to Prayer.

EVERYTHING that human ingenuity can devise, and human agencies do is being done for the San Francisco offering.

Hundreds of responses have been received.

But thousands of churches have as yet made no declaration of their intentions.

It is a critical moment.

A slight crystallization of sentiment into determination in the breasts of a few thousand ministers, and San Francisco day will be made one of the most glorious in our history.

On the contrary, a very slight cooling off of interest on the part of the undecided ones will cost poor, stricken San Francisco the offerings of hundreds of churches.

In this supreme moment,

In all our utter helplessness,

We utter this call for prayer.

O men and women of this great brotherhood, we appeal to you, asking that in one spirit you lift your voices unto the one God and Father of all in behalf of our wavering and undecided churches, to the end that all may realize our oneness in Christ Jesus in a sublime act of Christian fellowship on July 7, 1907.

The San Francisco Representatives.

The Christian-Evangelist

J. H. GARRISON, Editor

PAUL MOORE, Assistant Editor

F. D. POWER,
B. B. TYLER,
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} **Staff Correspondents.**

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—Have you recently received a pink statement of account in your CHRISTIAN-EVANGELIST? This is a simple but earnest request for you to make immediate remittance to apply to your subscription account.

—We still have a few of Peloubet's commentaries; binding slightly injured. We sell them for 40 cents, postpaid. The rest of our great edition of a splendid Dowling 1907 Commentary, we will sell for 60 cents, postpaid.

—"Anecdotes and Illustrations by R. A. Torrey" is 35c. net, in paper; 75c. net in cloth. This collection is drawn from the author's wide and varied experiences, and will furnish wings to help carry many an argument home to conviction.

—Marion Stevenson has a few open dates through July and August that should be taken at once by Bible schools needing one of his remarkably helpful institutes. Write this House for information concerning methods and prices.

—We are headquarters for all merit cards, contest awards, buttons, souvenir pins, etc. Write us concerning prices and methods of using these helps for enlarging Bible schools. Y. P. S. C. E. supplies are also kept in stock for us ready for immediate shipment.

—Our notice in last week's paper of having some extra copies of Johnson's New Testament with Notes, Vol. 2, embracing the Epistles and Revelation, has brought us a fruitage of orders for this valuable book. Bound in sheep, $2.00; half morocco, $2.25. Order at once, for the stock is not large.

—Our Home Department Quarterly contains twice as much helpful matter as any similar publication with which we are familiar. It is only 25 cents per annum. Multiplied thousands of them should be used in our churches throughout the land.—W. W. Dowling and Marion Stevenson, editors.

—Our New Superintendents' Quarterly, edited by Marion Stevenson, who has had years of experience in Bible school work is founded on the W. W. Dowling lesson interpretations. It is a superb volume—only 15 cents per quarter. Compliment your superintendent with one of these invaluable aids.

—We are carrying an immense stock of books, and are in closest touch with all great publishing houses. Will not our preachers and all Disciples favor us with book orders? If your name is on THE CHRISTIAN-EVANGELIST list, you can open up a book account with us. We will fill your orders by first mail, and you may remit at a convenient season.

—It is not too late to introduce the Christian Publishing Company's peerless line of Bible school literature into your school with the beginning of the third quarter—the first Lord's day in July. We have such facilities for filing and filling orders that if the order is sent us July 1, the literature will be in the hands of the proper official by the following Lord's day.

—The article in last week's CHRISTIAN-EVANGELIST, "Grace and Baptism," by our old preceptor, I. B. Grubbs, has received a great many commendations, and many are the requests for other articles from his gifted pen. We are pleased to inform these brethren that even before their desires were expressed we had arranged with Brother Grubbs for a series of articles which we believe will contribute much to the edification of the saints and the upbuilding of this current Reformation.

—Through the efforts of good friends over the different parts of the country, and especially Illinois, we are pleased to report the following clubs, in addition to scores of new subscriptions received in singles and in pairs.

Sedalia, Mo. 5
Waverly, Ill., J. A. Coleman, pastor..... 6
Riverton, Ill., J. W. Larramore, pastor..... 7
Corydon, Ind. 8
Modesto, Ill., W. H. Kern, pastor.....12
Loami, Ill., Gilbert W. Zink, pastor.....15
Palmyra, Ill., W. H. Kern, pastor.....16
Rutland, Ill., R. Burt Doan, pastor.....18
Springfield, Ill., C. C. Sinclair, pastor.....25

—We plead guilty to the charge that THE CHRISTIAN-EVANGELIST is the preachers' paper. There are very few preachers who are baptizing converts and aggressively carrying on the work of the Lord in this generation but have honored THE CHRISTIAN-EVANGELIST by making it one of their sources of information, instruction, inspiration and general helpfulness; and the people are rapidly following their shepherds to these same well springs. This almost universal approval of our ministers gives us great heartening and hope.

—Evangelist James Sharratt (home address 813 West Twenty-first street, Kansas City, Mo.) makes it a rule to place a copy of Munnell's "Care of the Churches" in the hands of the chairman of the official board of every church he visits. It is such care as this exercised by evangelists that makes their presence in the community a real benediction. Would it not be well for our evangelists and preachers also to make greater efforts for the installation of Christian papers and religious books and tracts in the homes of the Disciples, and especially new converts, everywhere?

—A minister to whom THE CHRISTIAN-EVANGELIST made respectful appeal for his influence in extending its circulation, replies that the Christian Publishing Company is a "private corporation," and that therefore he feels under no obligation to labor to "enrich its stockholders"; that if it belonged to the brotherhood he would feel different about it. In a sense this company is a private corporation, but in a much larger sense it is a corporation managed and controlled, not primarily for making money, but to advance the general interests of the brotherhood and the kingdom of God. Aside from this motive its owners would seek some less onerous and more remunerative method of making a living. Whenever the brotherhood is ready to take over this plant at a fair valuation to be managed under its immediate control in the interest of our general enterprises they will find no difficulty in effecting a purchase. Meanwhile we ask the co-operation of only such brethren as believe that the best interests of our cause will be subserved by the wider circulation of THE CHRISTIAN-EVANGELIST and our other publications.

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Volume XLIV. ST. LOUIS, JUNE 27, 1907. Number 26.

1809 CENTENNIAL PROPAGANDA CHURCHES OF CHRIST 1909

: : : GEO. L. SNIVELY : : :

Report to Constituents June 1, 1907.

Throughout the winter and spring the secretary has been in the field almost continuously, visiting thirty-seven churches, thirty-six rallies, thirteen colleges, the state conventions of Florida, Western Pennsylvania, South Kentucky and Ohio, and the congress in Cincinnati, making ninety points in twenty-one states. At each of these places one Centennial address was given, and at some of them two or three. There seems to be a growing appreciation of the great crisis that is upon us in the Centennial campaign, and this recognition is expressing itself, as we have planned and labored that it should, in the general advancement of the work.

The brethren about Pittsburg have perfected a thorough organization, and are preparing earnestly for the entertainment and handling of the Centennial convention. They are expecting to expend in this fully as much money as we are using in the promotion of the campaign.

The circulation of Centennial literature up to date is indicated below:

Home Worship and Bible Study (J. H. Garrison)	25,000
Every Christian an Evangelist (Chas. R. Scoville)	50,000
The Whole Church and as many more in the Bible School (H. H. Moninger)	45,000
Christian Newspapers (W. R. Warren)	15,000
College Attendance (F. D. Power)	25,000
College Endowment (P. Y. Pendleton)	25,000
Church Debts (W. F. Turner)	20,000
How to Live Long and Die Happy (John E. Pounds)	20,000
The Christian Use of the Tithe System (G. L. Wharton)	60,000
In Companies, by Hundreds and by Fifties (S. H. Bartlett)	20,000
The Organization and Scope of the Centennial Campaign (W. R. Warreh)	20,000
Why Choose the Ministry? (W. J. Lhamon)	25,000
Centennial Tithers (W. R. Warren)	20,000
Total	370,000

In addition, we have sent out 15,000 copies of the committee's report for last year, 30,000 Education day envelopes, 11,000 copies of Centennial Aims, 22,000 Tithers' enlistment cards and 69,000 circular letters. In the six months especially covered by this report, our letters have dealt with Education day, the March offering, the Easter offering and the May offering. One going out now carries an appeal for San Francisco reconstruction and our leaflet on the Centennial and Benevolence.

Constant and successful effort is being made to enlist all our people, not only in the effort to accomplish the Centennial Aims, but also in the agitation of the movement. An encouraging sign of the general interest in the work is found in the large number of Centennial addresses being delivered at district and county conventions and all sorts of local meetings. It is hoped that during the remainder of the campaign no gathering of any sort among our people will be considered complete without the setting forth of the Centennial purposes to which the occasion is most closely related.

During January the secretary and in February Geo. W. Knepper accompanied President A. McLean in missionary rallies and presented the Centennial plea. April was spent in the same way with Secretaries W. J. Wright and George B. Ranshaw of the American Christian Missionary Society. Between these tours an independent one was made through the Southeastern states, especial advocacy being given the Easter offering for the orphanages at home and abroad of the National Benevolent Association and the Christian Woman's Board of Missions. In connection with these trips and immediately afterward many of the colleges were visited.

We can now begin to use the successes already achieved in stirring up greater enthusiasm and more earnest effort. Over a million dollars has been added to the endowment of our colleges since the inauguration of the campaign; the Christian Woman's Board of Missions has pledged more than fifty per cent beyond the Centennial fund of $100,000 which it set out to raise; the March offering for foreign missions is twenty-five per cent beyond the best previous record; the May offering for home missions is advancing beyond that of all former years; there is a general increase in the receipts of the state societies, and we can go down to Norfolk in the fall confident that the total missionary offerings will reach the million dollars in 1907, though this was the goal originally set for 1009

The three fundamental things to which we are devoting most energy are, thorough-going and universal evangelism, to include recruiting the ministry; the enrollment of the whole church and as many more in the Bible school, and the tithing of all incomes. Centennial Tithers are being enlisted with gratifying success. It is more than a coincidence that the general Bible school revival which is now in progress should be running parallel with our Centennial campaign. We must profit by it. Things impossible before are being accomplished now. At least one church has already reached the Centennial aim for Bible schools. Through the Home Department, the Cradle Roll and organized adult classes, thousands of others can reach it. And they will! The Christian who is not endeavoring to make some one else so is living below his privileges.

The summer and fall will be spent in the state conventions and visiting churches between conventions. Where the convention dates conflict, the secretary's place is ably filled by Wallace Tharp, John G. Slayter or O. H. Philips, or by another of similar fitness. It has been especially pleasing to find that representative congregations assemble in our churches on week evenings, as well as on the Lord's day, to hear about the Centennial campaign. Both the printed page and the living voice are being used in the utmost endeavor to bring all our people to realize the vast possibilities held by these closing days of our century of endeavor for the restoration of Apostolic Christianity. We must strike hard and fast, for the chance will never come again.

Respectfully submitted by the Centennial Executive Committee.

T. W. PHILLIPS, *Chairman.*
W. R. WARREN, *Secretary.*

Home Study and the Centennial.

From the beginning of his work in the world the purposes of God have centered in the family. Eve's longing eyes sought in the face of her firstborn some token that Jehovah was with the child to fulfill the promise given for comfort to her and to Adam.

God's chosen families preserved the traditions which secured to the chosen people the story of God's purpose of redemption. Moses' parents must have taught him the meaning of the chosen people. We can thus understand how in maturer years this instruction bore fruit in his choice to forsake the palace for the hard lot of his brethren.

When he bade farewell to Israel in Moab Moses urged with all his might the diligent instruction of the children in the story of God's ways in his people. Is there not in this instance a memory of his own childhood hours when his mother told him the stories of the patriarch? All this was under the Old Covenant and upon this faithful family instruction the future of Israel and of Jehovah's purposes depended.

Paul writes a significant word in his epistle to the Ephesians. He urges parents to nurture their children in the admonition of the Lord. Timothy was so nurtured, and Paul.

God's work in the world depends upon us, his chosen ones. As in the beginning the foundation of these purposes must rest upon the faithful family. Here is the obligation of Bible study in the home. Let this be a Centennial aim: the study of the Scriptures in every Christian home.

The Home Department of the Sunday-school will help; a half hour each week at least. When once begun it will not be difficult to make it a half hour a day. The reading of the Daily Readings in connection with the Sunday-school lesson while the family sit about the breakfast table will be a step in the desirable direction. The helping of the children to study their Sunday-school lessons will aid this great purpose. The more deliberate reading and study of the Scriptures for educational and devotional purposes will grow. The study of the Bible for the richness of its literature with the help of Moulton's Modern Readers' Bible will be profitable and fascinating.

There are many ways in which there may come a general observance of family Bible reading. What glorious fruit will come to the world through Christian families taught in his Word.

Current Events

Vacations.

The busiest man in the country has gone to his summer home for a three months vacation. Some of the rest of us think we haven't time to rest or recreate, but Mr. Roosevelt, who has the whole country on his shoulders and who voluntarily assumes a good many responsibilities which no previous President considered a part of his official burden and which many people think he might better leave alone, finds time for a vacation. Of course great affairs are not always as confining as small ones, and the President's business—as Mr. Rockefeller once said to a gushing college girl regarding his own business—is "very well organized." Moreover, the financial problem probably does not confront him at quite such short range as it does some of the rest of us. Still, a man bearing the weight of so many and so great responsibilities might very easily find reasons for sticking to his post twelve months in the year if he did not know, as the President evidently does know, that more and better work can be done in nine months than in twelve. President Harper used to contend that vacations were merely a luxury in which no man ought to indulge who really took his work seriously. But President Harper is dead at forty-nine, a victim of over-work, and that circumstance greatly weakens the force of his argument on this point. The season of the vacation is here. Take one if you can. Take some sort of one anyway. It need not be expensive or elaborate. It need not involve a journey to distant regions, though a change of scene is desirable when possible. There is opportunity for the display of as much ingenuity in discovering the best and most practicable method of taking your vacation as in thinking up ways of making money. Whatever **else** your vacation does for you, wherever and however it may be taken, let it mean a closer touch with nature, an increase of peace in the mind and contentment in the heart, and it cannot be a failure.

Inheritance Tax.

A single estate in California recently paid to the state the neat sum of $750,000 as inheritance tax. This sort of taxation ought to meet the requirement of raising "much wool, with little cry," for the man who paid it never had it and therefore could not miss it, while the man who had it, being dead, could not keep it and therefore could not feel injured when the state took it. One of the most practicable methods of limiting the accumulation of great fortunes is the inheritance tax. There are limits somewhere to the amount of money that can be accumulated in one man's life-time. Call it a billion. Probably no man has ever gotten together that much, but, by modern methods, it is highly probable that some individual fortune will before long reach that point. But suppose that some man with a Rockefeller genius for accumulation starts life with a billion. What stupendous aggregation of wealth would he achieve? And would there be anything left for the rest of us? The church in the middle ages grew dangerously and overwhelmingly rich because it was an undying corporation with unrestricted opportunities for inheritance. A dynasty of financial geniuses, transmitting from generation to generation both their abilities and their accumulations, might achieve results which would make the swollen fortunes of to-day look like the hoard of pennies in the baby's bank. Nature has a scheme of her own, cruel but generally effective, as nature's schemes are wont to be, to prevent this, by giving to the inheritor of a great fortune as a rule more genius for squandering than for accumulating. But nature's plans are not always the best. A graduated inheritance, with the per cent of the tax increasing with the size of the fortune until it reached the point of confiscation (to call it by its worst name) for vast fortunes, would prevent the possible ill effects of enormous accumulations by a possible succession of financial geniuses, and would prevent the money from being wasted and would remove some of the means by which the inheritors of great wealth often work their own moral ruin. Would it not be better for all parties concerned, if, when a young man inherits, say, a hundred million or more, the state should gently take about nine-tenths of it away from him under the guise of an income tax, than for him either to throw it to the birds in the usual fashion—and throw himself to the dogs at the same time—or to use it as the basis for still greater accumulations?

A Mayor Convicted.

Mayor Schmitz, of San Francisco, has been convicted of extortion and is held in jail pending the decision of his appeal to the higher court. It was shown, chiefly upon the testimony of Abe Ruef, who turned state's evidence that the money which was collected by Ruef from the saloons, French restaurants and disreputable resorts as the price of police protection (that is to say, protection from the police) was shared with Schmitz. The Board of Supervisors have held that the mayor, being in jail, is temporarily incapable of performing the duties of his office, and one of their number has been appointed acting mayor. There will doubtless be a legal fight before Schmitz and his partisans accept this arrangement. There are those, it appears, who believe that the duties of the mayoralty can be performed as well in jail as anywhere else. Really, if the mayor's duties include the sort of things that Schmitz seems to have been doing, it would appear that it would be difficult to find a more appropriate location for his office than in jail.

The Douma.

The Russian Douma has rejected the demand of Premier Stolypin for the expulsion of the Social Democrat members of that body and the arrest of sixteen leaders of that party on the charge of organizing a conspiracy to overthrow the present government and set up a democracy. As the Premier presented this demand in the form of an ultimatum, it is likely that radical results will follow from its rejection by the assembly. It is of course perfectly true that the members of the Social Democrat party do favor the establishment of a form of government radically different from that which now prevails in Russia. In effect, they do desire revolution. They could not be Social Democrats if they did not. But if the authorities of the present bureaucracy consider that every effort to bring about changes in the scheme of government now in force in Russia is essentially disloyalty and treason, then the establishment of the Douma was an even emptier pretense than has been supposed. Meanwhile, in anticipation of the dissolution of the present session of the Douma and the disorders which may reasonably be expected to follow that event, St. Petersburg has again become an armed camp and the city is practically under martial law.

The Hague Conference.

The second Hague Peace Conference is now in session. One of the first things that became apparent after the organization of the conference was that no delegation was willing to assume the responsibility of even proposing the discussion of the question of the limitation of armaments. This throws the conference back upon the old round of topics connected with the mitigation of the horrors and inconveniences of war, without touching the vital questions of the prevention of war or the relief of the nations from the great burden of maintaining vast and increasing military and naval equipments in a state of constant preparedness for war. These minor questions are well worth discussing, and it does not by any means follow that the peace conference is a failure because it is not yet ready to take up the discussion of the more vital questions. If the great powers of the world are not yet prepared to give up the practice of war—as they evidently are not—it is still well worth while for them to consider how war may be carried on with a minimum of disturbance of commerce, especially neutral commerce, and with a minimum of unnecessary sacrifice of life.

Editorial

Union by the Congregational Method.

In Kenora, Ontario, a union has been effected between one of our churches and the Baptist church in that place. J. A. Lord, editor of the "Christian Standard," was present by invitation, and took an active part in bringing about the union. From his editorial report of the matter in his paper we glean the facts herein stated.

The union was suggested by the Baptist Superintendent of Home Missions, W. E. Norton, who, visiting the place and seeing the foundation of a new church building being laid near the Baptist church, found on inquiry that it was being built by a Church of Christ. He at once suggested that they should unite. On his recommendation the two preachers began to confer, and later the two churches held union prayer-meetings for a while and then a union evangelistic meeting, which served to better acquaint the two congregations with each other. Then Brother Lord went to them, preached several discourses of evenings, and assisted in several conferences, resulting in an agreement to unite on terms set forth in the following letter from the officers of the Church of Christ:

KENORA, ONT., May 24, 1907.

To the Pastor and Board of Deacons of the Baptist Church, Kenora, Ont.

DEAR BRETHREN—Having, in response to your overture for the consideration of the union of our respective congregations, engaged with you in a series of friendly conferences in which we have borne in mind, with profound gratification, your quoted statement concerning the conference on union between committees of the Baptist Home Missionary Board of Ontario, and the Board of the Disciples of Ontario, that it was found "that there was practically no difference in the beliefs generally accepted by both bodies," and recognizing you as we understand you to recognize us, a church of Christ;

We propose the union of the two churches into one church of Christ on the ground of this mutual recognition. We mean by a church of Christ, of course, a church after the gospel pattern, in doctrine, ordinances and life, with full right, in proper order, to all the names for such church approved by the New Testament Scriptures.

This purpose is made with the full understanding, so far as we are concerned, that your esteemed minister and our beloved brother, D. Reddick, is to be the minister of the united congregation.

If this proposal meets your approval, and the approval of our respective congregations, we shall be glad to arrange with you about all questions of officers, of property, and of missionary relationships according to suggestions already made.

We remain in the bond of Christian love,

G. W. FULLERTON, Clerk,
A. McGEACHY,
J. J. McCOMBS,
Committee.

This basis was agreed to by the Baptist deacons, and was afterward ratified by a joint meeting of the two churches, after a canvass had been made of the members of both churches by Brother Reddick, the Baptist minister, and Brother Lord, who explained the nature and need of the proposed union.

We wish to express our hearty congratulations to the two churches in pursuing so sensible and so Christian a course, and also to those who were instrumental in bringing about this union. The course pursued seems to us to be marked by wisdom and good practical sense. Commenting on the union thus effected, Brother Lord says in the "Christian Standard": "All were convinced that any attempt to secure unity within either congregation itself on the detailed statemen plan would end in failure." Hence they made no attempt to unite the two churches on such a statement. This was the attitude assumed by our committee on union with the Free Baptists, but some of their committee insisted on a doctrinal statement as a basis of union. As the editor of the "Christian Standard" says, we could not unite our own membership on such a detailed statement of belief.

The policy of beginning the work of union in local communities and between local congregations, where the conditions are ripe for it, is the true policy in religious bodies like the Baptists and Disciples, who believe in congregational autonomy. It is entirely proper, and would be greatly helpful for the general conventions of these bodies to pass resolutions commending this sort of union where the churches are prepared for it, but the actual work of effecting union will have to be done by the local congregations. This is in perfect harmony with what we have advised in reference to federation, a step short of union but looking to that end. In communities where the churches are ready for it, and can co-operate without any interference with a good conscience, let them do so by all means; but where this is impossible, let us still cultivate the spirit of unity and bide our time. We can not force union or co-operation. They are matters of growth.

We commend the Kenora churches on the union so happily consummated, and we commend the editor of the "Christian Standard" for the honorable part he bore in bringing it about.

The Missouri Christian Convention.

It was one of Missouri's greatest conventions. That tells the story in a nutshell. Sedalia is a fair city, well provided with railroads and with one of the best church buildings in the state, and, what is more, with a warm-hearted, hospitable multitude of believers, in the city, who entertained the convention in a most satisfactory way. The attendance was large, but for lack of complete registration it is difficult to say precisely how many were present, but probably not less than a thousand delegates and visitors. There were great audiences at every session, and there was no dearth of enthusiasm from start to finish.

The different interests represented in the convention came this year in the following order: (1) Christian Woman's Board of Missions; (2) Christian Endeavor; (3) The State Missionary Society; (4) The Bible school work. We have already reported in brief the salient features of the work of our sisters during the past year, but one of them will give a more detailed report. In the absence of the President and Vice-President, Mrs. L. G. Bantz, Corresponding Secretary, was called upon to preside, which she did in a most efficient way. Their business moved along smoothly and their reports show the most successful year in the history of the organization in Missouri. The new president, Mrs. Alice M. Wickizer, whose address before the convention evoked high praise, promises to be a most worthy successor to Mrs. H. A. Denton, whose administration was so successful, but whose duties call her from the state. The Missouri sisterhood can be relied upon for continuous growth and development in their work, which means much for the spiritual growth of our churches in the state.

The session devoted to Christian Endeavor is reported elsewhere by Brother Chenoweth. It was apparent that the old-time enthusiasm had not all died out of Missouri Endeavorers. Two sunrise prayer-meetings were well attended and were very enjoyable. The interest which the Endeavor society is taking in the matter of recruiting the ranks of our ministry is most praiseworthy.

SOME SALIENT FEATURES OF THE CONVENTION.

We have asked Bro. W. F. Richardson, president of the state board, to report upon the business features of the convention, and Bro. Marion Stevenson, of our Sunday-school staff, will report the proceedings of the very helpful and inspiring sessions of the Sunday-school part of the convention. We need, therefore, to speak only here of some of the salient features of the convention as a whole. The matters of supreme interest in the state convention were: (1) The urgent need of a large increase in the supply of properly trained and qualified ministers of the gospel in the state; (2) The promotion of Bible study among our church members by the formation of adult classes in our Bible schools, and the enlistment of older members as pupils in such classes; and (3) The bringing of our convention to a delegate basis, and to the same method of entertainment as that observed in our national convention. This last theme was not so much discussed, but it was referred to a committee to consider and report upon at our next annual convention.

The dearth of ministers in the state was brought before the convention first in the report of the Committee on the State of the Cause, which showed that we have only about 625 ministers devoting their whole time to the work, to supply the pulpits of over 1,700 churches. This need was later emphasized by the report of the committee on Education and the Educational Aid Fund. A resolution was passed asking the State Mission Board and the State Sunday-school Board to jointly appoint a

day in which our ministers would be requested to make this great and pressing need a subject of special prayer and appeal for young men to enter the work of the ministry. The practical lines of work for supplying this need which were suggested were: (1) Increasing the endowment and patronage of our colleges in the state; (2) increase of the educational aid fund to assist worthy young men in preparing for the ministry; (3) special efforts on the part of ministers and churches to point out to young men the needs in this field; and (4) to pray the Lord of the harvest that he send forth more laborers into the field. We have a right to expect cheering results from the proper use of all these methods.

The new era in Bible school work was clearly manifest by the time devoted in this convention to the subject of getting our churches into the Bible schools. This, with the recognition of the need of better organization and better methods of teaching by better qualified teachers, shows that the tide of interest in this department of work is rising, and along with it the standard of efficiency is also rising. This movement has in it "the promise of potency" of great good.

As to the method of conducting our conventions, there is a very general feeling that it is unbusinesslike, in that they are nonrepresentative. Whatever may be said in favor of mass-meetings in the interest of Christian Endeavor and Bible school work, there can be no question that we ought to have a representative convention—by which we mean a delegate convention—in which the churches should be represented on some equitable basis. The local church is the unit in our co-operative work, and our annual convention should be the organ through which the local churches speak and act, and carry forward their business operations. Judge F. L. Schofield, in his excellent presidential address, which appears elsewhere, points out this present defect in our organization, and we trust the committee to whom it has been referred will give the matter mature consideration, and report next year some plan of securing a representative convention.

CONVENTION ADDRESSES.

A great feature of the convention—if we may speak of the various interests as constituting one convention— was the addresses. They were spiritually uplifting and helpful in every way. That of Dr. E. I. Osgood on Friday evening, on "China and the Chinese," and the address on "Mexico" by Miss Bertha Mason, supplying the place of Jasper T. Moses, and that by Mrs. Alice M. Wickizer, on "About My Father's Business," together with a number of short addresses by district managers, and another of greater length on "The Future of Our Children," by Irving S. Chenoweth, were all strong, earnest addresses that stirred the different sessions of the women's convention.

The address on Saturday evening by John L. Brandt, pastor of the First Church, St. Louis, was worthy of the great audience which heard it and of the great theme he discussed. The paper by Edgar S. Potter, of Quincy, Ill., delivered during the Christian Endeavor period on "The Consecration of Our Men to the Interests of the Kingdom," was so full of suggestion that we hope to be able to publish it soon. During the state mission period very strong and able addresses were delivered by A. L. Orcutt, of Indianapolis, on "Ministerial Relief; H. A. Denton, representing the American Christian Missionary Society, and J. H. Mohorter, representing the National Benevolent Association. All of us felt these were the right men in the right place.

It was a packed audience that gathered on Monday evening to listen to the address of welcome by Rev. J. L. Parsons, of the Congregational Church, and an address on "Optimism," by the Hon. Champ Clark. Mr. Clark is a drawing card anywhere in Missouri, and nowhere is he more popular than in one of our Missouri conventions. He believes in "our people," as he calls them, and says he is never ashamed to stand up and be counted with them. His speech abounded in witty sayings, but through it all there ran a line of argument showing that the world is advancing to higher ideals in government, in political morals, and in church life, especially as regards Christian union.

The presidential address on Sunday-school work, by John L. Brandt, was strong and helpful, and so were the many short addresses in this department by a number of the brethren, many of whom we were not permitted to hear by reason of being called away from the convention before its close. The presence of R. M. Hopkins, of Kentucky, in the convention, and his addresses, were a helpful and inspiring feature. We were permitted, however, to hear the very able and illuminating address on Tuesday evening by C. M. Chilton, of St. Joseph, on "Some Problems We are Now Facing." After mentioning several of these great problems, which seem so complicated that no human mind is able to solve them, the speaker pointed out Christ's method who, in his own life and teaching, showed no signs of anxiety or perplexity concerning any of these problems or the darker problems of his own age, but lived a simple, true life, and taught faith in God and love for one another, which had proved to be the solution of those which existed at that time, and which, he believed, would solve the great questions which confront us to-day. The speaker was in his happiest vein.

It was a hopeful and inspiring scene to see the large number of young people present and their interest in all the proceedings. No one can be a pessimist in such a company, nor doubt the future of our cause with all this young life and enthusiasm consecrated to its propagation.

"A FLY IN THE OINTMENT."

It often happens that an unexpected incident arises in a convention which serves the purpose of showing the temper and spirit of the delegates better than if it had been planned for. When the chairman of the Committee on the State of the Cause, in preparing his report, inserted the paragraph congratulating the brotherhood of the state on the growing spirit of brotherliness, not only among ourselves but with our religious neighbors, whom we now regard as allies rather than as foes, he had not the faintest idea of stirring up a spirited controversy. But a brother who is well known, and who has a keen scent of heresy, discovered what he called a "fly in the ointment," and moved to strike out the reference to our religious neighbors as allies. This motion created, perhaps, the breeziest hour of the convention, but it was worth the time it consumed, for nothing could have served better to register the state of feeling in Missouri as regards this whole question of fraternal co-operation with other Protestant Christians as allies in a common cause, rather than assuming an attitude of hostility to them as religious foes. The vote to strike out this reference to allies was so inconsiderable as to be literally swallowed up in the thunder of "noes" that followed. It is encouraging to believe, too, that not a single person that assisted in voting down this amendment is in favor of compromising any truth or principle for which we stand, but is in favor, rather, of giving ampler expression to our most cardinal principle, namely: that of fraternity and unity. It is comforting to know that our Missouri brotherhood, at least, and we believe the brotherhood generally, has learned that to be loyal to our plea is not to be little; that to be sound is not to be schismatic; that to be allied with others who love our Lord Jesus Christ in sincerity, in behalf of a common cause, does not imply the endorsement of their errors, any more than our co-operation among ourselves implies the endorsement of each other's intellectual mistakes or moral shortcomings. It will be a long while, we predict, before another man rises in a Missouri convention to strike out a sentence in a report that expresses the sentiment of fraternity in relation to those Christians who "follow not with us," especially when that report is outspoken and emphatic in its appreciation of, and allegiance to, our own high and worthy aims as reformers.

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Convention Notes.

Judge Schofield, of Hannibal, made an excellent presiding officer, and it was much regretted that business called him home after the first day. His address, which appears elsewhere, was much appreciated and his commendations seemed to point to changes that are imminent and necessary.

Other presiding officers of the convention were H. A. Denton, during the Christian Endeavor period; John L. Brandt, during the Bible school period, and Mrs. L. G. Bantz, during the Christian Woman's Board of Missions period.

Meals were served by the ladies of the Methodist Episcopal Church, South, and of the Baptist church, and with the aid of these "allies" in that way, as well as in entertaining delegates at their homes, our brethren were able to perform their duties as host with great satisfaction.

There were very few of the older preachers of the state present. In this respect our conventions differ from those held a decade and score of years ago.

P. C. Macfarlane and F. S. Ford and wife, of San Francisco, were present in the interest of the San Francisco offering on July 7. Though not on the program, Brother Macfarlane made a strong and touching appeal for our brethren in San Francisco and about the Bay, and introduced Brother Ford and wife, Brother Ford speaking briefly also a word in behalf of the offering. We believe it is in the hearts of our Missouri preachers and churches to give these stricken churches of San Francisco and the towns around the Bay a generous offering at the time set apart for that purpose.

Speaking of the absence of old veterans, it was our melancholy privilege to drive out to the cemetery and visit the grave of G. W. Longan, which is marked by a low but broad, substantial granite pillar which bears his name, without date of birth or decease. Standing by that little mound of earth which holds the ashes of one we honored and loved, we thanked God for his

(Continued on Page 824.)

Editor's Easy Chair.

The Easy Chair has been to the Missouri state meeting. It met a host of friends. It always does. It was kept blushing over the compliments from its kind readers. It was quite humbled by these expressions of appreciation, feeling itself all unworthy of them. And yet it could not be otherwise than grateful for the numerous and oft-repeated expressions from young and old, from busy preachers, from hard-working farmers, from care-burdened housewives, telling how they had received strength and comfort and good cheer from reading the Easy Chair. They can not be half so grateful to the Easy Chair for any help it may have given them in their daily struggles, toils, disappointments, and cares, as the Easy Chair is for the privilege of ministering, in some humble measure, to the happiness and well-being of its readers. People begin to speak of the occupant of the Easy Chair as getting old, and he must acknowledge that his head is quite gray, but his heart is kept young and warm by its close contact and sympathy with other hearts and other lives, and by the joy he finds in this blessed fellowship. His only purpose in living is that he may minister to the good of others and to the furtherance of Christ's cause. Paul said, "For me to live is Christ." That is, Christ lived in him and wrought through him, and Christ's ministry was being prolonged in his life. In so far as this is true of any of us, life is worth the living, no matter what toil and conflict and suffering it may involve. But what reason or motive is there for any one to desire to live one moment beyond that point where his life here in the flesh ceases to be a blessing to others? Long life in itself is not a thing to be desired. It is only good and to be desired as Christ lives in it and works through it for the accomplishment of his gracious purpose.

There are influences for good, sources of spiritual life and health, which may be likened to the ocean whose tides and gulf-streams modify climates, whose breezes cool and purify our atmosphere, and on whose broad bosom floats the commerce of a world. Other sources of influence may be likened unto great rivers, which drain a continent and which help to fertilize and beautify the lands through which they flow. The Easy Chair claims no large nor conspicuous place like these. It is simply a wayside spring, far removed from the highway of travel where tramp the busy feet of the multitude, sending forth its humble brooklet through the valley to refresh the weary and thirsty traveler who may chance to find it and drink therefrom. If there be in its waters any healing and strengthening influence, any power to quench the soul's thirst, it is only because the spring is fed from the hills of God, and small credit is due the channel through which it flows to accomplish its humble but beneficent mission. Have you not, at some period in your life, in traveling through the hills or mountains, found a cold spring of water issuing from the mountain side, at which you knelt and drank, and were refreshed, and thanked God that he had planted the spring there to quench the thirst of man, and beast, and bird? Who can estimate the good such a spring may do throughout its obscure history, running on and singing its cheery song, and offering itself freely to all who will partake? Each life may be a spring like that—a source of comfort and refreshing influence to all who come in contact with it. Such a spring the Easy Chair would like to be.

But going back to the convention of which we began to write—what a blessing such conventions have proved to the cause of Christianity! Some people are afraid of conventions. Isn't it strange? They say religious conventions are likely to usurp authority over the churches, and to exercise a sort of despotism over the local congregations and individual members and ministers! That is decidedly humorous. And yet the good people who feel that way about it see no humor in it, because they do not see the facts as they exist. That the coming together of brethren and sisters under the impulse of Christian love and fellowship, to talk over the interests of Christ's kingdom, and report what the Lord has wrought through them, and plan for still better work, is likely to develop into ecclesiastical tyranny among a free people like the Disciples of Christ, who are almost too independent even to co-operate, is an idea worthy to be placed among the jokes of "Puck" and "Judge"! It belongs to the same category with the fear expressed by certain timid souls that if we meet in a kindly, fraternal spirit with Christians of other names and creeds, and co-operate with them as far as we can in doing the Lord's will on earth, we are thereby condoning, if not actually endorsing, all their errors, and have started on the downhill grade to the demnition bowwows of denominationalism! These well-meaning but misguided people fail to see that both these things—the meeting together in convention of the friends of a common cause, having a common work, and fraternizing, as far as possible, with others who hold so much in common with us in relation to that cause—are as natural as the law of gravitation and attraction, and quite as irresistible.

Conventions would justify themselves, if on no other ground, on this: That they furnish the best possible opportunity of forming new acquaintanceships; of cementing the bonds of friendship between old acquaintances; of breaking up our little narrow neighborhood provincialisms, and extending our knowledge of the work and the workers in other fields. Chancellor Chaplin, in his address before Washington University on commencement day, referring to the value of bringing the university in contact with the life of a great city, and its professors with the attrition of other minds and of newspaper criticism, said that it tended to "correct the curvature of the mental spine." Now this curvature is inevitable in minds that do not come into contact with other minds of at least equal power, and widen their horizons by a larger range of ideas and facts than they can come in contact with in their local environment. The bow-backed people who have permanent curvature of the spine are much to be pitied; but is their condition any worse than those who are afflicted with the curvature of the mental spine, and whose minds have been deflected from their normal, upward development by untoward surroundings until they look downward instead of upward, and see things in a circle instead of looking straight onward and upward to some sublime and worthy end? Let us save some of our compassion for those who are thus afflicted, and seek by every wise measure to prevent such abnormal development. The convention is one of those means.

It is always a great pleasure to the Easy Chair, in attending these conventions, to witness their influence on young people, and sometimes on older ones, who are attending their first convention. They are from some country or village church where the cause to which they are attached is, perhaps, very weak. They have seen and heard but few of our prominent ministers. They have never, or very seldom, witnessed great audiences of their own brethren and sisters. They sit entranced in the great convention, listening now to the swelling tide of music as the great audience sings, as only a convention of Christian workers can sing, one of the stirring old hymns. They listen to the reports of what has been accomplished in other fields and what great needs are appealing to us for help in other lands. They hear the able and eloquent sermons and addresses from those of whom they have read, but whom they have never seen or heard before. How their hearts burn within them! How their mental curvature is corrected by the widening horizon which opens up before them! How glad they are that they are identified with such a cause and such a people! It never had dawned on them before how many we were, and what a great work was being accomplished. They will go back home to tell their churches all about what they have seen and heard. And then those religious neighbors who have been wont to look down on their little church will hear something to their edification. It was during our great national convention at St. Louis, when, walking down Olive street in front of the great Exposition Building, when the steps leading up into Music Hall were crowded with convention-goers, pressing their way into the great auditorium, we heard a brother, no doubt from some weak, struggling church, say to his friend, as he looked exultingly upon the scene: "I wish the folks in our town, who don't think we amount to much, could see this sight!" In that and kindred facts and feelings, the religious convention finds its ample justification.

A Chinese "Dorcas"

By Dr. E. I. Osgood

She is not very attractive when one sees her a few rods away. She looks too much like an old plodding country woman. Her shoulders are rather stooped. Her gait is somewhat lumbering, as though she had walked over many uneven places. Her hands and face are wrinkled and sunburned. Her clothes are made out of the indigo-colored cotton and are much worn, besides being of the ready-made variety. No, she is very little different from a thousand other country women when seen at a distance. And a thousand pass her without even bestowing a glance as she makes her way quietly over the uneven Chinese streets.

But look at her a second time nearer by. She, at least, seems to know where she is going. She is not staring at the store displays, like the country women do. Her glance is very direct, too, and there is a kindly look in her eyes that makes her face look attractive even though her general appearance is not. She must be between fifty-five and sixty years of age, about five feet four inches in height and otherwise of just ordinary build.

When Mrs. Gerould, one of America's Christian women, started to build for her husband a monument, she went across to India to choose the spot. It is a complete mission station in the heart of India by which she commemorates his memory. When she had completed the arrangements for the establishment of that memorial station in the heart of heathendom, she came on around to China and stopped a few days with friends among the missionaries there.

She had only three days to know Mrs. Shi, three days in an unknown tongue. Here was a well-dressed, wholesome, Christian American woman and a plodding Chinese Christian country woman. Their customs were different. The great chasm of antipodal languages separated them. That they could write the term "Christian" in connection with each of their names was the only thing in common. It would seem a difficult task to proceed far in even becoming acquainted.

Somewhere in those few days the motherly loving heart of the American woman had found her counterpart in the Chinese sister. Mrs. Gerould loved those two missionary women who were working and living in that interior station of Chu Choe, and she had not needed the medium of a common tongue to know that Mrs. Shi loved them, too.

Mrs. Gerould was in the sedan chair and the coolies were there ready to pick it up and bear her back to Nanking, when Mrs. Shi came hurrying up to say "good-by." They both broke out in a stream of words, for the missionary standing by to interpret, and they stopped almost as quickly as they had started. One was shaking her own hands, Chinese fashion, and the other was stretching out hers, American fashion, but even contrary customs could not be the bearer of those farewell messages. The overflowing eyes, looking straight from the heart of one to the other, bore the message of love between them. An interpreter was not needed. And he kept still. He was interested in something he saw in the far away distance just then.

That is Mrs. Shi. She is a mother to the village where she lives. Sorrow enters no home, sickness comes not anywhere, there are no troubles in that village but she is found in the midst of the troubled ones. When those missionary women are left alone, as their husbands go out preaching in the surrounding country, if Mrs. Shi can be with them all feeling of anxiety is gone, and they are submissive.



Mrs. Shi and Love.

When Evangelist Shi, the story-teller, broke away from his opium and began to follow Christ, he went back to Yu-ho-tsz, Mrs. Shi's home, and began working in the inn owned by Mr. Wang, Mrs. Shi's first husband. She stormed and raged at him as in the evening he would sit out on the bench and tell of Christ who had saved him, and led in the petty insults heaped upon him by the villagers, but in the end the love of Christ conquered and she became the first convert. Mr. Wang died shortly afterward, and her relatives, both for the money that was in it and to stop the spread of the "foreign religion" in their midst, schemed to marry her off to another man, secretly and without her consent. The plot was discovered. Men came on horses in the night to steal her away. Friends aided her in capturing the capturers. Had it been in the bygone days they would have gone away with sore backs and bodies, for she was capable of using both arms and tongue in Chinese battle style. But she was a Christian now. When she let them go, they went in wonder, for they had seen the power of Christ to transform despised Chinese womanhood.



Gwanwei Church and Mr. and Mrs. Shi.

She preferred to have something to say about who should be her second husband, and when the time came she became the wife of Shi Gweibiao. The Church in China has profited by that marriage. Their home is a contrast to every home in the region, and a model. It is clean, full of love and ministry to others.

Sometimes she comes down for a few days to Chu Cheo, where the missionaries live. But she is never idle. She takes a quiet walk up some of the side streets of the town until she comes upon a goup of women talking at some door. In perfect Chinese custom she stops to listen and to enter into the conversation. They find she knows something, and she is invited in to bring something interesting into their life of monotony. By and by she is preaching to them. After a while the doctor, busy in his dispensary, looks out and sees her piloting a group of women into the place. She has found some woman who is unwell. She tells them of the foreign doctor who heals people. They are afraid to go alone, and she offers to come with them. They may be of the wealthier class, or more than usually fearful of a foreign man, and then she will persuade them to visit the foreign lady; and when they have overcome a little of their timidity she will ask the doctor to come into the house and see the one who is sick. So she wins their confidence and drives away their antipathy toward the foreigner and the religion he is bringing to their people—and her people.

At her home she finds another field for ministry. For 400 miles or more to the northwest of Nanking there runs a highway built by one of the Ming emperors to connect the cities of Nanking, Fengyang and Kaifengfu, which he designated as his capitals. It is but a caravan road most of the way, merely a route where the caravan animals, wheelbarrows and a great army of other travelers follow each other in Indian file along a series of cowpaths. No wagon could pass over it. At its upper end it taps the regions so often visited by famine. These sufferers, when driven out by hunger, load a few cooking vessels and camping supplies on a wheelbarrow, perhaps build in the midst of them a nest for a baby or two, then start on their journey to the southward to the land of plenty. Day after day they camp out on the trail. By petty thieving or begging and the use of their slender means, they hope to live through its trials. They fall sick and exhausted by the way. The little children may be sold. The sick ones may be left to the tender mercies (?) of the local people.

It is these people that burden the heart of Mrs. Shi and her husband. They help them to put up little huts, aid them with clothing and minister to the sick ones. Among the two or three score of men and women these have won to Christ, a goodly number have been saved through these

means. Two evangelists and a colporteur now in Christian service have been thus turned to Christ. A few dollars placed in these workers' hands yield big interest in the saving of people, and the missionaries have never been afraid of its being misused.

When the time came tha they could no longer meet in the homes of Christians, and the question of a chapel being built came before them, Mrs. Shi aroused the women and led them out to the hills, where they cut the grass that was used in thatching the roof of the little white-washed, mud-walled chapel. It did duty for ten years, until the spreading of the work out into the country homes led to the building of a larger and more substantial building at the near-by market town of Gwan-wei.

In the building of this permanent church for the district, her zeal and love was just as manifest as in the first building. She is not a rich woman, yet besides making a good subscription toward its erection, from somewhere she brought the money for the entire seating of the building, that it might have comfortable pews with backs, instead of mere benches, which would have been the condition had she not done this. To sit in those seats is to think of her whose thoughtfulness sought to brin- comfort to the worshipers in that place.

Once in a while she tramps over the sixty miles between her home and the Girls' School at Nanking to see the little girl she took to her mother heart when it had been cast out by its own parents at birth. Aitsz is very precious to her, and it is a cross to be so far separated from her. Down in Nanking they dress in better clothes, for it is a large and important official city. Her country clothes look cheap and coarse by those worn there, yet a royal welcome awaits her visit to the school. Every girl loves her.

Four of the oldest girls attended a convention held in Chu Cheo. On Sunday afternoon they had to use the church for a woman's meeting, and such an audience did Mrs. Shi and the Christian women gather together to hear those Christian girls speak and sing that the church could scarcely hold them.

One of the evenings when the men were having a special session they dressed her up as a school girl, and one of the girls became a gawky country woman. In a little reception given to them in one of the mission homes they carried out their little informal comedy, and Mrs. Shi lost her identity and turned back her years to girlhood with the girls who loved her. They were all children together.

Such are a few glimpses into the life of a Chinese woman loved by missionaries and Christians alike. She is the "hot-hearted" leader of the Chinese Christian women of the Chu Cheo district, their "Dorcas."

As Seen From the Dome By F. D. Power

"Between the army and the Missouri mule," says a Missouri paper, "the Panama Canal will be finished on time." This is a good working partnership. There is a third figure, however, that must not be omitted—the colored brother—for it is said there is something between a negro and a mule that is "according'."

There is one animal I feel has never had a just recognition and that is the mule. Ever since "Ole Beck" and I were associated in my boyhood at different ends of the same plow I have had a warm place in my heart for this long-eared, much-derided friend of humanity. Recently we have had some agitation of the propriety of pensioning the army mule. It is said every one of these noble animals which has followed the flag and sustained it in Cuba and the Philippines is branded "U. S." and it is a disgrace that they should be hitched up to scavenger wagons and ash and brick carts. These faithful veterans it is claimed should be allowed to spend the rest of their days on the pension roll of Uncle Sam instead of being sold for the paltry sum of $15. Why not? This consideration for the faithful dumb servant is not without precedent. "No. 78," known as "Col. Buck," for fifteen years' conscientious service in the Washington fire department, being physically incapacitated, is retired with a pension for life. He fairly weeps when he hears the clang of the fire bells and snorts appealingly to be permitted to dash away with the prancing steeds. He was the smartest horse in the service. Now he is unable to run, and a grateful city smooths his path to the happy equine hunting ground.

How is it with the mule? The army mule is the butt of ridicule. It is said he kicks, but one who has handled 1,800 in harness, and thousands of them that never had a collar on, testifies that he never knew one to lift his foot in anger. While a wagon master he told an Irishman one day to put the harness on a certain very wild mule; not to be afraid, but to go right up and harness him. "Indade thin, I'll not," said Pat; "I would not trust me father if he was a mule." There are more kickers in some little churches of a hundred souls than will be found in a herd of a thousand mules. I have some recollection of the army mule. My older brother and I, boys then of 10 and 12 years, found a noble specimen grazing beside the roadway. He was sleek, self-satisfied, indifferent whether McClellan or Lee won the day. He seemed amiable and we approached him, but he went on grazing. We caught him by the mane and bridled him, but he went on grazing. We saddled him and mounted him, but he went on grazing. We secured spurs and urged him to "get up," but he went on grazing. One mounted and used the spurs and the other plied a switch in the rear, but he went on grazing. Finally we screwed the mule's tail, but he went on grazing. He may have been stubborn, but he was no kicker. It would have been a relief to see him kick. There are church members who can not rouse themselves even so much as to give this sign of life. Here and hereafter all we may expect from them is that they will go on grazing. If they have any "business end" such as the mule is supposed to be equipped with they do not use it. It would be a comfort if they would even kick. The army mule which exercised his feet until he got one of them into the stirrup, and led the Irish teamster to exclaim, "Well, if you're goin' to get up, I'll git down!" at least saw to it that there was "something doing."

This good, patient, patriotic creature is also intelligent beyond the average. He knows more than the horse. Congress makes it a misdemeanor to dock horses in the District of Columbia, and the President will not have a horse with an abbreviated tail, but nothing is said about the faithful mule, tail or ears. Yet he is as deserving of congressional honors. When Davy Crockett sat here in the House as a representative of Texas he had many clashes with men of more education and less wit than himself. One day as he was standing in front of his hotel on Pennsylvania avenue, a swarm of mules trotted by in custody of an overseer from one of the old Virginia stock farms. A congressman from Boston standing near by exclaimed, "Hello there, Crockett; here's a lot of your constituents on parade. Where are they going?" The celebrated hunter eyed the animals in a quizzical way, and then turning to the other said quietly, but with great emphasis: "They are going to Massachusetts to teach school." There are no mules in Rosa Bonheur's "Horse Fair," nor in any other great painting known to me, to teach their lessons, but every boy knows the story of "Dad, the Army Mule," that saved Sergeant O'Hara from perishing in the snow. If he doesn't he ought to read it. And I have a good many church members in mind who never rendered the service that Dad gave to men. Dad dragged the half frozen man half a mile to a sheltered spot where the men of the Ninth Cavalry found him, and found Dad, missed because he did not come home at feed time. Some church people do not average well with this army mule in intelligence when it comes to rescuing the perishing.

Then when it comes to faithfulness, consider the mule. He is a most uncomplaining and unfailing servant. His notes are always cheerful when he sings, and he plods on year in and year out to the end of his days without a murmur. He has been laid on many an altar. A waggish Johnny Reb during the war got up in regular hotel style this menu of the Confederates just before Vicksburg fell in '63.

"Soup: Mule tail.

"Boiled: Mule bacon, with poke greens; mule ham canvassed.

"Roast: Mule sirloin, stuffed with rice; saddle of mule, a l'armee.

"Vegetables: Boiled rice; rice hard-boiled; hard rice, anyway.

"Entrees: Mule head, stuffed a la Reb; mule hoof jerked a la Yankee; mule ears fricaseed a la getch; mule liver hashed a l'explosion.

"Dessert: White oak acorns; beech nuts; blackberry leaf tea; genuine Confederate coffee.

"Liquors: Mississippi water, vintage 1492, very superior, $3; limestone water, late importation, very fine, $3.75; spring water, Vicksburg, bottled, $4.

This precious document concluded as follows:

"Meals at few hours; gentlemen to wait upon themselves. Any inattention in service should be promptly reported to

"JEFF DAVIS & CO., Proprietors."

A little while ago the oldest member of his branch of the service was executed by the War Department. For thirty-three years he had served his country faithfully. For three years of that time

he worked underground in the great tunnel under Hell Gate. Two years ago his old muscles got stiff and his old bones began to crack when he walked around. Then an ungrateful republic put him on short rations. His hair, once a glossy brown, was fast turning white. His voice, once clear as a clarion, became cracked. For two years he ate his half rations without complaining. Then one day the order came from Washington for his execution. A paternal government, it was said, was tired of seeing his name on the army payrolls. A corporal's guard was told off to carry out the orders of the department. He was marched out into the center of the parade ground. But because he had served so long in the army his eyes were not blindfolded. He was allowed to look his executioners and the sun squarely in the face. Then the volley was fired. "Jack," the oldest mule in the army, was mustered out.

I fear there are church members who do not run as well the race set before them.

Message From Rome

By B. B. Tyler

The fifth world's Sunday-school convention closed Thursday night, May 23. More than 1,000 persons registered from forty-seven countries, and representing forty-six denominations. The most perfect unity prevailed. Denominationalism was lost sight of. The voice of the sectarian was not heard. The Bible was the book. How to place it in the hands of every human being, and how to fix its truths in all minds, were the problems. There were great sermons. The Rev. F. B. Meyer, of London, preached on "The Glorification of the Christ by the Holy Spirit." Bishop Hartzell, of Africa, preached on "The Divine Purpose Concerning Man." The Rev. G. Campbell Morgan, of England and the United States, preached the convention sermon on, "The Child in the Midst." Bishop Hartzell gave an address on "Africa." The bishop speaks with authority. He has traveled 200,000 miles in the Dark Continent. He proposes to open up a work in Algiers. For this purpose he has reecived $45,000 on this trip. This is only a beginning. A Congregationalist gave him $5,000. The bishop, you know, is a Methodist. This Sunday-school convention was in reality a great missionary convention. It is estimated that there are 26,000,000 persons in the Sunday-schools of the world. Our leaders propose to convert this host into a compact missionary army moving on to the conquest of the world. We are at the beginning of a veritable crusade. In this convention almost every phase of Sunday-school work was considered from the cradle roll to the organized adult class. On account of the number of nations represented and the number of languages spoken, it was necessary that conference meetings should be held by nations and in comparatively small groups. The meetings were intensely practical. Every person who thought he had something to say was encouraged to speak. A permanent organization was effected and F. B. Meyer was elected president. Dr. George W. Bailey, of Philadelphia, was made chairman of the executive committee. The men who are at the head of this movement are men who bring things to pass. If it is necessary to charter a ship a vessel is chartered. It is proposed within the next year and a half to charter a ship and make a tour of the world in the interest of Sunday-schools and world-wide missions. These two are now joined together in holy wedlock. They were made one in this Rome convention, and why not? It is the business of the Sunday-school to impart to the pupils a knowledge of the Bible—the greatest missionary book. The Old Testament, as well as the New Testament, is a missionary book. "Ask of me and I will give thee the heathen for thine inheritance and the uttermost parts of the earth for thy possesion," is the language of Jehovah to his son in the Second Psalm. The prediction is made that "the earth shall be full of the knowledge of the Lord." Read and see how thoroughly missionary, in spirit, is the Old Testament. God had an only son and he sent him as his missionary to earth. The life story of God's missionary is recited in the gospels. The book of Acts is a thrilling record of missionary efforts and triumphs. The New Testament epistles are letters written by missionaries of Christ to mission churches. The Revelation contains, in characteristic oriental hyperbole an account of the final triumph of missions, the first note of which is sounded in Genesis 3:15. If the whole Bible is taught intelligently and in a large way, our Sunday-schools must become centers of evangelistic light and enthusiasm. Think of the inauguration of this work in Rome, under the shadow of the Vatican! There is a new Rome. The old Rome has passed away. There is the most perfect freedom now i the City of the Seven Hills. One of our meetings was held in the Colosseum. The city authorities were very kind. The chief of police complimented our convention. He said that we had come to Rome on business and that he was pleased to see that we were attending to our own business. He said that some other people might learn a lesson from us. He dispatched a number of special policemen to the Colosseum to insure a quiet, orderly, undisturbed service. They seemed to be not needed. Never was such a meeting held on that ground. During our meetings the king of Italy sent a message of greeting to the convention. The railroads are granting special rates throughout the kingdom. Art galleries and museums gave also special privileges and rates to the delegates. Considering the counter attractions in Rome the sessions of the convention were well attended. The Sunday-school pilgrims had come to Rome to attend to the business of their Master, and they attended to it. I never associated with so serious and cheerful a company. The word was studied. The Rev. F. B. Meyer led us in a daily devotional study. The Rev. G. Campbell Morgan conducted a never-to-be-forgotten study of "the Great Apostle." The Rev. J. Gordon Gray, D. D., a long-time Scotch resident of Rome, gave two studies entitled, "In the Foot Steps of Paul." The proceedings will, in due time, appear in book form, profusely illustrated, in which will be the addresses and studies here referred to. The price of the book will be one dollar. It is probable that a half million copies of this book will be sold. A feature of this convention never before seen was the exhibition of books, pictures, papers, magazines, leaflets, maps, charts, manual work, etc., etc., connected with the effective and up-to-date Bible school work. There were in this collection 7,000 separate pieces. Dr. C. R. Blackall and wife, of Philadelphia, brought into existence by incredible labor this invaluable exposition. The pieces were mounted and arranged in such a manner as to be seen, examined, studied, in an orderly manner. Dr. and Mrs. Blackall will be held in loving remembrance, as they deserve to be, for this unique work. It was not an advertisement of literature for the purpose of making money. World-wide missions were to the front in this, as in every part of this convention. The Harlam Avenue Christian Church Sunday-school in Baltimore sent in a specimen of manual work that was highly praised. Not a single piece was sold. All was given to the missionaries witnout money and without price.

If I can find time to do so I will send a final message from Rome—a message concerning evangelical work.

DOCTOR'S FOOD TALK.

Selection of Food One of the Most Important Acts of Life.

A Mass. doctor says: "Our health and physical and mental happiness are so largely under our personal control that the proper selection of food should be, and is one of the most important acts in life.

"On this subject, I may say that I know of no food equal in digestibility, and more powerful in point of nutriment, than the modern Grape-Nuts, four heaping teaspoons of which is sufficient for the cereal part of a meal, and experience demonstrates that the user is perfectly nourished from one meal to another.

"I am convinced that the extensive and general use of high class foods of this character would increase the term of human life, add to the sum total of happiness and very considerably improve society in general. I am free to mention the food, for I personally know of its value."

Grape-Nuts food can be used by babes in arms, or adults. It is ready cooked, can be served instantly, either cold with cream, or with hot water or hot milk poured over. All sorts of puddings and fancy dishes can be made with Grape-Nuts. The food is concentrated and very economical, for four heaping teaspoons are sufficient for the cereal part of a meal. Read the little book, "The Road to Wellville," in pkgs. "There's a Reason."

Letters to Maria from San Francisco—V

San Francisco, Cal.,
June 9, 1907.

Dear Maria.—This morning I was at the First Church, San Francisco. They are meeting in a hall. Brother Ford, as you know, is traveling in the East in the interest of San Francisco day, July 7. I met a number of the brethren, with some of whom I have become well acquainted in a business way. There are some fine business men in our churches here, and I am gratified to see the interest they take in the church work. They do the Lord's business out here in a business way. As an illustration of this, I learn that on the last Sunday before the earthquake, the First Church, which had been undergoing various repairs to the extent of several thousand dollars' worth, had just settled up accounts and had a statement from the treasurer showing that the church did not owe a dollar in the world. Everybody, including the pastor, was paid in full, and there was a balance in the treasury. This is the church our brotherhood has been neglecting, and to rebuild which they sent $675.13.

I find that the closest spirit of fellowship and co-operation exists among the eight churches of San Francisco and the other Bay cities. They have a missionary board, of which Dr. R. L. Rigdon, the layman whose name I have mentioned to you, is chairman, and the committee has carefully surveyed the entire field in the four cities of San Francisco, Alameda, Oakland and Berkeley, where there is an aggregate population of 800,000, and has looked out in a systematic way the most favorable locations for the reconstruction of burned churches, the enlargement of weakened ones and the planting of new congregations.

I have seen the documents indicating locations at which they expect to establish churches, and if our brotherhood sends out here $100,000, or any sum near it, there is no doubt whatever that they will take most of the fields, not only making strong churches there, but they will have occupied the districts in such a way that extension work will be readily and cheaply carried on, and San Francisco in ten years from now will be one of the best churched cities in our brotherhood.

I found the First Church people carrying on their Sunday-school work and prayer-meeting and house-to-house visitation as best they could in the absence of their pastor. As a suggestion of the difficulties under which they labor, I was informed that in their Sunday-school to-day, meeting just a few blocks from the site of the burned-out church, they have just four children that were in the old school. The West Side Church, I am told, lost eight of its fourteen deacons."

By the way, I met a man from Chicago to-day, a member of one of our churches there, and, naturally, he fell to talking about the present situation in San Francisco. He told me how things were in Chicago. We have twenty-five churches and missions in that city of two million people, and not one of the churches is what you might call a strong one, and not one of them within four miles of the business center of the city. He said to me that if our people had just sent in a few tens of thousands of dollars into Chicago after the fire we could have taken positions in it which would give us strong and influential churches and properties worth hundreds of thousands of dollars. This makes me feel all the more the necessity of seizing our opportunity to-day in San Francisco. One hundred thousand dollars planted here now will give us a score of strong churches in ten years. Twenty-five years from now, when there is a city of two millions about San Francisco Bay, as there is bound to be, our brotherhood will simply anathematize the men who have the pushing of San Francisco's plea if they stop with anything less than such an offering as will enable us to occupy every strategic point in this great district at a time when it can be easily and cheaply done. Perhaps you have heard that at every service in the churches about the Bay they are praying that the offering of July 7 may be a large one. They say that this is all that they can do now; that the brotherhood has been fully acquainted with the facts; that no one able to read (and especially no minister of ours) but knows the conditions as they are in San Francisco, and that they can do no more than pray that God may so move the hearts of the people that they will open their purses to the needs of the brethren here. I learn from Dr. Rigdon that some of our rich churches are declining to take the offering because they had "too many calls" or "other things to do with their money," and so on. I tell you, Maria, I think this is an awful mistake. It seems to me there is not a church in our brotherhood that has a reasonable excuse for failing to take some sort of an offering for this cause. I hear that a public appeal is now being made to all churches to participate in the offering to some extent, and if they can not work up a large sum of money, they are asked to give merely a nominal amount of one dollar, or five dollars, or ten dollars, to "make it unanimous." I think that this is a good idea, and it ought to be pushed to the point where every church in our brotherhood that has a name to live will at least have some fellowship in the sublime act of Christian love which is to be consummated on July 7.

There is some talk in San Francisco that on July 7 our brethren will congregate at the ash-strewn lot on Twelfth street, where the First Church was, and hold an all-day prayer-meeting for the success of the offering. I think they ought to do it; and if they do, Maria, John Lookabout will be there! Just remember *that* while your board is arguing as to whether it will take the offering or not.

An instance of the way these people out here are going to support their local work came to me to-day. Down on the waterfront is a man who used to be a wholesale butcher. Before the fire he was in very comfortable circumstances, his wife being a member of one of the churches, although she was baptized only a few months before the earthquake. He is himself not a member—yet. The fire swept away his business, everything that he had, and he lost thousands of dollars through unpaid accounts of tradesmen and others who, like himself, were beggared by the fire. This man is to-day cutting meat with his own hands, in a little place not much bigger than our front room, for which he pays $200 a month rent. His boys are working beside him. His hands are sore with cuts, as he had long been unused to handling the cleaver, yet he is struggling to get on his feet again. What I started to say was that after the fire, when the church to which his wife belongs called for twenty subscriptions of $100 each for a start on a new building, this grea'-hearted man came forward and said: "Put me down for von of dose hundred dollars, an if you get in a pinch, you coom back to me." At the

CLEVER DOCTOR

Cured a 20 Years Trouble Without Any Medicine.

A wise Ind. physician cured a 20-years stomach disease without any medicine as his patient tells:

"I had stomach trouble for 20 years, tried doctors' medicines, patent medicines and all simple remedies suggested by my friends but grew worse all the time.

"Finally a doctor who is the most prominent physician in this part of the State told me medicine would do me no good only irritate my stomach and make it worse—that I must look to diet and quit drinking coffee.

"I cried out in alarm, 'Quit drinking Coffee!' why, 'What will I drink?'

"'Try Postum,' said the doctor, 'I drink it and you will like it when it is made according to directions and served with cream, for it is delicious and has none of the bad effects coffee has.'

"Well that was over two years ago and I am still drinking Postum. My stomach is right again and I know Doctor hit the nail on the head when he decided coffee was the cause of all my trouble. I only wish I had quit it years ago and drank Postum in its place."

Never too late to mend. Ten day's trial of Postum in place of coffee works wonders. "There's a Reason."

Read the famous little book, "The Road to Wellville," in pkgs. Physicians call it "A little health classic."

same time one of his sons subscribed $50. And when a few months ago the churches around the Bay raised $1,000 to help the Earthquake Baby Church in South Berkeley, this man's wife gave $10. This is one instance.

I learned of another case where a family with an income of perhaps three or four hundred dollars, who belonged to one of the churches here, had been giving a tenth of it to religious work, but since the fire they had lost their salary and only drew out of the business what they needed to live on, yet they were still giving the tithe of the old sum to the work of Jesus Christ.

There are many instances like this, and when we acquaint the people of the brotherhood with them, it seems to me that they will be moved by these examples of heroism that remind me of the Church in apostolic days. Now, our preachers say a great deal about our being apostolic people. I read that in apostolic days when one member of the body suffered, all suffered. If our people throughout the brotherhood will just suffer with San Francisco as she has suffered, and give as these people are giving, the result will not be a hundred dollars, but a million dollars, and with it we could take not only San Francisco, but make a strong advance in nine other cities in America.

I am glad that you continue well. I hope to see you about August 1. And I am sure that the next time the board considers the question of San Francisco day, the majority will be found in favor of it. And so far as Brother Hardone is concerned, I believe that even he will then move to *"make it unanimous."* Sincerely yours,

JOHN R. LOOKABOUT.

The Attitude of the Church Toward Labor—IV

A Congress Paper.

By Alfred W. Place

The True Function of the Church.

The work of the church is formatory rather than reformatory, and its most effective work can be done only when it realizes this fact. In the words of the Rev. Philip Moxon—"An ounce of formation is worth a ton of reformation."

Thomas Arnold has given a good definition of a church in the following sentence: "The true and grand idea of a church is that of a society for making men like Christ, earth like heaven, and the kingdoms of this world like the kingdoms of God."

To accomplish this ideal we must seek God's way of dealing with men and follow his example. The work of the church is two-fold; it is both religious and social. Says Samuel Z. Batten, "Whatever concerns man concerns Jesus Christ; and whatever concerns the Master, it is evident, must concern those who call themselves disciples. Nothing that is common to man can be alien to the Christian."

Before God all men are equal. In this new relation "there can not be Greek and Jew, circumcision and uncircumcision, barbarian, Scythian, bondman, freeman; but Christ is all and in all." (Col. 3:11.) Naaman, the great Assyrian general who came to Elisha, God's servant, to be healed of his leprosy, wanted to be treated as a great man and consequently went away in a rage when Elisha did not even go to meet him but sent his servant to tell him to dip seven times in the Jordan. Elisha treated him as a leper who happened to be a great man. Disease does not affect man's office, but the man himself. Measles affects the king's son just as it affects the boy of his poorest subject, and the treatment that cures one will cure the other. Sin, in the same way, affects all alike, and affects not the office, but the man. To the wealthy man and the poor God says the same thing—wash and be clean. Before God there is no employer or employee, and before the Church there should be no distinction if we are true to his example. "The Disciples were first called Christians at Antioch" as a nickname because in their life and actions they reminded people of Christ. The Church of to-day, to be effective in its ministry, must remind people of Christ.

John the Baptist, when in prison, sent two of his disciples to ask Jesus, "Art thou he that cometh, or look we for another?" And Jesus answered and said unto them, "Go and tell John the things which ye hear and see: th *blind receive their sight,* and the *lame walk,* the *lepers are cleansed,* and the *deaf hear,* and the *dead are raised up,* and the *poor have good tidings preached to them."*

Did Jesus perform the above miracles just to prove his Messiahship? I answer emphatically, no. Jesus performed miracles because he was God's love incarnate and could not help doing good. Jesus persistently refused to perform miracles to convince men or the devil that he was the Messiah. Jesus was always grieved when confronted with sorrow, disease and death, and as he was endowed with divine power, he could not help performing miracles to relieve suffering. The compassion was so true that it would be said of Christ, as God's representative, "He bare our sicknesses," into such thorough sympathy with the sick did he enter.

Jesus performed miracles to reveal God's love for man and not to prove his Messiahship, but for that very reason his miracles can be appealed to as evidence of his Messiahship. A poet does not write poetry to prove that he is a poet, but because he is a poet, yet his poetry does prove that he is a poet. The Church, to be a true follower of Christ, should not perform acts of charity to be seen of men to prove that it is Christian, but it should be ever alive to the wants of suffering humanity. The social work of the Church should be performed in the same spirit in which Jesus performed his miracles. To get Jesus into the hearts and lives of men, we must, first, know Jesus, and second, we must know men. The Church has failed many times because it did not know one or the other of these, or perhaps both. Preaching against the sins of the Hebrews will have but little effect on the sinner to-day. Coleridge said, "If I were preaching in Westminster Abbey, I would say nothing about smuggling; but if I were preaching in a village of wreckers on the coast, see if I would preach about anything else." We must know the gospel and apply it specifically to the needs of to-day. Some will criticize, of course, but Jesus was crucified by men whose conduct he had criticized. You can not hit the devil in man without hitting the man.

It is generally supposed that working-men are mostly interested in social theories. This is a mistake. The plain, simple gospel, as it applies to man's every-day need is what reaches the heart of any man. Says Batten: "The preacher is not here to preach ethics or sociology; he is not here to preach the rights of labor or the rights of capital; he has nothing to do with the platforms and the programs of reformers. But he is here to witness for righteousness and love in all relations of life; he is here to show laborers and capitalists that they are brothers and partners; he is here to create the conscience which shall make all right laws and statutes. He can not shirk his work and be true to God and man. The preacher is not sent to preach sociology and ethics; but neither is he sent to preach a creed or theology. But as we insist that men who are prophets of God and teachers of the people shall know theology, so we must insist that these prophets and teachers shall know sociology."

The church weakens its influence when it dabbles in platforms of parties and programs of reformers. The church is here to bring about peace in the world, but not by taking sides in quarrels. Again I quote from Samuel Z. Batten: "A church is a company of men and women who have Christ's passion for righteousness and truth. A church that is fulfilling its mission in the world is creating a moral and spiritual atmosphere; that atmosphere must be so intense that the evil-doer will either be melted and brought to repentance, or he will be scorched and made to exclude himself. In every Christian church there ought to be an atmosphere so intense, a sentiment so strong, a passion for righteousness so deep, that the political corruptionist and

the commercial sharper should be compelled to amend their ways or surrender their membership. The church that fails to rebuke sin, whether in high or low, whether popular or unpopular, fails in its duty to God and to man. . . . The church must testify as did Nathan before David—'Thou art the man.' The church must testify as did John the Baptist before King Herod—'It is not lawful for thee to have thy brother's wife.' The church must testify as did Paul before Felix when he reasoned of righteousness, temperance and judgment to come. The church must testify as did Ambrose of Milan when he stood before the cathedral door and drove back the emperor Theodosius when he came red-handed from the slaughter of the Thessalonians. The church must testify as did Savonarola when he refused to absolve Lorenzo de Medici unless he gave up his tyranny and set Florence free. W to the church that seeks to keep good terms with an unbelieving world. And woe to the church that cries peace, peace, when there is no peace."

The church must do its work by regenerating men and not by changing customs. It is an impelling force rather than a compelling force. The practical question before us is, how can the church right now in this generation serve the sweat-shop laborer, the factory laborer, the clerk laborer, the domestic laborer, the foreign laborer, and the trade-unionist.

It is certainly failing with its present method of work. If the laboring men will not come to the church to hear the message of the cross, the church must go to them. Go into the highways and hedges and compel them to come in.

The time has passed when two services on Sunday and a mid-week prayer-meeting will evangelize the world. It is a shame and a waste of money to build such costly edifices and use them so little. The institutional church is abreast of the times, and it has proven its worth in many places by bringing into the fellowship of the church thousands who otherwise could not have been reached. Let the church be entirely permeated with the Spirit of the Master so that it can not bear to see humanity suffer, then will it throw open its doors seven days of every week to boys and girls, to men and women, who are hungering for its care and protection in this world of strife and temptation. The institutional churches and the social settlements throughout the land are certainly the ministering body of the Son of God to this generation, incarnating the Spirit of Christ in their self-forgetting ministry to the physical and social, educational and civic, moral and spiritual necessities of our congested centers of population, not only saving souls out of the social wreck, but also helping to save the wreck itself.

"Vacation Dates" By D. O. Cunningham

We notice frequently in the columns of our various religious journals the following: "Have a few open dates yet; can hold a meeting in August and part of September; write me immediately." A month or two later the following appears from the same writer: "Booked for months ahead, but have September and October open. Live in Ohio, but will go anywhere. Wire me at once." Very well. Come to India. It doesn't matter how many souls you have to your credit. It doesn't matter whether the house held all the crowd that came out to hear you or not. It doesn't matter whether the last meeting you held in Crooksville was the greatest the town had ever experienced before or not. Nor is it of primal inportance that the daily papers quoted you as the most brilliant orator the city had heard for years. It is not absolutely necessary to have been able to telegraph, "Fifty tonight, town shaken to foundation, all want me to continue. Sorry, but can't stay." But if you really want to serve the Lord, if you are willing to be a "voice crying in the wilderness," if you feel that "woe is me if I preach not the Gospel," if you can say, "The love of Christ constraineth me," if you are realizing, "I am debtor," if you see the whole world as a desert place and hear the cry of the multitude for bread, if you have a passion that Christ be crowned in the hearts of all men, then we answer the advertisement, "Come at once."

The Disciples of Christ have thrown their picket line around a population of 2,570,000 people. There are but fifty-six of us. Each missionary on the field has a parish of 45,893 souls. Every soul is dependent upon the aforesaid missionary for the Gospel. Other missions have like numbers to evangelize, and can't help us. We have merely begun to reach these people. Every mission in India that has reported a revival during the past two or three years, has been preaching the Gospel regularly from fifty to one hundred years. Our people have been here twenty-five years. We don't mean to wait fifty or one hundred years, however, to see the fruits of our labors. We believe the Lord will give the increase soon.

We have at present twelve organized churches and twenty-three other places where religious services are held each Lord's day. We have 1,387 Christians in good standing. We have 263 boys and 341 girls in our orphanages. We are caring for 111 lepers. We have 66 Sunday-schools and 166 teachers. In these schools there are 912 Christian pupils and 2,082 non-Christian. We have 44 day-schools, 28 for boys and 16 for girls. Of this number 1,707 are boys and 723 girls. In these schools are 71 Christian teachers and 66 non-Christian. We have 10 medical missionaries, 5 hospitals and 11 dispensaries. Last year our medical force cared for 78,505 patients. During the month of December, 1906, Dr. Drummond, of Harda, treated an average of 70 patients daily.

All this is but a small beginning, yet glorious in its prospect.

No vacant dates here. No cost of advertising for churches that want big meetings. But we need help and we need it badly. Men are dying fast in India. During the week ending April 6, '07, there were 73,185 cases of plague. Of this number 62,886 died. This is the official report for one week. Besides, there is a great throng that pass daily into heathen graves.

Wanted, men with keen minds, who can cope with these rock-ribbed philosophies and superstitions. Wanted, men whose greatest apologetics are their own lives. Wanted, men who can preach His religion from experience. Wanted, men who will lay their talents upon the altar of the Lord. Wanted, men who are willing to burn out for God.

—We begin next week a great story by E. A. Child, entitled "Not as the World," notice of which we have previously given. We call attention to it now to ask our friends everywhere to mention the matter to their friends who are not readers of the paper, that they may secure the benefit of this most interesting story. It is the author's purpose to set forth a story that is true to present day life and the teaching of the Word. He has used only such characters and incidents as he has reason to believe possible, and which have actually come under his observation and knowledge. It is an interesting fact that it was through the writing of this story that the author, formerly a minister in another religious body, was enabled to see his way out of the tangle of denominationalism and to take his stand with the current Reformation. Having reached this conclusion, he packed his goods, resigned a good pastorate and walked out, not knowing where he was to get bread for his family, but he soon found both bread and butter with the people with whom he is now identified. This fact will lend additional interest to the story.

Our Budget

—We give considerable space to reports of conventions this week.

—The Missouri convention goes to Kansas City next year. Why not come to St. Louis the year following, which will be our Centennial year?

—Speaking of the Centennial, see report of the secretary elsewhere, showing what has been and is being accomplished through our Centennial propaganda. We will be compelled to move our stakes ahead in some respects.

—The Missouri convention authorized its state board to appoint delegates to the Norfolk convention. Let other states do likewise, so that we may have a delegate convention in which all the states are fairly represented.

—A little breeze in a June convention, in the way of a spirited discussion, does no harm. See elsewhere the report of one that blew at Sedalia.

—The sooner we get our conventions on a delegate basis, in which the churches will have a voice, the sooner we will be in a condition for a great forward movement.

—THE CHRISTIAN-EVANGELIST, which is published on Thursday, was distributed in the Sedalia convention Tuesday morning, and yet some people say the paper is too conservative!

—As the time for the special offering for San Francisco churches approaches, the strategic value of the place and of the time grows more apparent, and the importance of a general participation in the offering by our churches would have a moral effect which would be far-reaching in its results. We trust the churches wherever THE CHRISTIAN-EVANGELIST circulates will have the opportunity offered them of participating in this purely altruistic and unselfish offering.

—Telegrams still continue to reach us too late for immediate publication.

—We are crowded with convention reports and commencement exercises.

—In our next issue will be presented our educational interests.

—The Assistant Editor has returned from an enjoyable visit to Bethany College during commencement week. There is no space this week for any report of that occasion. He regretted missing the Missouri convention, but thought the time had come for a visit to the oldest of our colleges in company with his father, who was valedictorian of the class that went out under Alexander Campbell forty-nine years ago. Bethany honored the return of this alumnus, after thirty-seven years' absence from the banks of the Buffalo, by conferring upon him the degree of LL.D., which had only been bestowed twice before during the past ten years. Other recipients this year of this degree were the Hon. Champ Clark, the Hon. T. W. Phillips, and the Hon. William P. Hubbard.

—Are you making your plans to attend our national convention, which is to meet at Norfolk next October? A great convention and an interesting exhibition at Jamestown will be worth your attention. THE CHRISTIAN-EVANGELIST is planning to run a special train, and we will be glad to give you particulars.

—We have the promise of some interesting articles on the subject of "The Plea of the Disciples of Christ," which P. H. Welshimer has been delivering as addresses during June to his great congregation at Canton, Ohio.

—L. A. Betcher, at Alexandria, Ind., has had a prolonged illness.

—At Elma, Wash., Herbert F. Jones has been secured as minister.

—T. F. Rawlins has again taken up the work at Elk Creek, Cal.

—Cotner University conferred the LL.D. degree this year upon William J. Bryan.

—Report comes from Porto Rico that Dr. Alton has begun to speak in Spanish.

—W. M. Taylor reports his church in New Orleans growing in spirituality and love.

—Otis E. Hawkins, of Crowley, La., has been in a meeting with Brother McCarthy at Leesville.

—A. J. Carrick, of Osceola, has accepted a unanimous call to serve the church at Murray, Iowa.

—H. B. Woodrow reports that plans are on foot at McKeesport, Pa., to erect a new building there.

—W. W. Weedon, of Marion, Ill., reports that handsome new pews have been put in the church there.

—The Foreign Christian Missionary Society has received another gift of $10,000 from John D. Rockefeller.

—J. G. McNutt reports that the sixth district convention, held at Sullivan, Ill., was a very successful one.

—Percy G. Cross has given up the work at Hope, Ark., to take charge of the church at Sweetwater, Texas.

—Lamonte, Plattsburg and California (Mo.) Bible schools are in a contest, which is arousing much interest.

—Victor Dorris resigns at Pendleton, Oregon, to do evangelistic work. He is open for engagements in July and August.

—T. L. Noblitt is serving as minister of the church at Weatherford, Okla., in addition to his professorial duties at Enid.

—The Chinese mission in Portland, Ore., we understand, is compelled to remove from the building it has so long occupied.

—Our latest report is that the Sunday-schools have gained over $4,000 over last year for foreign missions already.

—O. P. Spiegel, of Birmingham, Ala., who is now in a meeting at Salinas, Cal., will hold a meeting at Seymour, Texas, in July.

—The church at Burkesville, Ky., is progressing. J. M. Weedle took charge as minister last April. The Children's day offering was $50.

—M. M. Davis, of the Central Church, Dallas, Texas, dedicated the Bellevue Church, of Fort Worth, on June 9. C. P. Craig is the pastor.

—The Children's Day offering at Owensboro, Ky., was the best in the history of the Sunday-school there, the amount being about $225.

—Evangelist James S. Sharratt has just closed a successful meeting at Fairfax, Mo. He has a vacant date for July which some church may desire.

—R. W. Tener, who was formerly minister at Colusa, Cal., but who went into the Anti-Saloon League work, will again take up regular ministerial labors.

—The fund of the G. L. Wharton Memorial Home and Scholarship has just been substantially increased by the gift of $1,000 by A. R. Teachout, of Cleveland.

—R. H. Tanksley, after a year's cessation from work because of throat trouble, has begun again at Anthony, Kan., where David Lyon was his predecessor.

—F. H. Groom, corresponding secretary, reports that he visited the Bozeman church in the interest of Montana missions on June 9 and secured an offering of $226—the largest contribution in the history of the state work.

—O. P. Spiegel, of Birmingham, Ala., who is evangelizing in California, is to hold meetings at Pecos, Tex., and also at Tempe, Ariz., during the summer.

—At the regular monthly meeting of the foreign society, F. C. Buck, of Knoxville, Ill., a late graduate of Texas Christian University, was appointed a missionary.

—The Sunday-school at Cairo, Ill., wants to enter a contest with some school having an attendance of about seventy-five. Address Dr. C. E. Freeman, superintendent.

—No action was taken by the Kentucky University board in the selection of a permanent president. Prof. T. B. McCartney will continue in the capacity of acting president.

—The work at Hartford, Kan., goes forward under the direction of P. E. Hawkins. The brethren are preparing for a big meeting in September, to be led by M. B. Ingle, of Harper.

—Rosco C. Smith has resigned the work at Delphi, Ind., and assumed active charge of the Little Flat Rock church, in Rush county. The work, under his direction, is moving along nicely.

—H. E. Wilhite, who is in a good meeting at Bryan, Texas, where there were only sixty-eight members at the start, writes us that the brethren are erecting an excellent church building to cost about $11,000.

—R. J. Bennett leaves Bethany to take charge of the work at Natrona, Pa., where the membership is small. A meeting is to be held, beginning July 7, with Miss Zona Scott, of Bethany, W. Va., in charge of the singing.

—The church at Newark, Mo., was dedicated by L. L. Carpenter on the second Lord's day in June. The debt of about $1,500 was all raised. The entire cost of the church was about $3,500. J. P. Furnish is the pastor.

—A report of F. Elsworth Day, at Nelson, Neb., shows fifty-one additions during the year, there having actually been seventy-two confessions and statements. Total money received by all departments of the church was $37,014.

The First $5,000

The first nine of the fifty, who agree to be one of fifty to give $100 each, to create the first $5,000 of the building fund for the Hot Springs, Ark., church are,

Z. A. Harris, R. A. Long,
George B. Cook, W. H. Connell,
Henry A. Ward, R. P. Morrison,
T. N. Kincaid, Thos. J. Bledsoe,
Mrs. S. M. Howard.
311 Ouachita Ave.,
Hot Springs, Ark.

Forty-one more pledges are needed, and the work on the new church can begin.

Correspondence Summer School

In Latin, Greek, Hebrew, Evidences, Astronomy and the Bible. A year's work covered this summer. Enroll now. For circulars, write Pres. C. J. Burton, Christian College, Oskaloosa, Iowa.

DISCIPLES VISITING JAMESTOWN EXPOSITION will find a comfortable home at PEACE COTTAGE, Sea Breeze, Ocean Bathing, five cent fare to Exposition. Address Mrs. VanHook, Peace Cottage, Ocean View, Va.

—The offering from the First Church and Sunday-school of Allegheny, Pa., for foreign missions will reach over $1,100. A number of churches will go beyond the $1,000 mark this year in their contributions for the work of the foreign society.

—A very interesting occasion was the celebration of the diamond jubilee of the Carthage Christian Church, at Carthage, Ohio, last Sunday. We shall hope to present fuller details, but here state that C. L. Loos was present on this occasion.

—The church at Griswold, Ia., will retain C. E. Wells as pastor. The condition of the church is such that the membership has shown their appreciation of their pastor by increasing his salary, while repairs have been put upon their building.

—R. E. Henry, who has made a fine record in his first pastorate at Moline, Ill., was married on June 19 to Miss Alice Ayers, of Carthage, Ill., J. M. Elam, pastor of the church at the latter place, performing the ceremony. We extend our congratulations.

—An invitation is extended to all Disciples in Eastern Pennsylvania to attend the convention, which will be held at Berwick, July 22-25. The church there, of which George Zeigler is pastor, is making great preparation for entertaining the delegates.

—The congregation at Hopkinsville, Ky., where Harry D. Smith ministers, is about to add $20,000 to the value of its church property, providing seats in the auditorium for 900 and for Sunday-school rooms for 600. It is hoping also to install an organ, to cost not less than $3,000.

—H. O. Breeden is to hold a meeting in the autumn for Jesse P. McKnight, of the Magnolia Avenue Church, Los Angeles. In the three years of its history the church has never had a special revival meeting, but during that period 542 members have been received at regular services.

—Evangelists Cooksey and Davis closed a good meeting at Houston, Texas. Bro. Davis is now with Herbert Yeuell at McKinney, Texas, in a meeting for the First Christian Church there, while Brother Cooksey is at Atlanta and goes thence to Center, Texas, where A. L. Oder is pastor.

—C. C. Atwood has closed fifteen months of half-time service at Circleville and will, presumably, enter upon the evangelistic work, his location being at Mendon, Kan. Pastor Brown will finish the year with the Circleville church, which voluntarily gave Brother Atwood hearty commendations and released him with regret.

—A most important lecture, which every member of the Christian church in St. Louis ought to hear, will be delivered by Judge Artman at the Presbyterian church, corner of Washington and Compton avenues, on Friday evening, July 5. He advocates the abolition of the saloon on the ground that it is *unconstitutional*.

—There has been great joy at Cowper, Tex., over the revival meeting held by J. L. Haddock, and the burning of the mortgage amounting to $17,060, by the pastor, A. C. White. Brother Haddock is able to report a mortgage-burning at Orange, Tex., due largely to the favorable work of Brother McWhirter, who left them six months ago.

—We have received a program of the Mount Olivet Christian Assembly, which will meet at Penn Grove Camp Grounds, Mount Olivet, Ky., July 3-14. Full particulars may be obtained of M. F. Chandler. R. M. Hopkins, the Kentucky Bible school superintendent, is the director. There are some good subjects and some good speakers.

—E. S. Stevens, missionary of the Foreign Society, Akita, Japan, has been compelled to return to America on account of lung trouble. He is now in southern California. He may abide for a time in Arizona. It is hoped he will soon fully recover, as his absence from Japan is a distinct loss to the work. He has been on the field for fourteen years.

—The annual report of I. J. Cahill's church at Dayton, Ohio, just presented, showed a total of $3,787 passing through the church treasury, over $1,000 being for missions. Besides this, the church societies raised for the same purpose $423, making a total of $1,480 for missions. There were added to the church eighty-seven members.

—In a hurried reference to the addresses of the convention at Selalia elsewhere, we strangely omitted mentioning one of the best, that of L. J. Marshall, of Independence, on "Visions." It enumerated the men of vision in Biblical and post-biblical times, and urged the necessity of being obedient thereto. He summed up the good things of the convention and sealed them upon our minds with earnest words.

—C. M. Kreidler has resigned the pastorate of the Twenty-fifth Street Christian Church, Baltimore, Md., to take effect August 1. He has had charge there about nineteen months, during which period there have been eighty-three additions—forty-eight by confession and baptism. The net gain in the membership was 117 per cent. There was raised for missions a grand total of $209 and for the building fund $1,179.

—Ellis Purlee has just entered upon his seventh year of labor with the church at Coffeyville, Kan., with a substantial increase in salary. Improvements have recently been put upon the building, and O. A. McNabb writes that the brethren are looking forward to the best year's work in the history of the church, which will want to employ a good evangelist and singer for a meeting in the autumn.

—Mistakes will happen. In a recent issue of THE CHRISTIAN-EVANGELIST there was a report under "Church Dedicated at Kansas City," wherein it was stated that the Roanoke Boulevard Christian Church is the new title of the Jackson Avenue Church, which had burned. The latter does not change its name. The Roanoke Boulevard Church is a new field entered by the city mission committee, and the preachers of the city helped to erect the tabernacle.

—We are glad to learn from W. H. Kindred that the church and Sunday-school at Pocahontas, Iowa, have been revived and put on a basis for going ahead. He reports having good accessions, and that a pastor will soon be located. Brother Kindred went from there to his home at Atlanta, Ill., where he is preaching before returning to evangelistic work in July. Brother Vader, superintendent of the school, will, in the meantime, keep the work in hand.

—W. A. Webster, of Des Moines, Ia., will close his work at Ninth and Shaw streets, July 1. He has been ministering to that congregation for almost two years and a half, during which time debts have been paid and considerable repair work provided for. His successor has not been named but will probably be a Drake student. Brother Webster is a graduate this year of the university and was set apart to the ministry on June 9 by the university church. He will probably locate in the South or West.

—E. A. Child has started a meeting at Cloverdale school house, Meridian, Idaho. A company of business men have asked him to assist in installing a brick plant, with a view to building a new church house out of the best possible material. Brother Child has a practical knowledge of the business. He reports three baptisms and four accessions by letter at Nampa, which work he resigned to give all his attention to Meridian. Brother Child is the writer of our new serial story.

—Roy Stauffer has decided to conclude what has been a good work at Rock Falls, Ill. He finds a greater field at the Rowland Street Church of Christ, Syracuse, N. Y., to whose call he has agreed to respond the first week in August. He and Brother Serena, of the Central Church, are old college chums and are planning to work hand in hand to build up our cause in that great city of 150,000 people. The church which has called him is about three years old, and its work is situated in a splendid resident district of the city. Rock Falls will now need a preacher.

—J. H. Mohorter, general secretary of the National Benevolent Association, is on an extended tour to the different conventions. From Missouri he went to Des Moines, next to Minneapolis, Minn., and on June 21 he was at the state convention of South Dakota, and on the 25th of the month was to be at Turner, Ore. After this convention he will spend about three weeks visiting the churches of Washington and Oregon, going then to the Northern California convention at Santa Cruz, which meets the 23d of July. We presume he will also visit the Southern California convention and will return via Salt Lake and Denver, taking in the Nebraska convention at Lincoln, the first week in August, going thence to Bethany Assembly, Indiana.

As We Go to Press.

Special to THE CHRISTIAN-EVANGELIST.

Milan, Mo., June 24.—Our tent meeting goes on; 70 added in two weeks; continue. O. W. Jones is the most beloved minister in town and an energetic worker. —Small and St. John.

Special to THE CHRISTIAN-EVANGELIST.

Owatonna, Minn., June 24.—Mason City gives splendid subscription; Ford warmly received. Des Moines convention report d all Iowa getting ready for San Francisco day, July 7.—P. C. Macfarlane.

Special to THE CHRISTIAN-EVANGELIST.

Colorado Springs, Colo., June 23.—Thirty-five to-day, 23 to-night; total additions, 170; 365 in Sunday-school. Current expense fund pledges increased $1,300. New members gave major part. Thousand dollars of debt cleaned up this afternoon. Great rejoicing.—Brooks Brothers.

MOTHERS OF SKIN TORTURED

Babies Should Know That Warm Baths With Cuticura Soap and Gentle Anointings with Cuticura,

The great Skin Cure, afford instant relief, permit rest and sleep, and point to a speedy cure of torturing, disfiguring eczemas, rashes, itchings, and irritations of infants and children, when all else fails. Guaranteed absolutely pure, and may be used from the hour of birth. No other cure is believed to be so pure, so sweet, so speedily effective as Cuticura Soap and Cuticura Ointment, sold throughout the world.

Foreign Society Receipts.

During the first eight months of the current missionary year the receipts of the foreign society have amounted to $133,389, a gain of $4,946. The number of contributing churches was 3,215, a gain of 276. The churches, as churches, gave $84,466, a gain of $9,770. There has been a loss of $7,179 in bequests, and also a loss of $4,794 in individual and miscellaneous gifts.

A Commendation.

I want to introduce to the brotherhood C. F. Ladd, a pastor and evangelist of high standing and usefulness among the Adventists. He has just united with the Church of Christ here in Chicago. I had been in correspondence with him for some time. He came on to Chicago and we talked matters over fully. He had been reading our literature. He loves the plans and position and practice of the Christian Church. He preached for one of our Chicago churches last Lord's day. The people speak in enthusiastic terms of the spirit of the man, and the marked ability he displayed. He has been pastor of the College Church of the Advent Christians in Mendota, Ill., one of their strongest churches. His letters are of the best, and up-to-date. The people of Mendota speak highly of him as man and minister. He wants to find a field of labor at once, either as evangelist or as a settled minister. Some church in need of a meeting should call him with a view to regular pastoral work, if he pleases in the meeting. I shall be glad to answer any questions about him. Address him at Mendota, Ill.

SUMNER T. MARTIN,
Superintendent of Missions.

2136 Congress street, Chicago.

Illinois Seventh District.

State Secretary J. Fred Jones spent Lord's day, June 9, with the church at Effingham. Five were received by letter at the evening service.——The church at Robinson is now holding services in the basement of the Carnegie library building. They are looking forward to a new building. Brother Moody ministers to this people. Rent is so high in this oil town that Brother Moody is building for himself a neat little cottage which will soon be ready for occupancy.——The church at Louisville needs a good man for half time. Much time, money and energy is lost in our present method of bringing preachers and churches together. Weak churches are neglected and strong ones not cultivated as they should be.——W. T. Gordon, who has evangelized over several counties in this section of the state, will be open for work among some of our churches. He has sold out his business, and is now adjusting his affairs so that he may again preach.——Our Seventh district convention will be held in Mt. Vernon beginning June 25. J. B. Briney is on the program.——I was announced to speak in the Prairie Hall church on Sunday morning, June 9, where John L. Brandt preached his first sermon. On account of the heavy storm we did not meet.

Effingham, Ill. D. R. BEBOUT.

The New Praise Hymnal.

The Church music book that begets interest and enthusiasm in congregational singing.

Contains the Best of Everything

It will be found that those congregations sing best who are freely supplied with **"The New Praise Hymnal."**

Returnable copies mailed for examination to those who contemplate a purchase.

NET PRICES:

Single copy, silk cloth, leather back, 85 cents, postpaid.
Single copy, vellum cloth, 65 cents, postpaid.
100 copies, silk cloth, leather back, $70.00, by express or freight, not prepaid.
100 copies, vellum cloth, $50.00, by express or freight, not prepaid.

Supply your family with "The New Praise Hymnal."

SUNDAY-SCHOOL SONGS,

Nos. 1, 2, and 3 Combined

By Palmer Hartsough and J. H. Fillmore.

The book to get for your Sunday-school. It is a distinctively Sunday-school book. Not a gospel song book.

Bound in cloth, 25 cents per copy; $2.60 per dozen, not prepaid; $20.00 per 100, not prepaid.

FILLMORE MUSIC HOUSE
528 Elm Street, CINCINNATI, OHIO
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Children's Day.

During the first thirteen days of June the foreign society received children's day offerings from 900 Sunday-schools, a gain of 32 over the corresponding thirteen days of 1906. The amount received from the schools was $16,059, a gain of $2,759. The churches, as churches, gave during the same time $5,570, a gain of $2,274. It is hoped the Sunday-schools will make a gain of at least $10,000 this year. This is necessary if we reach the $300,000. The churches, as churches, up to June 13 have already made a gain of $12,529.

Increase in A. C. M. S. Receipts.

The American Christian Missionary Society takes great pleasure in reporting continued gains in receipts. The offering for the second week of June is $1,462.79 in excess of that for the same week last year; notwithstanding the fact that last year we received $500 annuity in this week. The offerings from the churches this week are $5,112.35, being a gain of $1,606.01 over the same period last year. Let all delinquent churches take the offering and send it at once to the American Christian Missionary Society, Y. M. C. A. building, Cincinnati, O.

Ministerial Exchange.

Sherman B. Moore, Mayfield, Ky., can arrange to hold one or two meetings this summer, and can make terms to suit.

Lucile May Park, whose permanent address is 403 East Tenth street, Coffeyville, Kan., is ready to make further dates as song evangelist.

C. F. Ladd can be engaged as supply for one or more Sundays; or can hold protracted meetings. Terms reasonable. Address, Mendota, Ill.

Charles G. Kindred, the regular minister of the Englewood Christian Church, Chicago, Ill., will begin a six weeks' vacation about July 17. Ministers of standing, who will be in Chicago the latter part of July or the month of August, who desire to occupy his pulpit for one or two services (or one Sunday) will please address the secretary of the board of elders.—George A. Meek, 804 West Sixty-fourth street, Chicago, Ill.

J. E. Wolfe, White Hall, Ill., wishes to make an engagement with some church to hold a meeting beginning the latter part of July or the first of August.

An evangelist and singer are wanted for a meeting this fall or winter in a city of 15,000. New church seating 800. Excellent opportunity. Address M. M. Amunson, St. Thomas, Ontario, Canada.

Owing to a postponement of one meeting J. A. Tabor, Watonga, Okla., has an open date for July.

CONVENTION NOTES.

(Continued from Page 814.)

noble, unselfish life, for his superb intellect, and for his supreme humility and devotion to right and truth. This solid granite may crumble, and the name inscribed upon it be erased by the tooth of time, but his influence for good will abide through all time. Dropping a humble flower on the little mound, we turned away in the sweet hope that by and by we shall see him once more face to face.

Next year the convention goes to Kansas City, which we were assured has several railroads, street cars and several good hotels and restaurants. We know that it contains several good churches and a whole host of large-hearted, devoted Disciples of Christ, and we may safely anticipate a great convention.

J. R. Kelso, of Cape Girardeau, was chosen as chairman of the next convention. Other officers remain the same.

Resolutions were passed endorsing the movement, under the auspices of the Foreign Christian Missionary Society, to establish the Wharton Memorial Home for the care of the children of our foreign missionaries, and providing for their free education, at Hiram, O., and also the organization of the men of the churches in local guilds or chapters to be auxiliary to a national organization of men having for its object their more active participation in the work of our conventions and in the general enterprises of the brotherhood. Churches were urged to have their business and professional men attend the Norfolk convention where, it is hoped, a national organization will be completed. The matter of change of time for holding our national conventions, on which our state conventions were asked to express themselves, and also the matter of the missionary calendar for revision of "days," were referred to the state board, which was empowered to express the sentiment of the Missouri brotherhood in these matters, after due consideration and conference.

J. M. Rudy, pastor of the First Church, and W. F. Hamann, pastor of the East Side Church, performed their duties as hosts with great acceptance, giving unceasing care and diligence to the welfare of their guests.

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DANIEL E. MOTLEY, President.

BIOGRAPHICAL

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We can make our lives sublime
And, departing, leave behind us
Footprints on the sands of time."

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The Beallsville First Church of Christ.

For a period going on two years the brethren at Beallsville, O., have been laboring earnestly with their pastor, Ferdinand F. Schultz, for the advancement of the Kingdom in that place. During the last year there have been about 100 additions, chiefly by baptism, and the church is completely out of debt, has part in all the missionary offerings, is in perfect harmony and peace. Though situated in an inland town with only 800 inhabitants and four churches, the attendance at the Christian church on Lord's day morning is about 200, while the average at night is about 300. There is a live Endeavor Society, a splendid Bible school, under the leadership of Ellsworth Thornberry, who is also one of the elders. This congregation is planning a special summer campaign of evangelistic meetings to begin June 27, and it is hoped that a large number may be added to the saved in Beallsville. The field is not an easy one, for there is a very strong "anti" spirit prevalent. With the help of THE CHRISTIAN-EVANGELIST, consecrated minister and a working congregation, it is hoped some of the obstacles may easily be put on one side.



First Church of Christ, Beallsville, O.



Ferdinand F. Schultz.

SOME OF OUR CHURCHES RECENTLY DEDICATED.

Silverton, Ore.

Silverton is one of our beautiful Oregon towns on the east side of the Willamette valley, forty-six miles south of Portland and fifteen miles northeast of Salem, and where the lower hills of the Cascade Mountains meet the valley; back of the town is a great forest of tall fir timber, casting a dark green on the mountain sides, and from here we see Mount Hood, Mount Jefferson and other great snow peaks, apparently on guard over all.

Some people who see this country of fruit and ever-blooming flowers have said this must be the old garden of Eden. How near this is true we do not know, but we do know the same old devil that did his work there has been trying to do it here.



New Church at Silverton.

Silverton is the place where the infidels built the "Liberal University," a strictly infidel institution, the only thing of its kind in the wide world, and boasted they would give the world "universal mental liberty," and free themselves and the world from the Christian religion; but lo, and behold, three years ago they placed their property in the hands of a Christian real estate firm to sell. The property is now gone and the institution is closed for ever. Five beautiful churches now decorate the town. There have been a few faithful Christians here for years who have come up through much tribulation and sacrifice. Two years ago the little band of Disciples called S. M. Martin to hold a six weeks' meeting and he so encouraged and strengthened them that they employed Albyn Esson, of Portland, one of the best pastors in the state, who, assisted by his earnest, consecrated, Christian wife, has led us on into higher and better work. We are now rejoicing in the dedication of a splendid new church. The building, a wooden structure with stone basement, is equipped for every work of the church. It cost $5,000, but the building material here is very cheap and the work on the house was not expensive or it would have cost very much more.

President E. C. Sanderson, of the Eugene Divinity School, Eugene, Ore., preached the sermon. We were wanting $2,000 to pay off the indebtedness and in a few minutes' time $2,339 was raised, mostly by those who had already paid liberally.

It will not be strange if this church is not, ere long, a living link in the great chain that will carry the gospel to the ends of the earth.

PERRY BURCH.

Great Falls, Mont.

On May 19 sufficient money was raised to clear all indebtedness and the beautiful church building just completed at Great Falls, Mont., was formally set apart to the worship of God, by J. M. Hoffman, of University Place, Des Moines, Ia., the general evangelist of our National C. W. B. M.

Our people made two attempts early in the history of Great Falls to organize and secure property centrally located, but were unsuccessful. These failures and the loss of early opportunities have made it doubly hard for the present organization in its efforts to organize and develop the work in the city. The denominations secured centrally located lots early in the city's history and equipped themselves with splendid buildings.

Great Falls is by far the largest city in population but one (Butte) in the state of Montana. Although not entirely dependent upon the smelter interests, it has the second largest copper smelting plant in the world, which has now under construction the largest smoke stack in existence, being over 50 feet in diameter and 500 feet in height; when complete it will take its place among the great wonders of the world.

The present organization was instituted by O. E. Hamilton, as state evangelist, under the direction of our state board, in July, 1903. He continued with the congregation until September of the same year, when he was succeeded by H. E. Rossell, who became the first located minister. Brother Rossell continued his labors for one year when he was succeeded by the present minister, W. E. Brandenburg, who began his work October, 1904. At the beginning the services were in halls.

The congregation gave up as futile, for the present, the attempt to secure a centrally located property, and unanimously adopted a plan to build a chapel on a lot in Boston Heights, proffered by the Great Falls Land Improvement Company. Boston Heights is in the direction in which the city has always grown. Four hundred people live there, with no church privileges except as they pay car fare to the city. The plan adopted was to build up a congregation in Boston Heights, and at the same time maintain all the interests of the church in the central part of the city, such as Sunday-school, Aid Society work, etc., and later, when sufficiently strong, to press the work into the heart of the city, and erect such a central building and procure such equipment as will be commensurate with the great plea of a great people and congenial to local surroundings.

On May 19 all-day services were held in the new church. The amount raised was $1,680. This will not only cover the indebtedness, but insure the immediate erection of a parsonage upon the other lot which has been conditionally given by the same land company. The Sunday services were participated in by visiting brethren of our people from Fort Benton, Highwood, Big Willow, Cascade and Bozeman, of this state; and Parsons, Kan. These contributed very materially to the success of the day. It was almost like a convention for our brethren in this part of the state. The women entertained with lunch. A splendid chorus, under the direction of Walter M. Ober, a member of the Methodist church, who has taken a deep interest in the work all along, rendered many anthems and lead the singing. At the afternoon services there were congratulatory addresses by different ministers of the city. At Brother Hoffman's invitation nine responded, eight to be received into the church, and one to make the good confession.

The building is a frame structure 36x50 feet with a vestibule 10x12 feet—with a basement under the entire building, constructed of red building stone dressed above the surface. The seating capacity is 250. This property, when parsonage is complete, gives our people about a $6,000 church equipment. We feel that at last we are firmly established in Great Falls, and that the future has in store for us rich things here if we but arise to the opportunities as time goes on.

Brother Hoffman was ill when he came, but he had the situation completely in hand before he had been in our city twenty-four hours.

WALTER E. BRANDENBURG,
Great Falls, Mont. Minister.

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The Missouri Convention at Sedalia

THE PRESIDENT'S ADDRESS.

Judge F. L. Schofield, on taking the chair, introduced his remarks by a happy reference to the place which Isaac filled in the divine economy. It was said of him, "And Isaac digged again the wells of water, which they had digged in the days of Abraham his father; for the Philistines had stopped them after the death of Abraham; and he called their names after the names by which his father had called them." (Gen. 26:18). He thought our mission as a religious body was well expressed by these words; that we are here again to dig the wells of faith, which had been partly filled up, and to call them by their old names. Leaving this phase of the subject, he spoke as follows:

"Turning now to matters of wholly practical concern, I shall venture, not without considerable trepidation, to offer a suggestion or two from the standpoint of the layman, touching our present state organization and the constituent membership composing it.

"I hope that I shall not be adjudged guilty of irreverence toward an institution now beginning to show some marks of the hoary frost of increasing years by merely venturing to suggest the possibility of making some improvement in its organization. And it is proper to add that in a matter of this sort I could not assume to put my own personal views or judgment against those who, by long experience, observation and habits of thought along the lines indicated are manifestly much better qualified to speak with authority. I only invite such consideration of the suggestions I shall make as you shall deem them worthy to receive.

"The first suggestion is the inquiry whether the state convention, or, perhaps, more accurately speaking, the state meeting, as heretofore constituted and as the organization now exists, has not grown numerically too large for the most satisfactory accomplishment of its ultimate purposes?

"It is hardly to be questioned that over-large membership in deliberative assemblages is not promotive of the most orderly or thorough discussion of the topics in hand nor usually most satisfactory in respect of results reached. No reason is perceived for the non-application of this rule, established, as it is, by all experience, to religious bodies in the same measure and with equal force as to all others.

"I am aware that the present constitution was adopted only a few years ago, but I am advised that in respect to the constituent membership composing the annual meetings, the present constitution follows substantially the line of the earlier instruments, without questioning the advisability of a change adequate to meet the new conditions. The present, or practically similar provisions, then, come to us from a time when the churches in the state were comparatively few and the membership numerically weak. Necessarily, then, the attendance of those coming up to the annual meetings was correspondingly small. Of consequence there was little occasion to discourage the freest and fullest attendance of all who might come, nor was there the slightest reason for in any wise limiting the number of those who might take part in the proceedings.

"But the conditions in this respect now no longer obtain. In later years we have been growing with almost unexampled rapidity. The number of our congregations have so increased and our membership so multiplied and are yet increasing and multiplying almost as if by leaps and bounds, that we must be admonished of the near approaching time, if it be not even now at hand, when the question here suggested must be forced upon us by the very emphasis of necessity.

"In a word, is it yet too early to begin to consider, formally or informally, the advisability of a change in the constituency forming our state meeting? A change, namely that shall constitute a strictly delegate convention, with representation based primarily upon the numerical strength of the various congregations represented.

"I am of course here only intimating the application of a principle in the most general terms. If it meet with favor, its working out in detail need not now be anticipated.

"As closely related to the foregoing, it may not be inopportune to venture this further suggestion, namely: So long as our state meeting shall continue as at the present time to be constituted practically by the assembling disciples *en masse*, with the full right of participation and vote to any and all who may attend, is not the question ripe for consideration whether there should not be appointed a separate time and place for the assembling of the state meeting of the church proper, apart from the meetings of its various related and ancillary bodies?

"It is hardly to be disputed that, under the arrangements that now obtain, quite a large proportion of those who attend and constitute the state meeting proper are brought to the place of meeting primarily as delegates or otherwise to one or other of the related assemblages. Possibly not a few have remained over to attend the meeting of this body merely as a sort of pleasant afterlude following the adjournment of other related conventions, the participation in which was the primary mission which brought them to the place of meeting.

"By this means the constitutive membership of this body may be swollen almost to the stage of immobility, and that, too, by those whose interest and zeal may already have been in some measure expended in other directions.

"I am not here in the least detracting from the importance of all or any of the correlative bodies, nor minimizing the blessedness of their work, but I am here merely raising the inquiry whether the interests committed to this particular body are not of such importance as to require the first and chiefest attention of those who are gathered together to administer them. Under present arrangements, the meeting of this body, following as it does in the wake of those which have immediately preceded it, or sandwiched in between them and others which are to follow, is practically compelled to rush its business through as best it may and with only such consideration or deliberation as is possible in the few remaining hours left to it.

"Do not the necessities of the situation practically compel the meeting to sit very much after the manner in which the children of Israel ate the first Passover in Egypt, girded and shod and with staff in hand, ready to move at the expected word of command? That is to say, ready to vote aye on a motion for sine die adjournment, either to take part in the meeting of another body crowding hard upon its heels, or to make a wild race to the station in time to reach the early departing trains.

"To say the least, it would seem doubtful whether, under such circumstances, the great interests committed to a body such as this can receive that deliberate and full and careful (not to say prayerful) attention which their importance demands.

"The remaining suggestion follows as a sort of corollary of those which have preceded; and in respect to this I venture to speak with perfect frankness.

"With practically unrestricted representation in our state convention proper, and with the large and ever increasing numbers in attendance upon it and upon the various auxiliary bodies all gathered at the same time, it seems to me that it is but plain truth to say we are overtaxing the splendid hospitality always so generously accorded to entertain us.

"I know that the heartiness and cordiality of this hospitality is such as to incur its resentment at any suggestion that we are imposing upon it, but for this very reason a correspondingly chivalrous spirit on our part should set us firmly against all possibility of abuse, and impel us to seek if it be possible, means of relieving to some extent the loving burden which our entertaining congregations are so ready and willing to assume.

"It is a matter of common observation that there yet remains to be discovered any adequate standard by which to measure that most exuberant of all native virtues, Missouri hospitality. As a fitting proof of its measureless bounds, one need only refer to the splendid example in which this now present convention with all its co-ordinate and allied assemblages is to-day rejoicing.

"But this is not the question. The suggestion I am here making is, is it exactly proper, is it exactly right and just to continue gathering together constantly swelling hosts in annual convocation and expect or permit the good people of the *locus in quo* to impose upon themselves the burden of such extraordinary entertainment?

"I can not express to you my grateful appreciation of the honor to which you have called me. Believing as I sincerely do that the work of this convention is important work in the vineyard of our Divine Lord, the little value of my own contribution, even though of highest effort, becomes to me painfully manifest in the presence of the large number of those here present who have served as leaders and captains in the hosts of the Lord for more than a generation. I therefore enter upon the duties imposed with much misgivings and doubt; but set over against this thought is the comforting assurance that your generous patience and forbearance may at all times be relied upon, even to the full measure of my conscious need of them."

STATE MISSIONARY CONVENTION

One of the greatest state conventions has just ended. In numbers, enthusiasm, concord and largeness of purpose it ranks among the very best in our history. The spirit of optimism was manifest throughout, and the delegates gave evidence of having come upon the Lord's business, and therefore attended the sessions faithfully, for the most part.

The program was crowded with good things—too crowded, in fact, for there were important matters which deserved far more careful attention than it was possible to give them. The president of the convention, F. L. Schofield, emphasized the necessity for more time for the sessions of our state missionary society, and a committee will consider the matter and report at next year's gathering in Kansas City. The address of President Schofield was a fitting opening for the good occasion.

The report of the state board, presented by T. A. Abbott, corresponding secretary, was encouraging in every way. It marked an advance over the past year, both in means raised, men employed and work accomplished. For work done directly under the auspices of the state board the sum of $11,398.46 was raised during the year, an increase of over $1,400 as compared with last year. Including county, district and city missions, Bible school work and the increase of the permanent fund, the Missouri Disciples raised $111,089.84 for mission work within the state, which is not a bad showing. Thirty-three workers were employed for part or all the time, 22 churches and 31 Bible schools organized, 2,783 members added to the church, and $93,-865.25 raised by this agency alone.

The work done by our missionary evangelists and pastors was highly appreciated, and the convention desired to hear from these faithful men of God much more fully than the limited time would permit. Future conventions should provide for this very essential feature of our annual gathering.

The convention renewed its declaration that our permanent fund ought to be increased to not less than $50,000 by the time of our Centennial, in 1909. If this is accomplished some of our wealthy men and women will have to give their thousands to this work.

The committee reports were well prepared, and with scarcely an exception were adopted without discussion. That of the Committee on the State of the Cause was criticised for one expression, or rather one word, which, however, after some discussion had shown its real bearing, was adopted with practical unanimity. The report of the committee on education showed that the schools of our people in Missouri were growing in favor with the people, and doing an increasing work for the upbuilding of the kingdom of Christ, but were sadly hampered for funds to enlarge their work as it deserved. The Disciples of Christ need a revival of interest in Christian education.

Again and again in address and report, was the crying need of more preachers of the gospel laid upon the heart and conscience of the convention. The hundreds of churches in Missouri without any preaching whatever, and the other hundreds with but a fraction of what they need, make it imperative that the agencies for the training of ministers of the gospel shall be made much more effective than they are now. There are two ways in which this demand shall be supplied. One is, to furnish our colleges and Bible schools with ampler means, and the other is to encourage young men to enter the ministry, and through the Ministerial Education Society, or by other methods, to assist such as can not secure their education unaided.

The address of Hon. Champ Clark on Monday night was a strong and eloquent appeal to the manhood of our churches. "An Optimist's Message" was his subject; and our hearts were stirred within us as he marshaled his facts, in masterly way, to prove that the world was growing better with each succeeding generation. At the same time he made us feel that the progress being made was altogether too slow, when measured by the ability of the Church of God to quicken and redeem the race from sin and suffering.

The closing sermon of L. J. Marshall on Tuesday morning was an ideal message for the occasion, and must have planted firmly in many hearts the supreme purpose to be not disobedient to the heavenly vision which our Lord was giving to his people.

The larger interests of the kingdom, as represented by the various national societies, were ably presented by A. L. Orcutt, in behalf of ministerial relief; H. A. Denton, the new secretary for the American Christian Missionary Society; J. H. Mohorter, for the National Benevolent Association; while P. C. Macfarlane, of Alameda, Cal., made a very strong and touching appeal in behalf of our homeless churches in that sadly afflicted city of San Francisco.

Tender tributes were paid to many noble men and women who have gone home to their reward since our last convention. Among these, D. O. Smart was perhaps the most widely known, because of his long and active service in matters missionary and educational, in our state. Surely

the lives of these saintly ones must bless with their memory us who tarry a little longer, and make us more diligent and faithful in our tasks.

The hospitality of the Sedalia brethren, aided as they were by many families in other churches, was typical of true Missouri Christianity, and left nothing to be desired.

The convention goes to Kansas City next year, and we hope that a mighty host of earnest followers of the Master will gather next June in our city on the Kaw. Our hands, hearts and homes will all be open wide to receive them.

Kansas City, Mo. W. F. RICHARDSON.

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CHRISTIAN ENDEAVOR SESSION.

The following periods of the convention were given the Young People's Society of Christian Endeavor: Saturday evening, beginning at 7:30; the regular C. E. period from 7 to 8 Sunday evening and Monday morning from 8:00 to 11:00.

H. A. Denton presided over all these meetings. Instead of giving his report on Saturday evening, he briefly sketched what the Endeavor movement had done and hoped to do among our brotherhood in Missouri. "The interdenominational spirit which has characterized this movement among us has given great privileges and opportunities for Christian union. We have never had a young people's society of our own. We have never tried to teach the doctrines of the church through this society. It has been our aim to build up the young people of our church, spiritually.

"We now have 24,000 members, and they are the finest young people that can be found any place. We are working for 50,000, and hope that Missouri may lead the nation."

He said that a fuller report would be given Monday morning.

R. B. Helser, of Fayette, conducted the opening praise service. Mr. Denton introduced John L. Brandt, of St. Louis, who made the annual Christian Endeavor address. His Scripture reference was Psalm 20:5, and his theme, "Christian Endeavor Banners." He called the 4,000,000 Endeavorers the mightiest army in Christendom, and gave as the banners they should carry:

(1) The Exaltation of Christ.—Theological dogmas may have hid him, but Christian Endeavor is unearthing him. Our Christianity must be practical; must show Christ to the world, and this may be shown in our purity of heart, love for man and love for God.

(2) Christian living.—In deeds of kindness and mercy.

(3) Christian service.—Jesus was not a sentimentalist, but came to help and serve his fellows. So must we.

(4) Christian citizenship.—This must be intelligent. We must study social and moral problems. This will lead to equal suffrage for both sexes and to the abolition of saloons and the liquor traffic.

(5) Christian Union.—Endeavorers have the same common platform, the same common interest. Endeavorers are as one people, love the same common Master and are fast destroying denominational walls.

(6) World-wide evangelism.—We must pray for it and must hear God's call as it comes to us, no matter where the field may be. We must have a passion for souls as filled the heart of our Master

(7) Christian Ideals.—Towards which we shall aim and pattern our lives. These ideals are the standards of Christ.

Miss Leon Gold, of Sedalia, sang a much appreciated solo at this service.

On Sunday evening, at seven o'clock, Mr. Denton led a very enthusiastic meeting, composed of about four hundred Endeavorers. The theme was, "A Slave or Free Man," a temperance topic. No time was wasted, somebody being on the floor with a pointed sentence or appropriate scripture.

IRVING S. CHENOWETH.

The final session of the Endeavor period is reported by Miss L. Alice Walker:

MONDAY, JUNE 17.

8:00 a. m.—Praise service led by Brother Callithan, of Gallatin.

9:00 a. m.—Report of Superintendent H. A. Denton as follows: Membership, 22,000 active members, 3,000 associate members; receipts, $110; expenditures, $135; due superintendent, $25. In general there has been a lack of the needed growth and progress on account of the shortage of funds. The societies were admonished to be more generous and conscientious in the matter of contributing of their means. Enrollment blanks were distributed.

9:45 a. m.—Paper by Edgar Potter, of Quincy, Ill., on "The Consecration of Our Men to the Interests of the Kingdom." He quoted from G. H. Combs' address on "New Evangelism." The substance of the address was merely an expression of his firm faith that the consecration of our men must begin with the text, "Suffer little children to come unto us." The child and youth, throughout his life, until grown to maturity, should be surrounded with environments, opportunities and facilities to grow into activity in his work. The boy and young man must be impressed with the truth that if men are to be savers of men they must be trained to do so. If we are to have competent officers, they must prepare themselves. The older members of the church must be impressed with this truth most forcibly, and that the only methods of producing these are those of Christian Endeavor Societies. We not only need more preachers, but we want more of the energetic, consecrated and sturdy soldiers in our churches. Christian Endeavors will produce them. Three questions were presented in the paper for discussion. Nelson H. Trimble, of Kansas City, first discussed "The Pastor's Duty Towards Christian Endeavor," and made his point that the pastor should study the individual life of every young man in the Christian Endeavor Society in order to be prepared to guide and advise him in his plans and occupations of life. Mr. Callithan, of Gallatin, took up the question as to the "obligation of officers and members to Christian Endeavor," and held them responsible for all encouragement and facilities necessary. R. F. Maxey, of Des Moines, talked about the "Obligation of the Board," and dwelt on the need of their fellowship and assistance in organization and preparation.

10:30 a. m.—Miss Smith, associate pastor to Brother Winders, of Columbia, gave an address on "The Problems of the C. E. Society in College Towns."

1:00 p. m.—Message from Guy Withers, president of the K. C. C. E. Union. He reminded Endeavorers of our state paper, "The Endeavorer," and insisted that every Endeavorer become familiar with this excellent bulletin of our work and subscribe. The subscription fee, he reminded us, is but 10 cents a year. He enthusiastically discussed our great convention at Seattle in July, and urged every one to make every effort to go. All information as to transportation, etc., will be gladly furnished by him to any one writing to him for it. If one can not go, he urged that one at least register by payment of $1 registration fee, which will entitle him to program and all literature concerning convention. He especially urged pastors to be sent as delegates. He reminded us of our state C. E. convention at Springfield in the fall, and urged enthusiasm and interest in it also.

BIBLE SCHOOL PERIOD.

The interest of the churches of Missouri in Bible school work was satisfactorily indicated in the large audiences at all the sessions of the Bible school program. Many ministers remained through the session.

State Superintendent J. H. Hardin read the annual report of the board. Besides himself, seven workers gave all or part of the time to the cause. One hundred and seventy-eight places were visited, seventy-three institutes were held and eight schools organized. Seventeen protracted meetings were held and 171 persons were added to the church.

A strong feature of the work the past year was the organization of thirty-nine teacher training classes, with an enrollment of 679 pupils. Missouri leads all our states in the teacher training work. The classes at the First Church of Joplin and at Ivanhoe, Kansas City, completed the course and were given their diplomas.

The year was notable for the increase in finances, $5,214.74 having been raised since the last convention. This is an increase of $2,009.57 over last year. The increase in funds makes it possible to plan an extension of the work.

A very profitable feature of State Superintendent J. H. Hardin's work was his visits to the colleges. He spent a week at Columbia Bible college, giving daily lectures on Bible school work. Three weeks were spent in Canton University in similar work, and a visit was paid to the Christian College of Missouri, at Camden Point.

The program covered Tuesday afternoon and all day Wednesday of convention week. The problems of the Primary work were given prominence under the skilled direction of Mrs. A. A. Buxton, of Kansas City, State Superintendent of Primary Work. Besides the regular convention session, there were a number of side conferences on this department.

Apart from this attention to Primary Department interests, the weight of consideration was given to the problems of enlisting the whole church in the Bible school and the problem of furnishing trained teachers. The first of these discussions was presented by F. F. Walters and F. L. Moffett, of Springfield; I. H. Fuller, of Lamonte; R. F. McGlothlan, of Springfield; D. P. Gribben, of Kansas City; Edward Owers, Farmington; H. H. Borgman, Kansas City.

The conference on teacher training was led by Marion Stevenson and participated in by C. A. Lowe, of St. Joseph; L. P. Kopp, of Kansas City; Mrs. Fountain Merriweather, of Sedalia; B. T. Wharton, of Marshall; S. G. Clay and Barclay Meador, of Kansas City.

It is noteworthy that so much of the time of the convention should be given to these two themes.

Robert Hopkins, State Superintendent of Bible Schools of Kentucky, was present and gave inspiring addresses. He has promised us a paper on "Bible School Training Work in Our Colleges." Those of us who knew his father, Alex. Hopkins, are glad to honor the father in our appreciation of the son.

Another visitor from without the state was Mrs. R. B. Preutzner, of Topeka, Kan., one of the international workers of Kansas. She was warmly welcomed, especially in her address on "Boys and Their Homes."

John L. Brandt gave a noble address as president of the convention. C. M. Chilton's night sermon was one of those rare, spiritual uplifts that one thanks God for.

The year's work and the yearly program show the guiding strength and wisdom of J. H. Hardin. MARION STEVENSON.

The Twenty-First Annual Texas Christian Convention

The Texas Christian missionary convention held at Fort Worth, June 6-11, bears the distinction of being the twenty-first. It was a large and instructive gathering of the Disciples from all parts of the great Empire State of the Southwest. Delegates were present who had traveled 600 miles in order to attend this great gathering.

The reports of the work of the past year show marks of advancement all along the line. The state corresponding secretary, J. C. Mason, upon whose heart rests the burden of this great work, is a man of vision, of high ideals and who believes in sane and practical methods of work. While no one would think for a moment of questioning his loyalty to what we ordinarily call "first principles," still he believes that the test as to whether a preacher is bold and fearless is not to be determined by his willingness to preach faith and repentance and baptism; but that the real test to-day is devotion to the missionary cause and the development of the larger social and spiritual interests of the church. Much attention has been given during the past year to the strengthening of the weak churches and giving them the assistance that will enable them to go forward and do aggressive and efficient work in the Master's vineyard.

The reports from the workers in the field showed faithful, painstaking and persistent work. Texas affords an opportunity to-day for surpassing anything in her history. Where was but once great herds of cattle with a ranch house far removed from any other center of habitation, now can be found great numbers of people who have come and are now turning the soil and here expect to make their home.

CHRISTIAN WOMAN'S BOARD OF MISSIONS SESSION.

The first session was in charge of the Christian Woman's Board of Missions. No session of the convention was more largely attended than were the meetings under the auspices of the women. The corresponding secretary, Miss Bertha C. Mason, has given several years of faithful service to this work and this year's report and plans for the future show that her labors have not been in vain. Mrs. Ida Jarvis, the state president, delivered a strong appeal for missions. She dwelt on the work done and the study of the Bible in Texas and then spoke of the negroes who have raised something like $600 for the establishment of a school for their race in this state. Mrs. Annie O. Wilkinson, of Austin, the newly elected president, read a most interesting paper on the Bible Chair established at the University of Texas. This is the close of the second year of this work. A most excellent progress has been made. Prof. F. L. Jewett, who is in charge of the chair, has been able to meet a larger number of students. In a short address he indicated some of the "Bible Chair Possibilities," which are not limited to instruction in the Bible. Students are influenced to become Christians; those who are already Christians, influenced to become ministers or to become missionaries. In this way the influence of the Bible chair continues even to the remotest part of the earth.

Mrs. McKennie, of Bonham, gave a finished and informing address on South China. The convention was especially grateful for the presence of Mrs. Louise Kelly, who has been connected in a national way with the C. W. B. M. for a number of years. Her address was a review of our history as a religious people; and led us to the heights where we could see the great possibilities which lie before us ere we reach our Centennial in 1909.

CHRISTIAN EDUCATION.

Colby D. Hall, the secretary of Texas Educational Board, gave an address on "Ours." He made an eloquent appeal for more enthusiasm as relates to Texas Christian University. He urged the great need of more ministers, and showed how that Texas Christian University was now equipped to help supply the increasing demand. Randolph Clark, of Add-Ran Jarvis College, said that the demand was not met either in quality or in quantity. "The usual thing to do," said the speaker, "when the demand is not met for anything, is to look at the source and as a general thing the source will be found wanting. The source in this case is the church schools of Texas. Let not the young man who contemplates entering the ministry think that he will have a bed of roses, for there is no spot in the green earth where there exists so hard a battle field."

T. E. Shirley, president of the board of trustees of Texas Christian University, gave a brief and encouraging report of the financial conditions of the university. The original debt of the university has been paid off; but there is now a debt due to improvements and the erection of new buildings. When this indebtedness will have been met, the plant will have cost $161,000; and conservative business men estimate it worth not less than a quarter of a million.

Dr. A. L. Peterman, superintendent of the schools at Sherman, Texas, made a short and telling address before the convention. He styled himself as an educational evangelist, and spoke in the highest terms of the fine college spirit that he found in the university at Waco.

The principal address of the evening was delivered by Dr. Clinton Lockhart, president of the Texas Christian University and dean of the Bible college. His subject was the future of Texas Christian University. He said as the Old Testament prophecies are backed with principles so it is with Texas Christian University. Its future depends more upon principle than any personal forecast. He is of the opinion that Texas Christian University should be the seat of scholarship, the seat of thought, and that there should gather the flower of Texas' young men and young women. He gave some very telling statistics to show the value of high education.

An organization of men was effected, the purpose of which is to give the institution a strong financial backing, placing it upon that basis which will make it strong and powerful in building up Christian manhod and womanhood and in educating a Christian ministry. The report of the past year shows that the institution is in the best condition in the history of its existence. The faculty is the strongest they have ever had and the outlook for the future is altogether encouraging. The other institutions of the Christian Church are making great progress. Let the brotherhood of Texas stand by their school by sending their young people, and by endowment; and they will have a school second to none in all the Southwest.

THE NATIONAL BENEVOLENT ASSOCIATION.

The first session of the National Benevolent Association was begun with the children of the Juliette Fowler Orphan Home. This number was both a touching and interesting one. The reports of the superintendent and matron, Mr. and Mrs. Inlow, were heard and it was seen that the home was in a most excellent condition. A motion was made in favor of locating the home in the city of Dallas, but after an interesting discussion it was decided in favor of the country by a large majority.

THE TEXAS CHRISTIAN MISSIONARY SESSION.

The feature of the convention on Saturday was the address of President A. A. Ewell. He said we are concerned a great deal about reaching the masses. Jesus Christ had no trouble in reaching them and neither will we if we preach Jesus to them. He made a strong plea for a larger faith and a more complete consecration for the Master's service.

The Bible school committee of the convention is to be congratulated for securing the presence of Dr. J. H. Hardin, state superintendent of the Bible school work in Missouri. He gave a most excellent address on the revival of the teaching function. He showed that the great work of the early church was accomplished by the fact that they continued steadfastly in breaking of bread and prayers, but in the apostles' teaching. He said that the Sunday-school of a former generation was rapidly passing away and that it must be organized on new and modern lines. It is not simply a place for the children, but the whole church should be found actively engaged in the work of the Bible school either as teacher or pupil. Some very interesting conferences were held upon the Bible school work, which we are encouraged to believe mean better work along this most important line in Texas.

An interesting conference of the Christian Endeavor work was held on Sunday evening. Miss McChesney, superintendent of the Texas Christian Endeavor societies, showed exactly what the Endeavorers of Texas are doing and gave some very fine recommendations as to what would be the best course for the future. She urged a systematic study of the Scriptures, that the Christian Endeavor be represented in district, county and state conventions; that a strong effort be made to have more of our young people present at these conventions; that the pastors encourage this work; that the colleges and universities keep this work before the students; that the Endeavorers continue their special work of endowing scholarships in Texas Christian University; for what grander work could Endeavorers do than prepare men and women to live and preach the unsearchable riches of the gospel of Christ? Summing up the whole in one last reason she said: "Believing that Christian education is not only the 'Bed-rock of Missions,' but the hope of all nations, we recommend that all pastors and people, especially Christian Endeavor pastors and people, enthusiastically use our every effort and energy to turn the great tide of students to our Christian schools, there to be fashioned into tools fitted and polished for the Master's use."

Dr. Lockhart in the absence of F. M. Rains gave a very telling address on our obligation to the friends of missionary work. He described the progress as wonderful and never has there been a time so favorable for the propagation of the gospel in foreign lands as to-day. H. A. Denton, who has recently been called as an assistant secretary to the Home Missionary Board, made a strong appeal for home missions. He corroborated the words of Brother Mason, who said that foreign missions could be practiced in Texas as well as in foreign countries. His address was inspiring and aroused great enthusiasm in the minds of the audience for the home missionary cause.

One of the most finished and informing addresses of the convention was delivered by Charles McPherson, of Waxahachie, in which he recounted our twenty-one years' work. Workers of other states can scarcely appreciate the strong opposition which organized co-operative missionary work has had to contend with in Texas. There has been a deep-seated feeling in the minds of many that the acceptance of the New Testament does not give us the liberty to co-operate and organize for aggressive and efficient work. The result has been that churches and families and friends have been divided and our work has languished and died in many places. Our plea has been for union, but alas! we have practiced disunion in many places and I feel that the result has been that many people have said in their own minds, "Those people make so much noise by the way they act that I can not hear what they say." Brother McPherson has always been a strong champion of our organized and co-operative work. J. T. Ogle, pastor of the Christian church of

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Paris, very ably presented in a short address the cause of Church Extension.

G. A. Faris, editor of the "Christian Courier," gave a strong and masterly address on "Texas—Our Opportunity." Beginning with achievements of man, he gave a glowing description of the great things which his genius has wrought and showed the splendid opportunities that lie before Texas. He said in part, the missionary enterprise is the glory of saving, its purpose is the divine purpose of God concerning his erring creatures. The work of missions is but the continuing the work of Christ; the spirit of missions is the spirit which cares more for a wounded soul than the shouts of victory of a conquest. The salvation of man means much to the individual and the society; it means more than the forgiving of sin and that means much. It means salvation of home, the salvation of government and society.

THE CORRESPONDING SECRETARY'S RECOMMENDATIONS.

Brother Mason recommended: 1. More time being given to office work by the corresponding secretary; 2. That an efficient field evangelist should be employed by or before October 1; 3. More attention be given to supplying our people with good wholesome literature; 4. That we join the home missionary board in supporting German and Mexican missionaries in Texas; 5. That we continue to place emphasis upon the importance of caring for the weak churches; 6. That we enter vigorously, liberally and prayerfully into a summer campaign for converts to Christ. He said that our liberality has grown in four years from $13,500 to $36,700. Our ability, our responsibility, have grown immensely. Our liberality must keep pace with these if we are to keep pace with the demands of the day.

The closing day of the convention was in many respects the best. The addresses of H. G. Flemming, G. H. Holmes and Addison Clark showed careful and painstaking preparation. Brother Flemming spoke on the subject, "Should We Divide Over Missionary Societies?" He made a strong plea for the unity of our great Texas brotherhood. He said that before turning away from brethren co-operating through a missionary society the one who turns away must be willing and able to show that this form of co-operation is contrary to the doctrine of Christ; but this our anti-society brethren will not do. What right have they then to say that the missionary societies are the cause of the division? Brother Holmes paid a very tender tribute to our dead. Brother Clark spoke upon "Christian Union—Its Outlook." No brief report could do justice to this thoughtful analysis of Christian union. It is a matter of great encouragement to the younger men who naturally desire to be loyal to Christ and yet desire to enjoy the liberality which is in Christ Jesus to listen to a man of such ability, faith and strong conviction as Brother Clark. While some doubtless found cause to take exceptions to some of his positions, yet none could fail to study this question more thoughtfully after listening to that address.

The next convention will go to Thorp Spring where our leading school, was for many years, located. E. M. Waits, of Hillsboro, was elected to be next president of the convention. Bro. J. C. Mason was elected the next coresponding secretary.

The Christian Endeavor Society proposes to undertake to raise an endowment of $10,000 for the establishment of a chair of Christian methods at Texas Christian University. Claude E. Hill, national superintendent of the Young People's Society of Christian Endeavor, was present and made a brief but helpful address.

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NEWS FROM MANY FIELDS

Southern California.

At the monthly meeting of the Ministerial Association of Southern California, which met at the First Church of Los Angeles June 3, some very encouraging reports were given. A number of the preachers were absent for various reasons, but those who were present brought very encouraging news from their fields. Seventeen Sunday-schools report a splendid "children's day exercise," and about $1,200 for heathen missions. That certainly does not look bad for Southern California.——The month of May was given to home and state missions. This is our first effort at a union of the two offerings. It proved a success. We were asked to raise $2,500. At the present I have not all the reports, but we are sure of more than that amount. The number of additions reported for last month was 112.——J. R. Jolly began a meeting at Huntington Beach about the first of May, which lasted for two weeks, after which he organized a church with 58 members. He has given up the work at Ontario to take charge of the new work at Huntington Beach, where prospects are bright for a large work. The new church already has a good Christian Endeavor and a good Junior Christian Endeavor society.——W. S. Myers, of the Naomi Avenue church of Los Angeles, has been very sick for a month or two, but is improving.——The convention of the Christian churches of Southern California will meet in Long Beach, August 12. A splendid program has been arranged.——A. C. Smither and F. N. Dowling, who are on a trip to the Holy Land, are expected home July 1.——The simultaneous revivial that was to have been held in Southern California this fall has been turned into a state wide campaign for souls. Sometime during the year every church will be engaged in a revival to win souls.

J. R. Jolly, Sec'y Ministerial Association.

Georgia.

Howard T. Cree, of Augusta, president of the Georgia C. M. S., is holding a meeting at Rome.——The beautiful new church house at West Point, Ga., was dedicated the second Sunday in this month. A. R. Moore, of Birmingham, preached the dedicatory sermon, the pastor, A. R. Miller, and S. P. Spiegel, state evangelist, of Alabama, took part in the services.——Howard J. Brazelton, of Kentucky, has accepted a call to the church in Macon and will take charge September 1. Georgia will give him a glad welcome.——Dr. W. C. Shelnutt, who was recently operated on for appendicitis, is recovering nicely and is spending a few days in Acworth with the writer.——J. D. Colclough, of Maxeys, died after a brief illness on June 5. He was agent for the Georgia railway and postmaster at Maxeys, a most faithful member of the Christian church in his town, a noble husband and father. He will be greatly missed in his home and community.——Sisters Barnes and Boles, of the First Church, Atlanta, and Miss Edna Fairbanks, of Sherman, Texas, sister-in-law, daughter and granddaughter of the lamented Dr. A. G. Thomas, are visiting relatives and friends in Acworth.

Acworth. E. L. Shelnutt.

Commencement at Hamilton College.

Hamilton College at Lexington, Ky., closed its thirty-eighth annual session May 23. That commencement never loses its charm was shown by the large number of guests, from all parts of Kentucky and from many other states, who assembled to witness the programs of commencement week.

The baccalaureate services which were held at the Broadway Christian church were inspiring, and long to be remembered by the splendid class of graduates. The sermon was preached by Brother Philip Y. Pendleton, a worthy son of his distinguished father, the late President Pendleton of Bethany College. The discourse was eloquent and forceful, the speaker seeming to draw inspiration from the fine body of young women in whose honor the service was held. The excellent musical program was given by college talent. Signor Randegger, head of the music department, presided at the organ.

The annual art exhibit was a notable event of the week showing the achievement of a large class in art in studies from life and still-life, sketches in water colors and oils. Many cleverly executed pieces of wood-carving were exhibited and were greatly admired. The display of ceramics was especially strong.

The school of music is a strong department at Hamilton attracting a number of special students in music who make this their major course. Every appearance of the music students upon the various programs was creditable—the grand annual concert the night of May 22 attracting a crowded house. The classical program in both piano and voice was presented with a style and finish not to be expected outside of the great conservatories. The power of the "spoken word" was shown to be valued at Hamilton in the two splendid programs given by the "School of Expression."

May 23 was a red letter day beginning with the class day program, which is always one of the most popular of the week, being bright and sparkling with student fun and wit and touched with pathos at the nearness of farewell. The class oration upon the class motto, "The Learned Eye is Still the Loving One," was a strong production well delivered. On Thursday night a great crowd packed the opera house to witness the last scene of the year's school drama. The Hamilton trustees and faculty, and Kentucky University faculty occupied boxes. The speaker of the evening was the acting president of Kentucky University and the president of Hamilton College. The address was made by Dr. David R. Francis, who treated his subject, "The Power of Personality," in a strong, psychological way which made a profound impression upon the large audience. Mrs. St. Clair, the president, awarded the gold medals to the successful contestants in the various departments and then presented the diplomas to the thirty-eight graduates—the largest class in the history of the institution. Mark Collis.

Commencement at Eureka.

Another year of splendid work came to a close at Eureka College commencement day, June 20. The official program opened Sunday, with the baccalaureate sermon by F. W. Burnham, '94, of Springfield, Ill. On Tuesday, the annual field day, contests were held. This was followed on Tuesday evening by the annual literary society contest. Orations, debates, essays and music were the features and the honors went to the Adelphians. Wednesday was class day and the annual senior program was presented in the forenoon; this was enlivened not a little by some novel features contributed by the Juniors. W. H. Cannon, minister at Lincoln, Ill., was the speaker at the alumni meeting in the afternoon. His address was a feature of the week; in his own unique way he dealt with the life of the college man, lingered in tender reminiscence with the days gone by and led all to see the true vision of service for every son and daughter of Eureka. The day closed with the alumni banquet followed by the commencement exercises of the college of music.

The exercises of commencement day were held on Thursday morning. The graduating class consisted of L. B. Anderson, J. H. Bullock, Harry Chenoweth, Henry Genders, L. C. McNemar, Roley Nay, Fred Nichols, Ora Brady, Lena Roath, Homer Rowell, J. W. Street and Charles Williams. In addition to these, Irving Chenoweth, '05, and Clifford Weaver, '00, received the degree of master of arts.

The commencement address, by Dr. Graham Taylor, of the Chicago commons, was a unique feature of the day and one calculated to make the occasion memorable for all who heard him discuss "The Social Obligations of Culture." In asking Graham Taylor to deliver the commencement address the college was following a well-grounded precedent of occasionally calling men of distinguished service from outside our own ranks to speak on special occasions.

In the afternoon of commencement day the literary societies held reunions and at each of these the voices of bygone years were heard again. The Periclesian Society celebrated its fiftieth anniversary. Professor Radford, the only living charter member present, presided and read the "Jubilee Poem." Other members of more recent years were present and participated. Among these President Hieronymus. Reminiscences were the order of the hour and as name after name was called the old Peris hall seemed peopled with the forms of the days gone by, silent indeed, yet with a potent message from every one. The occasion was closed with a brief memorial for Ella Ewing, whose death at Bolengi, Africa, has so saddened all of us. She was an honored member of the society and a member of the class of '05.

Following the society reunions were a number of class reunions and dinners at Lyda's Wood. Among those thus able to muster about the festal board were members of '00, '03 and '05.

A fitting conclusion for a memorable day and week was the annual "President's Reception" at Lyda's Wood in the evening. And so the week was ended: the alumni, of whom an unusual number were gathered, to slip away to their own corners once again; the graduate to go forth resolutely to work out the vision of service he had gained, and all with freshened determination to stand, each in his own place, stronger and truer for having been within the atmosphere of "old Eureka" once again.

Commencement at Hiram.

The week opened on Sunday, June 16, with an able baccalaureate by President Rowlison, on "Elements of Efficiency." Charles O. Reynard, of the Second Church at Warren, gave the annual address before the association in the evening, and it was a good one. Tuesday evening's recital showed that the department of music is doing excellent work. And the colleges are exceedingly few that can give so fine an exhibit as did Miss Dean in the art department. On the afternoon of Wednesday a sacred ordination service was held in the church. The pastor, Lloyd Darsie, presided and Professors Dean, Snoddy, and Wakefield assisted. Prof. C. T. Paul preached the ordination sermon. W. B. Alexander, L. L. Higgins, I. R. Lines, C. J. Robertson, G. F. C. Welsman and C. C. Wilson were set apart to the ministry, and Miss Edna E. Kurz, who goes to China this fall, to missionary work.

Thursday forenoon came the regular graduation exercises. Six members of the class gave excellent orations. Prof. Edgar O. Lovett, of Princeton, gave a masterly address on "The Present Obligations of College Men"; Professor Paul gave a heart talk to the class, and the president conferred the bachelor's degree upon eighteen most deserving young people, whom the college will always delight to claim. The degree of A. M. in course was conferred on G. W. Woodbury, and for work in absentia the same degree to Miss Allie M. Dean, and the degree of M. S. on Omar A. Turney.

In the afternoon the address of Harris R. Cooley, of Cleveland, made the alumni meeting a happy affair, and the banquet was full of bright speech and fellowship.

The meetings of the board of trustees were quite full and spirited. The death of L. J. Wood and the declination of W. J. Ford and C. B. Lockwood, caused the election of three new trustees—H. R. Cooley, S. H. Bartlett and J. Pounds. Ford has well served the college in varied capacity for fifty years, and Lockwood, as president of the board, has rendered long and invaluable service with unquestioned honor. It should be noted that the Ohio Christian Education Society was organized on commencement afternoon to promote in various ways the interests of the college. Mrs. Jessie Brown Pounds, of Hiram, is president; Superintendent J. K. Baxter, of Canton, vice-president; Dr. F. H. Hurd and Miss Mary Folks, of Hiram, are respectively treasurer and secretary. If all works well the society will be heard from.

The evening entertainment of the Alethean and Delphic Literary Societies sustained well the old high fame of the Hiram societies. On the whole Hiram has a very clear and dear history, and she expects a future better than all her past.

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Drake University Commencement.

The twenty-sixth commencement of Drake University was the most brilliant and auspicious in her history. Everybody was happy over past successes and hopeful of future triumphs. The commencement period began Thursday, May 28, with the senior law class exercises, at which the address was given by A. B. Cummings, governor of Iowa. Governor Cummings paid a high tribute to the Drake law school. He made an earnest and eloquent appeal to the class to work out their own salvation and enlist under the banner of reform. "To-day," said he, "the mention of the reformer is too often answered by the uplifted brow of disdain, but there is not a name in the whole history of the race whose fame has become the asset of posterity who has not been a reformer. We care but for one type of man—he who labors for the uplift of his fellow citizen." Dean Evans distributed $1,200 worth of law books as prizes. The class numbered thirty-eight, thirty-six men and two women. This is the largest class that ever graduated from the school.

On Friday evening, June 7, occurred the commencement exercises of the normal and special schools. Nathaniel Butler, D. D., LL. D., of the University of Chicago, delivered the address. He spoke upon the topic, "Education and Life." He defined education as the preparation for social efficiency and held that the schools must furnish a specific means for justifying their place in the world. "Conduct," said he, "is seven-eighths of education."

Sunday, June 9, was Baccalaureate day. Rev. Charles S. Medbury, chaplain of the University and pastor of the great University Church, preached the Baccalaureate sermon in the morning at the University Church, which was crowded to its utmost capacity. The faculty and the 224 graduates in academic costume came from the various buildings at bugle calls and entered the church in an imposing academic procession. Chaplain Medbury has been with this class through the four years of their university life, and has won the love and esteem of all by his disinterested devotion to their best interests. His eloquent message thrilled all hearts. He appealed to the young men and women to make Christ their leader in their life work. Chaplain Medbury is a great power for good here. He speaks every Friday morning to the students of the University, a large majority of whom are members of his church.

Sunday evening occurred the Bible college exercises at the University Church, which was again thronged. The address was by F. O. Norton, Ph. D., of the department of Biblical and Patristic Greek, after which came an ordination service, in which six young men were set apart for the Christian ministry. Chaplain Medbury's loving and heart-searching charge to them will no doubt long be treasured in their memories. Some of the young men who leave the Bible college have been ordained before. Many leave after finishing their A. B. course without getting a diploma from the college of the Bible. The year's work in this college, as in the others, has been the most successful in its history.

Monday night was given to the senior class play. The class this year gave Sheridan's "School for Scandal," under the direction of Prof. Frank Brown, of the department of public speaking. This is the students' social event of commencement week. It was a brilliant success, the universal verdict being that the rendition was the best we have ever had here.

The president's reception to the alumni, faculty and visiting friends took place Tuesday from 3 to 5 p. m. President and Mrs. Bell are noted for their genial hospitality, and their entertainments are always enjoyed by everybody. Fully 1,800 people listened to the annual concert of the Conservatory of Music in the evening at the Drake auditorium. The concert was up to the usual standard of excellence.

Wednesday was devoted to an all-day session of the board of trustees, at which was present the newly elected president of the board, Hon. Theodore P. Shonts, of New York City, who came half way across the continent in his private car for this purpose. The president's report showed a decided increase in the number of students for the year, the enrollment being 1,764. The assets have been more than doubled during the past five years. One hundred thousand dollars increase was made during the past year. In appreciation of his work the board of trustees voted to raise President Bell's salary $1,000, making it $5,000.

In the evening occurred the alumni banquet, at which Hon. T. P. Shonts was the chief speaker. "I am not surprised," said he, "that trained under such conditions Drake graduates have acquired the reputation of being solid and substantial men of affairs. They are her best advertisements, because she does not spoil her raw material in the handling."

Thursday was commencement day. The commencement address was given by Edgar Odell Lovett, Ph. D., professor of astronomy in Princeton University. Dr. Lovett spoke on the place and power of church and state and university in our complex civilization. His address, which sparkled with wit and abounded in aphorisms, was listened to by the large audience with rapt attention. After the address President Bell bestowed degrees or certificates on the 224 graduates introduced by the deans of the various departments and concluded the exercises with an appropriate address to the graduating classes, alumni and friends of the university.

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Evangelistic

We invite ministers and others to send reports of meetings, additions and other news of the churches. It is especially requested that additions be reported as "by confession and baptism," or "by letter."

Recent reports from the missionaries of the foreign society bring good news: Nine conversions in India, nine in Tokio, Japan; ten at Akita, Japan; four in Manila, P. I.

California.

Ukiah, June 16.—Five confessions at Geyserville and one at Ukiah since last report.—O. Wilkison.

Chico, June 18.—[Telegram received too late last week.]—Meeting closed last night with 82 additions, 15 yesterday; 55 others pledged; greatest meeting in history of Chico. All expenses met and surplus. S. M. Martin, evangelist.—G. L. Lobdell, pastor.

Colorado.

Meeker, June 16.—Two confessions at morning service. Great opportunity for a great work.—Jasper Bogue, minister supplying.

Georgia.

Augusta, June 17.—There were six additions at the West End Church yesterday. Services were very encouraging.—P. H. Mears.

Illinois.

Marion, June 17.—Eight additions at the regular services yesterday. All departments of the work in good condition.—W. W. Weedon.

Pekin, June 18.—Held a short meeting last week, preaching five nights. Baptized 15 at close; one by letter and one by statement. Several more are yet to be baptized. Church much strengthened.—Thomas J. Thompson, pastor.

Sullivan, June 20.—Two confessions last Lord's day.—J. G. McNutt.

Alton.—Twenty-nine accessions to date.—Lucile May Park, song evangelist.

Indiana.

Muncie, June 14.—Meeting here closed with 626 added to the Jackson Street Christian Church.—Charles Reign Scoville.

Loogootee, June 18.—Willis M. Cunningham, of Indianapolis, Ind., gave an address here June 16. Two noble young men made the good confession and at the river the third confessed Christ and, like the jailor at Philippi, was baptized the same hour of the day.

Indian Territory.

Tulsa, June 17.—The first Lord's day in June we had five additions—four by letter and one by baptism. The second Lord's day we had two more—one by letter and one by confession and baptism. The minister with four of his family took membership by letter, from Van Alstyne, Texas, yesterday.—M. S. Dunning, pastor.

Haskell.—Closed a meeting here, of three weeks, on May 26, with the following results: Five from the denominations, nine by confession and baptism, and eight by letter or statement, making a total of 22. The church was greatly built up. S. R. Hawkins, corresponding secretary of the territory, sent me a check for $15 to assist in defraying the expense of the meeting. The church has a good frame building centrally located, numbers about 60 members, and is out of debt.—O. W. Jennings.

Iowa.

Anthon, June 17.—Yesterday was a joyous day here. All services well attended. Three confessions to date. Meeting continues.—J. P. Childs, evangelist.

Griswold.—Three baptisms since last report.—C. E. Wells, pastor.

Kansas.

Lyons, June 17.—Glorious day yesterday; two additions. One confession last Sunday.—W. L. Harris, minister.

Kansas City, June 17.—Five added to the church yesterday.—S. W. Nay, pastor.

Kansas City, June 17.—Three additions to the North Side Church yesterday morning.—James S. Myers.

Kentucky.

Mayfield, June 17.—Eight additions here yesterday in regular services. New church progressing rapidly.—Sherman B. Moore.

Missouri.

St. Joseph.—Three added to the church at Mayetta, Kan., recently—two by letter, one by statement. Also two by letter and one confession at Bethel, Andrew county, Mo. I am encouraging the missionary spirit in all my congregations and taking collections when practicable.—N. Rollo Davis.

Norborne, June 22.—Six additions at Hale last Sunday—three by statement and three by baptism. The church is in splendid condition. The Lord is prospering us.—C. C. Taylor.

Jasper, June 13.—We closed a fine three weeks' meeting at Richards, Mo., last Lord's day, with 17 additions. Simpson Ely was our evangelist.—W. G. Hearne, pastor.

New York.

Buffalo, June 18.—Three more baptized at the Forest Avenue Church. Much needed enlargement and improvement of the house is under way.—B. H. Hayden.

North Carolina.

Wilmington.—We closed a meeting June 2 with 24 additions—12 by primary obedience, five by statement, and seven from other churches.—F. L. Davis.

Ohio.

Bowling Green, June 17.—Three confessions yesterday. Work starting off splendidly in the new church.—Clyde Darsie, minister.

Oklahoma.

Mutual, June 17.—There were two additions yesterday by letter.—Charles M. Ashmore.

McAlester, June 15.—I have just closed a three weeks' meeting here with 38 additions. Had it not been for the protracted rains I am quite sure the meeting would have been much greater. This is my second meeting with this congregation. The church stands well in the city. J. Crockett Mullins is the successful pastor. Well may we expect much of him and his great church. Brothers McKinney and Lucey were with us and did fine work.—J. A. Tabor.

Custer City.—Two added here June 16.—T. L. Noblitt.

Oregon.

Corvallis, June 17.—Six added since last report—two baptisms.—T. S. Handsaker.

Pennsylvania.

Charleroi, June 19.— Four additions by letter last Lord's day. Two additions by letter and one confession not previously reported.—H. C. Boblitt.

Texas.

Paris, June 18.—Our meeting with Marshall and Beyer closed last night. There were 30 additions to the church—23 by confession and seven by statement. Was rained out about one week. This is the best meeting the church has had for two years. The church is united and happy.—J. T. Ogle.

West Virginia.

Skelton, June 18.—One baptism at Wayne, and two confessions at Mount Hope, at regular appointments. One confession here last evening. Others are expected.—A. M. Dial.



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SIXTH EDITION SINCE JUNE 1905

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Echoes from Children's Day.

Wellsville, O.—Offering, $290. It was a combination offering—$200 for the foreign work and the remainder, less expenses, for San Francisco Reconstruction. Offering last year $162.—W. C. Prewitt, minister.

McKeesport, Pa.—Collection $76.45.—H. B. Woodrow.

Mutual, Okla.—Apportionment, $5; offering, $15. Large crowds and much interest manifest.—Charles M. Ashmore.

Overton, Neb.—Apportionment for foreign missions, $15; $25.88 raised.—C. F. Martin, pastor.

Colfax, Ill.—Offering, $65; largest in the history of the school.—N. H. Robertson, pastor.

Mill Hall, Pa.—Ten dollars for missions.—Thomas Wallace.

Tulsa, I. T.—Children's day offering, $17.57.—M. S. Dunning, pastor.

Smith Center, Kan.—Children's day observed. Offering, $23 for foreign missions. Our church will meet every missionary apportionment.—F. E. Blanchard.

New Douglas, Ill.—The Sunday-school here observed children's day and raised $20 for missions.—George H. Morrison.

Augusta, Ga.—Observed children's day with exercises and a good offering.—P. H. Mears.

Monroe, Wis.—Offering last year, $40; this year, $68.—J. H. Berkey.

Concord, Ill.—Excellent program. Offering for foreign missions, $40; for home missions, $14.05.—Mrs. Jacob Hoover.

Griswold, Ia.—Exercises exceptionally fine; an overflow audience; offering $26 above apportionment. Peace, goodwill and prosperity in all departments.—C. E. Wells, pastor.

Flat Rock, Ind.—Offering $160.—Rosco C. Smith.

Changes.

Earenfight, C. H.—Cincinnati, O., to Eagle Hills, New York.
Hawkins, P. E.—Nickerson, to Hartford, Kan.
Larimore, J. W.—Footville, Wis., to Riverton, Ill.
Messick, R. M.—Starbuck, Wash., to Salem, Ore.
Ratcliff, W. T.—Knoxville, to Akron, Ia.
Scoville, C. R.—Muncie, Ind., to Janesville, Wis.
Stevens, E. S.—Akita, Japan, to Glendora, Cal.
Turner, H. B.—Mantua, to Chagrin Falls, O.
Vawter, C. R. L.—Carnegie, to Perry, Okla.

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Sunday-School

July 7, 1907.

God Feeds Israel in the Wilderness.—Exod. 16:1-15.

Memory verse, 4.

Golden Text.—I am the living bread which came down from heaven.—John 6:51.

The problem of provisions for a traveling multitude of a million or more people journeying through an uninhabited region, was no light one. There is scarcely a war in modern times, even with all the preparation made possible by a complete commissary organization, ample resources and lines of communication with a friendly base of supplies, when there is not difficulty in feeding the soldiers and consequent grumbling about the fare. Is it strange that an undisciplined horde, equal in numbers to an enormous army, but without organization or officers or resources, or a base of supplies or opportunity for foraging, should very soon begin to experience difficulty in the matter of provisions? The wonder is that they got so far as the "fifteenth day of the second month after their departing out of the land of Egypt," before the difficulty became acute. It was not an unreasonable and captious complaint, but was doubtless the reaction from a very real and serious difficulty.

Hungry men forgot their spiritual blessings. This was not strange. They generally do. The physical need may be on a lower plane than the spiritual, but its urgency is undeniable and inevitable. It would be unreasonable to expect starving men to rejoice in the blessings of liberty and their new-found national consciousness. But the result, though perhaps inevitable, was unfortunate. It caused the less to obscure the greater. Any condition, social or economic, which forces a man into a position where, from sheer pressure of physical need he can not appreciate the spiritual values which are within his reach, calls for instant remedy in the name of religion as well as of humanity.

In general, however, the pursuit of things physically necessary and the attainment of things spiritually profitable are not nearly so much opposed to each other as people are wont to imagine. When the Hebrews got hungry, they at once began to try to throw away their spiritual birthright by proposing to return to Egypt. In their first superficial view of the situation, it seemed that liberty and plenty were mutually exclusive alternatives, and they were willing to surrender liberty in order to be fed, not for a moment imagining that there could be any way by which they might secure one blessing without sacrificing the other. It is one of the great heresies of our time to believe that the pursuit of spiritual ends means material failure, and that success in material matters can be secured only by abandoning the things of the spirit. The truth is quite different. The pilgrimage from the Egyptian bondage of the spirit to the Canaan of peace and liberty and righteousness does not mean starvation, and it is not necessary to return to the fleshpots of Egypt in order to find means of supplying the necessary physical basis of life.

The provision that was made for the feeding of this Hebrew multitude is represented as putting them in a purely receptive attitude. They had nothing to do but to obey implicitly the instructions which were given to them and to receive the food which a bountiful heaven rained down upon them. In the experience of most of our lives there is a closer correspondence between the amount of work to be done and the amount of food and other necessities which we get. And yet we do not make or even earn the things which we receive. The situation is essentially the same. We learn by experience and observation the laws of nature, which are the laws of God. If we are farmers, we must plough and plant in accordance with these laws as carefully as the Israelites had to gather manna in accordance with the instructions of Moses, and the harvest is equally the gift of God.

The daily portion of manna, which spoiled if kept over night, is the standing illustration of man's constant and daily dependence upon the mercy and goodness of God. No man can lay by such stores of divine grace that he does not need to go daily to replenish his supply at the source. Our wealth is not in our accumulations, but in the inexhaustible supply of treasures from which the bountiful Giver stands ready to give to every asker a portion for his daily need.

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Midweek Prayer-Meeting

By Charles Blanchard.

National Dangers and Defenses.

Topic July 3. Judges 7:4-8.

About a quarter of a century ago Dr. Josiah Strong wrote a remarkable little book, "Our Country, Its Possible Future and Its Present Crisis." The first two chapters are given to our national resources and a prophecy of western supremacy and a consideration of the time factor in the problem. Thereafter follow eight chapters devoted to a consideration of some of the perils that confront us as a nation—Immigration, Romanism, Religion and the Public Schools, Mormonism, Intemperance, Socialism, Wealth, The City; following are some chapters on The Influence of Early Settlers, The Exhaustion of Public Lands, The Anglo-Saxon and the World's Future, Money and the Kingdom. It's a wonderful little book, packed with the meat of the matter. Many and marvelous changes have taken place in this big Western world since Dr. Strong wrote so inspiringly and prophetically. Much that he said has come. Marvels beyond his daring to even dream have become every day realities. The hand of God seems to have been in our history, leading us out and on. We have developed beyond his imagining, prospered beyond his prophesying. We have faced and are still facing the perils of which he wrote, with serene confidence and an easy-going self-assurance that bodes evil for the Republic. The perils are with us, grown big with our growth, and menace our American institutions. What he calls the "tainted spots in the body politic" are in our cities. The dangerous elements of our civilization are each multiplied and concentrated in the city. Our churches are inadequate. Many of the downtown churches have been abandoned. "In Chicago there is a certain district of which a careful examination has been made; and in that district, out of a population of 50,000, there are 20,000 under 20 years of age, and there are Sunday-school accommodations for less than 2,000; that is, over 18,000 of the children and youth are compelled to go without the gospel of Jesus Christ because the Christian churches are asleep. What wonder that the police arrested in one year 7,200 boys and girls for various petty crimes! The devil cares for them. There are 261 saloons and dago shops, three theaters and other vile places, and the Christian churches offer accommodations for only 2,000. And like conditions largely prevail in all our great cities. He quotes Henry George in "Progress and Poverty" on the failure of government in our cities: "In all the great American cities there is to-day as clearly defined a ruling class as in the most aristocratic countries in the world. Its members carry wards in their pockets, make up the slates for nominating conventions, distribute offices as they bargain together, and though they toil not neither do the spin, they wear the the best of raiment and spend money lavishly. They are men of power, whose favor the ambitious must court, and whose vengeance he must avoid. Who are these men? Not the wise, the good, the learned—men who have earned the confidence of their fellow citizens by the purity of their lives and the splendor of their talents, their probity in public trust, their deep study of the problems of government. They are the gamblers, saloon-keepers, pugilists, or worse, who have made a trade of controlling votes and of buying and selling offices and official acts."

There has been an awakening in recent years and revelations of corruptions that appall us; but there is hope even in the fact that these things have come to light. We are just beginning to realize our dangers. What the remedy and our defense? An awakened public conscience, broad daylight in the conduct of public affairs, a growing sense of our responsibilities as Christian citizens, the application of the Golden Rule of Jesus translated into the "Square Deal for every man," emphasized by President Roosevelt; and beyond all, downright and upright manhood, which the spoils of office can not buy. We need a Gideon's band in every city and in every ward—men who will not get down on their hunkers to drink to the devil or to the spoils politician. Men who dare to stand up straight with courage to do the square thing, everywhere and all the time.

Christian Endeavor

July 7, 1907.

Consecration to Our Country.

—Isa. 62:1-12.

DAILY READINGS.

M. Othniel's Consecration.	Judg. 3:5-11.
T. True National Greatness.	1 Kings 10:1-9.
W. Elijah's Patriotism.	1 Kings 18:1-18.
T. Prosperity and Religion.	2 Chron. 34:1-8.
F. A Stanch Patriot.	Neh. 2:1-8.
S. Sublime Consecration.	Rom. 9:1-7.
S. Topic.	

Patriotism is a fine sentiment. It is great pity if it be no more. A citizen who is only a sentimental patriot is virtually a traitor. The topic for this week should crystalize a tremendous amount of sentiment into practical, patriotic consecration.

What a change has come into the world! There was a time when a Christian imagined that consecration meant actual and complete separation from every worldly concern. It was thought to realize it one must seek the cave in the wilderness, or the cell of the cloister, or the garb of a religious order.

Christian Endeavorers should thank God that now the consecrated life must be realized in the very situation where God finds one. It is not a far thought to recognize that true patriotism consists in the citizen serving his country by fidelity to his daily task. We are coming also to recognize the fact that consecration is not a matter of the lip once a month in a meeting, but an affair of the life every day in the week everywhere.

Now, how can you consecrate your life to your country? You may not be called to carry a rifle or sword or ride on the artillery truck. Yet there may arise an occasion when to serve the Lord means to put on the uniform and follow the flag over bloody fields. When that day comes your consecration lies in the perfect obedience and subordination to discipline which the commander requires.

You may not be called to preach the gospel, but if you should, your consecration, and through it your service to your country, would lie in your willingness to become a preacher like Isaiah, for instance, who was a great political preacher. It is a worthy ambition in any young man to be able to preach for the salvation of his country.

You may be a teacher in a little school or in a big one. Your consecration to your country will be realized in teaching your pupils the meaning of their lives in such a nation as we are and in furnishing them to live well. Future citizens under your care! Are you giving them the best you have?

You may be a stenographer. Consider a moment what great undertakings depend for success upon your fidelity and accuracy and efficiency. You may be a part of some great enterprise for the world. You may be helping some firm to do worthily its business and thus contribute to the welfare of some of your fellow citizens. You may be a clerk, or a bookkeeper, or a student, or a home body. Where you are is your consecration.

In short our consecration to our country consists in our willingness to obey Paul's injunction, "Whatever you do in word or in deed, do all in the name of the Lord Jesus." If the great army of Christian Endeavorers would go to their tasks to-morrow in that spirit and determination do we not all know that an unheard-of blessing would come to this country?

What a glorious heritage our citizenship is! What purposes of God wait for our country to further and complete them! No land offers such valuable opportunities for consecration as this home land of ours.

CHRISTIAN COLLEGE

"Permit me to congratulate you upon the completion of the magnificent new home of Christian College. It is now even more than ever, a splendid place for Missouri fathers to send their daughters, and it removes the last excuse (if they ever had one) for sending girls to Vassar, Wellesley or anywhere else outside of this great commonwealth. I wish the school the rich success it deserves."—Hon. Champ Clark, House of Representatives, Washington, D. C.

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People's Forum

It Has Always Been So.

To the Editor of THE CHRISTIAN-EVANGELIST:

It has always been true that no advance movement—moral or Christian—can be accomplished without a fearless Christian leader. It has likewise always been true that such leaders are very often misunderstood and bitterly opposed by one class, and misappropriated by another. That is, the language and teachings of such leaders. The one class rudely criticise and misinterpret *designs* and *motives;* while the other class, failing to understand the author, misappropriate his language and build a theory or system upon it, which the author had not in mind. Illustrative of what I mean we instance the late highly commendable effort made by THE CHRISTIAN-EVANGELIST, involving the important question of Christian union. One class, embracing very many good men, has very earnestly antagonized with bitter criticism—even pronouncing upon the motives and designs prompting the movement—and calling it *divisive* in meaning and intent, if not revolutionary. Another class, free from abuse and criticism, but full of sympathy, thought they saw in the movement a form of Christian union that would embrace all creeds as right and all church members as Christians, including their names as denominations, without changing their faith or belief in the form of baptism, or the influence of the Holy Spirit, in conversion, or the frequency of the observance of the Lord's Supper. This would evidently be denominational union, but far from Christian unity in doctrine, such as THE CHRISTIAN-EVANGELIST holds to as the one sacred thing that must follow real Christian union. Evils, such as some have predicted, have grown out of a misunderstanding and, therefore, a misappropriation of the plan for Christian union, as made by THE CHRISTIAN-EVANGELIST, but for which no candid, reflective person can hold the author responsible. As a conspicuous example we point the reader to the Monroe Street congregation. A sincere misunderstanding or wilful perversion of the teachings of THE CHRISTIAN-EVANGELIST is exemplified by the departures from New Testament teaching by this congregation. The late efforts of the pastor are manifestly outside of correct reasoning and sound Scripture exegesis. The acceptance of immersion as the absolute test of baptism, and excluding other matters of equal importance, is destructive of his whole theory. No great issue, however important, can be brought before the world and so presented that some people will not carry the author's language beyond its legitimate extent, and build upon it a system or conclusion not had in the mind or heart of the author. The language of Christ is abundantly illustrative of the correctness of this statement. The many religious organizations that are retarding the union of Christians, for which he prayed, supports the statement beyond controversy. That Christ never thought of establishing all these contradictory systems—not to mention Christian Science (that rejects his divinity and much that he taught), Divine Healing, Universalism, with a host of other isms, no well informed person in Biblical knowledge will claim for a moment. A number of good brethren have lately said to the writer, that the Monroe Street congregation was the legitimate outgrowth of the late teachings of THE CHRISTIAN-EVANGELIST upon Christian union. These statements, together with a most earnest desire for the union of all the children of God, and a life-long preacher-acquaintance with and profound confidence in the Editor of THE CHRISTIAN-EVANGELIST, have prompted the writing of this letter.

JOSEPH LOWE.

Are Our Big Meetings a Mistake?

To the Editor of THE CHRISTIAN-EVANGELIST.

Not long since a prosperous city church of 500 members refrained from having an evangelistic meeting on the ground that they were unable to properly care for the new converts. And the pastor, one of the leading men in our brotherhood, made the statement from his pulpit that the large ingatherings of our evangelistic meetings are a mistake. That the bringing of hundreds of new-born babes into the church where they will not be properly nurtured is nothing short of a crime.

Is it so? Did Peter make a mistake when he received into the church on the day of Pentecost 3,000 souls? Was it a crime for Paul to make converts on his missionary tours and leave these babes in Christ with no one "to care for their estate"?

If there *is* a crime in connection with these large ingatherings of modern times, does it not lie rather in the fact that the church is unprepared to take care of its converts? Does it evade its responsibility by saying, "We will not work for numbers" when these hundreds of unsaved souls lie at their doors? Is it not a sad commentary on the state of our church life when a congregation of 500 members dares not have an evangelistic meeting because it can not take care of its new members? If it is true that its condition is such, what could produce a more genuine spiritual awakening than to enlist its members in a great soul-saving campaign?

It is indeed an herculean task to undertake the training of hundreds of babes in Christ born at once into the Kingdom. But surely the church should be "sufficient for these things." If the elders do not have time after managing the business affairs of the church to "feed the flock of God," we would better resort to the old class-leader plan of the Methodist brethren. Or better still adopt a more modern plan of organization sometimes used for special objects, that of dividing the church membership into groups of ten, one of whom is to have the care and oversight of the remaining nine. If this overseer did nothing more than note the attendance of his group upon the church services and ascertain from each absentee the cause of absence, reporting to the pastor when necessary, it would go far toward holding these new converts which might otherwise drift away. This end might be accomplished by the organizations already in the church if this were understood as a part of their duty. Certainly some means ought to be devised whereby the church can care for its large ingatherings instead of evading the responsibility. Let us at least put the blame where it belongs—upon our inadequate church organization and not upon the "big meetings."

MEMBER.

"Baptism: Wherein We Agree."

To the Editor of THE CHRISTIAN-EVANGELIST:

I have just read the article in THE CHRISTIAN-EVANGELIST of June 6 entitled, "Baptism: Wherein We Agree." Is it strictly correct, and is it calling things by their right names to say, he was baptized when he has only been sprinkled? [Certainly not; but the author of the article criticised was only saying what Pedobaptists call it. He himself believes in and practices immersion only.—EDITOR.] The person has been sprinkled, and why not say he has been sprinkled? Is it candid and is it true to the fact to say that he has been baptized? The writer says: "Each will say that the unconverted to be a Christian *must be baptized.*" Yet is it not true that many who have been sprinkled in infancy and are converted when they are grown, go into the church without baptism after their conversion? Your note in which you say: "Except in case of infant baptism" is very timely.

Paul exhorts Titus to hold fast the form of sound words of doctrine. Is the writer of the above-named article doing that?

The reasoning of the writer is ingenious and well calculated to mislead, but it is sophistical. What right has he to call the act the shell and the spirit the kernel? Did not God command the act? Who shall say that it signifies nothing? Suppose one of the Israelites should have said: "I have selected the proper lamb; I have killed it according to the command; I have the blood in the basin, but I do not see the propriety of putting it on the door post; nor do I see that I should be compelled to use hyssop in sprinkling the blood." Could he have escaped? Would the destroying angel have passed over the house? It is terribly dangerous to trifle with sacred commands—or to use substitutes. I have in my possession a Bible called the "Bishop's Bible," printed in 1589. In that is the ritual of the established church in England, and the directions in regard to the baptism of infants is in these words: "Then the minister shall take the child and, naming it, shall dip it in water, saying, 'I baptize thee in the name of the Father and of the Son and of the Holy Ghost. Amen.'" That was the order and custom three and four hundred years ago; but now the Pedobaptists have departed even from that form. "See that those make all things according to the pattern shown to thee in the mount." Yours for the strict construction of God's holy word.

B. H. WALKER.

Norfolk, Va.

Obituaries

[Notices of deaths, not more than four lines, inserted free. Obituary memoirs, one cent per word. Send the money with the copy.]

SLOAN.

Sister Mahalia A. Sloan was born in Hope county, Missouri, September 24, 1849. She died of appendicitis at her home near Monmouth, Ore., June 4, 1907.

When 18 years old she was baptized into Christ by Dr. Shurliff, at Brownsville, Neb. For nearly fifty years Sister Sloan faithfully followed her Master. Only ten days before her death she was in attendance at the morning service.

Her husband, three sons, three daughters and other relatives, besides a host of friends, mourn her death.

The funeral service was conducted at the church by the writer, assisted by Brother K. Sickafoose.

ERNEST C. WIGMORE.

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The Home Department

How Gossip Grows.

Said Gossip One to Gossip Two,
While stopping in the town:
"One Mrs. Pry to me remarked,
'Smith bought his goods of Brown.'"

Said Gossip Two to Gossip Three,
Who cast her eyelids down:
"I've heard it said to-day, my friend,
Smith got his goods from Brown."

Said Gossip Three to Gossip Four,
With something of a frown:
"I've heard it said to-day, my friend,
Smith took his goods from Brown."

Said Gossip Four to Gossip Five,
Who blazed it round the town:
"I've heard to-day such shocking news;
Smith stole his goods from Brown."

AGNES OF THE BAD LANDS

By J. BRECKENRIDGE ELLIS.

The Daughter of the Hay Ma.

Agnes was all eagerness to be taken to the town where Jennie 'Tilda lived, that Jennie 'Tilda might forward her to Miss Maud. But there were a good many things to be done. In the first place, there was the burial of Clem, and almost as pressing was the need of hunting up Mr. Hilton. After Agnes and Mr. Dale had seen the mound raised over Clem's humble grave in one of those cheerless resting places where the people of the Bad Lands do indeed rest at last, they went in quest of the child's father.

Although five years had passed since her departure from the Court of Smoky Shadow, everything was indelibly stamped upon Agnes' memory. Her seclusion in the house of wicked women had prevented the effacement of the most shadowy lines. It was like stepping backward into the past. Deprived of the myriad experiences that usually come in one's youth, she felt little older than when, as a child of 7, she had toiled up the steep and damp stairs, the water bucket pulling her to one side.

They met slouching men and women, rawboned girls and boys, who lived behind a mask of dirt and smeared coal soot. As Mr. Dale passed them, he had something to say to each, always something about God. Thus: "God loves you, friend"; or, "Little girl, are you a friend of Jesus"? or, "My boy, won't you try to be good, because God needs your life." To one woman he said: "Won't you leave the city? This life is not worthy of you. There's pure air in the small towns and honest work." To a young girl he said: "Remember your mother, my dear, and don't forget to pray."

It was all the simplest thing in the world to Agnes, but it was not received at all as a matter of course by the street wanderers. In truth Agnes could not tell how it was received. Some scowled and even cursed; some retorted with ribald language; some laughed shrilly; some winked at a friend; some drew away in alarm, as if avoiding a madman.

"Oh!" said Agnes, as they entered the well-known court, "I'd think all the people would just love you, Mr. Dale!" And she felt bitter disappointment because she found the Man-who-knew-about-God was reviled and ridiculed. It made her hold his hand with a feeling of protecting him from cruel words and evil glances.

"That is too much to ask," said Mr. Dale. "But, after all, it matters little about myself. I sow the seeds in my weak way; they fall upon thousands of dark hearts. Perhaps God will send the light that they may grow. Once I felt differently. When I gave up Miss Maud to live in the heart of the Bad Lands, I imagined these people would love me. I hungered for their love. You see, I was looking for my reward in the wrong place. God holds the reward, not the world. Everything grew clear when I saw that. I no longer felt all, all alone, terribly alone. But I felt so at first. I never feel alone now. When I speak a word of reminder to these people, and they curse and scowl and occasionally mistreat me with violence, I seem to hear a voice saying 'Blessed!' Do you know what I mean?"

"Yes," said the child, with a loving look up into his clear-cut face. "Blessed are those that are persecuted, isn't it?"

"For his name's sake," said Mr. Dale.

There in the center of the grimy court stood the hydrant where the child had so often filled her bucket. The screaming of babies and children undergoing manual training filled the air, as of old. But the saloons had changed hands, and nobody knew about Mr. Hilton or remembered little Agnes. With that convenient disregard of ceremony that makes all men of the Bad Lands kin, Agnes ascended the well-known three flights of stairs, followed by Mr. Dale. They reached the uppermost corridor. "That was my room," said Agnes, pointing and catching her breath, "and just across there is May's door; and yonder at the far end is where Jennie 'Tilda had her little room. It's like getting home again. Papa must be here somewhere." She was afraid he was.

Mr. Dale knocked upon the door of the Hilton room. "Why don't you come in?" said a voice. "What are you gawking out there for?"

Taking advantage of this hospitality they went into the room. Upon a pallet lay a young woman tossing in fever, her cheeks burning and her eyes glazed. A burly fellow of some 25 or 30 sat upon the floor, his back against the wall and his hair in much confusion. Agnes noted the familiar discoloration upon the wall, representing a horse or a man crawling out of the gutter. There was a stove, apparently the very stove which had overturned upon her father's head; but this was August and the room which Agnes remembered only as cold was now intolerably hot and stifling.

"Now," said the young man, "what do you want here?"

They made inquiries about the Hiltons and were rudely mocked.

"You bet, I know more'n I want to of 'em," said the fellow, coarsely. "The old woman drowned herself, and Jack is trying hard to get himself hung, and that there is one of the twins; that's what I drawed in the lottery of life—that there twin. If you're wanting any of the Hiltons, and could put up to be satisfied with her, I thank you kindly for to take her along; she's brought more trouble on me than I can handle."

"We are interested only in Mr. Hilton," said Mr. Dale.

"He got blind," said the ungracious young husband, "and I don't know nothing more of him, and care less. If you've got the price of a drink on you, be a man and give a feller a heartening up, will you?"

Agnes was eager to escape the presence of her step-sister and the coarse husband. They left the room and knocked upon what had once been May's door.

"Come in," called a cracked voice, and Agnes entered, remembering bright visits of long ago—the wonderful ribbons, almost clean, the bright tinsel, the frayed laces, the box of pearl and jet buttons, the bed that stood in the air upon legs, and beautiful May, with her lovely hair and doll-like face.

There stood the very same bed, though dingier of covering, and the same chairs and dresser, and the same tin basin and cracked soap dish. But the woman in the room was a different woman. She sat in a rocking chair near the window, reading. She was not old, Agnes thought, though her cheeks were lined and her skin sallow. She stared at the child as at a ghost while Mr. Dale spoke to her. They were trying to find out what had become of Mr. Hilton.

"Or May," said Agnes. "She used to live in this room. Maybe she would know. Did you know May?"

The young woman nodded. Yes, she must be young. Agnes wondered if she had ever seen her; she seemed to remembr having seen her somewhere. "Oh!" cried Agnes, eagerly, "where is May? Can I go to her? She was awful good to me, and she was so pretty. And her hair it was just fine; it—it looked like your hair," Agnes added, in wonder. For an instant there flashed upon her mind the question, Could this be May?

"She is dead," said the woman. "Who are you, child?"

"Oh, is she dead?" murmured Agnes. Strangely, she was almost glad, because she could not have wanted May to turn into this haggard creature of the gaunt eyes. "I am Aggie. May taught me to pray. She told me about God. I love her."

"I've heard her speak of you," said the woman. "Yes, she is dead. You will never see her again. She loved you, Aggie, I've heard her say so. Will you shake hands with me, Aggie?" As they shook hands, the woman looked imploringly over the child's head at the silent man standing

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near the door, and the Man-who-knew-about-God understood.

The woman said: "I don't know what became of your father. He went away and just dropped out, like all of us do, one way or another. I expect to drop out before many years. May, she died long ago, when she was pretty and young.

"You are young," said Agnes, with that sudden doubt chilling her heart again.

"Not me," cried the woman, with a harsh laugh. "And you just go on thinking well of May. I tell you she wasn't all bad!"

"Who, May?" cried Agnes. "She wasn't bad at all! Didn't she teach me how to pray? Will I ever forget that? There's the very place she showed me how to kneel down and say 'My Father.'"

"What do you say to doing it now?" asked the woman, with a catch in her voice; "just to sort of celebrate that occasion, you know. Will you kneel there with me, Aggie? It won't do you any harm, and maybe your friend will pray for us—for me."

It was a strange fact, due to her strange life, that up to this hour Agnes had never heard any one pray except herself, save for that prayer of pretty May, the brief, heartfelt prayer of long ago. They knelt there in a row, the woman at the foot of the bed, then Agnes, then Mr. Dale. And as he prayed it seemed as if all the loneliness of his life were transmuted into golden comradeship for the lonely, and all his sufferings were changed by a magic touch to the giving of perfect peace. The woman's arm stole around the child's neck, as if she could not meet God alone. Agnes did not understand much of the prayer, but perhaps the woman was wiser, for presently her form began to quiver so that her arm slipped away. At last Mr. Dale rose and lifted Agnes and led her softly out of the room, leaving the woman upon her knees.

We are almost at the end of our story. Indeed, to be true to its title, we should end here, for the next day Alley Jim took Agnes to the station—not the police station this time—and she rode forever out of the Bad Lands. Jim took her to the small town where Jennie 'Tilda lived, and they were received with varying degrees of cordiality, rather of kind than of degree. In truth, if I may be permitted to make a somewhat premature announcement, Alley Jim and Jennie 'Tilda, who had kept up an acquaintanceship by mail and railroad, were soon to be married. And I am very glad they were, for Agnes couldn't get grown up in this tale to do that sort of thing herself, and if Jim hadn't married somebody, who could? And if somebody hadn't married in the last chapter the story, of course, wouldn't have been worth the paper it was printed on.

It was Jennie 'Tilda who enlightened Agnes in regard to her father's later history. Jennie 'Tilda had proved herself a most resourceful girl, even beyond the promise she had given in the establishment of her "Hay Ma." Her character was so energetic and independent that we feel she deserves a whole story to herself, with illustrations. For instance, as soon as Mr. Hilton was turned out of the hospital, Jennie 'Tilda took the unfortunate to her room, and spoke to him in this wise:

"Now, you see here, Mr. Hilton, Aggie has disappeared and your folks has disowned you, and there's nothing for you except the poorest kind of a corner of a room in a poorhouse, unless I take you in my hand. I'm tired to death of factory life, and I'm scared ever' night I come home that my hay-ma has done been found out about. I'll tell you what: Do you like to travel? Well, I'll see you from one end of Maine to the other of Californy. All you'll have got to do is to set on the corner holding out your hat. I'll be the little girl taking care of you and being mournful. We'll make them blind eyes of yours count. I'll get your fiddle out of the pawnshop and have the neck glued onto it, and you can play in public streets, always mournful—'Home, Sweet Home,' I reckon, will find about the spot: and I'll treat you well, Mr. Hilton. I won't promise to give you all you want to drink, 'cause then you wouldn't be of no value to me, for a drunk-man is no novelty like showing mulehoof-pigs and such like. You'll find me a strict prohibition society, but no more so than the poorhouse would be, and greater freedom of leg and variety of victuals. What do you say?"

Mr. Hilton had said "Agreed!" or at least something which in polite literature had best be signified thus, rather than transcribed literally from the vocabulary of the Bad Lands. Accordingly they had, in magazine phrase, played "toured the states," Mr. Hilton, always insistently mournful, played "Home, Sweet Home," and Jennie 'Tilda fed him and saved money against a rainy day. The rainy day came when Mr. Hilton, a much-needed man because a much soberer one than he has ever appeared in this narrative, died down in New Orleans of a dreadful but partial disease, which left his little guardian unscarred. Jennie 'Tilda, with a good deal of public money, went to be a servant in a small town where servants would not let anybody call them so, and, indeed, would not act so that anybody could in conscience thus term them. "But I am a servant," said Jennie 'Tilda; "a servant-girl. And I ain't asking for a seat in the parlor or at the first table, or to be called Miss Jinny. I ain't in this for health or beauty. I want money; I'm going to be a saving woman."

So, in this town where girls wouldn't work out except under the guise of doing you a favor, Jennie 'Tilda "did the washing, too," and got her board and $3 a week. While other poor girls were spending their money to "dress as nice as other people," Jennie 'Tilda was saving hers to buy the little store just across the railroad track from the depot. In six months she saved $60, bought the store under a mortgage, made pies such as the baker never dreamed of, paid off the mortgage, and now, at the age of only 17, is about to be married. It is very simple, one might say almost severely plain. A president once split rails, and no doubt some future president is today wishing he had rails to split. The big sign over the shop next to the railroad said, "Jennie 'Tilda's Pies." That was all. It was enough; it told the whole story. Miss Maud saw it one day from the car window and left the train and made inquiries, and found that the youthful proprietress was indeed Aggie's old-time friend.

In concluding her personal history, Jennie 'Tilda told Agnes: "I made considerable out of your pa, not counting the continual moving pictures of landscapes. But I'm going to pay you back more'n I got. Miss Maud wants you and I'm able to tell you where she lives. Jim'll take you, and Miss Maud will keep you in her house and be good to you. It's happy days before you, Aggie, and it's me that's glad of it."

So Agnes went forth in quest of the beautiful, queenly Miss Maud—no longer Agnes of the Bad Lands. And if you would hear of her after life, the life free from city noise and dust and silent crime and crouching vice, you must seek her in a story of a different title. This tale, indeed, is told, and complete in all it sought to tell: How one may be born in the heart of the Bad Lands and, seeking God, find him; and, loving God, keep pure and sweet; and, trusting God, show in that trust to darkened lives his free, eternal light.

[NEW STORY NEXT WEEK.]



Her Mother's Influence.

By Mary Spaulding Hatch.

Eva Wilson was an exceedingly willful child. Her mother had recognized the fact when she was a baby in her crib, and had tried her best to rear the little girl that her strong will might be developed into an unswerving purpose to choose the good and do the right; but as an only girl, with two doting elder brothers, the tendency was a leaning toward selfishness; and the mother though not without sympathy from her husband, often thought her efforts almost futile.

As the years sped by Eva began developing from careless, romping girlhood to budding womanhood, and her father and brothers took greater pride in her than ever.

It was then that her willfulness took the turn that many young girls are apt to take—a reckless feeling that "I will choose whom I want for my closest friends, and will not let any one dictate to me in this respect."

Well for Eva that her mother's experience and strong character had made her the mother she was, so that by infinite tact, patience and love, she was able to hold her daughter near her heart. Only occasionally was her mother obliged to rely on the last resort, and that when every effort failed; but to Eva's credit she submitted, though with ill grace to her mother's "I am sorry that you can not see it as I do, my dear, so the only safe way is to be resigned to mother's judgment, for you know that she has at heart your welfare only."

The first time a direct clash of wills came was after the mother had thought it wise to allow Eva to follow her own determined insistence upon a certain point. The effect had not been gratifying, and therefore disappointed Mrs. Wilson, so that she had deemed it necessary to stand firm.

"Must I give up, mother? You know it will kill me," was the rebellious query.

"I know it will be the healthiest thing that you ever did," was the quiet reply; and she added, "I have tried to show you a better way, but as you will not come to my point of view, you must trust me, dear, and do what mother is certain is right."

Eva's bright eyes looked straight into her mother's hoping to see some sign of wavering, but there was none, and she submitted.

But a certain pettish resentment lingered in her heart the rest of the day. Her mother saw it with her own heart aching. At night she came into the bedroom of her daughter as soon as the light was out. She sat down by the bed, and in a gentle tone said, "Mother has come to say a word to you, dear."

There was no reply, no movement. Eva's face was toward the wall.

Her mother arose, and placing her hand upon the girl's head, murmured lovingly, "Good-night, my daughter; the day has been a hard one for you, and mother is sorry." A tear dropped on Eva's cheek.

At once impulsive arms flung themselves around mother's neck, while Eva sobbed: "O mother, you're so good, and I'm so horridly wicked. It's been an awful day, and I've made it so for you, too. O mother, I will try to be a better girl, but it seems as if I could not."

Mother held her close while her own tears mingled with those of her wayward daughter; but she felt that her prayer was to be answered, and though the fight would be a hard one, eventually Eva was to conquer the enemy.

When she retired to her own room something of the day's trials she was obliged to explain to her husband, who saw traces of tears on her pale face.

"O Herbert," she said, "if I can only live to see Eva a self-controlled woman, I shall be happy; but my faith is very strong that she will win whether I live or not, for I may never have another good opportunity."

They sat together on the bedside; and for many years after the husband could feel the pressure of that faithful hand, see again the light in her eyes, and hear the ring of the earnest tones as she spoke; and right loyally did he carry out her plan when, in a few months, the disease they had feared, carried this noble woman to her grave.

"When I am gone, husband, fit up my room here for Eva—oh, not immediately, dear, for she could not bear it, perhaps; but in a few months, when she returns from one of her little visits to her cousin, or on some other occasion, as you think best. Fit up the room prettily in white and deep red, as she likes it, with some of my favorite books, and my chair. Put her pictures and books here, too, also my inlaid table and tea rose; so you see, the room will look quite fresh and new, yet there will be little things to remind her. I'm sure she will be pleased, and it will help her—there's the point. It will be a constant help to my poor little girlie, who has so much to overcome. And, Herbert, no matter what she does, be patient, and show her that you love her. Let her see that always."

It was, indeed, the last long talk on this subject, and after the plan had been carried out, the father watched with tender care, but with a feeling of helplessness before the aggressive, determined willfulness of his daughter, especially in the matter of some of her associates, who were careless and worldly.

"Poor child!" he would say to himself, "her life is too lonely, I fear. She seeks gay society in order to drown her grief for her mother. If only one of the boys could bring his wife and live with us. If it could be brought about, with their help, I might be able to break up Eva's growing favor for young Larcomb. I would not mind if he were worthy of my daughter, but I know he can never make her happy. She is perfectly aware of my disapprobation, but it seems to have no effect. Oh, that her mother were here to manage this affair!"

It was a very busy day with Eva. Almost as soon as her father had gone to his office she had locked herself in her room. She had taken down clothes from the closet, brushed and packed them into her trunk; bureau drawers and boxes had been emptied into the same trunk; books and pictures also had found a resting place in the same receptacle.

"I'd like to take this," she said as she took up one of her mother's books, and sat down to rest a moment. Thoughtfully she let the leaves slip through her fingers. "Hold fast the good; define it well." It was a marked passage with "define" underlined. She shut the book decidedly and laid down. She took up another. Here also were passages marked. One caught her eyes, "Study yourselves, and most of all note well wherein kind nature meant you to excel." "Pshaw!" she murmured, smiling, "I guess 'kind nature' did not mean for me to excel in any way unless in loving Myron Larcomb. I'm sure I do love him; but I've wondered sometimes if he really loves me as well as I do him. It would be awful if he didn't."

She looked around the pretty room. "You've been a dear little room," she sighed. "It's been almost as if mother were here, sometimes. How lovely it would be if mother had lived. How she would help me plan about everything. I should not be going off this way if mother were here; but father has taken such an unaccountable dislike to Myron. Poor papa, he will miss me, I suppose. He will come into this room and miss mother and me together. I hate to wound him, but he would not consent to our marriage; and it would be worse to go against his consent if he knew about it; so Myron and I have agreed that this is the best way. Oh, I wish I had a sister to stay with dear papa."

The clock struck the half-hour. Eva jumped to her feet. "Half-past one!" she exclaimed. "I am to be at Royer's store at three. She began to comb her hair, musing the while, "I hope nothing will happen to disarrange our plans. But what can? It is not an unusual thing for me to go there, so if I meet any friends I can do something to get rid of them. No one can think anything when Myron comes by and looks in. I shall be at the ribbon counter near the door, and shall nod just to let him know I see him; then he will walk on slowly and I shall follow at a distance. We will meet at the minister's, and around the corner from there will have the hack in waiting. It will take us to the rear entrance of the depot. The entire plan is sufficiently elastic to be changed, if necessary, in order to hoodwink any meddlesome person."

She was nearly ready, but her teeth were fairly chattering with nervousness. She jabbed her hatpins into her head several times, and tore her veil while adjusting it. "See here!" she finally cried, with a stamp of her foot, "You've got to stop this, Eva Wilson—it won't do!" She sat down for a moment to steady herself, and putting her hand over her eyes she held it there, not allowing herself to look again around the room she was leaving forever.

She suddenly remembered that she was sitting in her mother's chair, and quickly changed to another. After a very short rest she put out her other hand, and actually felt her way into the hall.

"Howdy, Miss Eva?" was the pleasant greeting of a young saleswoman as Eva entered the store. Eva was a constant and good customer. "I was thinking about you yesterday, and wishing you would come in and see the beautiful

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new plaids we have just got in. They would suit you, I'm sure."

"Thank you, Miss Mattie—another time. To-day I want some ribbon."

"All right," replied the clerk graciously. "Will you have the usual colors—for your neck, is it, or—"

Eva was not answering; and for an instant the clerk looked sharply into her pale face, and all at once noticed her nervous glances toward the door, and her abstracted air.

"Have you the right time?" asked Eva suddenly. "I—I think my watch may be wrong."

"Oh, yes—standard time. It is now exactly eleven minutes to three."

By a strong effort Eva controlled herself and bought the ribbon; then she waited. Another purchaser claimed Miss Mattie's attention for a couple of minutes; then she again turned to Eva: "Do come and see these plaids. They are only two counters back, and you can still watch the door—for a friend?"

Eva took no notice of the question, though the clerk's keen observation startled her; and she yielded; casually looking at, but extravagantly admiring the new goods.

A well-known form was sauntering past the entrance. At sight of it Eva's face went white as death. Without any premonition, without the least warning from within, she suddenly stooped, crouching close behind the counter.

"Dear Miss Eva, are you ill?" exclaimed the clerk, alarmed.

"Hush! Don't look—don't—oh, hide me!"

Miss Mattie quickly stepped so as to entirely screen her from observation while she busied herself at the counter.

After a moment Eva's trembling voice asked, "Is—is there—a young man—at the door?"

"With a light derby?—yes; he's going by slowly, looking in. I think he went past a moment ago."

"When he is gone—he'll be sure to come again—but as soon as he has passed, you turn your face toward the back of the store. Let me get in front of you, then you walk close—very close behind me, and let me out into the alley."

"Anything in the world to accommodate you, Miss Eva—anything."

Months afterward, when the poor little clerk had been made warmly welcome at Eva's home, where she thankfully enjoyed many a good rest, Eva told her the secret of the episode in the store: "All that day mother's sweet presence haunted me, mother's earnest counsel had followed me, but I had resolutely kept shutting it all out. In the store I began to waver, and your insistence that I should look at those plaids was providential. Just as I caught a glimpse of Mr. Larcomb's face mother's words, 'Submit your will to that of your heavenly Father; ask him about everything,' came to me forcibly; and suddenly all desire to marry that man left me. I could not bear even the sight of him. You know the rest; but oh, you can not realize what a good time I had with papa that night—he was so lovely to poor, wicked me. We came close to each other, indeed, and mother—my blessed mama was so near—so dear. It has changed my life, Mattie; and I am so thankful, so happy."—*The Cumberland Presbyterian.*



[A fine new Serial Story will begin next week. Tell your friends about it.]

A Song for School.

Some boys, when they come into school
(And some girls, too!)
I grieve to be obliged to say
That this is what they do:
They wiggle,
And jiggle;
They hang their heads,
And giggle;
They twitter,
And titter;
They bounce and flounce
And flitter.
Whatever thoughts their minds may fill
They've no idea of keeping still.

Some boys, when they take up their books
(And some girls, too!)
I weep to be obliged to say
That this is what they do:
They batter them,
And tatter them,
They crumple, rumple,
Scatter them;
They scrawl them,
They maul them,
They snatch and pull
And haul them.
It makes me very sad to state
A school book is a wretched fate.
—*Laura E. Richards, in the Congregationalist.*

Advance Society Letters.

BY J. BRECKENRIDGE ELLIS.

Some time ago I was asked to give you a quotation to learn; and as I have just dug this out of the German, perhaps you haven't seen it: "A precious gem, though lying in the dust, is precious. And dust, though it fly to heaven, is only dust." We find the truth of that every day; for who has not known some one living in the unbeautiful surroundings, dressed according to the tyranny of poverty rather than that of fashion, homely, perhaps, with not one twenty-five cent piece to call her own; and yet when that person opens her mouth and begins to talk, you have found a gem. That's why I wish more people belonged to the Advance Society. If you're poor, you can ennoble your hard surroundings by the brightness of your spirit; and if you are rich, you can make your riches seem pale by the glory of a developed mind and heart. In either case, when you've improved your mind as God meant it to be improved, that mind of yours becomes the most important thing about you; indeed, it is you. And if you do not improve it, you are nothing but gold or dust. You have known men who were nothing but gold; for what a man is always thinking about, that is what he is. And what's it good for, if it isn't used? And what is not valuable if it be put to use? Tell me frankly, is there a mince pie on the earth that can give you the joy once found in a pie made of dust?

Last week Mr. and Mrs. O. E. Nees came to town; and although I had never heard of them, they had heard of orphan Charlie and missionary Drusie, and gave me 50 cents to be used for them. They lived in Kinsley, Kan. Aren't you proud to belong to a society that is known about 'way off in Kinsley, Kansas?

Here is big news for all old-tried comrades of the Av. S. A letter comes, which I guess from the hand-writing to be from Bertha Beesley. In fact I say to myself, "Here is a letter from Bertha Beesley." But lo, and behold, at the end of the letter is signed "Bertha Beesley Casey." Now what can that mean? I rub my eyes, and find that isn't from Moselle, but Valley Park, Mo. Perhaps we had better read it and solve the mystery, if possible: "Having neglected sending in my reports for so long, I am almost ashamed to send them now, but here they are—the 33rd and 34th quarters. Since I last wrote, I have changed both name and address but I'm still keeping up the Av. S. If any member of the Av. S. will dine with me to-day, I'll feed him on strawberry shortcake, and the strawberries came from home, too! I think 'Agnes' the best of all your serials. Mamma sent my offering with hers. May God richly bless Drusie in her noble work, and Charlie also." (If this doesn't test the interest of the Av. S., what could? Who doesn't know the usual story of how girls, when they marry, stop off short all progress, all interest in advancement, and are nothing the rest of their lives but married ladies? They seem to look on themselves as the last chapter of a novel; and when they marry that does for 'em, and it's "The End" to ambition and growth. Hurrah for one Advance Society girl who is going to be an Advance Society woman! Here is her thirty-fourth report for twelve weeks: "One hundred and twenty-three chapters in the Bible; 137 pages Lord's Modern History; 840 lines of Byron, Poe and Pope; two quotations memorized each from Dryden, Ruskin, Holmes and six unknown authors."

I like to get a letter like this: Roll and Lina Shaver, Plattsburg, Mo.: "We enclose $5, to be used as judgment dictates. With best wishes for you all." Of course, it is meant to be used for the Av. S. and you may be sure we'll try to squeeze all the good we can out of every penny of it. The best thing about that $5 to my mind is that it is sent by two people who know me as well as you know anybody not kin to you. Why, old Roll—he lives just a few blocks from my old home, and so does Lina—and we used to sit on a bench in front of Swann's grocery store and eat peanuts together, which he had paid for (not Swann, but Roll), and it was Lina's mother who had orphan Charlie to dinner at her house two years ago. And yet, although they know me so well, here comes the $5 (and it isn't the first from them); and while it's true that more people who know me haven't helped our cause than

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MAYOR SCHMITZ IS IN JAIL

Where he Ought to Be.

BOSS REUF IS ON THE MOURNERS' BENCH

Where he Ought to Be.

Is Your Church in Line for San Francisco Day, July 7th, where It Ought to Be?

What will be the Most Christian thing that Your Church can do on July 7th?

There is no selfish reason that you can give for taking the offering for San Francisco reconstruction.

The selfish reasons are all for not taking it.

Perhaps you will even conclude that all the reasons for not taking it are selfish. What are your reasons?

When you give them to one with thorn-crowned brow and pierced hands, will you shout them right out loud so everybody can hear?

THE DIALOGUE OF CONSCIENCE.

ONE CHURCH BURNED.
OURS WAS NOT BURNED.

Therefore we ought to take the offering.

ONE HUNDRED AND TWENTY HOMES BURNED.
NOT ONE OF OUR HOMES BURNED.

Therefore we ought to take the offering.

ALL THE INCOMES OF ALL THE MEMBERS OF OUR SAN FRANCISCO CHURCHES IMPAIRED OR DESTROYED.
NONE OF OUR INCOMES IMPAIRED.

Therefore we ought to take the offering.

THREE WEAKENED CHURCHES FORCED TO BUILD. WE HAVE OUR PROBLEMS, TOO, BUT WE CAN HELP THEM SOME.

Therefore we ought to take the offering.

SIX NEW CITY FIELDS THAT CAN BE OCCUPIED IMMEDIATELY.
THAT'S THE SAME THING WE WANT TO DO.

Therefore we ought to take the offering.

PAUL SAID: "BEAR YE ONE ANOTHER'S BURDENS, AND SO FULFILL THE LAW OF CHRIST."

Therefore we will take the offering.

Participation in the Lord's Supper **SYMBOLIZES** participation in the life of Christ.

Participation in the **OFFERING FOR SAN FRANCISCO ACTUALIZES** participation in the life of Christ.

Are you going to **actualize** and **realize** this divine experience on July 7th?

A PREACHER'S WIDOW WITH SEVERAL SMALL CHILDREN TO SUPPORT GAVE $25.00 FOR SAN FRANCISCO.

A PREACHER GAVE HIS ARMY PENSION OF $100.00 FOR SAN FRANCISCO.

HALF A DOZEN HARD PRESSED CITY MINISTERS GAVE $100.00 EACH.

A POOR SEWING WOMAN GAVE $5.00.
A BOY WHO EARNS HIS LIVING PEDDLING THE BREAD HIS MOTHER BAKES GAVE $1.25.
A HOUSEWIFE GAVE HER WEEK'S MARKET MONEY, $5.00.

These instances can be multiplied by hundreds already. Let us multiply them by tens of thousands, and make the offering a glorious success.

WHERE THERE'S A HEART THERE'S A WAY.
HAVE YOU A HEART?

Then you will find a way to take the offering for San Francisco.

IF THE GOOD SAMARITAN WERE PASTOR OF YOUR CHURCH, WOULD YOUR CHURCH TAKE THE OFFERING FOR SAN FRANCISCO?

The priest would probably decline to answer our letters and postal cards, and the Levite would possibly send in word that he could not take the offering this year.

WHAT DO YOU INTEND TO DO?
"OUR BOARD HAS DECIDED TO TAKE THE OFFERING." This is the message that is coming to us daily now. Did you send one?

"We are going to make a great thing of San Francisco Day," writes an Illinois preacher.

Get Ready! Ged Ready! **July 7th.**

Order Supplies.

Red Pledge Cards.	These are free.
Red Envelopes.	They will help.
Pastoral Letters.	Send for them: To the American Christian Missionary Society.

P. C. MACFARLANE,

San Francisco Emergency Secretary, The American Christian Missionary Society, Cincinnati, O.

D. A. Russell, Corresponding Secretary of California, North, is traveling in Texas, Oklahoma and Louisiana.

Frank Stuart Ford, Minister First Christian Church, San Francisco, is traveling in Colorado, Kansas and Missouri.

Robert Lord Cave, Minister West Side Christian Church, San Francisco, is traveling in Kentucky and Tennessee.

A. M. Harvuot, of Cincinnati, is speaking Sundays in Ohio, all in the interest of San Francisco day, July 7. Hear them!

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those who know me have, still, as my grandmother used to say, "That's neither here nor there."

"I have long thought I would write to tell you how proud I am of the grand, good work of the Av. S.," says one in sending her mite for Drusie, "that dear, self-sacrificing young girl. We are already helping an orphan; we have a little motherless boy in our home, a bright, beautiful child, just twenty months old. My own mother has been dead just eighteen years." But this letter is "not for publication," so we say no more. That phrase, "not for publication," is tantalizing sometimes when there is something in the letter I know others would like to see. For instance, here is one from Kathryn Lammert, McGirk, Mo., the girl who invited Charlie to spend the summer with her. She doesn't want it published. Well, she tells me all about moreaus, and I know what a moreau is now, as well as if I had one in my room. I'm sorry for the rest of you. I'd tell you all about it if she hadn't positively forbidden my reproducing her letter. Moreaus are all right, though; I like 'em. And if anybody ever offers to give you one and you refuse it, not knowing what it is, blame Kathryn and not me.

Here is another letter worth $5 from Mrs. S. I. Dunbell, Iowa City: "Willie Walter Jacob has faithfully fulfilled all Av. S. rules for the quarter beginning March 2. He and I missed the Scripture verse and had to begin over. He says: 'Grandma doesn't work fair!' If you say it was not fair, count me out this quarter and I'll be good next time. I read the history and poetry to him (he is 6 years old), and teach him the recitations and listen to him read the Scripture verses, and oversee his daily record. School closed June 7, and Willie is visiting his mamma and little sister in the country, but his mamma will help him with the rules and I will have to keep up my work alone. Perhaps I shall not be so faithful as when I had my little man to remind me, 'Grandma, grandma, we mustn't forget our Av. S. work or we can't be put on the Honor Roll." (Tell Willie I am going to put him right at the head of that roll). "It is hard to find a history that a child of 6 can grasp, but I give the main points a great deal of explanation, and it is wonderful how interested he is. May God ever richly bless the good work the Av. S. is doing in the world."

Charlie, St. Louis: "My school is out and I have a job at the 'Globe-Democrat,' not setting type, but reading. The work that I do is to read a proof copy, while the man follows me along on the other copy to see if there are mistakes. The ladies of the Orphans' Home board decided that I could go to work this summer until school commences, to earn a little money during vacation. It has been my desire to go to the high school, but I thought, perhaps, I would not get to go. I got the highest average in my studies in my room, which was 97.5; I got three 100's. Mrs. Hansbrough said for me to tell you that she was so sorry you made 'Clem' die. I hope 'Agnes' will have a good time now. My working, if nothing else, is quite an experience. We all have to have experience in this life before we can undertake anything." (Now, that letter sounds extremely like big business to me, and I fancy no one who has contributed to Charlie's support will regret his dime or even his dollar. As to Mrs. Hansbrough, who still thinks I live at Plattsburg, Mo., why does she say that I made poor Clem die? I was getting her from the house of thieves just as fast as I could, when that wretch fired his pistol. I got her over the fence and half way down the alley, and could Mrs. Hansbrough done as much?)

Drusie R. Malott, North China: "The messages of the Av. S. friends in THE CHRISTIAN-EVANGELIST are always read with interest. My heart is touched by the kind words. Each name is written in my little book of 'Remembrances.' Through the kindness of Edith Slightam, Spokane, Wash., I receive 'Ram's Horn' and 'Christian Companion,' and she writes me she is sending Brother Garrison's book on the Holy Spirit. You would enjoy seeing our velvety fields of grain, the clumps of trees around the villages and the wild flowers blooming. We are having nice lettuce, onions and asparagus from our garden (this was May 1). How I wish you could see the school children as they march into chapel for meeting. There are 94 boys and 20 girls. All are dressed in blue, and all, like their race, go bareheaded. It does my heart good to hear them sing the tunes of my homeland; and in service they would put many an Endeavor meeting to shame. Sometimes when verses are called for more than three or four are on their feet at once. And it is an inspiration to step into the room where the women are learning to read. They usually carry their little book with them wherever they go, and when ever they have a few minutes they pull it out of their sleeve and begin to read. Several have finished their third book—400 Bible quotations—and are beginning their New Testament. I feel quite well acquainted with some of the Av. S. members. Perhaps the Lord will let me meet some of you face to face some day. Do not cease to mention me earnestly in your petitions, even as I pray God's blessing upon each of you. Thank all for the $10 in your last."

Just as I said about orphan Charlie, who can régret a penny spent to keep up such work as this? By the way, our annual ice cream social for Charlie comes off August 3. We must begin to get ready for it. I am sending Drusie another $5 this morning from the Av. S.

Bentonville, Ark.

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